

# RELIGIO PHILOSOPHICAL JOURNAL

DEVOTED TO THE ARTS AND SCIENCES, LITERATURE, SPIRITUAL PHILOSOPHY, ROMANCE AND GENERAL REFORM.

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

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

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### PSYCHICS AND RELIGION.

An Address Delivered by Mrs. E. L. Watson, Sunday Evening, June 3rd, 1888, at McVicker's Theatre, Under the Auspices of the Young People's Progressive Society.

(Stenographically reported for Religio-Philosophical Journal by James A. Abbott.)

Mr. Jno. C. Bundy in presenting Mrs. Watson said: Although only a lecture has been advertised, Mrs. Watson desires that the exercises be conducted in the manner customary at her own meetings in Metropolitan Temple, San Francisco. She has also requested, in view of the fact that this fine audience is largely composed of listeners unfamiliar with Spiritualism, that before the regular service commences she be permitted to say a preliminary word by way of explanation.

### PRELUDE.

Ladies and Gentlemen: I felt that, perhaps, were I to take you a little into my confidence before the regular services began, it might put me somewhat more at my ease, and you might better understand my position as an inspirational speaker. There may be those present who are unacquainted with what is called spirit mediumship, and to whom the word psychic makes no suggestion of the great truth which it involves. I wish simply to say that in coming before you as an inspirational speaker, I do not set up any claim to supernatural wisdom, nor to superior wisdom indeed; but simply say to you that I am always dependent upon the influences which accompany me to the rostrum, and that I am myself entirely unprepared to make any remarks or to enter upon any discourse. Not a sentence of my lecture do I ever know before I come to the rostrum, depending entirely upon the inspiration of the hour. And as it is necessary that I myself should be in a receptive condition, at ease before my audience, of course my inspirations vary. But I would have you understand that I do not claim I am taken possession of by a disembodied spirit and give utterance only to angelic wisdom. While I believe, from many evidences through a series of years of experience in psychical matters, in the power of disembodied intelligence to impinge upon our human sphere of thought, and leave its beams of light along the corridors of the human brain, I do not believe that any disembodied spirit is able to thoroughly represent itself through any other than its own organism. I am not controlled, and do not profess to be a spirit medium in the sense of being a machine for spiritual intelligences. But I simply claim that I do under those invisible influences what I could not do in my normal state. I am perfectly conscious during the lecture. I know every word I say, although it passes from my memory like a dream afterwards; but I am conscious of an exaltation, and when I am at my best I am carried completely away from myself, and have little consciousness of my immediate surroundings. I only ask that you give me patient hearing, and believe in my sincerity. If I am able to give one thought that shall add to the treasures of your mind, one thought that shall be to you light and good cheer in hours to come, I shall be satisfied.

### INVOCATION.

Eternal Spirit, Thou whose will is manifest in universal and immutable law, Thou whose thoughts blossom in every form of beauty, whose love lies like a great white light over all Thy creation, Thou Father and Mother of all spirits, Thou who rulest over life and death, Thou who art imminent in every molecule of matter and manifest in every yearning of the immortal soul, we know that Thou dost ask of us only obedience to Thy law. Through this

shall we find Thee. Through this shall we come unto perfect peace. Through this shall all shadows flee from the face of life. Thou Spirit eternal, whose tender voice is heard in every song of nature, whose powers are put forth in bud, leaf and flower, whose finger prints are on the land, sea and sky, we thank Thee for this hour with its treasures of good, with its holy hopes that kindle in the hearts of all Thy children; for the consciousness of growth which is filling the soul; for the consciousness of Thy presence in all Thy worlds. We thank Thee for all the gifts of life; for life itself, with its infinite relations. We know that we are part of Thee; that Thou dost dwell in us and we in Thee. And we pray that in this hour those who are bound in the chains of doubt and fear may be set free by the living power of Thy truth; that those who have come into this place bearing heavy burdens may feel the tender ministrations of Thine angels sent to minister unto spirits in prisons of mortal existence; that those who have lost dear ones may be awakened to the truth that death is but a continuation of life, an incident in the eternal career of the human soul, and that love is as eternal as Thyself. Oh, Spirit, for those who have come into this place fearing Thy wrath and doubting Thy goodness, may it be borne in upon their consciousness that all seeming evil is good in the making; that Thou art manifest in every sorrow which visits the human soul, and that Thy smile reflected in our tears of grief shall reveal to us the brighter and purer ways of life. Oh, Spirit, if these be any here to-night whose feet are slipping into forbidden paths, we pray that the angels of Thy love may go with them, may cling to them, and by Thy power and grace, stay them and lead them forth into the flowery walks of virtue and of truth. If there be any here to-night whose souls are burdened with the stains of sin, oh, may the comforting thought come to them that Thou judgest not as men judge, but with infinite wisdom and love, and that Thou dost not grudge them opportunity to bathe in the limpid waters of truth and purity; that Thou wilt grant them time and opportunity to retrace their steps, and wash them clean; not in sacrificial blood, but in the sweet thoughts, in the holy aspirations, in the noble resolves which are a part of the human soul, implanted by Thine own eternal loving will. Oh, for every prophet's vision kindled in the past we thank Thee; for every noble word spoken the round world over, for every good fight in the name of liberty and truth, we thank Thee. For the gracious vision of every noble soul that is marching in the fore front of human progress, bearing the torch of truth, and through the seas of blood persisting until at last we feel the thrill of eternal life and light and love, and the promise of better times to come, we bless Thee. May the tares of error, too, find in the evolutions of time and being opportunity to grow upward, onward, into golden wheat of truth and goodness. May all that is best and noble in human nature be felt this hour wherever human lips are breathing utterances in Thy name. Wherever altars are built in the name of truth, wherever there are offerings of the human heart, may Thy blessing rest. May Thy truth be manifest, may Thy love bear us upward and onward into the sphere of peace and love and joy, forever.

### ADDRESS.

In our search after truth, Nature is our only infallible authority. If we would have a perfect moral standard, we must go to her, questioning her will, her law of being. If we would better our condition as physical beings, it is from her great inexhaustible storehouse that we must draw all of our supplies. Question history and see by what hard, laborious effort and grievous strife and suffering men have discovered the fact that to violate a law of their own being is to bring upon themselves sorrowful consequences. If man would enjoy the ineffable delights that flow from the fountains of light, he must adjust himself wisely and harmoniously to his surroundings, and advantage himself by seeking Nature's truths and feeding upon them, breathing her pure air, drinking in her placid sunshine; and if he would expand the realm of thought, it is by studying again her pages as unrolled in the material universe where on every side appear forms, various, multitudinous, expressive of invisible force. Even what is called divine revelation is simply man's apprehension of higher truths; and all the bibles of the world are the histories of man's spiritual experiences. To these bibles there is something added day by day. None of them shall ever know completion; for the soul is infinite in its possibilities, and has eternity in which to unfold them; and every glimpse we get of the life eternal, which is manifest as truly in these forms of matter, and as divinely in the operations of natural law, as anywhere or anyhow—every glimpse, I say, is an added sentence to these sacred books of humanity; are added indices of what is yet to follow. And while our subject to-night leads us to dwell upon the psychical side of life, we would have you understand that we have a great reverence for what men call matter. We know of nothing profane or unclean in all this universe. What we call matter and spirit are ever exchanging places and interchanging compliments. The very "body" which has been called evil, carnal, is the necessary and beautiful comrade of the spirit; without which the spirit would indeed be lonely, and lose half the pleasure which it now experiences through the medium of that same companion. Indeed, matter and spirit when brought to their last analysis are one and the same in God. The most positive form of matter, matter in its grossest expression is reducible to invisible force. The diamond and the granite yield to the chemical action of immutable law, and are converted into the unseen and the impalpable. While on the other hand the very innermost thought of God sometimes shines forth even in our poor human life, in heroic action, in sublime patience, in willingness to suffer and desire to grow strong, in love ineffable. So that, seen from the standpoint of the true Spiritualist, life in all of its varied manifestations is a unit. We may call it nature or God. It is all the same. It stands for this mighty play of force; these ever varying forms, these eter-

nally iterating symphonies that sweep from the golden key-board of shining worlds down into the silent depths of human thought and spiritual contemplation.

Ladies and gentlemen, our first affirmation on the psychical side of our subject to-night is that we are spirits now as much as we ever shall be; that this is God's world as truly as any glittering star where pauses the seraphic wing this hour to listen to the deep and tender intonations of infinite love, as they roll out from soul-depths of boundless nature. Moreover we affirm that whatever has been in the past, whatever is in the present, whatever shall be in the eternal years to come, has been, is, will be subject to the law of beautiful necessity; and that God or good, law and order, reign, has reigned, shall reign forever, supreme, sovereign, over all. We cannot afford to part with a single experience of life; this which we call matter is but the medium through which spirit is manifest; you are all visible mediums of an invisible force. And the physicist or the materialist, when he declares that all that is real is this which we can apprehend with our poor five senses, has only learned the first letter in that long alphabet which is by and by to spell for us the infinite scriptures of eternal truth, and which will make clear that this material universe in its present form is simply the thought of God manifest. Is there an architectural form in your beautiful city that was not first an impalpable thrill in some man's brain? Is there in poetry or song, in the arts or sciences, a single breath, a single note, a single form of beauty that was not first an impalpable thought? The consciousness of law, that clutched the inner life and held it fast to a reality, needed matter simply that it might demonstrate its existence.

Do you not see, my friends, that every act of our lives is a psychical act, or proceeding from the realm of soul; that even this building is held in place by invisible force? That the strength of the granite is in the invisible force that holds the atoms and molecules together? When we talk about the unreality of the invisible, we are talking pure nonsense. For after all, while we know we are thinking beings, we never saw a thought. We never saw the promiser of these actions which make up the drama of our human life. If you say that you know not that you have a soul, I answer, You are a soul, or you are nothing; and just as this invisible something, which we call force, holds the granite in its form, so this invisible human spirit holds these forms, projecting itself upon the material vision through certain laws in the action of matter by virtue of its own interior and self-existing power. There never was a form of matter until the spirit demanded that it should be. There never was a human form projected in all its complex activity until the implanting of the invisible force which pushed its way outward, demanding a hand, demanding an ear, demanding an eye. And these, that it might acquaint itself with the power of the spirit acting on matter.

Now, with these few general affirmations, let us proceed to the application of this law to our own personal needs. There may be in the minds of some of you present to night a little feeling of doubt, almost fear, that in coming into this place you are turning your backs upon precedent, a fear that you are getting a little outside of the pale of divine authority, a fear that you may question too closely God's purposes in this world. Let me say to you right here, there is no danger of your asking nature any question which she is unable to answer. There is no danger of your making any demand upon her treasures either of thought or of material which she will not be able to supply. There is no danger of your coming too near to God's truth. Our only danger lies in our ignorance. All the evils which afflict this world had their beginnings in ignorance. When we grow up into the light of truth, into the light of nature's law, and adjust ourselves in harmony with these laws, all physical diseases disappear, weariness of spirit passes away, and we are one with the strength and beauty and order of the universe. I said in the outset that what was called divine revelation, the sacred books of the world are simply the history of man's spiritual experience. That which the human spirit clings to with the greatest tenacity for hope, for strength, for guidance, is the psychical experience of some man or woman in ancient or modern times who in a lucid moment, in a partial or perfect trance, heard with other than these outward ears, saw with other than these common eyes, felt with other than these visible senses, a touch from the unseen intelligence, a face that was veiled by the shadow of death, a voice that had been hushed in the grave. Is it not so?

What are the sayings of the prophets to us except that they tell us of a life higher and holier than this we are living, and point out to us the presence of God in the world? What was the vision of John upon the Isle of Patmos but a psychical experience? What was it but a spiritual trance, that he experienced when he saw whom he thought was God, but who was one of his brethren, the prophets? How came these sacred assurances to which we turn in hours of trial? How came they into the world save through the psychical senses locked up within the complex human body? Everything that is held as most sacred in all these scriptures has a direct bearing upon what is to-day called Spiritualism. And the Christians who urge arguments against the facts and phenomena of modern Spiritualism, are putting weapons into the hands of the materialists and doubters with which to slay their own precious faith.

If there is good reason why our friends who have passed through the gate of death shall not return to us with blessings, with guidance, with good cheer, there was reason why those of old should not have returned; there was good reason why John should have repelled the vision and held himself fast to the experiences of the mere material man; there were good reasons why Paul on that wonderful journey should have declared that the voice from out the heavens was a delusion, why he should have rejected that cry unto him, "Saul, Saul, why persecutest thou me?" Good reason why he should have declared this to be the result of a diseased nervous condition, rather than an appeal on the part of a risen spirit who felt that the truths he came to bring to light in the world should be borne forward by chosen instruments to bless mankind.

Now, we affirm that the law which rendered it possible for the ancient prophets to feel a thrill from the world invisible, to catch glimpses of the radiant forms of angels, to hear spirit voices, to foretell coming events, was as natural, as universal, and as unchangeable, as the law of gravitation; and, therefore, any vision which comes to man from the psychical side of life simply demonstrates his power, his unfoldment, his adjustment to that law. The paucity of these manifestations, the want of them in the ages gone, the visits of angels being few and far between, was not because the law did not exist, any more than our ignorance of the beauties of the stellar spheres rendered their existence impossible; but simply proves that human life is subject to the law of evolution; and that, just as man waited for a mental development capable of making observations of the inter-stellar spaces, just as he waited for the correct reading of the earth's history through the science of geology, and experiments in chemistry, so he waited for the development of the psychical side of life; and Spiritualism, as I understand it, is the antithesis of supernaturalism and superstition. There is no such thing as the supernatural. Everything that we think and feel and see, whether it be on the plane of the physical or spiritual, is in accordance with eternal natural law.

Now, what has been the fruitage of these psychical experiences of mankind? What has been the work of the psychists in past times? Why, out of these experiences have sprung all the systems of religion that the world has ever seen. Religion is simply the soul awakening to consciousness of its own existence and its right relations with the infinite good. Religion is the blossoming of faith in infinite power, the desire of the spirit after virtue. And these psychical experiences, as I have said, have had a direct bearing upon the unfoldment of the religious life of mankind. The sacred books are simply the histories of these experiences, visions, voices from the unseen, apprehension of moral truth and of spiritual relationship. And out of these experiences have grown the great systems of religion in the world. Take any religion, from Buddhism or Mohammedanism, to Christianity, and not one of them could stand twenty-four hours stripped of these spiritual experiences. We affirm that the time will never come when there will be no further necessity for revelation of God's truth. The time will never come when God's work will be finished in this world; when we shall need no more visions and voices from the great unseen. And nature never leaves us without truth's witness in the world. Slowly, but surely, the river of light presses its way along the centuries, through desert wastes and wildernesses of human ignorance and wrong, voiced at last, in our own day, in living poems of hope and encouragement for all mankind.

And why should we reject the experiences of to-day from the psychical side of life? This is a very solemn question. If you are a theosophist and believe that you can project an astral body beyond the environment of your personal existence, you still cannot prove that that luminous form is not dependent upon laws of matter for its transit and appearance. If you are a mind-currer, or a Christian scientist, you are simply an interpreter of laws that are universal in the life of man; and all that has been manifest of truth in past times and all that we hope for in the future is already resident in the human soul itself. I love to think upon the vision that came to John upon the island. I love to believe that a man like St. Paul, when in error, could be converted to truth by a voice from the great unseen. I love to think that when the saintly face of the Master, who had taught for three short years the beautiful, the divine doctrine of faith in God, the brotherhood of man, and hope for all the world, was wrapped in the silence and awful mystery of death, when the women who missed his ministrations from their life came seeking after him, that that soul had power to project itself beyond the line of the invisible, and so impinge upon the mortal sphere that they could feel his real presence once more, and be assured that he had found their Lord. I love to believe that in life's great struggle, in the blindness of ignorance, in the agony of bereavement, there are about us those who have passed through the ordeal of mortal life and death, who can, like those of old, come so near to us in our prison house of clay, as to shed a beam of light across our darkened path, and whisper into the silence of our despair the assurance that death is but an open door to something truer and sweeter which God holds in waiting for all His children. I see not why these constantly recurring visions in our world, these repeated affirmations of the power

of disembodied spirits should bring consternation to any class of people. Misinterpretations of the spirit's messages and the sayings of the prophets, have in some instances crystallized into awful tyrannies; and from this fact alone our religious teachers ought to know that we are in need of a fresh revelation from the vast unseen.

Question your own heart! If you set aside ancient authority, and admit the fallibility of your sacred books, though containing much truth, and listen to the oracles within, God-implemented, God-reflected, do you not find that this doctrine of a natural, active Spirit-world is rational? Does it not accord with your hope, your need? Does it not accord with all your human experience upon the external plane? Is there anything in the discoveries of modern science which conflicts with the central claim of modern Spiritualism? On the contrary every discovery in the line of the physical sciences seems to have laid the foundation for this larger truth. Glance for a moment at the subject of mesmerism, and see how far one mind can act on another, enabling the mesmerist to bridge over what was considered an impassable gulf between mind and mind, and furnishing us with an illustration of what the power of the disembodied spirit may accomplish. Have you any reason to suppose that the physical brain is absolutely indispensable to the thinking spirit? On the contrary your experience with psychics proves that intelligence is at times, even in earth-life, independent of the flesh. And what is the relationship of this psychical law to our everyday life? It frees us in the very outset, from the bondage of flesh, which has been the barrier between our souls and much that was beautiful and true; it refreshes our souls with new baptisms of hope; it supplies the missing link between the bereaved heart and the departed friend; it overturns the theological dogmas that have so long been obstacles in the way of human progress. The psychic powers of Socrates, Jesus, Paul and Apollonius, inspired virtuous action, poured balm upon wounded souls, healed diseases of mind and body and taught that the Spirit-world is a natural world; that all we need fear is the consequences of our evil acts; that even as if we mutilate the flesh we shall suffer pain, so if we violate the laws of virtue and fraternity the reaction will produce spiritual suffering. I defy any man to prove that psychical experiences have exerted other than good and helpful influences. Ever the angel's message has been, "Fear not. Fear not." Every new revelation from that world increases our hope. Every fresh vision accentuates the fact of the natural life of the spirit, and reveals to us the beautiful truth that we may begin our heaven now and here; that the griefs with which human life is burdened are but the necessary discipline through which the soul passes in ascending to higher planes of truth, beauty and joy. And this sympathy from unseen intelligences, how it buoy us up in the midst of vast discouragements! Have you ambition, my friend, to secure for yourself a place of honor in this world? Have you depended only upon outward emoluments for your happiness? One glimpse of the psychic side of life reveals the fact that the only thing which endures is virtue, intelligence, truth, and the attributes of the indwelling soul. All else is but temporary, swiftly passing; "you have only what you are." All you have to dread is within yourself. You can hope for nothing too good; you can believe not too profoundly in the divinity of life, and every sweet aspiration and promise in the soul is but a prophecy which shall surely be fulfilled. We are enveloped by the spiritual world. We are inhabitants of it. Clairvoyance and clairaudience, common experiences of the psychic, are results of the unfoldment of faculties which survive after the change called death, and reveal the fact that every effort we make toward nobler living adds to our treasures in the hereafter. Every virtuous impulse shall become a thrill of joy, while every lapse of the human soul from truth and virtue is sure to bring unhappiness. To the least of us it says, "You are a soul inheriting all the past, heir to all the future;" and every breath of truth that kisses the face of being here is a signal from the hand of God, leading us onward and upward.

