

RELIGIO PHILOSOPHICAL JOURNAL



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

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

VOL. XLIV.

CHICAGO, JULY 7, 1888.

No. 20

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.

CONTENTS.

- FIRST PAGE.—The Inspiration of a Great Purpose. The Late Conversations of the London Spiritual Alliance.
- SECOND PAGE.—Herodity. Letter of Jesus Christ. Reply to R. G. D.'s Inquiries. Spiritual Gifts.
- THIRD PAGE.—Letters From a Journalist. Cassadaga Camp Picnic. Parkland. July Magazines Received Early. New Books Received. Miscellaneous Advertisements.
- FOURTH PAGE.—Prejudice and Politics. The Connection Between Catholicism and Crime. Another Break in Commercial Spirituality Stock. General Items.
- FIFTH PAGE.—A Parochial School. Transition of Mr. John Bullens. Kellar vs. Bridge. General News. Miscellaneous Advertisements.
- SIXTH PAGE.—Death. Actuated by a Good Spirit. Emersonian Telegraph. Not so Fast, If You Please. Farming for Women. Ethics of Spiritualism. The Japanese Sunday. Scientific Misstatements. A Curious Incident. Remarkable Disappearance of the Corpse of a Young Man in Venta, Ohio. Notes and Extracts on Miscellaneous Subjects.
- SEVENTH PAGE.—The Boy at the Gate. A Curious Vision. Spiritual Baptism. Capital Punishment. Negroes Changing. Miscellaneous Advertisements.
- EIGHTH PAGE.—The California State Camp Meeting. Miscellaneous Advertisements.

THE INSPIRATION OF A GREAT PURPOSE.

The Subject of a Sermon by Reid Stuart in the Unitarian Church at Detroit.

"For I am ashamed of the gospel of Christ."—PAUL.

THE INSPIRATION OF A GREAT PURPOSE.

It is a general concession that experience is the test of all things. Whether it is a new plow or a new fruit, a new theory of medicine, or philosophy, or government, or religion that is proposed, it must submit to this trial before it is adopted. He is rash who prophesies. History may be mistaken, but it is not so liable to be mistaken as prophecy. The beginnings of the greatest things are usually small and weak, and contain no promise of their future greatness. Standing near the mouth of the Amazon or the Mississippi, it is easy to say what a mighty river has flowed across the continent! But bending over a little rill, which a bird might almost drink, where it issues from the rocks or creeps among the ferns and mosses in the wilderness, it would require a great imagination to see it expanding until it would have breadth and depth enough to float the navies of the world.

Thus it is with great movements among mankind. Their beginnings are always small. With a company of fugitive slaves, stealing out of Egypt by night, there did not seem to be any promise of what afterward became the Hebrew nation. It would have been difficult to predict that the childish lays of the Minnesingers were the beginning of such glorious results,—the first seeds disturbing the soil where afterwards grew the exhaustless harvest of German Literature. There seemed to be nothing on board that little storm-battered bark, which dropped its anchor that bleak December day in sight of a new continent, to justify the prediction that thence would issue a republic washed by two oceans; an arena upon which liberty would gain new victories, and the doctrine of human rights would expand until it should have no horizon.

Time reveals the worth and extent of all things. It is not difficult to believe in a thing after its success is assured. But who takes his stand by a cause in its beginning, before it is a cause but only the thought of a few daring hearts, when authority and respectability are arrayed against it, is a very different thing. Now that all the world believes in freedom, in the right of reason, in the claims of the conscience, we believe in these things. But that we might hold this belief, undisturbed, countless thousands had to encounter shame and death on its behalf.

With no centuries of trial lying back of the new religion, that was a daring speech that Paul made concerning it. After its power of conquest had been proved, and Rome had become its servant, it would have been an easy thing to say, I am not ashamed of this religion. But when Paul declared his confidence in it, it was without reputation, without respectability, without anything external to recommend it. Who would become its champion, at such a time, must be a man of rare discernment and bravery indeed. In addition to its own weakness and lack of reputation, the field into which this missionary wished to carry this religion was already occupied by powerful competitors. Into Italy had come all the material and intellectual greatness of antiquity. As a few years ago when a monument was to be erected at Washington in memory of one of our nation's heroes; each state was invited to bring a block of its native stone, so had all the provinces which were tributary to Rome sent thither some specimens of their art and