Let us continue the writing of sacred scriptures. Let us listen patiently to the psychic experiences of others. Let us reverently remember that the greatest souls in history have been those who have defied space and time and things of sense, in the consciousness of the existence of the soul. Let us strengthen ourselves in the heat of the combat of life with the thought that over all is the reign of law; and that as immortal spirits we have a right to truth, a right to today's experiences, and that from the prophet's vision to the seraphic smile on the face of our dying friend; from the faintest whisper to our inner soul from the unseen, to the grandest song of spiritual triumph that was ever sung, we have need of psychical experiences; they shall be to us strength in our hours of weakness; light in midnight darkness; and when bereavements come, when our dear ones depart from us through the silent portals of death—they shall be to us the promise of reunion in years to come. They shall be to us the assurance that divinity reigns throughout the universe. And thus we shall learn that

Our life is one with th' rolling spheres,  
And o'er all God's will hath sway;  
The labor of uncounted years  
Hath brought the harvest of to-day  
In all its many-hued array.  
(Continued on Eighth Page.)

AWAY WITH BIGOTRY AND FEAR.

Open Letter to Rev. De Witt Talmage.

REV. DEWITT TALMAGE—Sir: I will speak first from your own chosen text: "Behold there is a woman that hath a familiar spirit at Endor." Saul, accompanied by two men, disguised himself, went to this woman, and asked her to bring to him Samuel, who had been long dead. When the woman had consented, and the spirit had power over her, she knew Saul to be one who had put out of the way all those who had familiar spirits, and the wizards; she was sore afraid. "Saul said unto her, 'Be not afraid, as the Lord liveth, no harm shall come to thee, for this thing.' The woman consented. To what? To let the spirit of Samuel use her tongue to converse with Saul. All Bible readers know the result. Samuel told Saul what three days would bring forth, and it was done. Let me ask you three questions, to which you will undoubtedly answer yes. Is your God an infinite one? Are his laws unchangeable, yesterday, to-day, and forever? Are men and women born, and do they die under the same law they ever have? You must say yes, or your God is a finite, changing being. Then, if Samuel had a body that had been three years decomposing in the earth, and a spirit that could use this woman to tell Saul that for his wrong doing, he and his three sons should die in battle, and if this woman had power (which we call mediumship) of bringing Samuel to converse intelligently with Saul, then are there men and women to-day who possess the same powers. If this is not so, your God is not one of law and order. I consider it no blasphemy to say he is the master necromancer and sorcerer. Spiritualists believe in a God (a wise creator of all things), birth and death, earth and spirit life.

I will note next your assertion of "a score of passages from the Almighty Lord," which you consider his indignations for this family of delusions, spiritual manifestations, which you have no time to quote. Well, I have time to quote two score of passages from Holy Writ, in which God's prophets and holy men had intercourse with spirits. Daniel and David talked face to face with the angels. Cornelius prayed, and a man shod by him in bright clothing and said, "Thy prayers are answered." An angel sat down at the table with Abraham, and partook of food. Paul said, "Are they not ministering spirits that minister to you?" It is the established law of spirit land. Paul testifies to this when he affirms that he was caught up into the third heaven and saw and heard things he could not tell. He cautioned us to try the spirits, lest we be deceived, and believe a lie. This is testimony that there are untruly as well as true spirits around us. I have more than forty marked passages before me; plenty of time, but not room to give them. Let me ask you again, Are God's laws mutable? Have deified laws changed? Has the door John saw opened into heaven been closed and barred? The scriptures teach that we live in close contact with the angel world; and as the word angel signifies messenger, we are glad to know that they are daily bringing us messages of love and instruction.

You ask, "Dare you be a Spiritualist?" I dare, and have been for over forty years, ever since my angel mother came to me when in my room alone, so plainly that I fell on my knees and prayed God to permit her to come again and instruct me as she wished.

I dared to investigate the raps which you have dared to curse. I dared to investigate the writing on the slate by unseen hands, and thanks to God I can understand as well as Daniel did when he interpreted that handwriting on the wall, which was seen by all there. And you dare sneer at and slander those who have taken God at his word, and asked to receive, and who have knocked and it has been opened unto them. You strike at the most sacred belief the human heart ever held, a belief arrived at by the honest and earnest search of intelligent men and women, who are progressive in nature, and who are glad to find a true and scientific religion on which to rest their souls, in place of the dogmas handed down through many generations, and which have been quarreled over and changed from error to error until nearly all the Godliness in it has become extinct. There were nearly sixty policemen on Chautauqua camp ground last year to keep a religious meeting in order. Cassadaga had not one or any need of one.

You say the religion of Spiritualism is "incipient epilepsy, catalepsy, cadaverousness, biliousness, nervousness, weak-minded and weak-bodied, growing long hair, like rank grass in wet, marshy ground." You admit that a part of it is caused by occult force. Will you please define occult force? I have never seen one able to do so, only that it is unexplainable force. We prefer to call it spirit force, which is more tangible to our comprehension. I am inclined to use my reasoning powers in all discussions in place of sarcasm and vituperation; but if a man, standing in the sacred desk, claiming to teach the gospel in truth, can stoop to come out and denounce in the press over two millions of his own countrymen, as well as millions more on the other continent, he ought to be met with such weapons as he so vigorously wields over others.

You indict Spiritualism because it is a social and marital evil. You say that the worst deeds of licentiousness and orgies of obscenity come under its patronage, and that it adopts free loveism. Your assertion is a bare faced falsehood! The Spiritualists have fought these things the hardest of any class. You speak of night work and of its prospering best in the dark. Did you ever think that God perfects the finest of his work in the dark? Did you ever stop to consider that each man and woman had at one time lain in embryo, in the dark cabinet of the womb, an appointed time before so materialized that the light could be borne? Did you ever see vegetable, root or grain, that did not lie in the dark womb of Mother Earth its appointed time before it could bear the broad sunlight and dew of heaven? Did you ever see a photograph produce a picture until he had taken the shadow caught into his dark cabinet. There are more fine laws in heaven and on earth than you or I have ever dreamed of. Who but the evil thinker imagines that dark circles are places for evil deeds? "Evil to him that thinketh evil!" And he that seeketh a lie shall find a lie!" You say that nine hundred and ninety-nine out of every thousand are frauds and humbugs. Well, who ever saw a counterfeit of anything that never existed? Those cry humbug who are not capable of understanding.

I will now call your attention to a book, edited by M. E. Billings, of Waverly, Iowa, called Crimes of Preachers. It is a grand expose of clerical villainy, giving names and places, and an account of crimes charged, covering a space of five years. Four hundred and fifty "reverend criminals" in the northern half of the United States from May, 1876, to May, 1881! Since that time, three more

editions have been published, with large increase in numbers, giving the percentage of recorded crimes in each denomination, commencing with the Methodists at thirty per cent, and ending with Universalists at five per cent. I will here copy an offer by the editor. Your pulpits expressed hate for Spiritualism may prompt you to take up the gauntlet.

"There are of free thinkers, including Atheists, Infidels, Spiritualists, about seven millions in the United States. There are about seventy thousand priests and preachers. We make the following offer: We will give ten dollars apiece for crimes committed by any class of free thinkers, within the last five years, and will take the report as published in the newspapers, provided the preachers will give one dollar apiece for the same evidence of crimes committed by the reverends. Thus we offer ten dollars for one, and give them seven millions to draw their data from, while we have but seventy thousand. In the language of the west, we say, 'Put up or shut up.'"

You ask in your discourse, after shamefully slandering us as a sect: "Now who would be a Spiritualist?" I ask, who would be a preacher? You indict Spiritualism as producing a large amount of insanity. It is not so. Having been for several years interested in an institution for the insane, I know that not one person there became insane from spiritual study, and know also that much pains has been taken to hear of such cases. But two or three have been reported by reliable authority. We do know that it is not an uncommon occurrence for revivals and great religious excitements to unbalance the mind, and also cause many suicides. You say that God has revealed all in the Bible we ought to know. Perhaps you think it is all we ought to know of our earth, that it is flat, as taught in the Bible. Galileo had to lay twelve years in a dungeon for revealing to the world that it is round, and turns on its axis. Perhaps you think the pope of Rome, when he opposed the printing press, and called it the work of the devil, was right, but the revelation of nature's laws and science moved on, and I can read all your sermons as well as I can the Bible; and the inspiration in my own brain and soul leads me to respond to you. Men wrote the Bible. Moses wrote the ten commandments right from the mouth of God. I challenge you or any other man to execute some of those God-given commands. For instance, stoning a man to death for stealing, and for various other crimes. These laws were enacted as from God, in good faith, until the star of Bethlehem blazed through our heavens, and with it came the infant Jesus. A new light of spiritual truth, a new revelation, dawned at his coming. He was infidel to the religion of his fathers. He reversed the law as given through Moses. He ignored the teaching of eye for eye, tooth for tooth, life for life. Which revelation do you believe? We accept the one through Jesus. He told his disciples to go into all the world, and preach his gospel, heal the sick, make the blind to see, and the lame to walk; and when they doubted, he said:

"What I have done ye can do, yea, more than I have done, ye shall do."

Please show me one preacher who will come down from his pulpit and do one of these things. They have not the faith, nor the knowledge which Paul said, "I would ye could have added to your faith." Thank God another star of Bethlehem has flitted through our vast expanse of space, and new revelations are enlightening the souls of men and women who dare to inquire and search for laws and knowledge through which to work with their faith. I can tell of hundreds who have done wonderful cures; but you, a man professing to teach the gospel of Christ, as far as I have heard, has never done any of these works that were to follow him. If you have nothing more spiritual and Christ-like to give your hearers than your low and obscene thrusts at Spiritualist, you had better step down and out.

I will now invite you to come to our August meeting. You will be treated like a gentleman by all. Come and shake our "cold, clammy hands," and hear the "vile and corrupt teachings from our rostrum." Christ went among thieves, and bad men and women. He was called wine-bibber and glutton, but there he found the very ones to call to repentance. Get up your courage, Mr. Talmage, and come and talk to us face to face; the platform is free, and we can sit perfectly quiet and hear you express your opinion of Spiritualism and Spiritualists. But it is cowardly to strike so far away, and besides, you are not following the example of your Lord and Master. Come and see us. If you hurl your vile accusations, and continue your school-boy way of calling nasty names, we shall be justified in saying that you are badly scared, and trembling for the tottering and already falling institutions of theology and dogmas. The great progress of our new religion is alarming you. The wonderful exposures of frauds are exactly what we want in order to thrive. We want them sifted out of our religion, and yours also; but the more a man throws mud, and seeks to throw the mantle of disgrace over those he knows nothing of, the more he shows his own moral deformity. If you will not come and see us, you can do us no greater favor than to preach the same sermon again with all you can add, if you have not exhausted your vocabulary of insolent accusations. Deliver it again, Mr. Talmage, it is a good target for us to shoot at; besides it helps us to get our ideas into places where otherwise we could not.

I will say in conclusion that after seven years' connection with the Baptist Church and a much longer time intimately connected with Spiritualist, I have never heard one lecture or lesson from the teachers of Spiritualism that would have disgraced a church pulpit. The whole philosophy of Spiritualism is for the growth of humanity, the upbuilding of all that is good and noble. There is no sect which has not associated with it more or less low and undeveloped minds, and consequently habits will grow of a low order; but as we see the pure white lily come forth in beauty and perfection from the black mud and mire, so we know that in God's own time, the spirit will develop from its debased conditions, and even like the lily, it will come forth in purity and beauty. God help us all to help each other in the true way. HARRIET P. RATHBUN.

Cassadaga, N. Y.

A Musical Prodigy.

Rochester has a musical prodigy; not a Hoffmann, perhaps, but an inspired minstrel who has created quite as much amazement in the limited circle cognizant with her astonishing performances as did the boy pianist in the metropolitan musical world. This newly discovered wonder is a sweet-faced young girl of good standing in society, whose parents have concealed her remarkable gift from the general public, and from most of her intimate friends as well, until the secret was inadvertently revealed by the fair musician herself during one of her rhapsodies. The

manifestations of this peculiar talent evidence unusual musical ability and technical skill, and are only exhibited when the girl is in a sort of trance, or, as her parents prefer to designate it, an inspired condition, for they repudiate any belief in Spiritualism and quickly resent any intimation that they invoke the aid of supernatural means solicited by ordinary mediums. When the young woman passes into this state she seats herself at the piano, closes her eyes, and after a few preliminary twitches of the muscles of her face and a shrug of her shoulders she passes her fingers lightly over the keys and begins to sing, at the same time playing her own accompaniment. There is nothing remarkable in this performance, for there are many people who can play the piano with their eyes shut, but the wonder is that with a knowledge of music limited to the rudiments, the girl improvises rare harmonies, strains of soft, majestic sweetness, chords of solemn, touching pathos, and weird, wild symphonies, at the same time singing in low, melodious notes songs in foreign tongues which she has never studied and does not understand, though they are perfectly intelligible to any one conversant with the language. Seldom has she played a familiar air or sung an English song; on several occasions she has also distinguished herself by playing on a church organ in a highly creditable manner with no practice. The music she plays is of a weird, wild style, not easily copied and of too high an order to be of her own composition, and the same accompaniment can not be played a second time.

The girl does not seem to undergo any unusual mental or physical strain in giving these performances, and when questioned concerning her sensations says that she is removed, as it were, from all that is earthly, and experiences the most delightful exhilaration imaginable. She does not realize where she is or what she is doing or saying, and when she returns to her material self, and can not reproduce her visions or recall her sensations. It was the purpose of her parents to conceal her strange musical precocity, but in the presence of a large number of friends on one occasion she suddenly became inspired and improvised several rare compositions, to the astonishment of the company and the consternation of her mother.—Chicago Herald.

The Scientific Investigation of Supermundane, or So-called Spirit Phenomena.

JOHN FRANKLIN CLARK.

In order to determine upon the best method for prosecuting a scientific investigation of the phenomena now generally designated as "Spiritual Phenomena," it at once becomes necessary to first determine its character and the conditions under which it occurs, and compare it with the character and conditions under which the so-called "natural phenomena" occur, in order that we may determine whether the operative causes are acting under conditions that are essentially the same. If it be found that they are essentially the same, then the scientific method adopted for the investigation and study of natural phenomena will be the proper method for investigating and studying the spiritual phenomena; but if it appear that the producing cause of the two classes of phenomena are acting under different conditions, then the scientific method applicable to and employed for the investigation of one class of phenomena, will not be applicable to, nor can it be used advantageously for, the study of the other, but each class must have a method applicable to itself. Any method that enables the investigator and student to demonstrate facts, and detect and eliminate errors is scientific, and any method that does not accomplish those purposes is practically useless in the pursuit of exact knowledge.

The active principle, whatever that may be, that is the operative cause in all natural phenomena, acts without any manifestation of volition or consciousness, being governed and directed in its action by its own inherent qualities, and the manner in which these express themselves is always determined by the conditions, through, under or by which the result is reached. Therefore, in order to reproduce any natural phenomena, it is only necessary to know, first, under what conditions it was originally produced, and secondly to provide like conditions, and when that is done the inherent qualities of the entities that make up the conditions, will express themselves in an effect that will duplicate the original phenomena.

Therefore, the true scientific method for the study of natural phenomena is one that enables the student to determine with exactness the conditions under which any such phenomena occur for the very evident reason that the phenomena is always the resulting effect, consequent upon existing conditions, and it is because of this fact, that chemical analysis has proved such an efficient means for the acquisition of exact knowledge.

On the other hand, the active principle, whatever that may be, that is the operative cause in all so-called "Spiritual Phenomena," manifests in great fullness the qualities of consciousness and volition, and the conditions are only the instrumentalities that this conscious, voluntary acting, operative and directing cause uses to produce an effect in accordance with the desires of its will.

Thus it appears that natural and spiritual phenomena belong to two separate and distinct classes, their essential point of difference being in this; that with natural phenomena, the conditions being given, the effect to be produced is not subject to the conscious and voluntary determination of the operative cause, while with the spiritual phenomena, the conditions being given, the character of the effect to be produced is determined by the will of the operative cause, consciously and voluntarily exercised.

Thus to illustrate these points of difference: If oxygen and hydrogen be brought together, under a temperature sufficiently high, they will always unite chemically and produce, as a resulting effect, water. This is a natural phenomenon, and is always produced when such conditions are present.

If a circle of persons is formed around a table, and one or more of such persons are possessed of those qualities that render the production of the spiritual phenomena possible, it may be made manifest by sounds or raps upon the table, or upon other objects in the room; or the table may tip from side to side; or it may be levitated and rise up to the ceiling of the room; or it may turn itself bottom side up, or move off across the room, or perform in some other manner, and no person in the circle can tell before the effect is manifested by it what the effect will be. Thus it is made plain that the scientific method used for the study of natural phenomena where like conditions will always produce but one and the like effect, is not at all applicable to the study of spiritual phenomena, where like conditions may produce widely varying and diversified effects.

The scientific method that has been found

most serviceable in the study and investigation of natural phenomena, is the analytic and inductive, and this, because in natural phenomena like conditions always produce like effects. Therefore, as in spiritual phenomena we find the reverse of this to be true; in our opinion, the scientific method best adapted to its investigation and study is the synthetic and deductive.

The facts of the phenomena can only be determined by observation, and each investigator or band of investigators must determine for themselves the conditions requisite for them to determine the facts, and these conditions will necessarily vary and must be adapted to the character of the particular phase of the phenomena under investigation.

In our opinion the results that it is desirable to attain through the scientific investigation and study of spiritual phenomena are:

1. That the phenomena are produced by intelligent beings acting consciously and voluntarily, who have their place of abode on the supermundane planes of this world.

2. That said intelligent beings are men, women and children, who were born on the mundane plane of this same other world, and who have passed through the change called death.

3. That the phenomena are produced in strict accordance with, and through the operations of, natural laws, applied and directed by the inhabitants of the supermundane planes of this world.

4. That the knowledge that the inhabitants of the mundane plane are thus enabled to acquire from the inhabitants of the supermundane, is a powerful factor in the means employed by infinite beings in unfolding and developing the human race to higher conditions, and for bringing mankind together in true fraternal relationship.

GIORDANO BRUNO.

The General Council of the Seine, willing to associate itself with the homage of the youth of Italy to Giordano Bruno, the martyr of Free Thought, burnt at Rome on February 17th, 1600, and to recall the memory of his teaching at Paris, has subscribed two hundred francs to the monument raised to his honor this year, 1885, upon his birthday.

It is nearly three centuries since Bruno paid with his life the crime of seeking to emancipate consciences, of combating the narrow and tyrannical dogmas of the Church. His statue fronts the Vatican, a monument of reason facing the Papal palace.

In 1550 the cradle of Giordano Bruno was rocked at the foot of Mount Vesuvius. His ardent soul developed under a glowing sky.

At first a Dominican monk, he soon outgrew the dogmas of the Church, and flung his frock after them. Thirst of knowledge quickened in him the presentiment of eminence. He quitted Naples for Genoa, passing on to Nice, Milan, and Venice, daring without patronage, to attack the established authorities and brave the Church's thunders. The Pope then ruled supreme in Christendom. At Rome, wrote Urie de Hutten, "three things were absent. . . . conscience, truth, and faith in oaths. Three were in the market—loyalty, women, and Church dignitaries; three were dressed finely—prelates, mules, and strumpets; there abounded there—pride, debauchery, and poison."

Driven from city to city, Bruno had to leave Italy. He was young, handsome, and eloquent, with delicate features and pensive expression. Lightnings played in his eyes. Geneva, Lyons, Paris, successively welcomed him. The Rector of the University of Paris authorized him to challenge the divers schools of philosophy to a public discussion. He spoke with conviction. His vibrant tones aroused young minds from the sleep of credulity. He called himself the Awakener.

The clergy soon became uneasy, and caused him to be expelled from Paris. Suspected everywhere, he tarried nowhere. He passed as a knight-errant of Free Thought from university to university, replacing the doctrines of the past by ideas of the true and just in human relations.

After visiting England, he returned through Paris and repaired to Germany, where his principal works were printed. He next turned up at Venice. There the tragedy begins which was completed by the fire of the Inquisition.

Bearding in his den the Papal lion, he was arrested by order of the Inquisitorial Father (always paternal, this solicitude for the welfare of mankind) in 1592, just a century after the discovery of America, when began that other martyrdom by the same fiendish power of the most amiable races and the happiest societies of mankind, in Hispaniola, Mexico, and Peru. The Council of Venice interfered to prevent the delivery of Bruno to the Inquisition, which from Rome watched the prison of its victim and prepared its tortures. Ignorance and fanaticism will not be balked of their prey. After six years of this confinement, Rome prevailed, and Bruno was transferred to the city of the Popes.

His trial was prolonged. Fifty times he underwent the "question extraordinary" by tortures, the last of which endured forty hours. Consider how numerous the experiments in torturing, and what subtle calculations upon physiological endurance, had been needed to proportion this long series of cruelties to the vital resistance of the victim, leaving him enough for the contemplated public execution! "Retract," they urged; "confess your errors." "How," answered Bruno, "can a few hours suffering undo a life of studious research?" The tribunal then condemned him to be burnt alive. "I suspect," said Bruno, facing the assembled priests, "that you pronounce this decree with more fear than I listened to it." The funeral pyre was raised in a public square of Rome. The condemned ascended it with courage unflinching. He would have addressed the crowd of spectators. A monk opposed: "You have not been brought here to indoctrinate the people, but to be burnt."

"That is true," replied Bruno. When the fagots were piled as high as his head the executioner, moved by his fortitude, would have lighted the fire from behind, that Bruno might not see the act; but, like Jerome of Prague, he called out: "Come to the front; set the fire before me! Had I feared it, I should not be here." As he was about to die a monk held out a crucifix towards him. Bruno turned away his head in disdain. Some of his writings had been tied to his body, that they might be burnt with the fire. He cried out: "Wood—more wood! Increase the fire!" The assembled crowd broke into sobs, and wept. The martyr's lifeless trunk, hanging to the stake, had not burnt. They threw it down upon the coals, adding fresh wood. The fire was rekindled; the servants of the Inquisition poked after the bones with great tongs, and broke them, to make them burn the better. The head, in which such noble thought had bred, they broke in two and cast

Adapted from the French of Jean Frollo in La Revue Anti-Clericale.

into the flames; so with his clothes, to prevent the people from keeping them as relics. Then his ashes were collected and thrown into the Tiber.

"To burn is no answer," Bruno had said to his judges. The Church thinks otherwise. Now, Bruno's monument rises upon the spot where his burning head had cast a sinister light upon the background of triumphant fanaticism. Feeble Protestant reaction! The Juggernaut Church rolls on the same, crushing human reason and right under the wheel of its papal infallibility. Authority wedded with fanaticism and cupidity, tottering a little at Rome, re-inforces itself at St. Petersburg, at Tammany Hall, and the capitals of Anglo-American capitalism. Still the Inquisition sits in permanence, condemning thought in books, while biding its time to seize their authors. Its magnificent cathedrals at New York and Washington prepare and forebode the Catholic vote, the requiem of Free Thought in the United States. Already it seizes on the schools by the "Freedom of Worship Bill." In Belgium it expels Protestant teachers, and, as in Ireland, educates the people to subjection. Is the Czar of all the Russias less infallible, less obscure, less cruel, than the papacy of Rome?—Edge-worth in Secular Review.

For the Religio-Philosophical Journal. HYPNOTISM.

The Washington Philosophical Society.

A. E. CARPENTER.

I have read with considerable interest the account written by your Washington correspondent reporting the meeting of the Washington Philosophical Society, before which demonstrations of mesmerism, hypnotism and animal magnetism were presented by Mr. W. A. Croft, and a lecture delivered by G. Stanley Hall of the Johns Hopkins University. It is said that Mr. Croft gave an exhibition of his two sensitives quite as satisfactory as those familiar to the public under the conduct of Prof. Carpenter. Very likely, as what Croft knows about practical hypnotism he learned from me, and the sensitives were likely those that I had selected and developed during my lectures in Washington. G. Stanley Hall was aided in his earlier investigations by instructions given by me. Thus behind this scientific exhibition and discourse we find the lecturer and public entertainer, who, perhaps, is included in the list of "ignorant adventurers, quacks, and charlatans." Whether such was the intention of the writer I am not prepared to say; but I protest against such insinuations being made towards individuals who may be as intelligent and possibly as truly scientific as any member of the philosophical society. It is not at all likely that any reference was made to me or the work that I have done in the City of Washington to educate the public mind, overcome its prejudices, and make it possible for this society to illustrate and discuss this "all important" subject without subjecting themselves to ridicule. This work I have done in public and private, and in my investigations I have been as interested to develop the truth and to make my experiments instructive as the Philosophical Society, and I have not relied upon imported French methods or depended upon their investigation for the facts.

It is not the first time that American scientists have had their attention called to this subject. In the City of New York, some five years ago, I gave a course of three months lectures and experiments in Practical Psychology at Masonic Temple Hall. Prof. Geo. M. Beard was in attendance every night for three weeks, also Dr. Wm. A. Hammond was present on several occasions, and both of these gentlemen became deeply interested in the subject. Dr. Beard took practical instructions from me, and continued his scientific experiments up to the time of his death, some two years later. Exhibitions were given by Prof. Beard before the Academy of Sciences, and the subjects used for illustration were those which I had selected and developed at my lectures. Dr. Hammond presented experiments before his class of students at the medical college, also using my subjects. Extended reports of what these gentlemen did were published in the New York papers at the time, but as usual the name of the "charlatan" who selected and prepared the material for them to do their work did not appear. Mr. Croft was present at many of Dr. Beard's experiments and was at my hall over and over again, besides, he saw at my rooms the wonderful phenomenon of seeing with the eyes perfectly blindfolded as presented by my wife.

Now nothing was ever farther from my mind than to claim for myself any special credit for the work that I have done, assisted by my wife and hundreds of other fine sensitives such as I have found and developed in this wonderful field of experiment and study; but when men come forward resting their material upon the foundation of my work and experience and that of others like me, and claim that what they do is scientific, and what I do is charlatanism, I protest.

I welcome these scientific gentlemen—although late—to this field of investigation fraught with more interest pointing to greater discoveries than any other, but their coming will not add to my convictions, as their past ridicule and denial have not caused me to change them. I warn them that they will find the subject worthy of their best efforts, and I shall rejoice in gaining their aid in my endeavors to solve its difficult problems. If such men as S. B. Brittan, Brown Williams, La Roy Sunderland, J. W. Cadwell and others like them, who have lectured upon and given public illustrations of mesmerism, are to be called quacks and charlatans, where shall we look for a true scientist?

Rev. Collyer Prayed for Bob.

For once in his life Col. Ingersoll was the chief figure in a celebration which was opened by prayer. In the Metropolitan Opera-House Decoration-Day the Rev. Robert Collyer offered up a fervent prayer to the Almighty before Col. Ingersoll rose to deliver his oration. The incident may have recalled to his mind the prayers he heard in early life in his father's household. At all events his oration was of an unusually serious character from first to last; and, in its peroration, he gave a picture of the glorious millennium predicted by the prophet Isaiah that was imbued with the true Biblical spirit and full of Hebrew grandeur. Now, suppose that after this interesting coincidence the reverend doctor should continue his pious labors in behalf of the irreverent Colonel?—New York Sun.

George Sturge, who died lately in England, left more than \$1,250,000 to various charities.

Mr. Gladstone has struck on the picture business. He declares he will never sit for another portrait.



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CHICAGO, ILL., Saturday, June 16, 1888.

## The Treatment of Criminals.

There has been a growing disposition of late years to treat criminals in a rational manner. The old idea was that they should be punished to vindicate the majesty of the law, without much regard for the conditions in which the criminal tendencies had their origin and with little thought of modifying and correcting their abnormal tendencies with a view to making them better men, and lessening the danger of their presence in society when released and restored to freedom. Now the more enlightened and humane people of every progressive community, instead of holding to the old vindictory theory of punishment, regard the protection of society first, and the improvement of the felon, in the second place, as the only proper objects of prisons and prison discipline.

The safety of society requires primarily the sequestration of the criminal, his removal from former haunts and companions, and his confinement where he can no longer commit offences against persons or property; not only the safety of society, but justice and humanity demand, secondarily, that the criminal be afforded an opportunity to overcome as far as possible his evil tendencies, and that he be supplied with motives and incentives to repress the bad and to cultivate and strengthen whatever of good there is in his nature. For this purpose there should be not only the discipline of restraint, but also the physical and mental training adapted to develop the slumbering germs of manhood that lie buried in his nature.

Those who have had large experience in dealing with criminals, with marked criminal tendencies, agree that their mental condition is more or less abnormal; that if the intellect is bright it is so only in a narrow line; that there is intellectual instability as well as moral obtuseness, an aversion to continuous application, deficient will-power and self-control, untruthfulness and lack of sympathy as well as of self-respect.

Physically the average youthful criminal is under weight, coarse grained, heavy in his movements, with an ill-shaped head and repulsive features. What intellect he has is exercised in furthering schemes for his own gratification. He lacks the power of sustained effort and in an emergency he is pretty sure to fail in his undertakings. "There is a class of criminal dullards," says Dr. Hamilton Wey, physician to the Elmira (N. Y.) State Reformatory, "that cannot be considered as mentally unsound or representatives of the feeble group, yet are incapable of any prolonged mental exertion, whose efforts in the workshop are spasmodic and unsatisfactory, requiring constant spurring on to hold them to their tasks. By bodily growth and conformity to a better type of the merely physical man through physical training, it has become apparent that it is possible to excite cerebral activity in these dull in mind and heavy of body."

Dr. Wey has for some years subjected these "criminal dullards" to a thorough course of physical training. His programme embraces baths at frequent intervals, and a manual drill and calisthenics to supplement the routine task performed in the shop, because, he says, this "criminal dullard" is of coarse fibre, representing raw material in the rough, waiting for a moulding hand to overcome his crudeness. This bodily exercise is made the initial movement, which is followed by the more common method of teaching carried out in the school room. He then begins with the development of the motor nervous system and then passes on to the

cultivation of the sensory nervous system and mental faculties. With a knowledge of the physiology of exercise he recognizes the fact that it is the weak spot which determines the degree of strength the body possesses, and the predisposition to disease and death; and by cultivating this spot he brings it as far as possible in harmony with the stronger parts.

Industrial training must be made in the future, as it is to some extent now, the basis of reformatory work. Of those committed to the three prisons of New York in 1886, namely, Auburn, Sing Sing and Clinton, over fifty per cent. were out of work when they were arrested, and fifty per cent. were without any trade or occupation requiring particular skill. Such men released at the expiration of their sentences, with the stigma of prison-life attaching to them, have to join the crowded ranks of unskilled labor in the struggle for existence, and they are almost sure to fail, become discouraged, lapse into crime, and be again arrested, convicted and sentenced to imprisonment, whereas if, while in prison they had been taught some trade or skilled industry and thus helped to overcome the load which bore heavily upon them from the time they left the prison, a large proportion of them might have been self-sustaining and peaceable members of society during the remainder of their lives.

The trade school should be established in every prison. The old idea that a convict must not be taught anything that will enable him to compete with skilled workmen who are worthy, law-abiding citizens should be obsolete among intelligent people. Why should the criminal be deprived of a trade, and be left to compete with the unskilled laborers, whose ranks are so overcrowded, and who are so poorly paid? The true policy is to treat the criminal not with mere sentimental sympathy, nor with cruelty or thoughtless disregard of his own future; but with strict reference to the protection of society and with a view to giving him a chance, and helping him to reform.

## Periods of Depression.

Sir Lyon Playfair in a very able paper, printed in the *Contemporary Review* points out that during the present century there have been twelve marked periods of depression. In the early part of the century, when machinery and hand labor were in full conflict, the depression was sharp and severe, but of short duration. From 1837 to 1873 the periods were at nearly regular distances of ten years. Since 1873 the depression has been persistent, except in regard to special industries which were relieved in 1879 to 1882, after which the prices fell to an "abnormally low level." As this long depression has been common to all countries using labor-saving machinery, it must have causes, Sir Lyon Playfair maintains, correspondingly universal in their character. The causes of this universal depression are stated thus:

"1. That the improvements in machinery, by new inventions, have produced great changes in the quickness and economy of distribution of commodities, and have profoundly altered the whole system of commerce.

"2. That the improvements of machinery used in production have increased the supply of commodities beyond the immediate demands of the world, and have too rapidly displaced the old forms of labor."

Mention is made of the fact that at the end of the last and early in the present century the rapid application of machinery to industrial employments, after Watt's improvement of the steam engine, there was severe suffering among hand-laborers; there were labor riots, during which mills were burned and machinery destroyed, showing how sharp was the conflict then between manual labor and mechanical power. In the later depressions labor, it is claimed, has suffered less even than capital. Although modern inventions have increased production and displaced labor, ultimately intelligent, educated workmen are benefited by the changes, since increased production absorbs skilled labor and pays liberal wages for it. At the same time there is a constantly decreasing demand for unintelligent labor, in consequence of which ignorant workers have a hard time of it. The present state of manufactures depends chiefly upon the intelligence of the producers. "The competition of the world has become a competition of intellect." In the future of the world the greatest industrial nation will be the best educated nation; it may not be so to-day, but it certainly will be so to-morrow. Can there be a stronger argument for a high standard of popular education? Sir Lyon Playfair points to the United States "as the great industrial nation of the future," because of its intelligence and activity of invention, and because it is not, like European nations, handicapped in the industrial race by the expense of a large standing army.

## A. Bronson Alcott.

Speaking of A. Bronson Alcott, Dr. Bartol says: "Charity that could draw a line or give a touch beyond his broad welcome I never saw. He could differ bravely in opinion." How he received criticism, even of the severest kind, is shown by his remark on learning of Carlyle's ridicule of Alcott's "potato gospel." "I accuse Thomas Carlyle," he said, "of inhospitality to my thought." There was no bitterness, no resentment in Alcott. He had convictions, and he liked to talk, and audiences and companies were often bored by his mystical and disconnected ideas presented with tiresome repetitions in

a monotonous tone; but the fine spirit of the man was always conspicuous, and commanded the respect of all hearers. Dr. Bartol says "certainly, Mr. Alcott wanted to be heard. He coveted every ear. He was hungry for an audience, and thus unlike Emerson, who was equally unwilling to be silent or to speak. Conversation was his passion, but it became monologue. He soliloquized in company. Alcott was not tired of the sameness and repetition of his ideas. Dear to him as first principles, he fed on them." Mr. Alcott had no systematic philosophy, and some of his ideas were visionary and fantastic; at the same time he had that spiritual breadth and comprehensiveness, and that hospitality for all forms and phases of thought, which made him a good deal of a philosopher. As strongly theistic as he was, on meeting a well known agnostic, after a speech at the Parker Memorial, before the Free Religious Association, he said, "Why we are both right. We both agree as to what is essential. I like your people because you are after the truth. There is a great deal that none of us have learned yet." It was in this spirit that he met those of opposite views, and although it sometimes involved too much of a "mush of concession" to suit clear-headed, systematic thinkers, it often had the effect to fix the attention of too critical and combative minds upon essential points of agreements, and to help them overcome that spirit of antagonism which is a great obstacle to useful discussion.