science and eloquence and religion. All around towered great and venerable religions and philosophies. Back of that day lay the religion of Israel whose glory had not all departed. Persia, China, India each had a religion which was ancient and seemed to be as vast as life. Plato had gone to the East and had brought back with him the immense ideas of Asia, as touching the unity of things, and applied them to Grecian life. The age had grown great poets, great philosophers, great statesmen, great moralists, great generals; but with his face set toward the city which had been the home of so many of the world's great this ardent man felt no shame in carrying with him as his only recommendation the name of a young unknown Galilean peasant. Nor was his zeal the zeal of ignorance; nor was it that of the needy adventurer who has nothing to lose and who may gain something by joining a new movement. He was well instructed. He had been a pupil of one of Israel's greatest Rabbis. As touching the law of Moses he had lived a blameless life. He was well born. From his mother he drank into his veins all the ardor and loyalty of a Hebrew for his native religion and country. By his father he was linked to the empire whose citizens were accustomed to boast that "to be a Roman is greater than to be a king." After comparing what he held with what he saw all around him he finds its value unlowered. Amid all the collected wealth of the great city there was nothing more valuable than the treasure he would bring; in all her diadem there was nothing whose luster could dim the jewel he would contribute.

Confessing that Paul was right in his estimate of the religion which he had espoused, a question now to us of much deeper importance, is, what value we place upon the religion which we in this day call ours. In its long journey has it lost any of its merits, or has this age any qualities of greatness which by comparison would dwarf the religion which started a new era for the world? Coming into civilization which gave Caesar and Pliny and Seneca and Lucretius, the greatness of Christianity became apparent; but coming into a civilization which has given Bismarck and Darwin and Spencer and Goethe does it seem less great by comparison? Can its modern apostles, with equal recognition of the greatness of this age, with an acquaintance with its literature and science, present religion to the consideration of mankind with the same confidence that marked that apostle of old? It is not difficult for one, whose birth and training have been within the church, to confess allegiance to it. It has been the fashion in some families for several generations to let all its claims pass without question, so that some kind of implied confession of its power and dignity has become a habit. But has it sufficient intrinsic excellence to commend it to those whose lineage and education have fallen without its most active influence, so that if it were making its appearance now for the first time its right to command would be acknowledged over every competitor? We have great nations, great commerce, great science, great literature in these days, and a religion which holds its place without shame and without apology must be great indeed.

In reading that part of the letter in which Paul expressed such pride in the gospel, one becomes deeply impressed with the moral darkness which had settled over those days. In that night the Creator could not be seen, and the creature had usurped his place. If the sun be taken from the sky, the stars will fall. The law that if the ideal be blotted out the actual will fall low, and ever lower, was having its perfect work. The dethronement of Deity was followed by many another loss. Into those dark days the Gospel of Christ came like a trumpet call. It came with new power and a new hope.

It need not be pretended that Christ and his missionaries came with radically different ideas about God and eternal life. Everything that they taught had been taught before. What they did was to invest these languishing ideas with deeper meaning. In a revival of art, or of letters, nothing absolutely new is discovered. There is only the enlargement, or the intensifying of principles already existing. So the revival which took place at the beginning of our era was doing for religion what Greece had done for art. The crude column, or rough statue of Egypt, in Athens and Corinth, had turned into a graceful shaft surmounted by its crown of leaves and flowers, or the perfect image made of snow-white marble. Thus Christ and his apostles turned the coarser outlines of God and soul into forms of matchless beauty. "It was the passing of spring into summer, the twilight turning into the glorious sunrise. It was not the coming of new truth, but the coming of a new purpose, and a new fervor.

There is nothing more valuable to the human heart than the consciousness that beneath all its efforts is a worthy motive. No sooner does one admit that his work is not worth while than his heart begins to sink, and all his enthusiasm vanishes. No inspiration is equal to the consciousness of a great purpose. The heart can be skeptical concerning many things; but to lose faith in its highest ideals is a fatal calamity. In the hours of defeat and darkness, which have overtaken the martyrs and heroes, the one upholding and compensating power was faith in the cause for which they were battling and dying;—it came into the defeat like a strain of triumph, into the darkness like a gleam of sunshine. As beneath every work of art,—every great poem, or great architecture,—there must be a great idea, so beneath an age

or an individual that would become great there must be some idea which can carry it forward and upward. The religion that Paul carried to Rome he thought had that transforming power. In it he saw a new exaltation of mankind.