## The Death of Capt. Hannum—Incidents of Slavery Revived.

The other day the Boston papers chronicled the death of Capt. James W. Hannum at Neponset, Mass. Capt. Hannum, four years before the enactment of the Fugitive Slave Law, was brought prominently into notice in connection with a kidnapping case. It occurred in September, 1846. A runaway slave had stowed himself away in Capt. Hannum's ship, the brig *Otoman*, at New Orleans, bound for Boston. The captain kept him under surveillance intending to take him back to his master on his return voyage; but the negro managed to escape to South Boston where he was pursued and overtaken by the Captain, who took him to Port Shirley and put him on board a barque bound for New Orleans. Of course this was approved by the respectable journals of Boston; but in Garrison's despised *Liberator* of Sept. 18, 1846, appeared an article written by Edmund Quincy and signed "Q" which said:

"The slave having reached the sanctuary of Massachusetts Bay, was as free as the captain who kidnapped him, in the eyes of our law, until it were proved by his master, or his authorized agent, that he did not belong to himself; and had he been seized by the master or his agent and carried off in this clandestine manner, it would have been justified by the decision pronounced by Judge Story in the Prigg case. Is it not evident how unprotected this decision leaves the personal liberty of all and especially of the poor and helpless—for whose benefit chiefly, in theory at least, civil government is established." A few years later was enacted the infamous fugitive slave law.

The number of the *Liberator* which contains an account of, and comments on, this case of kidnapping has an article by Parker Pillsbury in which he refers to the Hollis Street Church, which had expelled John Pierpont for his temperance views, as "the church of the distilleries," and Rev. Dr. Ganney who had said that "the mission of the Unitarians is silence on the subject of slavery," is mentioned in no complimentary terms. The same number of Garrison's paper has an advertisement copied from the Sumter County (Alabama) *Whig* which is headed "Negro Dogs," and announces that "the undersigned having bought the entire pack of negro dogs" of the Hay and Allen stock, he now proposes to catch runaway negroes," and adds, "His charges will be three dollars a day for hunting and fifteen dollars a day for catching a runaway." What changes have occurred in the United States since the date of that advertisement by one Wm. Gambel, whose business of catching slaves with bloodhounds was in his day entirely respectable, and no doubt peculiarly profitable, for the desire to get away from cruel masters, or the desire to breathe the air of freedom, were strong enough to make many attempt to escape in spite of bloodhounds and shot-guns and the certainty of torture with the slave whip if captured.

## Garibaldi.

The unveiling of the Garibaldi statue at New York the other day was an impressive affair. Garibaldi was an unselfish patriot, a brave soldier and the liberator of his country. His name will be forever identified with Italian unity, in the achievement of which he was the most conspicuous figure and the greatest historic character. The statue is of bronze, and it represents Garibaldi about to draw his sword, and looking eagerly forward. It reflects great credit on the Italians of New York who presented it to the city. At the unveiling the American flag was foremost in the assemblage around the statue, which was covered with our national emblem and capped with the colors of Italy. The Roman Catholic press rancorously opposed the unveiling of the memorial by the city, declaring that its acceptance would amount virtually to an insult to the Catholic religion. It is true that Garibaldi was instrumental in lessening the power and in bringing about the degradation of the pope, but the fault was in the pope and his adherents who were in the

way of the freedom and unity of Italy. Garibaldi opposed papal pretensions because papal pretensions were opposed to the rights and interests of his people, for maintaining and establishing which with splendid genius and courage, he is to-day honored by the lovers of liberty throughout the world. Religious bigotry was rebuked in words that were to the point by Mayor Hewitt in his address accepting the memorial on behalf of the city. "Prejudice and intolerance," he said, "may be expected to protest against this memorial of honor and gratitude, on religious grounds. But we settled this question a century ago, when in our constitution our fathers divorced religion from politics. Religion belongs to the individual and politics to nations. Today we are enjoying the fruits of this wise decision, and we can do honor to patriotism in every rank and walk of life without regard to creed or birth. We can even overlook the weakness of human nature in the contemplation of great and noble work for humanity done by men of like passions and frailties with ourselves."

## Mrs. Laura Ormiston Chant.

Mrs. L. Ormiston Chant made her farewell speech in America at Central Music Hall on Saturday afternoon, June 9th, to nearly 3,000 interested and enthusiastic people. The lecture had been well advertised and no pains or labor spared by Dr. Fannie Dickinson to make it a success, and those who were so fortunate as to be present, have reason to rejoice that she had the enterprise and courage to arrange for and carry out so successfully this entertainment. The discussion of the afternoon was upon Social Purity. The stage was handsomely decorated with flowers; the front of the organ loft was ornamented by a back ground of green, with the words "Temperance" in the purple of the heliotrope, "Equal Purity" in white carnations, "Equal Opportunities for an Honest Livelihood" and "Equal Suffrage" in crimson carnations; the whole being very effective, and beautiful.

The stage was occupied by Miss Frances Willard, Miss Susan B. Anthony, Dr. Kate Bushnell and Mrs. Chant; the latter was announced to speak upon "The moral relations of men and women to each other." The lecture was listened to with wrapt attention. She paid an eloquent tribute to Mrs. Josephine Butler, who gave up a life of luxury and ease, and an assured social position to go out among, and make better the outcast and despairing men and women of London. William Stead, editor of the *Pall Mall Gazette*, was also commended for his courage and bravery in the cause.

Mrs. Chant is an able defender of co-education. She hopes to see the day when there will be no separate schools for boys and girls. She rebuked in scathing terms the décolleté dress of fashion and related an instance of a young and beautiful girl coming to her in this dress saying, "Mrs. Chant won't you let me kiss you good by?" "No," I said, "not in that dress." Speaking of Woman Suffrage Mrs. Chant said:

"The men ask us what good suffrage will do us. Ask your self! What good has suffrage done you? The fact is, we've lost our confidence in men. You are good men, many of you, but you are not strong enough to take care of us. Stand aside and we will help take care of you. What did old Euclid say? 'If equals be added to equals the whole is equal, but if equal be added to unequal the whole is unequal.' The men will allow us to pray for them. Now I don't want to be irreligious, but you have prayed long enough—nothing but illumined messages to the Almighty with your name at the bottom. You must get to work."

Dr. Bushnell spoke upon legislation. Miss Willard spoke briefly, and Miss Anthony made a short address upon equal suffrage. Each person was presented with a package of tracts and leaflets, including Mrs. Josephine Butler's little pamphlet, "The New Godiva," and her letter to the International Council of Women. The afternoon cannot but be productive of good.

Mrs. Chant came to this country from England to attend the International Council of Women held the last week in March; since that time she has given one hundred and twenty-two lectures.

Rev. James Freeman Clarke, the distinguished scholar and Unitarian divine, passed away June 8th, from his home in Jamaica Plain, Mass. He had been the pastor of the Church of the Disciples for forty-seven years. Dr. Clarke has written several books; the best known, perhaps, was his "Ten Great Religions." He wrote the introduction to "Light on the Path," a little book that has quite a large sale among Spiritualists, being the experiences of a lady, whom we should pronounce a medium, she having been able to see and converse with friends who had passed away. Dr. Clarke's introduction expressed his entire confidence in the lady, and was a beautiful tribute to her. He was among the last of the New England transcendentalists. Mr. Frothingham in his "Transcendentalism in New England," says: "James Freeman Clarke was a contemporary and intimate friend of Parker, a co-worker with Channing, a close friend, and correspondent of Miss Fuller, a sympathizer with Alcott in his attempts to spiritualize education, a frequent contributor to the *Dial*; the intellectual fellow of the brilliant minds that made the epoch what it was. But his interest was not confined to the school, nor did the technicalities of or details of the transcendental movement embarrass him; his catholic mind took in opinions of all shades, and men of all communions. . . . But

though churchly tastes led him away from the company of themselves where he intellectually belonged, and an unflinching common sense saved him from the extravagancies into which some of them fell. A transcendentalist he was, and an uncompromising one. The intuitive philosophy was his guide. It gave him assurance of spiritual truths; it interpreted for him the gospels and Jesus; it inspired his endeavors to reconcile belief, to promote unity among the discordant sects, to enlighten and redeem mankind. His mission has been that of a spiritual peacemaker. But while doing this he has worked faithfully at particular causes; was an avowed and earnest abolitionist in the anti-slavery days. An enemy of violent and vindictive legislation, a hearty friend of laborers in the field of woman's election to the full privileges of culture and citizenship; a man in whom faith, hope and charity abounded; a man of intellectual convictions which made a groundwork for his life."

## GENERAL ITEMS.

Mr. A. H. Wait, Lincoln, Kansas, would like to correspond with a good medium, for the public platform.

Dr. J. K. Bailey has been speaking, during May, at Champaign, Springfield and Taylorville, Ill., and at St. Louis, Mo.

The Rice County Spiritualists and Liberals are likely to have a large attendance at their camp-meeting at Morrissett, Minn., June 13th to 18th.

Albert Thompson writes enthusiastically of the first excursion to Parkland, Pa., on May 31st. He praises the Neshaminy river, the May-Pole dance, and the good time generally had by all.

The 3rd and 10th of June, Lyman C. Howe lectured at Muskegon, Mich. He also lectures at the Sturgis annual meeting the 15th and 17th. Mr. Howe has the reputation of doing efficient work wherever employed.

Mary Shelton Woodhead and Mrs. Clara D. Stacy sang at the reception tendered Mrs. Watson at the residence of Mr. and Mrs. Bundy last week. Their fine voices and exquisite renderings were greatly appreciated by all.

Mrs. Emma (Curtis) Hopkins began her June class on Monday of this week at her residence and seminary, No. 2019 Indiana avenue. Mrs. Hopkins is doing an excellent work. Her Sunday services in Kimball Hall which have attracted good audiences through the year, closed for the season on last Sunday.

Elizabeth Lowe Watson left Chicago on Thursday evening of last week for Cassadaga camp, where she was under engagement to take part in the three days' meeting held there in June of each year. Mrs. Watson's six days stay in this city was a continual ovation and a significantly promising inauguration of her resumption of public work, from which she has been retired during the past year. On the evening preceding her departure she met a large company of prominent Spiritualists and leading citizens, at the residence of the editor of the JOURNAL, and led in an interesting conversation upon matters germane to Spiritualism.

W. H. Leidigh of America, Ill., writes as follows: "After listening to two highly interesting and instructive lectures from Warren Chase, the Spiritualists of this vicinity organized an association styled the Southern Illinois Spiritualist Association, with J. H. Conant of Villa Ridge, as president; W. H. Leidigh, recording secretary, and John Linegar of Mound City, corresponding secretary. There are twenty-one members.

Mrs. Jane A. Stamps left a legacy of \$500 to the Spiritualists of Brenham, Tex., to establish a free circulating library; also another legacy for the purpose of erecting a hall wherein the spiritual philosophy can be promulgated. A catalogue of the books has been published and is intended for free distribution. The great good that will be accomplished through the aid rendered by Mrs. Stamps, will no doubt induce others who have wealth to contribute for like purposes.

Having endeared himself to a wide circle of friends by the potency of his healing powers, the breadth and liberality of his theology, as well as by his kindly nature and genial ways, the Rev. Joseph Adams, leader of one of the many "Christian Science" schools, was tendered a benefit at the First Methodist Church on Tuesday evening of last week. The program consisted of vocal and instrumental music interspersed with short addresses from Dr. C. I. Thacher, Mrs. Ursula Gestefeld, Dr. Adams and Mrs. Emma Curtis Hopkins, and a fine recitation by Mrs. Lida Hood Talbot. Mr. James Watson presided at the organ, and his execution together with the singing of Mrs. Clara D. Stacy and Miss Eva Vesellius added zest to the evening's entertainment. Dr. Adams is on the eve of a brief visit to California.

The *Medium and Daybreak* says: "Miss Clair Tuttle, daughter of Hudson and Emma Tuttle, is reported in the RELIGIO-PHILOSOPHICAL JOURNAL to have won the first prize in the literary contest of the High School at Berlin Heights. Good judges pronounced her elocutionary powers as wonderful. 'To her faultless delivery she adds a magnetic voice and presence rarely possessed by one of her age, as we know from personal observation.' In this instance we have genius enhanced by culture, whereas had the effort been made to evolve the same powers phenomenally, or by the methods of phenomenal mediumship, it would have been a degradation. And yet the way has been paved for a higher phenomenality, and a higher response

to the impact of a more exalted spirit sphere. Normal culture is indeed true spiritual development. Hutton Tuttle, the once phenomenal boy, has become a man of fine culture, and as such possesses a deeper insight and a broader outlook than in his early days. Yet each period in his career has had its peculiar value."

Latest Trick of the Bangs Sisters.

The following card from the Bangs Sisters appeared in last Sunday's Tribune and a similar one in other papers:

CHICAGO, June 9.—[Editor of the Tribune]—A few months ago when a cowardly raid was made on us at one of our parlor séances at our own home in this city a number of sensational articles appeared in the columns of the press, to the great detriment of our reputation. We then requested the public to withhold judgment until a court of justice had thoroughly investigated the matter. The grand jury of Cook County, after having heard the statement of the witnesses for the State has discharged us, although not a single one of our witnesses was or could be heard by them, thus deciding after hearing the testimony of our persecutors, and without a single word of defense, that the charges were baseless. The object of this card, which we ask a generous press to circulate as freely as it did the articles to our injury, is to inform the public of the final result of this effort to degrade and humiliate us.

BANGS SISTERS.

On the face of it the above statement is all very nice and touching. The facts behind it are discreditable to the Bangs family and a disgrace to Spiritualism. On the evening of April 1st Lizzie and May Bangs, aided and abetted by their mother, held an alleged materialization séance; during the performance May was captured and a varied assortment of ghostly toggery found on her person and in the cabinet. The trick in the construction of the cabinet was discovered. No more complete exposure was ever made as the readers of the JOURNAL already know. At the trial in the Police Court these women by advice of their attorney, waived examination on the State charge of obtaining money under false pretenses, and were held under bail to await the action of the Grand Jury. The case came up last month. All the facts as heretofore published in the JOURNAL were clearly established, the paraphernalia was shown and the trick cabinet explained to the Jury. The Grand Jury concluded that the Bangs Sisters were running a show, one that was to amuse and entertain the public like any other show; that the claim of materialized spirits appearing, was on its face untrue and so preposterous that no one would be expected to believe it. Hence, that they were not guilty of obtaining money by deceit because everybody ought to know the pretenses were false. This in substance was the logic which loosened the bonds for the Bangses. Ignorance of Spiritualism and its phenomena on the part of the Jury saved these women from indictment. This is all there is of it; and if the Bangs Sisters can further hoodwink the public with such cards as that published in the Sunday papers they are welcome to do so.

The JOURNAL declares that they were caught in the act, and stands prepared to support these charges in the State courts. Instead of printing lying accounts of how they have been persecuted, let the Bangs Sisters prosecute the editor and publisher of the JOURNAL for libel, then they will get a judicial certificate which, while it may not be pleasing to one side or the other, the JOURNAL is willing to abide by.

P. T. Barnum's Greatest Show on Earth.

P. T. Barnum's greatest show on earth united to the great London circus is exhibiting in this city, on the Lake Front, one week only. Two performances every day at 2 and 8 P. M. Two rings, two stages, two menageries, 380 horses in a special tent, with an unusual attractive programme is announced including talking seals, trained zebras, elephants, ostriches, and giraffes; also Capt. Paul Boyton the aquatic marvel; a real wild Moorish caravan; a museum of living wonders; artificial lake of real water; a tribe of wandering Bedouins, etc., etc. Thrilling races, daring feats and amazing acts, all sensational and novel in their display. A troupe of Japanese experts will perform daily new and dashing features never seen before. Jumbo's skeleton, as natural as life, can be seen.

Mr. and Mrs. J. S. Drake and Miss Maud Lord who have been at the Sherman House for several weeks, left for Sister Lakes, Michigan, last Tuesday, where they expect to improve the excellent facilities for rest and pleasure afforded by that popular resort. Although not giving public séances, nor exercising her powers for pay since her marriage, Mrs. Drake occasionally holds a circle for some old friend. Such an one was held last week in a Michigan Boulevard residence. A lady who was present informs us that she obtained the best tests she has had for many years.

Next week comes the Republican convention, and the city is already filling up with the advance skirmishers. We shall take care of numerous friends, though quite likely some of them will have to sleep on the roof.

Hon. W. H. Bingham, chairman of the Vermont delegation to the Democratic convention at St. Louis, spent last Saturday and Sunday in Chicago, the guest of the editor of the JOURNAL. Although seventy-five years of age he is full of vigor and Yankee push.

Beyond; a record of real life in the beautiful country over the river and beyond, told by a loving daughter, one of the choir, not invisible to those who will see, of spirits that have passed on to that radiant land from which so much light and hope are daily brought. Price, 50 cents. For sale at this office.

Mr. F. I. Whitney, for many years Assistant General Passenger Agent of the Michigan Central, and for the past year with the Michigan Southern, has just been made General Passenger Agent of the great Manitoba system, in place of Mr. C. H. Warren promoted to General Manager. The JOURNAL is pleased to chronicle these two promotions. Mr. Whitney has endeavored himself to a large circle by his great worth; his modesty and strict attention to business have prevented much newspaper notoriety; but it is safe to say that no railroad man ever left more genuine friends behind him.

The "Manitoba" is to be congratulated in that it has secured an officer who has no superior in his specialty and who will bring to his new position every qualification necessary to make his administration a success. Mr. Warren who becomes the general manager of the road is well known in the Northwest as one of the ablest of railroad men and his promotion is both well earned and in the interests of the road.

Two articles are promised in "The Popular Science Monthly" for July that are especially worthy of attention. They are a fully illustrated paper on "Safety in House-Drainage," by William E. Hoyt, S. B., in which the belief that plumbing-fixture in our houses are inevitable sources of danger is controverted, and ways are shown for making them wholly safe; and the concluding essay of the remarkable series on "Darwinism and the Christian Faith."

The Safety Eye Glass Holder is the name of a wonderfully simple yet useful little invention of our valued friend and subscriber, W. J. Rand of Brooklyn, N. Y. Having been sorely tried by the imperfections of all the holders in use, Brother Rand was finally inspired to try his own hand at making one which should be simple, cheap, durable and perfect. He has succeeded. Those desiring further particulars can address Safety Eye-Glass Holder Co., Bedford avenue and Fulton street, Brooklyn, N. Y.

Closing Exercises at Metropolitan Temple, San Francisco.

Farewell Testimonials to J. J. Morse.

Editor of the Religio-Philosophical Journal:

The engagement of J. J. Morse at Metropolitan Temple, in this city, terminated Sunday, May 27. The occasion was signalized by the presence and participation of Mrs. E. L. Watson, who stopped in San Francisco, on her way east, to render fitting tribute to the good work done in our midst by her departing co-laborer, Mr. Morse. On Friday evening, May 25th, a grand reception was given by Mrs. M. B. Dodge and Mrs. Mary Irvin, to Mr. Morse and family and Mrs. Watson, at the residence of Mrs. Irwin, 1143 Valencia St. The spacious parlors were crowded with a brilliant company, and the rooms and hallways elaborately decorated with flowers and trailing vines. The evening was largely devoted to music, games, dancing, etc. Appropriate addresses were made by Mrs. Watson, Mr. Morse, and Mr. W. E. Coleman; and an excellent comic recitation was given by Dr. Thos. L. Hill. Mrs. J. Laverna Mathews read an original poem. Refreshments galore were served, and the guests dispersed at a late hour, after a most enjoyable evening.

The closing exercises at the Temple on the evening of the 27th were long and varied, and were quite impressive. The audience was very large and appreciative. It was announced that the meetings would be discontinued until the first Sunday in September, when they would be resumed with Mrs. Watson as speaker. Remarks were made by the President, Mr. W. E. Coleman, expressive of pleasure at the presence of Mrs. Watson, and of deep regret at the close of Mr. Morse's labors at the Temple; like sentiments voiced by him being most liberally applauded. A series of resolutions were unanimously adopted, testifying in cordial terms to the ability, zeal, and efficiency of Mr. Morse in his public labors at the Temple, and to the sterling worth of himself and family as manifested in private and social relations, with sincere regrets at being compelled to sever the ties connecting the society and congregation with them—the hope being expressed that at no distant day we might be again blessed with their helpful presence and work in this city. Elloquent addresses, befitting the occasion, were made by Mrs. Watson and Mr. Morse, and at the conclusion of the exercises a throng of their friends crowded around them, bidding them good by and godspeed. The following morning Mrs. Watson departed for the East.

The following account of the farewell social given by Mr. Morse and family is clipped from the Daily Chronicle:

J. J. MORSE'S CLOSING SOCIAL.

"Cards were issued by Mr. and Mrs. J. J. Morse of England for their closing reception at 32 Ellis street last Tuesday evening. Upward of 100 friends were present. J. J. Morse has just concluded a year's engagement as lecturer for the Golden Gate Religious and Philosophical Society, holding Sunday meetings in Metropolitan Hall. Mr. Morse has received his friends each month at the residence of Dr. and Mrs. Schlesinger as above, and the gathering in question was the closing one of the series. The large double parlors were tastefully decorated with the choicest flowers, vines and evergreens, the halls and stairways being sumptuously adorned. The cordial relation existing between the hosts and their guests was abundantly demonstrated in the good feeling expressed on all sides.

"The proceedings of the evening comprised an admirably devised programme of music, oratory and song, the exponents comprising Mrs. E. W. Clark, Miss Florence Morse and W. W. T. Berrill as vocalists; Miss Valerie Hieckethier, Miss Lurline Fink and W. Coombs Austin as elocutionists; Professor Henry R. Austin, oboe soloist; F. V. Austin, violinist, each of whom more than charmed the guests. William Emmette Coleman, president of the society, expressed the valedictory sentiments proper to the occasion, in a felicitous manner to Mr. Morse and family, to which that gentleman feelingly and genially replied.

"A pretty feature of the evening was the distribution of a souvenir to each guest, consisting of a four-page programme, printed in blue and gold upon a delicate cream-hued card, on the third page of which was a photograph containing the pictures of Mr. and Mrs. Morse, and adorned with appropriate mottoes. When the literary programme was concluded refreshments were bountifully served to all present in the taste-

fully adorned dining-room, at the close of which dancing was indulged in until nearly 2 A. M. It was a most delightful evening for all concerned, and will long be remembered by those who participated in it when the hosts of the evening have returned to England, for their circle of friends is extensive in this city which they admire so much."

Mr. Morse will lecture during the month of June at the State Spiritualists' Camp meeting, in Oakland, the opening of which took place Sunday, June 3rd.—The initial lecture being made in the morning by Mr. Morse. Mrs. R. S. Lillie lectured and Mr. E. W. Emerson gave tests in the evening,—the attendance being very large all through the day. WM. EMMETTE COLEMAN. San Francisco, Cal.

General News.

The prophets are still alive, some of whom predict the re-election of Cleveland, to be followed by his death shortly after his inauguration.—John G. Whittier, the poet, has sent his congratulations to Dom Pedro on his abolition of slavery in Brazil.—Count Arno, the new German Ambassador at Washington, is the divorced husband of Mme. Antoine Janisch, the actress.—The Prince of Wales is showing a disposition to make himself useful as well as ornamental. He has invented a velvet dress coat.—Fred. Douglass has a fortune of \$300,000, and there are said to be more than 100 colored men in Washington who are worth \$25,000 or more.—Prince Roland Bonaparte read a paper at the Anthropological Congress in New York, in which he contended that the Chinese were the original discoverers of America.—Gen. Sheridan commanded the cavalry in the Army of the Potomac just a year, and in that time fought seventy-six battles, and captured 295 battle-flags and over 160 field pieces.—Mr. Henry Villard writes confirming the statement that he is about to undertake an expedition to the South Pole. Dr. Neumayer, Director of the Deutsche Seewarte of Hamburg, will cooperate with him.—William J. Berry, a reporter for the New York Tribune, is charged by the New York Times with the preparation and distribution at the St. Louis Convention of the pamphlet containing the scandalous accusations concerning President Cleveland's domestic relations.—Gen. Isaac R. Sherwood, once Republican Secretary of State of Ohio, has become editor of the Canton (O.) Democrat.—The Princess Regent of Brazil, who is now making a favorable impression as administratrix, is 42 years old.—The beautiful young Hessian Princess who has just been married to Prince Henry of Prussia is known here and in England as Princess Irene, but in Germany she is always called Princess Ella.—M. Alexandre Dumas lives by measure and weight. He rises at half-past 6 in the summer and at 7 in the winter. His first breakfast invariably consists of a glass of milk. The second, which he takes at noon, is a plain meal. Dinner occurs at exactly 7, and at 10 he is in bed. He walks three miles every day, and never works after 4 in the afternoon.

Mrs. Eunice H. Thorp, aged 80, of Chicago, has begun suit at Akron, Ohio, against her husband, who is also an octogenarian, for divorce and alimony.—An illustrated Chinese weekly called the Noo Yoo Sinn Po made its appearance in New York city June 9th. Wong Chin Foo and Hong Zing are the editors.—A Washington dispatch says that "the report that Secretary Whitney will resign is undoubtedly correct." He is tired of the dickerings in the navy department.—The body of T. Harrison Garrett, the prominent Baltimorean who was drowned during a collision, in the Patapsco river, has not been found.—Special treasury agents have just made a rich haul of smuggled opium at Port Huron and Indianapolis. Two of the parties interested in the unlawful traffic were arrested.—It has been ascertained that the fugitive postmaster of Livingston, Montana, has carried quite a sum of money with him, and his bondsmen have been called upon to settle.—Greenfield, Missouri, is excited. It has been discovered that a lad named George Staffle, who was thought to have committed suicide, was hanged by his inhuman mother.—This is a Presidential year in Columbia, Ecuador, and Bolivia.—Ingersoll offers any \$10,000 who can convict him of plagiarism.—John I. Blair says he finds Gresham the strongest man in the West.—O'Donovan Rossa has been robbed of a gold watch and chain.—"English emissaries," he says, entered his home in Brooklyn and "done the deed."—The panels of the Carnegie coach that is bearing the Blaine party through eastern England are ornamented with the Stars and Stripes crossed with the Union Jack.—The New York Exchange for Women's Work though less than ten years old, has paid out in its main and twenty-seven branches in the various States and Territories nearly \$1,000,000 a sum that has helped needy women of worth and refinement.—S. B. Ekins is announced to deliver an address before the Literary Societies of the University of West Virginia, at Morgantown, W. Va., Monday evening. He has selected his favorite topic of "Labor, Education, and Advancing Civilization."—Hartford, Conn., is in a fair way to secure a fine free public library, with probably an art gallery and a hall of statutory attached. Four gentlemen have offered to give \$250,000 for this purpose, leaving only \$150,000 to raise in order to complete the \$400,000 needed.—Judge Thurman tells the Cincinnati Enquirer that he has used the red bandanna since 1845, when he began using snuff.—Mr. Blaine's friends in the east still hope for his nomination.—Mar-shal Edmond Leboeuf of the French army is dead.—It took 150 Block Islanders to pull a horse out of a well. He had fallen in head first.—Austria has concluded that an increase in her defenses is the surest safeguard of peace.—Mrs. Foyer, an octogenarian, was burned to death at the home of her son near Fenimore, Wis.—Clubs belonging to the Democratic league have been organized in every State of the union except three.—The Mormon church has purchased 400,000 acres of land in Chihuahua, Mexico. The saints are preparing for the future.—Congress voted a pile of money to erect handsome public buildings in Jackson, Michigan, and Ottumwa, Iowa.—The Massachusetts delegates to the republican convention are divided between Gresham, Sherman, Harrison, and Dewey.—Father Boyle, the Winchester, Missourian, priest, still remains in the St. Louis calaboose, having failed to secure bondsmen.

New York, will find there a stock, constantly sold and replenished, of books, rare, curious, interesting that will surprise him. The general intelligence that sustains a stock of this variety and magnitude must be considerable, and speaks of a taste for books with which the city has not been credited; but the cultivation, the special love of books for themselves, which makes possible this rich corner of rare and imported books at McClurg's would be noticeable in any city.—Harper's Magazine for May.

The Chicago Tribune in commenting upon Mr. Warner's article, said: "Let who can forthwith contradict Mr. Warner about the superiority of book-selling, the accessibility of books in Chicago, and the standard of taste that has long prevailed here, especially as proven by the importation of English books. Mr. Warner spoke of one house, Messrs. McClurg's, as having the finest miscellaneous stock of good books he had seen. This is neither inaccurate nor 'advertising.' Estes & Lauriat in Boston, the old and progressive house of Porter & Coates in Philadelphia, Charles Scribner's Sons and the Putnams in New York favorably compare with this young concern in the West. But as all are aware who have sought good English books in the others, none of them can be relied on to have for free examination nearly every English publication of large value or intrinsic importance. It is this demand in Western life that most astonishes the traveler. We not only read, we not only have the largest and most convenient bookstore, but we take the cream of modern thought every month in the year. Macmillan, the English publisher bringing out the new Murray Dictionary—the Oxford work—states that the orders for it from McClurg's exceed in number those of any other house in America.

In publishing Chicago has also attained distinction. Of course there will be smiles and gentle insinuations about bragging. But how shall we get away from facts? As Mr. Warner said, in subscription book publication we are second. But what of the flavor of the higher literature? It was McClurg that printed the American edition—indeed, two editions—of Wharton's "Sappho" in Greek and English, and the West took its full half of it. The same house has in press a series of studies of the great French authors, the writers including members of the French Academy, directors and editors of leading periodicals, and litterateurs like Jules Simon, Jules Lemaitre and Taine. It successfully introduced an edition de luxe of a favorite English novel. Its list contains Bart's Aztecs, Cumberland's "Queen's Highway," Victor Hugo's Shakespeare, Karr's Alaska, Liddon's Keble, Saintsbury's English Prose; and it announces this week "Shelley, the Man and the Poet," from the French of Rabbe, translated by Mrs. Cashel Hoey. Its imprint carries the dignity and insures the success which are associated with the most conservative houses in the United States, and it is undeniable that it imports more and higher foreign works than any of its eastern contemporaries."

Charles Dudley Warner's Opinion of Western Culture.

"It might be an indication of no value (only of the taste of individuals) that books should be the principal 'favors' of a fashionable German, but there is a bookstore in the city whose evidence cannot be set aside by reference to any freak of fashion. McClurg's bookstore is a very extensive establishment in all departments—publishing, manufacturing, retailing, wholesaling, and importing. In some respects it has not its equal in this country. The book-lover, whether he comes from London or

fully adorned dining-room, at the close of which dancing was indulged in until nearly 2 A. M. It was a most delightful evening for all concerned, and will long be remembered by those who participated in it when the hosts of the evening have returned to England, for their circle of friends is extensive in this city which they admire so much."

Mr. Morse will lecture during the month of June at the State Spiritualists' Camp meeting, in Oakland, the opening of which took place Sunday, June 3rd.—The initial lecture being made in the morning by Mr. Morse. Mrs. R. S. Lillie lectured and Mr. E. W. Emerson gave tests in the evening,—the attendance being very large all through the day. WM. EMMETTE COLEMAN. San Francisco, Cal.

General News.

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Excellent Books for Sale at this Office.

The Art of Forgetting. By Prentice Mulford. This pamphlet was issued in the White Cross Library series and has been widely circulated. It is full of suggestions and hints for those who feel depressed and heart sick. It is comforting and just what they ought to read. Price, 15 cents.

Psychography. By M. A. (Oxon.) A treatise on one of the objective forms of psychic or spiritual phenomena. The author's object has been to present a record of facts bearing on one form only of psychical phenomena. Price, paper cover, 50 cents.

Home circles, how to investigate Spiritualism, with suggestions and rules; together with information for investigators, Spiritualists and skeptics. 10 cents a copy. A good pamphlet to use for missionary purposes.

Four Essays Concerning Spiritism. By Heinrich Tiedemann, M. D. The subjects embodying the four essays are, What is Spirit? What is Man? Organization of the Spirit-Body; Matter, Space, Time. Price, 30 cents.

The Wateeka Wonder. A narrative of startling phenomena occurring in the case of Mary Lurancy Vennum. Also a case of Double Consciousness. These cases are wonderful psychic and physio-psychological studies and have attracted world-wide attention by their authenticity and startling phenomena. Price, 15 cents.

The following works are by Giles B. Stebbins: Chapters from the Bible of the Ages. These chapters are selected with great care from the Hindu, Veda, Buddha, Confucius, Zoroaster, Talmude, Bible, Plato, Luther, Milton, Max Muller, Lucretia Mott, T. Starr King, Parker, Emerson, Denton, Tuttle, and many other authentic sources. It is a most valuable collection and is a work that has received enthusiastic praise from high authority. Cloth bound, price reduced from \$1.50 to \$1.00 postpaid.

After Dogmatic Theology, What? Materialism or Spiritual Philosophy and Natural Religion. The aim of this work is to state materialism fairly, and to hold it as inconsistent. A wide range of ancient and modern proof of the higher aspects of the God idea in history is given. Cloth, 150 pages; only 60 cents, postpaid.

Poems from the Life Beyond and Within. Voices from many lands and centuries saying: "Man, thou shalt never die." The compiler has gathered these poems from ancient Hindostan, Persia, Arabia, Greece, Rome, and Northern Europe, and from the great poets of the centuries in Europe down to some of the best words of living men and women, closing with inspired verses from the spirit land. Cloth, price, \$1.50, postpaid.

The American Protectionist's Manual. This work is especially sought after at this time when the tariff question is discussed by all staunch American citizens. A subject that has entered as a vital question into the politics of America deserves careful thought and serious attention and the statements in this work are offered as a help to all classes. A chapter on protection and free trade will enlighten many that are present groping for light on this all absorbing subject. Price, cloth, 75 cents; paper cover, 25 cents, postpaid.

Campers Attention! Onset Station.

The Onset Station on the Old Colony Railroad is now open and excursion tickets are sold to Onset, which is the most direct way of reaching the Onset Bay camp-ground. The Onset street rail way is also in operation, connecting with all trains to and from the grove.

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

For chronic catarrh, induced by a scrofulous taint, Ayer's Sarsaparilla is the true remedy. It stops catarrhal discharges, removes the sickening odor, and never fails to thoroughly eradicate every trace of the disease from the blood. Sold by all dealers in medicine.

We know that certain preparations of cereals are best adapted for certain morbid conditions of the infantile system, and that others are of therapeutic value in specific diseases. We also know what is the best general type of food for little folks. Many articles in the market may approach this type, but that which comes nearest is Mellin's Food.

Foreign periodicals received for May: The Theosophist with a good table of contents, price 50 cents; Lucifer, the new Theosophical Journal with able contributors, price 35 cents. We are prepared to fill orders for these.

Thousands of cures follow the use of Dr. Sage's Catarrh Remedy. 50 cents.

The Voices.

The twelfth edition of The Voices by Warren Sumner Barlow is just from the press. This book of poems has had a wonderful sale and the demand is now greater than ever before. The price has been reduced to \$1, and is cheap at that. A new edition also of Orthodox Hash has been issued, and with this popular author's well known poem, If Then and When is being called for by all readers that have not now got a copy. These pamphlets are 10 cents each and will worth the time spent in perusal. For sale at this office.

A Scientific Benefactor.

If a benefactor be one who "makes two blades of grass grow where but one grew before," he certainly is a benefactor who makes one hour do the service of five or six. And this is precisely what Professor A. Loissette, 237 Fifth Ave., New York, does with his marvelous system of memory development. He makes bad memories good and good ones better. He is a scientific benefactor. Write for his prospectus.