The calamity of human life, in almost all ages, is to be found in the lack of a noble purpose; in permitting custom to usurp the place of conviction. It has been said that in all the history of civilization, no age has been so depraved as that into which Christ and Paul came with their awakening and uplifting philosophy. Without drawing comparisons, enough is known of it to stamp it as a skeptical and dissolute period. To attempt to change it seemed a hopeless task. Men with only a half purpose, with a conviction which stopped short of the center of their lives, would have been useless. They were to establish truths toward which a part of the public was indifferent and upon which the rest turned their ridicule. Bold men, capable of uttering bold words, were demanded. Bold men were there. Society was shaken to its foundations, and the course of history was changed.

The same type of men is always needed. Duty is the last to take possession of the soul. We can always hear the clamors of passion, and self interest long before we hear the call of right. No one has to be urged to gain wealth or food. The race eats and drinks and sleeps without any persuasion. Righteousness is the only thing the heart opposes. Vice needs no eloquent plea. Only virtue has to employ an advocate. Like those lotus eaters we are all tempted to tarry and fill ourselves with the honeyed fruit.

"In the afternoon they came unto a land, in which it always seemed afternoon. All round the coast the languid air did swoon, breathing like one that bath a weary dream. Full faced above the valley stood the moon; and like a downward spoke, the slender stream Along the cliff to fall and pause and fall did seem."

The Lotus blooms below the barren rock: The Lotus blows by every winding creek: All day the wind breathes low with mellow tone.

Through every hollow cave and alley tone Round and round the spley down The yellow Lotus dust is blown.

Let us swear an oath and keep it with an equal mind. In the hollow Lotus land to live and lie the hills like Gods together, careless of mankind. Surely, surely slumber is more sweet than toil, the above Than labor in the deep mid ocean, wind and wave, and oar: O rest ye, brother mariners, we will not wander more.

We would rest in the senses and not explore this mysterious island upon which we find ourselves. We would look down and not up. We have no great outlook. An easy indifference, a lack of a great aim, a distrust of the soul's visions haunts every age.

What kind of a soul has brought the greatest and most lasting benefits to earth? Those who have amassed wealth have done something; and yet tyrants and despots have been rich. Not the great captains; for they have destroyed and not restored. The teachers of art must be praised; and yet amid the treasures of art hunger and wretchedness have lurked. Not the prophets of the intellect alone, great as is their claim for the reward; for they have often been untouched by the wants and woes which infest the lot of mankind. The crown must be reserved for those who subjugated their wealth to right, who have made power the minister of virtue, who made art preach truth, who have made intellect an agent of love;—those who, in whatever age, have awakened the soul of their countrymen and bidden it look upward and forward toward the great outcomes and possibilities of life.

What makes an age great? Not indifference; not skepticism. No; but a great purpose, a great faith, a great earnestness. Has anything grand and lasting been done? What did it? Plainly no half-intention; no timid and apologetic belief. What is every great work—the coming of art, the beginning of a new movement in history, the building of a nation, the dawn of a new religion but a conviction becoming incarnate? It is the resistless flood, the inundation of all things by that measureless energy which at favored times streams out of the heart of man. By measuring the depth of the overflowing Nile the Egyptians could predict how much wheat would be produced in the coming harvest. So, if we had some delicate meter by which we could gauge the depth of conviction, the amount of spirit in any man or age, we could tell how much and what kind of work would be done. What caused the cathedrals to be built? Not the love of money. What took Paul to Rome, and Marquette to the wilderness of America, and the pilgrims to Massachusetts? Not the love of fame. What caused the uprising in Germany, freed the slaves in the United States and made the commonplace become heroic and glorious? Not the search for transient pleasure or to meet the demands of sense. No; all these great results came when the soul of man sought for spiritual verities. Genius, we say; but genius is only a kind of mastering passion,—a love for the perfect which subordinates all things to that end. It is a deeper motive for action than custom, than praise, than money, than anything external can offer.

Religion does not include all there is of life. And yet no age has been great without it, and the most notable things have in some way been allied with it as effect is joined with cause. We can not think of the past without thinking of religion. Even the unbelief of certain times and certain men, has been only that there might be a deeper be-

lief,—a temporary destruction of the overgrown superstructure to make a more secure foundation, or pruning the vine to make its energy turn to fruit instead of to wood and leaves. The greatest days of the past, those that draw the eye toward them like mountains seen from the plain, are those in which the soul fled away from the small and lucrative things of the world and took refuge in the idea of a Deity and the permanence of spiritual things. The soul, to reach its highest, must have a high purpose. Whatever is most glorious in our civilization has come not from atheism, nor yet from agnosticism. Our poetry, our art, our laws, our liberty have all come from the heart and the intellect when they rose to those heights where they could see the necessity and chant the glory of a Creator and his laws.