WHY?

WHY do I have this drowsy, lifeless feeling? WHY do I have backache? WHY Neuralgia and Rheumatism? WHY does Scrofulous taint and Erysipelas show itself?

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WHY not to-day resort to that medicine, which has veritably Cured Millions, and which will cure you if you will give it a chance?

All of Warner's preparations are Purely Vegetable. They are made on honor. They are time-tried. They are No New Discovery. Untried and Worthless; on the contrary, they have stood the test—they have proved their superiority. They stand alone in pre-eminent merit, and YOU KNOW IT.

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Voices from the People.

INFORMATION ON VARIOUS SUBJECTS

For the Religio-Philosophical Journal. IMMORTALITY.

EMMA MINER.

I stood upon a mountain side, And looking outward, far and wide, No trace of Nature's life could see, On wooded knoll each barren tree, Stood desolate, and bare, and bare, Lifting its arms in voiceless prayer, A river, wrapped in icy shroud, Slept at my feet, a frozen cloud, Along its shadowed, broken edge, Brown willows stood, a frozen hedge, The distant fields lay bleak and cold, Spread o'er with rages of snowy fold, Among the roadside drifted beds, Gray rocks were lifting up their heads, The mountain peaks stood looking down, On all the scene with sullen frown; A silence reigned—a chilling breath; O, Nature! did I look on Death?

Again from mountain side I gaze; Warm'd by the sunbeams' brilliant rays, The river bursts its icy chains, And sings aloud in glad refrain, Rich foliage decks each bush and tree; In flowery gleens the drowsy bee, Flies in its sweet, thrumming flight, From woodland near is sweetly heard, From dusty road and shaded lane, I see broad fields of waving grain; The willow bends with tender grace To kiss the river's duplied face; And from the road-side's grassy sod, Blossoms the bright-faced golden rod, The mountain peaks, benign and bright, On verdant knolls, throw their light; And Nature's voice, rejoicing, saith, "Oh, doubting soul! there is no Death!"

A Wise and Noble Plan for a People's University.

Washington telegrams give the following in regard to the views of Senator Stanford touching his proposed University, which he will endow with some millions of money. Such use of wealth for the good of the people, for the practical and moral education of men and women alike, is a cheering sign. That endowment will be a great enjoyment to him. To give is far better than to hoard. To feel and obey the sense of duty and responsibility is to help open a better way for others; to pile up selfishly is to darken and chill one's own narrow and lonely path. The dispatch says:

Just before Senator Stanford left the city for Europe he expressed himself as follows with respect to the objects and purposes of the Leland Stanford, Jr. University of California: "Generally the objects of the institution are set forth in the articles of endowment, but there is, of course, a minutiae not set forth in them. I may say that I propose that the institution shall have steadily in aim the possibilities of humanity and how to realize them. In this matter I desire that the student shall be made to appreciate the evil consequences of intemperance. There are probably in California to-day more adult men engaged in selling distilled liquors than are engaged in tilling the soil, and I am satisfied, taking the country at large, that with the waste of time of the numbers of people engaged in the selling and the waste consequent by the consumers there is a loss to the country in general equal to 25 per cent of the power of production. I want the education of the students to be such as shall give them a realizing sense of the importance of temperance. I desire every student to have the opportunity to practically learn how to cultivate the soil for every branch of agriculture. Particular attention will be given to the subject of co-operation. I want in this school that one sex shall have equal advantages with the other, and want particularly that the female shall have open to them every employment suitable to their sex. I believe that by doing so they will be stronger physically and mentally and better fitted for wives and mothers, and I believe that if the vocations of life are thrown open to them, without their engaging in anything unsuitable to their sex, they can add another 25 per cent. to the power of production of the country, and this will go far toward realizing the possibility of the future of our people. I want the education of the students to deal particularly with the welfare of the masses, it will be open to the poor as well as the rich, and the price of tuition will be so moderate as to be within the reach of most people. The few very rich can get their education anywhere. They are welcome to this institution if they will come, but the object is more particularly to reach the multitude and the people who have a little, and the expenditure of every dollar. The hope is to care even for orphans; they may be sent there, provided for comfortably, and will be looked after. Free scholarships will be provided for meritorious young people who are unable to pay for their education, and such students will be given an opportunity to earn money to help them through their college course. There will be a machine shop and a department to encourage inventions. Religious instruction will be provided for, but sectarianism will be prohibited.

Remarkable Utterances.

Capt. J. H. Finerty fired an oratorical shell at the Vatican last night composed of statistics, eloquence, patriotism, protest and sense. In the name of millions of exiled Irish in America and millions of suffering Irish at home, who acknowledge the infallibility of the pope on questions of morals and deny his right to dictate political policies, he protested against the enforcement of the latest papal rescript. He told of the oppressions suffered by the Irish race at the hands of "foreign tyrants," and called attention to the fact that during the reign of Victoria 1,250,000 people had died of famine in Ireland, 4,120,000 had emigrated to other lands, 75 per cent of the native population had been evicted from their homes. These were facts with which most of his auditors were familiar, and no exceptions were taken against his exceedingly plain "kick" against Italian interference with Irish politics. The sting of the speech, however, was contained in the bold assertion that the wrongs from which Ireland had suffered dated from the arrival of Henry II, with the bull of Pope Adrian IV, previous to which time "we had no papal rescripts in Ireland, and our nation was a free one."

The ingratitude of Rome was the burden of the thought that ran through the whole proceedings and the resentment felt was shown in many ways. From the reading of the resolution in which it was declared that "we cannot permit the right of the Irish people to life, liberty, and the pursuit of happiness to be sacrificed to the diplomatic ambitions of the alleged political necessities of the court of Rome" to the end, the vast audience of Irish Catholics was enthusiastic in its determination to emphasize its protest in the most marked, forcible, and unmistakable manner.

Mr. O'Connell was conspicuous by his absence. The meeting got along without him, and the building did not blow in or fall down. The pope will hear the echo of the ringing resolutions that were passed last night.—Chicago Mail.

The Duty of Man.

The venerable structure, the Egyptian constitution, had been raised by no human hands. As the gods had appointed certain animals to swim in the water, and others to fly in the air, and others to move upon the earth, so they had decreed that one man should be a priest, and that another should be a soldier, and that another should till the ground. There are times when every man feels discontented with his lot. But it is evident that if men were able to change their occupations whenever they chose, there would be a continual passing to and fro. Nobody would have patience to learn a trade; nobody would settle down in life. In a short time the land would become a desert, and society would be dissolved. To provide against this the gods had ordained that each man should do his duty in that state of life into which he had been called; and woe to him that disobey the gods! Their laws are eternal and can never change; their vengeance is speedy and can never fail.—Read in "Martyrdom of Man."

INDEPENDENT WRITING.

Daniel Hawthorne and Mary Rondel.

The following from Vol. 1, a book entitled, "Nathaniel Hawthorne and his Wife,—Aucstral Matters," I trust will be of interest as a positive case of spirit control:

Daniel Hawthorne was born in 1791, and was the great grandfather of Nathaniel Hawthorne. "Bold Daniel," as he was sometimes called, was probably rather a wild fellow in his youth. A miniature of him, preserved in the family, shows him to have been a robust man, of fair, sanguine complexion and large blue eyes. A romantic and rather strange story is connected with his younger days, which, although the denouement of it occurred more than thirty years after his death, may be inserted here. In the year 1858, Nathaniel Hawthorne was living with his family in the Villa Montanto, just outside the walls of Florence. Among his near neighbors during that summer—the summer of Donatelli's comet—were Mr. and Mrs. Browning, and they were often visitors at Montanto. Mrs. Browning was at that time deeply interested in Spiritualism, and in the course of some discussions on the subject, it was accidentally discovered that the governess in Mr. Hawthorne's family, a young American lady of great attainments and lovely character, was a medium—the manifestations of her capacities in this direction being by writing. If she held a pencil over a sheet of paper for a minute or so, her hand would seem to be seized or inspired with motion; words and sometimes sentences or pages would be written down. She herself had no belief in the spiritual source of the phenomenon. She ascribed it to some obscure and morbid action of the minds of the spectators upon her own mind, and the process was so distasteful to her that, after experimenting a week or two, the matter was finally abandoned, with the cordial concurrence of Mr. Hawthorne and Mrs. Browning, who had both abominated it from the beginning.

The names which were signed to the communications were limited in number, and almost all of them belonged to deceased friends of one or other of the persons present. One day in the midst of some heavenly-minded disquisition from the dead mother of one of the lookers, the medium's hand seemed to be suddenly arrested, and a few vague dashes of the pencil the name of "Mary Rondel" was written across the paper in large, bold characters. Nothing followed the name, which was unknown to every person present; and at last somebody put the question as to who Mary Rondel was. The medium's hand was again seized as before, and some sentences were rapidly dashed off, to the effect that at Mary Rondel's home, and in the denouement of the sympathy of Nathaniel Hawthorne.

Subsequent inquiries elicited from Mary Rondel the information that she had been in her lifetime connected in some way with the Hawthorne family; that she had died in Boston about a hundred years previous, and that nothing could give her any relief but Nathaniel Hawthorne's sympathy. Mr. Hawthorne was amazed and, perhaps, somewhat impressed by this revelation, and a recent apparition, and he could remember, he had never heard of her before, she was welcome to as much of his sympathy as she could avail herself of. From this time forth, Mary Rondel, violent, headstrong, often ungrammatical and uniformly eccentric in her spelling, was the chief figure among the communicants from the other world. She would descend upon the circle like a whirlwind, at the most unexpected moments, and in the midst of the most solemnly to flight, and insist upon regarding her audience with a greater or less number of her hurried, confused and often obscure utterances. But the burden of them all was that at last she was to find some relief and consolation in the sympathy of Nathaniel Hawthorne. The other spirits resented Mary's intrusion, and would denounce her as a disorderly, mischievous person, in whom it was impossible to place confidence, and who, in an early edition of Sir Philip Amory's "Arcadia" and had been brought to New England for Major William Hawthorne, whose autograph appeared upon one or two pages. In turning over these venerable leaves, brown with age and immemorial thumb marks, there appeared, written in faded ink, the name of Mary Rondel; and opposite to it, in the same chirography that of Daniel Hawthorne. This unexpected discovery interested the reader not a little, and his interest was increased when, on coming to the latter part of the volume, which is mainly taken up with love sonnets and other amatory versifications, he found certain verses underlined by a wavy mark in ink, together with such inscriptions (also in Bold Daniel's hand-writing) as "Lucke upon this, as if I my on Self spacke it," "Pray, mistress, read this," etc. Two of the verses thus indicated contained faint allusions to fair hair and blue eyes. "Conceivest thou, that in general information on the subject, might be forthcoming from certain older connections resident in Salem, application was made to them, but without saying anything about the Spiritualistic communications in Florence. The following facts were elicited: "In 1755, or thereabouts, when Daniel was over twenty-one years old, he fell in love with a young woman named Mary Rondel who lived in Boston. She returned his love, but she was the daughter of an elderly, unhappy, and Mary soon after died." No more than this was known; but this was enough to complete a singular and unaccountable story. Mr. Hawthorne may have been acquainted with it when he was a young man, but he could not have read the "Arcadia" for twenty years previous to the Florence episode, and it is impossible to suppose that there could be any collusion between him and the medium on that occasion.

The name of Mary Rondel is not a common one; the present writer does not recollect ever to have met with it except in this instance; but at all events, these are the facts, and the reader is free to deal with them according to the best of his belief or incredulity. Such cases of persistent effort of spirits for recognition are worthy of note, and demonstrate the fact of a continuity of life beyond this mundane sphere in a measure not to be winked at or gazed at.

W. W. CURRIER.

Long Sleepers.

A wonderful case is on record of a small which went to sleep on March 25th, 1846, and did not wake up till March 7th, 1850. It seems that this small was picked up in the Egyptian desert, and as he had retired to the topmost recesses of the wharfs of his shell, he was kummed on to a piece of cardboard as a coffin, and, labeled with the date, and sent to the British Museum. He spent unconsciously for nearly four years, when, showing some slight signs of life, the authorities ordered him to be laid out, and at the first touch of the welcome moisture the small thrust forth his head very cautiously, and then commenced to walk to the top of the basin. The West African mudfish affords another instance of long-continued existence in a state of torpor. This fish—known as the Lapisolens—lives among the shallows of the River Gambia, which are completely dry during the tropical summer. But before the drought ceases the mudfish is wise enough to hide deep down in the soft clay at the bottom of the pools, and there it lies in a torpid state for months together, while the surrounding mud hardens into a cake. While in this state the natives dig them up, and prize them as a great delicacy for the table. That it does not live about breathing through the mudfish proves by leaving a small pipe open from his cell leading through the hard mud to the upper air.

Mrs. Julia Ward Howe apparently did not look upon her marriage as an end of her school-days, for since her marriage she speaks French, Italian, and modern Greek fluently, and has acquired a profound knowledge of the works of Kant, Hegel, Spinoza, Comte, and Fichte.

BETRAYED BY A GHOST.

How a Specter Cleared Up a Murder Mystery of Fifty Years Ago.

The tearing down of the old Moore house, on the Ullica pike, four miles from this city, recalls a bloody tragedy of fifty years ago, in which evidence against the perpetrator of the crime was furnished by a ghost. For years the old house has been untenanted, and among the people of the neighborhood it has an uncanny reputation. Half a century ago a man named Foxworthy, somewhat of a miser, lived in the house. With him boarded one Whittinghill, who was familiar with everything in the life of old Foxworthy. The latter kept his boardings in an old trunk in his room. Whittinghill laid his plans to get possession of Foxworthy's money, even at the cost of murder. One day he invited his friend out for a walk, and when a favorable opportunity offered he lured him with a heavy hickory club he carried. This club or cane was of peculiar formation, and Whittinghill set great store on it. After the murder he returned to his room, and the woman called Foxworthy had sent him to get something from the trunk of the former. This story was not believed, as Foxworthy never permitted any one under any circumstances to meddle with his cash-box. Whittinghill went away and did not return that night or the next day. This, taken with the unaccountable absence of Foxworthy, aroused suspicion. While excitement was at its height, Joseph Nagle, brother of Henry Nagle, now a wealthy citizen of the place, was looking around in the thickets back of the Moore house, when he stumbled on the dead body of Foxworthy. The man's skull was crushed in at the top, the wound being just such an one as could have been made with Whittinghill's club.

The alarm was given and Whittinghill was arrested at the home of his sweetheart. He protested his innocence, but was locked up nevertheless. It was noticed by some astute Vidovoy of long ago that Whittinghill did not have his cane, and he was questioned as to what became of the big stick which had been his constant companion. He gave an unsatisfactory answer, however. The evidence against Whittinghill was altogether circumstantial and somewhat flimsy; but it was decided that this case, if found, would prove a strong witness against its owner. Searching parties went out in the neighborhood where the body was found, but the stick was not discovered. In one of these searching parties was Thomas Morgan, a step-son of ex-Mayor Pile, now deceased. Morgan had been diligent in his endeavors to bring the murderer to justice, and retired a few nights after the affair with his brain filled with thoughts of where the club might be secreted, and his body tired from the severe duty of tramping through the woods. His search was broken by a creeping fog that the next morning he arose feeling haggard from his troublesome visions. He went to Dr. N. Field and told him that he had during the night a wonderful dream. Every point and action seen by him during his sleep was recollected by him when he awoke. To Dr. Field he related that he had gone to bed thinking about the lost club, and thus fell asleep.

He dreamed that he walked toward the forest, where he was met by a man whom he believed to be Foxworthy, who had been dead several days. The apparition asked him what he was looking for, and on being told the object of his search, said: "Come, I'll show you." Morgan was led to a swampy piece of ground, where logs, branches and leaves had been floated together during the spring freshets. The visionary being then pointed out a rotten log and under it was the missing club. Morgan was so excited by the discovery that he fell back on his knees with a long wailing cry, and started alone on his mission. Arriving at the woods, every step he took showed him that his dream was correct, at least as far as topography was concerned. At last he came to a rising piece of ground, just beyond a swamp, and exactly as he had seen it in his sleep, though it was not otherwise familiar to him. The truthfulness of his dream began to frighten him, and he was again seized by the feeling that he descended to the swamp. He was still further astonished at finding the leaves and the rotten log, just as pointed out by his unsubstantial guide of the previous night. With a queer sensation, he felt around the log with his stick and at last struck the hidden club. It was taken from its place of seclusion and found to be covered with blood, brains and hair. Having found the sought-for missing link in the testimony against Whittinghill, he hurried back to town with it and for months he was the hero of the place. The discovery, however, availed but little. Whittinghill, after remaining in jail for several months, died from remorse and cheated the gallows. —Jeffersonville, Ind., Correspondence of Chicago Herald.

A Thousand Years Ago.

An old author gives this sketch of matters at that time: "The year after Christ what was the state of Europe? The Goths, Visigoths, the Vandals, the Franks, the Huns, the Normans, the Turks, and other barbarian hordes, had invaded and overthrown the Roman Empire, and had established various kingdoms upon its ruins. These hordes of savages had destroyed, not only all the works of civilization, but civilization itself. Ignorant as they were of everything that distinguished and elevated human nature, they broke up the schools, abolished arts and manufactures, ruined the monuments, prevented commerce, and reduced the conquered nations to their own condition, inaugurating in the completest manner the reign of brute force and mental darkness. At the time we begin our specific examination we find that in the so-called Christian nations there existed no science worthy of the name, and no schools whatever. Reading, writing and ciphering were separate and distinct trades. The masses, the nobility, the poor and the rich, were wholly unacquainted with the mysteries of the alphabet and the pen. A few men, known as clerks, who generally belonged to the priesthood, monopolized them as a special class of artists. They taught their business only to their seminaries and apprentices; and beyond themselves and their few pupils no one knew how to read and write, nor was the general intelligence any more than it would be now-a-days, that everybody should be a shoemaker or a lawyer. Kings did not even know how to sign their names, so that when they wanted to subscribe to a written contract, treaty, or law, which some clerk had drawn up for them, they would smear their right hand with ink, and slap it down upon the parchment, saying, 'Witness my hand.' As a later date some of the details of the general intelligence, which was impressed instead of the hand, but oftener besides the hand. Every gentleman had a seal with a peculiar device thereon. Hence the sacramental words now in use, 'Witness my hand and seal,' affixed to modern deeds, serve at least the purpose of reminding us of the ignorance of the Middle Ages.—Secular Review.