We find ourselves in a different quarter of the earth, and further along in time than were our ancestors. And yet there is not so great change. We are girt about by the same natural laws. Space and time are unchanged. There is the same sun above us. Here are frosts and rain; and the old earth keeps its ancient path. Within us are pain and gladness, sorrow and mute wonder, as of old. All about us lies the ancient mystery,—old and yet so new, so baffling. The moral need of earth is not changed. The issue between right and wrong is as sharp and as insistent as ever. The need of a great purpose, of a theme of life larger than earth with its food and raiment and temporary rewards can furnish, is as exigent now as it ever was. The same spiritual and moral influences which have rolled along through other periods, making great states, great churches, great arts, great liberty, great men, must continue to roll through this and every coming period. All the detached notes which have sounded in the past should be combined into a great anthem which, sounding in the heart of this generation, would awaken a new enthusiasm and urge it forward toward higher aims and nobler living.

What would befall earth were all its ideals destroyed no one can tell definitely. There are not sufficient data upon which to found a definite knowledge of everything that would ensue. Earth has never passed through such an experience. But that some kind of night would follow the setting of that sun which hangs in the firmament of the soul there can not be much doubt. Like the pillar of cloud by day and the pillar of fire by night, which guided those far off slaves who were seeking freedom, man always needs some form of excellence to guide and allure him toward the highest. Whatever takes this away from him does him an irreparable injury. During these weeks we have had an illustration of how cheerless and lack-luster spring may be, when the sun is obscured, and the wind steels steadily from the North-east charged and heavy with melted snow and ice, causing a discontent and half gloom to settle over the face of nature, infecting the heart of man and making it querulous, and awakening every lurking pain of the body; and one stands appalled at the thought, what if the seasons are turned from their flowing circle and the real spring and summer cannot return again? From this let us catch the hint of what life might become if the light and warmth of the Spirit were hidden by the mists arising from the passions of sense, or if life were constantly exposed to the cold currents which sweep from negation.

We cannot too often repeat to each other that the vision of the Perfect, which the soul sometimes sees, cannot be forsaken without damage. "Where there is no vision the people perish." Nature does not repeal her laws. The motives which inspired Paul will remain the inspiration for all time. He may have held partial and erroneous opinions about many things. But beneath these partial or mistaken ideas was a heart possessed by a great idea, and by it he was carried forward toward victory. Thus has all greatness, thus have all victories come. Thus must all new greatness and new triumphs come from the same kind of soul;—come thus, or they will never come.

No age, more than this, needs that type of soul which can see the greatness of life, of religion, of God, and can make its pursuit equal to it. Everything should be measured, not by some line drawn upon the earth including only food and sleep and pleasure, but by a line drawn between two worlds. The year should be preferred to the day, and life to the year. Out of great thoughts a great life should be woven. Only twelve years away lies the beginning of a new century. That twentieth century ought to excel all the others in its greatness. If we could measure, now, the prevailing sentiment in the hearts of those who are destined to carry along the work of that century, we could prophesy what its true character will be. We trust that it will be great in its wealth, but most of all we trust that it will excel all former ages in the depth and earnestness of that sentiment which makes saints and heroes of mankind. Along with all material splendor, which will doubtless fill the coming years, there should be another splendor,—as of adding gold to ivory, as of adding blossoms to leaves;—to the palaces, the wealth, the art, the cities, should be added the presence of God, the sublimity of the moral law, reverence for the unutterable mystery, and the consecration of all the powers of life to the end that truth and virtue may be established. To crown power with goodness is the final aim of life.

To carry this gospel to the mind and heart of man, many brave missionaries are needed. Who becomes its agent need not assume a deprecating, an apologetic attitude. No more

than did Paul need any one be ashamed of this gospel. Who makes goodness the sole clew to which the heart must cling amid all the labyrinth of nature, and ranks conscience above all place and all rewards, has always the right to be heard. He is as necessary to the world, as the producer of its wheat and cotton; as needful as he who opens its mines, who builds its cities, who spans earth with its railways, or fills its galleries with art. He can rightly claim precedence of all others. He is also a producer and enhancer of values. A right action adds beauty to a landscape, gives fragrance to a garden, gives an additional luster to the sunshine.