Materialization.

To the Editor of the Religio-Philosophical Journal: Dr. Beale's kindness in replying to my "Pertinent Questions" in the JOURNAL regarding materializations is appreciated. He regards the questions as "a little curious, in view of the fact that nearly every one of the so-called materializing mediums have been exposed." However, as the Doctor, in last paragraph, declares his belief in materializations, even "in view of the fact that nearly every one of the so-called materializing mediums have been exposed," I infer, then, that there are some honest mediums through whom genuine materializations have occurred. I am "curious" to know them, and beg of him to mention their names. By what process is it possible to distinguish the genuine from the fraudulent? If he has had the pleasure of conversing, *vis a vis*, with undoubted materialized spirits, I would be pleased to have him report his experience, and the details of the materializations, in the manner in which those spirits answered his questions pertaining to their former mundane existence. Has he received indubitable proof of their identity (other than visual) by reason of their replying promptly and satisfactorily to such pertinent questions as I suggested regarding their personality? If not it would be interesting to learn what proof he has had to convince him that materializations are true. Is the belief born of hope and desire, or is it the result of evidence obtained through the senses? In other words, does he know personally that materialization is true? As the Doctor's "Pertinent Reply" does not answer at all my questions respecting the inability of materialized spirits (presumably genuine) to prove their identity by the proper answering of questions, I would be pleased to read in the JOURNAL the experience of others in this line of spiritualistic investigation. R. G. D. New York City.

Was It a Materialization?

To the Editor of the Religio-Philosophical Journal:

As testimony corroborating the fact of spirit return, allow me to give a little of the experience of a friend of mine, a young man from Wilmington, Del., who was at work for our nearest neighbor at the time. He was a stranger in the vicinity, a church member, and as profoundly ignorant of Spiritualism as the Rev. Talmage himself, if possible, though not so intolerant, for hearing that we occasionally held a circle, he requested permission to attend sometime to learn what he could respecting its claims. Of course it was granted, and he made an early call. But took no part, being merely an attentive observer. Two of the half-dozen persons present sat at a small stand and soon a control manifested its presence purporting to be a relative of the gentleman in question. Noticing his awakened interest, I said: "Now, John, this spirit may be just what it claims to be. Don't give yourself away; nobody in Vermont knows a thing about your family. Ask questions and see what you get." He did not give up, but he asked a question, and the spirit called the alphabet, then a spirit sister's. He inquired, "How many children in my father's family?" The answer came in steady raps, the smiles of the lookers-on deepening as the number increased, and the medium burst into a laugh as the stand rested at nineteen. John said, "That is right," and we concluded his tests were quite satisfactory. Afterwards his own hand was controlled to write, in that way receiving messages from the same and other friends, his first one being obtained at our house as follows: "Dear John, how I have longed to communicate with you," and signed by the before-mentioned sister. Writing, however, exhausted him greatly and he discontinued it. Later he had a different experience, which, in view of the recent discussions on the subject of materialization and the fact that he is a man of unquestioned veracity, is worth relating. Having taken (one year the same winter) a severe cold, which became a lung fever, producing a violent cough, he retired early, sick and much worried for fear of lung fever or some similar difficulty, his family being quite subject to pulmonary diseases. To use his own words: "My bed was drawn away from the wall, and I lay on the front side facing the chamber door and coughing almost incessantly. Hearing a slight noise at the door, I glanced that way and saw a woman entering clad in some kind of a robe that I had never seen her from head to foot, concealing her face, which might otherwise have been seen, the room being well lighted by the moon. She advanced quickly to the bedside, turned the bedding away from my shoulders, placed her hands on my throat and chest, then passed around to the other side of the bed, and repeated the treatment. She covered my shoulders closely and disappeared without uttering a word. "Some time when my excitement was gone, I found the cough had abated and I fell asleep. In the morning it was loose and no longer troublesome. I do not know who it was, but her object was evidently not an evil one." He declared that the hands were as real as any which ever touched him, and when we argued that he was dreaming he insisted that that was impossible, saying, "It can not be, my cough was so violent I could not get to sleep." Now, if the woman who appeared in moral and religious sentiment, and which deeply touched the hearts of most of the listeners. A single step into the domain of practicality would have made this eloquent sermon complete. The reverend speaker touched on the need of a pure religious life for both men and women, and urged that the true way to accomplish this was to begin in childhood, to instill into the minds of children a love of virtue and honesty, and to surround them with such paradises who make up a mere child of eight years having been arrested for burglary, of his hardness of heart, of his proficiency in the use of slang. He intimated that if the boy's parents had reared him tenderly and taught him the right, he would not have been a resident of the slums and finally a convicted felon. All of which is most true. But the boy was a victim of our social system, as were his parents before him. It is such children who are the most pitiable of the slums, and society makes these pitiable people. The boy did not steal from mere love of stealing. In fact he was only imitating many others of higher social standing. Having been robbed of an opportunity to live honestly, having surrendered all his individual rights to society for the general good, society refused to keep its part of the compact and threw him out, and he returned to first principles—self-preservation. Of course it is wrong to steal, but this applies to people of high as well as low degree, to wholesale as well as retail stealing, to the theft of a railroad as well as the theft of bread, to watered stock as well as watered milk. A stream cannot be pure whose fountain is corrupt. O ye gospel pounders, give us something practical to lean on; give us more of the fatherhood of God and the brotherhood of man, and less of cant. Teach us that the great I Am is the Father of the poor as well as the rich, and that all His children are equal inheritors of His bounty. Let the people feel that you mean something by your preaching, and that you are broad enough in your ideas to go outside the narrow compass of a creed; that you can step from the beaten path, like the Good Samaritan, and minister to humanity, even though it dwell in the slums and is a victim of unjust laws and social customs.—The Craftsman.

Practical Christianity.

This is what the world wants. Theory and sentiment are good enough in their place, but something tangible and substantial should accompany these theological dogmas to cause them to be received with favor. Last Sunday evening we listened to an excellent sermon which abounded in moral and religious sentiment, and which deeply touched the hearts of most of the listeners. A single step into the domain of practicality would have made this eloquent sermon complete. The reverend speaker touched on the need of a pure religious life for both men and women, and urged that the true way to accomplish this was to begin in childhood, to instill into the minds of children a love of virtue and honesty, and to surround them with such paradises who make up a mere child of eight years having been arrested for burglary, of his hardness of heart, of his proficiency in the use of slang. He intimated that if the boy's parents had reared him tenderly and taught him the right, he would not have been a resident of the slums and finally a convicted felon. All of which is most true. But the boy was a victim of our social system, as were his parents before him. It is such children who are the most pitiable of the slums, and society makes these pitiable people. The boy did not steal from mere love of stealing. In fact he was only imitating many others of higher social standing. Having been robbed of an opportunity to live honestly, having surrendered all his individual rights to society for the general good, society refused to keep its part of the compact and threw him out, and he returned to first principles—self-preservation. Of course it is wrong to steal, but this applies to people of high as well as low degree, to wholesale as well as retail stealing, to the theft of a railroad as well as the theft of bread, to watered stock as well as watered milk. A stream cannot be pure whose fountain is corrupt. O ye gospel pounders, give us something practical to lean on; give us more of the fatherhood of God and the brotherhood of man, and less of cant. Teach us that the great I Am is the Father of the poor as well as the rich, and that all His children are equal inheritors of His bounty. Let the people feel that you mean something by your preaching, and that you are broad enough in your ideas to go outside the narrow compass of a creed; that you can step from the beaten path, like the Good Samaritan, and minister to humanity, even though it dwell in the slums and is a victim of unjust laws and social customs.—The Craftsman.

A Chat with a Presbyterian Minister.

To the Editor of the Religio-Philosophical Journal: It is refreshing to meet now and then a preacher who is willing to stand by the teachings of the, to him, infallible Bible. I had the pleasure recently of meeting such a one. I asked him, "Who, or what are angels?" Answer—Ministering spirits. Question.—Did they ever inhabit human bodies? A.—Certainly; at least some of them. Q.—Did they ever communicate with those in the flesh? A.—Certainly; the Bible is full of accounts of their talking with men, and communicating in various ways. Q.—Do you think they can communicate with men now?—Why not? are not God's laws immutable? Has any one ever known of one of the natural laws being changed? Anything that ever did happen will occur again under the same conditions. I cannot see why Bible defenders should deny the possibility of spirit communication. When you deny that, you may as well throw away the Bible. Q.—Do you think Jesus's physical body was resurrected and made alive again? A.—I don't think the spirit ever inhabited the body after his death. I don't think a body of flesh and bones could appear to the disciples in a room with the door closed. Q.—What do you think became of the body? A.—I think the same power that rolled the stone away from the sepulcher could take care of the body. I cannot see the necessity for the spirit to re-enter the body, as it would certainly have to do, in order to leave it again; for the Bible expressly says, "Flesh and blood cannot enter the kingdom of heaven." Q.—Jesus promised, that those who believed on him should do the things he did, did he not? A.—Yes; and I believe they could, if they had faith and complied with the conditions requisite. Q.—Well, that gives them the power to materialize and converse with those in the flesh, does it not? A.—That is the way it looks to me. I cannot see how it can be done, but I don't know that spirits do communicate, but I believe they can under proper conditions. So the world moves and truth will triumph; and when it does, we will all be free. The time will surely come when the world will accept knowledge as man's only savior. Jesus said: "The words I speak unto you, they are spirit, and they are life." Greenwich, Kan. B. F. HOYT.

Notes and Extracts on Miscellaneous Subjects.

A ray of light travels 11,160,000 miles in a minute. Russell Sage once lost a wallet containing \$44,000, and a clergyman found and restored it. It is said there is a single county of Iowa that raises more wheat each year than all the New England States. A skeleton was dug up in the Boston Common, and various scientists are puzzling their brains trying to find out where it came from. A cat belonging to W. C. Strickhouser, who lives near Gettysburg, Pa., killed a blacksnake three and one-half feet long the other day. Captain Mark Griffin, of Shelter Island, N. Y., while cruising just east of Fire Island a few days ago overtook a school of fish and succeeded in capturing 100,000. In each minute in the United States, night and day, all the year round, twenty-four barrels of beer have to go down 12,000 groats, and 4,850 bushels of grain have come to bin. A Gypsy Lore Society has just been formed in Europe which includes the Archduke Joseph, of Hungary; Sir Richard Burton and all the leading continental students of the subject. No wonder Ohio men make famous office holders. One of them, the other day, climbed a tree, fell sixty feet and broke fourteen bones, yet it is said will soon be around again. Recently a number of miners of Matthew's Station, N. C., on completing a grave for one of their number, who had been engaged in gold mining all his life, struck a vein of rich gold ore. Miss Alice Shaw, the American whistler, recently whistled for the Prince of Wales' benefit, and was personally complimented by him for her "unusual facility in an unusual feminine art." It is indeed an ill wind that blows no good. Last week the "policy shops" of Evansville, Ind., lost \$10,000 by the working of the same combination by a pool of players, and forthwith closed their doors. Two enterprising citizens of Glenwood Springs, Col., have undertaken to journey by boat to the Gulf of California via the Grand and the Colorado Rivers. The expedition is intended as a pleasure trip. Residents of Ashland, Wis., are somewhat worked up over the caving in of several acres of earth. It has settled four feet, and in the opening poles have been run down twenty feet. It is believed there is an underground lake. At St. Augustine, Fla., the workmen in excavating at the corner of King and Cordova streets discovered the coquina foundation of an old fortification that once stood at this point, commanding the bridge across the Maria Sanchez. Two officers of the New York police force charged with drunkenness proved by experts that they were affected by gas arising from blasting in an aqueduct shaft, the effect produced being the same as that produced by ardent spirits. D. F. Ware, of LaGrange, Ga., has some eggs that are as big as a hen's. On the large end is the moon in the second quarter. On another is the new moon, and on a third is the moon in the first quarter. The representations are perfect in every respect. A band of gypsies were passing through Taney County, Missouri, several weeks ago with some dancing bears. Three of their children were taken ill on the march and died, and it is reported in the neighborhood that they fed the corpses to the bears. A tooth which measured ten inches in length, fifteen inches in circumference and weighed ten pounds was taken from the bed of the Withlacoochee River in Citrus County, Florida, last week by William Bertine. He also found some leg bones. It took about twenty minutes in a Topeka, Kan., court to decide that the man had no case who wanted \$10,000 damages because the Santa Fe Railroad would not carry him from Wichita to Topeka on a ticket which read from "Topeka to Wichita." While digging under the ruins of the old Sands Street Church, Brooklyn, workmen discovered a water color painting of the original church structure that was burned many years ago. The painting measured fifteen by fifteen and was in a good state of preservation. Eiffel's tall iron tower continues to mount toward the sky at Paris, where it is to be one of the most interesting features of the coming exhibition. There are those who predict it will fall before it reaches its full height, but the constructor assures there is no danger. Here is what Miss Minnie Freeman, the Nebraska blizzard heroine, received for her exhibition of pluck and presence of mind: Any amount of advertising and innumerable proposals of marriage, \$2,700 in cash, three diamond pins, two costly gold watches and a peck or so of miscellaneous jewelry. In the old church of San Magual, in Santa Fe, is a bell that was cast in Spain in the year 1356. It was brought to Mexico by Cortez, and after the fall of Montezuma Indian slaves carried it to Santa Fe. Three of the altar pieces in the ancient church are more than 700 years old. Sir Mores Mackenzie examined the throat of the Crown Prince with an electric lamp. The lamp is appended at the end of what looks like a long, slender handle, and the proportionately small battery which supplies the electricity is worn about the examining surgeon's neck. Ed. Wilder killed two pelicans in a pond near Acree, Ga., on Saturday last. The feathers on the head were perfectly white, and the bill was about eighteen inches in length. Attached to the lower edge of the bill was a salmon-colored skin pouch capable of holding perhaps as much as three quarts of water. Seventeen hundred bales of buffalo robes arrived in New-York recently from the West. These are said to be the last robes that will ever be sent East, such being the scarcity of the buffalo at present. At one of the skins were sold at \$4 piece. Now they bring upward of \$25, few being obtainable even at that price. A factory inspector found a woman in the East End of London who was working sixteen hours a day making waistcoat buttonholes at the rate of five for 2d. A fur coat maker told him: "I work from eight to eight, and earn five shillings a week, sometimes less. I have not time to do for six months in the year." John Leonardy was fishing with a seine in the river at Matanzas, Fla., a few days ago, when an enormous saw fish ran into the net. The fish struggled fiercely, and cut the net up badly, but he succeeded in entangling himself in the meshes of the net securely, and was finally captured. It was measured and found to be 13 feet and one inch in length. Jim Stewart, champion boxer of Scotland, after giving an exhibition at Coarbridge recently, was attacked by two women, one of whom was his discarded wife. Stewart attempted to make off, but his wife stuck to him, and while upbraiding him for his unfaithfulness so belabored him that the police had to be called to his assistance. The Dead Letter Office received 4,808,000 letters last year, for about a third of which owners were discovered. Money to the value of \$1,795,764 was found in 17,888 letters. These figures show the necessity of care in directing letters and seeing that they are stamped, as well as of indicating on the outside by some means who sends them. Bean curd is used extensively as food. The preparation is simple and the cost low. The beans are reduced to flour, which is boiled until it attains the proper consistency. It is much relished by the Chinese, and possesses the properties of nourishment to a large degree. It contains a large percentage of caseine, and it may be a good substitute for milk. M. Le Bec, a French savant, says that "the nose is gradually losing its power to discharge its traditional function in the case of the civilized peoples; when the sense of smell vanishes altogether, as will infallibly be the case one day, the organs itself will follow its example sooner or later, as nature never conserves useless organs, and the nose must go." The olfactory sense is keener in the savage than in civilized man. A visitor from Manchester, England, is astonished at the high average maintained in every social circle in the United States. He is reported to say: "The working classes—in whom I am most interested—are morally, mentally and materially in advance of the similar classes in any European country. Physical comfort in the primary desire of the artisan; but he cannot live anywhere else, so comfortably as in the United States."



Psychics and Religion.

(Continued from First Page.)

The Past, enwrapped in error's night, Was but a mighty chrysalis, Where Truth prepared her wings of light, On which to soar from death's abyss, And bear mankind to endless bliss.

The funeral pyres of martyred men, Who died for harmless heresies, Still mark the way where Truth has been Encamped along the centuries, Protected by the pitying ages.

How slight the pangs Servetus bore, When matched with manhood's noble pride, How dear the names forevermore Of those who have for Truth's sake died, The Christs whom hate has crucified.

Thought's g-lden shuttle swiftly sped, As by a great, unerring hand, Has woven Truth's unbroken thread Into life's pattern vast and grand, Nor ever paused at slightest command.

Until at last our glad eyes see, As on a mighty, pictured scroll, A bright and tender prophecy Of Truth's bright future far unroll, Her throne the enfranchised, deathless soul.

CONCLUSION.

I want to thank the regular speaker occupying this rostrum (Rev. Dr. Thomas) for the gracious and sweet public welcome he gave me this morning, a stranger to this place, and for your patient hearing this evening. I am conscious that the theme was too vast for the hour vouchsafed us, and that I have been able only to point out a few flowers on this great field of spiritual thought. But I thank you all the same for the attention given to my imperfect words.

BENEDICTION.

And now may the Spirit of Truth watch over us forevermore. May her beautiful lamps shine along our upward way. May the angels be near us though we may not deserve their companionship, and by their purity and patience help us on to higher conditions; make us better men and women, truer and wiser husbands and wives, obedient, truthful and noble children, brave and loyal citizens. May the blossoms of truth grow white and fair in all the ways of our human world until at last our spirits, freed from their fleshly environments, shall be greeted by our dear ones who have passed before. May the sweet spirit of love hold us in its strong, white arms. Make us brave to dare and do, until all battles for truth are won, and a wise humanity wears the crown of victory.