Force guided by love, power worshiping at the shrine of conscience. An end this, worthy of all effort. To every youth this gospel should come like a bugle call rousing him to action. It should be the rallying cry in the midst of every defeat. Like him who went to Rome without shame in his work, many should go toward the centers of earth glorying in the opportunity to redeem them from vice and despair; giving truth which shall be strength to the weak, courage to the faint-hearted, rebuke to the sinful, pardon for the penitent, and light for the dying. So would life on our planet assume higher meaning; the designs of the Spirit which placed man here and led him thus far would be fulfilled; and a new era in history would begin.

The Late Conversation of the London Spiritual Alliance.

We promised last week some more detailed account than time then permitted, of the questions and answers which were the novel feature of the evening. A very large number of questions were sent up, and it need scarcely be said that in giving his unprepared answers the President could not be expected, nor did he pretend, to deal with all queries, or to give any replies that penetrated far below the surface of the difficulties propounded. Moreover, it should be stated that in what he said he expressed his own opinion only, and spoke for himself alone. That, of course, was inevitable, for in setting forth the result of personal experience on a wide question respecting which our knowledge is slight, a man can only speak that which he believes, and offer opinions that seem to him to be sound. We shall, perhaps, best preserve the interest which the audience evidently felt if we give a rough transcript of what was said from shorthand notes taken at the time. No discussion, unfortunately, took place. It would be a gain on another similar occasion if a variety of opinions were expressed.

QUESTIONS AND ANSWERS.

The President: The questions that have been proposed to me are concerned chiefly with the nature of mediumship; with the best methods of developing it; with the state of the departed, so far as we know it, after death; with re-incarnation; with spirit identity; and I have one or two questions that do not fall within any assignable group, which, with the consent of the proposers, I will put aside for the moment, until I have dealt with these three or four groups of questions.

Here is the first question:—"As merely witnessing the phenomena through professional mediums is often far from being convincing, what is the best way for inquirers to convince themselves of the truth of Spiritualism?"

There is only one answer to this question, *Soliviter ambulando*—try the experiment. The large correspondence that I have had in connection with Spiritualism enables me to say that patient experiment will usually throw light upon these mysteries. The other day a lady wrote to me asking for an interview. I told her all I could that was helpful, but with her, as in all cases, the cry was, "I want to see these things for myself." She set to work afterwards with a young relative and some very brief trial resulted in the desired success. This is not always so. "It is not in mortals to command success" in these matters; but at any rate in this case, the little circle got some remarkable communications which were outside of the intelligence of any person present; by that I mean that whether the spirit professing to communicate was or was not the being it professed to be, it was an entity outside of the brain of any human being present. That is a distinct step in conviction. If, as some scientific men who are materialists contend, thought is a secretion of the brain, then if we prove the existence of thought of any kind outside of the brain of any person present in a given room, purporting to proceed from a disembodied spirit, we are carried a very long way towards the principle of a survival after death, which is roughly called immortality. This bears upon another question I hold in my hand:

"What are your reasons for believing that the phenomena are the work of spirits? May they not be explained by telepathy, mesmerism, or by the action of some unknown force?"

My first reason for believing that the phenomena are the work of spirits is that the intelligence that communicates says they are. My second reason is that I never came across an intelligent force, and I never knew anybody who did. Force is that which is used by the intelligence, and the intelligence is what I call, and what calls itself, a spirit. I believe some people nowadays object to the term spirit so applied. I think the objection

(Continued on Eighth Page.)

HEREDITY.

The inheritance of the peculiarities of physical structure is a matter of daily and hourly observation, and the minute fidelity of it is at times very remarkable.

The predisposition to certain diseases like gout or insanity, often developed after maturity, is transmissible; and also the liability to die about a certain age.

Inheritance is not only physical, but intellectual as well; great ability in mathematics, painting, music, and other departments of effort, has clearly been received at birth in many thousands of examples.

The wide unlikeliness frequently observed between parents and children in talents and character suggests an analogy with a color factor in chemistry.

The development of intelligence among mankind is accounted for in the same manner; efforts at first painfully made by our ancestors in new paths were at last rewarded by the facility that comes with repetition.

The growth applied to the explanation of the method of instinct and intelligence has been used by Darwin in approaching the problem of the origin of the conscience from the side of natural history.

The theory of conscience, which holds it to have been created by the experiences of the race confirming habits best suited for social life, well accords with the theory of moralis which takes benefit or utility, in its largest sense, as the test and sanction of right conduct.