For the Religio-Philosophical Journal.

A STRANGE STORY.

Seance Extraordinary, and Sequel.

J. L. E.

"The gods," says Homer, "like strangers from some foreign land, assuming different forms, wander through cities, watching the injustice and justice of men. There are avenging demons and furies who haunt the ill-disposed, as there are gods who are the protectors of the poor."—Odyssey XVII. 475.

A method of conversing with the disembodied by means of the alphabet was known and used in Roman times, as the historian, Ammianus Marcellinus proves by the following narrative: "In the days of the Emperor Valens, A. D. 371, some Greek cultivators of theurgy, who in those days usurped the name of philosophers, were brought to trial for having attempted to ascertain the successor to the throne by means of magical arts. The small table or tripod which they had used for this purpose was produced in court, and on being submitted to the torture, they gave the following account of their proceedings: "We constructed, most venerable judges, this ill-omened table which you behold, after the likeness of the Delphian tripod, with wood of laurel, and with solemn auspices. Having duly consecrated it by muttering over it secret spells, and by many and protracted manipulations, we succeeded at last in making it move. Now, whenever we consulted it about secrets, the process for making it move was as follows: It was placed in the centre of a house which had been purified by Arabian incense on every side; a round disk composed of various metallic substances, being, with the needful purifications, set upon it. On the circular rim of this disk the four and twenty characters of the alphabet were cut with much art, and placed at equal intervals, which had been measured with perfect exactness. A person clad in linen garments, in slippers also made of linen, with a light turban wreathed about his head, and carrying branches of the sacred laurel in his hand, having propitiated the deity who gave the responses, in certain prescribed forms of invocation, according to the rules of ceremonial science, sets this disk upon the tripod, balancing over it a suspended ring attached to the end of a very fine linen thread, which also had undergone a mystic initiation. This ring darting out, and striking at distant intervals the particular letters that attract it, makes out heroic verses, in accordance with the questions put, as complete in mode and measure as those uttered by the Pythoness, or the oracles of the Branchidae.

"As we were then and there inquiring who should succeed the present Emperor, since it was declared that he would be a finished character in every respect, the ring, darting out, had touched the syllables Theo, with the final addition of the letter d (making Theod), some one present exclaimed that Theodorus was announced as appointed by fate; nor did we pursue our inquiries any further in the matter, for we were all satisfied that Theodorus was the person we were asking for." It is amusing to note the pedantic minuteness with which the ancient Theurgists detail the rites and invocations through which their intercourse with another world was obtained. The fact of their intense desire for communion with the disembodied alone attracted the spiritual bodies to them, of whom they seem to have been blissfully ignorant.

The story above cited had a tragical and remarkable sequel, for the tyrant Valens, fearing for his throne, caused Theodorus, a man eminent for his virtues and attainments, to be put to death at once; nor was his jealous alarm satisfied with a single victim. All the pagan philosophers were judicially murdered, whose names commenced with the letters "Theod," that the Emperor could get into his power; yet the prediction, in spite of all this, was fulfilled. Theodosius, whose name was similar to the letters of the answer as far as proceeded with, succeeded Valens upon the throne of the West. The story of Marcellinus is confirmed by the early church historians, Socrates, Scholasticus, Sozomon and others.

This prelude is merely instanced to show that the mode of communication by means of the alphabet is of ancient and not modern origin, and I proceed to relate one (among many) very interesting seances that I have witnessed and taken part in, during 40 years past.

THE STORY OF THE SEANCE, AND SEQUEL FOLLOWING.

On Sunday evening, September 20th, 1885, there met at the residence of the writer in Des Moines, Iowa, Mr. and Mrs. C., accompanied by their niece, Miss F. M., Mr. W. G., also present, "mine host" and his son, a young man not yet in his majority. After engaging in social converse, it was suggested that a seance for spiritual manifestation be arranged, and after the usual preliminaries a circle was formed composed of the above persons, a few being mediumistic, impressible to "supermundane influences. The son of Col. E. was requested to play appropriate music. His selection of "Sweet Spirit, hear my Prayer," was rendered with an unusual depth of feeling and expression, upon a finely attuned piano, as if aided by a power superior to mortals, producing a very harmonious condition of feeling as subsequently remarked. A deep degree of solemnity seemed to pervade and affect the whole company. After a few other renditions, equally as well done, a circle was formed around a small card table by placing hands thereon. A short time elapsed, when one of the ladies remarked upon her reverential feelings, and of a very peculiar throat sensation; also catching a rapid glimpse of a passing army, (clairvoyantly), and a name presented itself not then mentioned. During this time the table was gently swaying to and fro with a vibrating movement, occasionally tapping with one of the legs, there being three projecting from a centre support, evidencing a new and strange visitor to the company, experimenting in a way to get control of the table for an intelligent mode of communication; this supposition was soon ascertained by questions alphabetically.

It seemed very difficult for a time to establish any satisfactory connection between the visible and invisible, an observation being made by one of the sitters: "The influence is, perhaps, unable from some cause not known to us, to give name or to manifest intelligence; it may be that there is too much anxiety amongst us to aid our friends, making the conditions positive, instead of negative and receptive for attraction. Let us be mentally quiet."

At this juncture, Col. E. was abruptly called from the room by the summons of a member of his household, a lady of the Society of Friends, of Quaker descent and religious views, and of natural mediumistic abilities from childhood, who informed him that she had been, strongly impressed whilst sitting alone in the quiet darkness of another apartment awaiting the "inward voice and spirit to move her;" and it did not move her, for she said quickly, "Does this not know that it is thy old army friend, General X (the correct name was given, though X is not his name) who is trying, oh! so hard, to make thee understand and recognize him? He wants to talk to thee, and has been trying by himself to communicate with thee,"—very earnestly adding, "Do have some sense, and do not let thy friend knock so long."

Immediately re-entering, the Colonel took his seat at the seance table, only remarking that he thought he knew who it was, and began explaining in a slow, measured way to the unseen, the *modus operandi* of the spiritual primary school, in making communications by means of the alphabet. The table continued its motion, and evidently understandingly after the brief explanation, and soon spelled out: That it was a soldier friend acquainted whilst in the army during the late war; remembrance of the Colonel being in command of his escort and body guard during the battles in the Wilderness, Cold Harbor, etc., and with his depleted squadron of cavalry piloting the advance guard of the Army of the Potomac, with himself (Gen. X) and General Meade across the Peninsula; that it had then informed him it had considerable experience during McClellan's campaign, and was familiar with the country from scouting, etc.; his anxiety to know if the route was clear; and other personal matters immaterial to this recital, in reply to questions propounded, and given characteristically, fully identifying the communicant as well as by name.

As the hour was getting late, toward midnight, and the party desiring to retire to their homes, inquiry was made before removing hands, "If there was anything further of special import to say before bidding our unseen visitor good-night." This was given additionally: "Washington is my home; my work is there."

After a salutation through shaking the table, the seance closed, whereupon the Quaker lady before mentioned, still remaining in another apartment, taking no part in the affair, called to the Colonel's son, that it was the General's desire that he repeat a certain piece of music before the company separated (the title being, "The Prisoner and the Swallow") of a sad, plaintive and pathetic melody, and brilliant in variety. The singularity of this request was commented upon, and more so when it was learned that the Colonel himself was a prisoner of war during the rebellion and had suffered the horrors of a prison pen in the hands of the enemy.

This last act and others of peculiar significance attending this interesting seance, was very convincing to those present; and the appropriateness of a distinguished comrade returning from "the bourne whence the traveler does return," after passing to the great beyond, thus manifesting himself and his affection (the conditions being favorable) for a comrade who had traveled with him in dangerous paths during the darkest hours of the rebellion, was most satisfactory.

THE SEQUEL.

The following day, Monday, being absent from home for a few hours early in the morning, on returning and entering my library, I was astonished to behold there sitting in a large high-backed cushioned arm-chair, the Quakeress before alluded to. It is difficult to describe my sensations, for there are certain atmospheres, as it were, which infect one, which can not be got rid of. I have felt it on actual battle fields many times as well as at other places. The very stillness was appalling; an oppressive heaviness seemed to take possession of me as if brooding over something inexpressible. The sensation produced mentally and emotionally was precisely like receiving an imperative command, that one neither has the power nor inclination to resist. On addressing the occupant (intermediary) of the chair without any response, and glancing at her face more closely, I beheld a facial transfiguration or simulation, demonstrating a change of countenance that was startling to me, as my mind had been pre-occupied with other matters; it was surely a perfect semblance of the worn and emaciated features of Gen. X, during his last days and hours of sickness previous to decease. The forehead seemed broad and square, the eyes closed, deeply set in their sockets; a greenish blue tinge beneath cheek bones, prominent and hollow underneath the jaws, which were square and firmly set, with skin tightly drawn, and of a paleness and

hue as one would suppose after a lingering illness. It was to me unmistakably an exact simulacrum of the General, for I was familiar with his features and knew him well, having served under him after he came to the Army of the Potomac, and as before stated in his communication to me by the table, I had the honor of commanding a depleted squadron of cavalry (having relieved Capt. Chas. Francis Adams of the Massachusetts cavalry, who had previously enjoyed that distinction) as his escort and body guard, and often saw him during the war. Again I visited him at Washington, having served in two federal appointments by him, and saw him also when visiting here in Des Moines several years ago. Furthermore I have in my possession, hanging in my library, an excellent painting in the uniform of Lieut. General of the United States Army, taken at the close of the war, therefore I am positive of the identity.

I was not unacquainted with mystical and occult philosophy and the laws governing conditions of metaphysical lore, having been a student of such sciences for many years, yet such transformations as I witnessed are of rare occurrence, as far as authenticated instances appear in different ages of the world, and which can be accounted for by perfectly natural laws governing their production. "Now here was a fact, without premeditation, before my own eyes, in my own home, manifested through an irreproachable member of my own household of over 24 years standing, and after the proceedings of the previous night, I was startled at the perfect resemblance. I should have before said the Quakeress was in a condition of entrancement; her senses oblivious to all outward things; faculties all suspended, as it were. There was no breathing whatever; pulsations at the wrist and heart barely perceptible, as I found on quick examination, after satisfying myself of the apparent identity. I then inquired, "Why, General, is it indeed you?" (how long the trance state had lasted before I came I could not learn, as the woman retains no knowledge whatever of what occurs during entrancement). After a slight quiver or vibration, as if an electric current had suddenly passed through the nervous system, a very deep and prolonged sigh followed, as if wafted from the farther shore beyond this mortal veil; then the reply came in a very faint whisper: "It is I; yes, Colonel, I am so very, very weak. Too much medicine! Too much morphine! See!" pulling up her sleeve and baring the arm, disclosing marks, and pointing to the main artery. "So much, too much, and I am so weak."

Whilst I was still gazing in wonderment in broad day light at this phenomenon, the marks of discoloration slowly faded and vanished. "Why, General," I observed, "I had heretofore supposed that in the elimination of the physical body at dissolution and during the refining process of reformation of the spiritual body, for I have always believed the spiritual grew, and was co-existent with the physical—that nothing material could so affect the spiritualization of the released structure; at least not in such a degree as you evidently feel at this moment and manifest to me. I have read of the possibility of such an effect from various causes, but could hardly credit or realize such a truth." His rejoinder was: "I will try to convince you additionally to-day, of the control of mind over matter, and of the deleterious effects of dosing," adding, "I was conducted here to you to-day for the aid you and your medium alone can give me, and owing to peculiarities of inherited and developed organizations, which I do not understand yet."

More was given, and I was told to take notes of these manifestations for a purpose, which is immaterial to this recital at this time. The overpowering influence then seemed to withdraw for a time, or endeavor to do so in a measure, as shown by the Quakeress gradually resuming her own likeness of features, etc., but a heavy exhaustion followed, and I at once began strenuously the magnetized manipulations, resorted to by adepts in psychology, but without much early effect. After persevering for a while I brought into requisition an electro-magnetic battery close at hand—always ready for action upon myself in alleviation of wounds and injuries received during the war. In connection with it, I resumed manipulations for restoration to full consciousness and individuality, which I only partly succeeded in doing, for the invisible visitor being possessed naturally of a strong positive mind and personality, the exercise of it had caused a reflex action which was so potent that my own exertions and the powerful battery at its full tension, could hardly overcome; and as strange as it may seem to those not learned or informed in this mystic philosophy, but perfectly natural (and not *super-natural* as generally termed), a strong odor of ether pervaded the library, the adjoining double parlors and the dining room next thereto; it was so powerful that my son, on entering the house, remarked much upon it. This odor continued until dark. She complained continually (being sort of dazed, and in a half-normal condition during the whole day) of a great fullness in the head, dizziness, soreness and weakness of the limbs, and frequently saying, "Too much medicine, too much morphine," etc., and that "physicians had much to answer for in the next stage of existence for not understanding the r business better." She did not recover her selfhood and personality until the next day, most of the intervening time personating the General in many ways unnecessary for me to recount, yet very convincing to me.

Des Moines, Iowa.

For the Religio-Philosophical Journal.

Confidential.

J. J. MORSE.

A neatly printed booklet, of ninety pages, and entitled "A Christian Science Interpretation of the Lord's Prayer," by Joseph Adams, has been sent me, and from a hasty glance at its contents it will be very acceptable to the class of readers for which it is intended. The almost endless interpretations of Christianity from the times of earliest converts to the present day, with the enormous stream of polemic literature, now again added to by "Christian Science," makes one almost sigh for death so that one could interview the "Gentle Nazarene" himself and enquire of him what he did, meant and taught—if for some doubt it—such a person can be found? Man's nature and its needs are the bases and measure of the duties he owes himself and fellows. The race, as a unit, is neither Christian, Buddhist, Catholic, Spiritualist nor any creed; it is human, as are its needs and rights. "Homo sum, et humani a me nil alienum puto" is true enough, but I take "Christian Science" as but one of the things of interest to the race, and a very small thing at that.

A recent JOURNAL contained a well written eulogy of Matthew Arnold from the pen of J.

Clegg Wright, who, as usual, writes ably and tersely; but surely his Pegasus bolted with him, for as a Spiritualist he could not mean what he wrote when he asserts that Matthew Arnold has "gone into inarticulate silence forever," or "He will write no more. Happy man! he is dead." Carlylesque sentences may be rhetorical, but the above do not square with the ideas that friend Wright advocates as a trance medium and a Spiritualist. Elsewise his article is good and readable.

All English Spiritualists know the name of Robert Cooper, and admire the man who bears it. Since 1862 his name has been intimately associated with English Spiritualism. Purse and pen, time and strength, he has unstintingly devoted to the cause. Mr. Cooper gave the first lectures upon Spiritualism, started the first newspaper, the *Spiritual Times*, and instituted the first establishment devoted to it in England, under the name of "The Spiritual Lyceum," bearing the expenses of all these efforts from his own private means. Mr. Cooper first brought Mrs. E. H. Britten to public notice in England, arranging lectures for her in the Cambridge Hall, and the old Polygraphic Hall, London. Indeed, as lecturer, impresario, author, debater, editor, and devoted and liberal supporter in our early days, Mr. Cooper is abundantly entitled to be considered as the father of English Spiritualism. It was in company with him I travelled during my previous visit to the U. S., where he remained in all some six years. I have known him long and intimately. A kinder man, more honest, gentle and true, one scarce could meet. Alas! age, infirmities and business reverses bear fast and thick upon him. To ease his declining years and to do honor to one so well deserving, English Spiritualists recently united in London to do him honor and arrange for future aid for his remaining days: The event was a grand success, being a commemoration of our fortieth anniversary, a tribute to the life work of an earnest, faithful and consistent Spiritualist, with the raising of a fund for his future benefit. Angels bless thee, friend Cooper, for few men deserve blessings better. If any reader of the JOURNAL desires to aid the annuity fund for Robert Cooper—who has freely spent his all to aid our cause—I will publicly account for any sums sent to my care for the purpose mentioned.

Several kind friends have sent me copies of Talmage's recent sermon on Spiritualism. I presume Talmage intends to be serious. If he trusts to most memories he forgets that printers' ink lasts longer than many people's recollections. In September of 1887 he preached on "Employments in Heaven," advancing all that Spiritualists assert; in May, 1888, he cuts his own throat by publicly denouncing Spiritualism for presenting similar ideas! Talmage, the rhetorical tumbler, is funny when serious, therefore let him continue to play "Bottom, the weaver," ass's head, ears and all!

I suppose it's human nature. But American, and especially American Spiritualist human nature, might find better weapons of argument than the stale device of ridiculing an opponent's nationality. It is well known that my stand regarding re-incarnation is: "Not proven" as to its facts, unreliable as to philosophy, and disruptive ethically. Fair discussion is always legitimate, but when gentlemen on the opposite side of the table have no better argument than to sneer at a man's nationality, I decline to enter the arena with them. Such small minds are not equal to the duties devolving upon free men and citizens of this great republic. I can respect a re-incarnationist, whatever my attitude may be about his belief.

Why has the "word" gone forth that "occult phenomena" should be abandoned by the theosophists, so that "the ideas of theosophy" may "stand on their own merits"? See *Lucifer* for February of this year, p. 506. The profane say, "occult phenomena" died of too much Hodgson. I know not if it is so, but the mysterious brothers admit they failed to attain their object. Perhaps somebody smiles?

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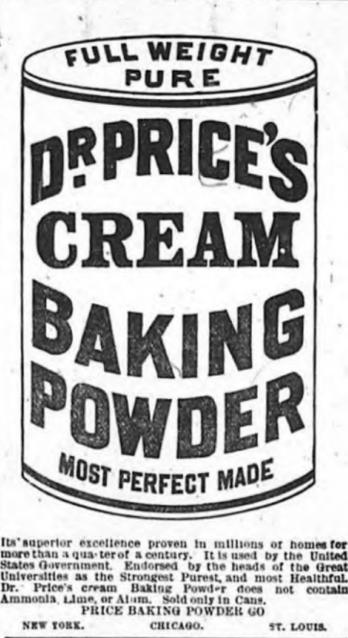
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