While the manifestations of heredity in their obvious effects are interesting, yet the laws brought to light by an examination of some results apparently exceptional and contradictory, are of still deeper interest.

The discovery of the numerous powers of the mind has of late years attracted much attention; observation has found that there may be latent in a man, tendencies and forces whose existence he may never suspect, but which he is capable of transmitting to children who shall probably develop them.

tree falling down a mountain slope, but the inner and dormant powers never to be manifested during a lifetime may as far transcend the energies actually shown as the force of the fire which the tree may feed exceeds that of its mere bodily impact in descent.

The dormancy of traits accounts for atavism or the reversion of an organism to the form and character of ancestral stock.

The principle of atavism explains the curious resemblance often seen in the human family between uncle and nephew; the likeness in such cases is derived from some common ancestor, the grandfather, most likely.

Mr. Galton, in his work on "Hereditary Genius," adopts the statistical method to prove that illustrious men arise oftener from families displaying eminent talent, and have relatives approaching to themselves in ability in a degree proportioned to the nearness to kinship.

The wide unlikeliness frequently observed between parents and children in talents and character suggests an analogy with a color factor in chemistry.

A lens, externally not to be distinguished from a perfect one, may, from some slight defect in composition or handling, give images blurred and distorted, instead of true and beautiful.

Ribot, the French authority on heredity, alleges two causes as among the chief at work in cases where the law of transmission does not obviously manifest itself.

The second cause which Ribot thinks often tends to obscure the evidence of heredity, is the transformation in development of characteristics which are the same at root.

The theory of conscience, which holds it to have been created by the experiences of the race confirming habits best suited for social life, well accords with the theory of moralis which takes benefit or utility, in its largest sense, as the test and sanction of right conduct.

Della Scala stood among his courtiers, with mimes and buffoons making him heartily merry; when, turning to Dante, he said: "is it not strange, now, that this poor fool should make himself so entertaining; while you, a wise man, sit there, day after day, and have nothing to amuse us with at all?"



LETTER OF JESUS CHRIST, and of the Blood Which Our Lord Jesus, and Christ Shed While Going to Calvary.

Letter of Prayer Found in the Sacred Tomb of Our Lord Jesus Christ in Jerusalem, Kept in a Silver Box by Their Holiness Christian Emperors and Empresses.

Jesus Christ in speaking to them expressed Himself thus: Desiring St. Elizabeth, Hungarian Queen, St. Mathilde and St. Bridget to know something about the Passion of our Lord Jesus Christ, they offered particular prayer, by means of which Jesus Christ appeared, and spoke to them thus:

Know ye, that the armed soldiers were 150; those that brought me tied 23; the executioners of those 23; the blows of fists received on the head 150, on the chest 108, and on the shoulders 89.

A certain Spanish Captain, travelling by land, saw near Barcelona a head severed from the body, which spoke to him in this way: "Since you are going to Barcelona please bring me a priest to confess, being the second day I am laying here without being able to die.

Another copy of the said letter, has been miraculously found in a place called Pursit, three leagues from Marseille, written in letters of gold, and through divine action it was brought there by a boy 7 years old, living in the same place.

An additional declaration dated January 2nd, 1750, states that those who will work on Sunday, will not be considered faithful; because you must consecrate the Sunday for prayer, and you must go to church, to confess yourself, and pray God to forgive your sins.

He who will judge that this Letter was not written by divine action, or dictated by the sacred mouth of God;—and those who will keep it maliciously hid, without showing it to other persons, will be cursed and convicted by God on judgment day.

He who will bring this Letter about him, will not die either drowned, nor of bed death, and will be free of contagious disease and plague.

Women who cannot bring forth, will be able to do so, and be out of danger. Treachery will not be sheltered in the houses where this Letter is, and the man who will bring it 40 days before his death, will see the Blessed Virgin-Mary, as St. Gregory the Pope said.

Every one is requested to bring the present Letter and their prayers, in order to get for themselves and their graces from God, through Jesus Christ's merits.

Eternal Blessing.

JESUS NAZAREAN.—AMEN.

This remarkable document was procured from a pupil of a parochial school and sent to the JOURNAL by a subscriber for whose veracity and integrity we vouch.—ED. JOURNAL.

Reply to R. G. D.'s Inquiries.

R. G. D. makes some inquiries of me in a late JOURNAL, which I will reply to; but to his query whether I have "had the pleasure of conversing vis a vis with undoubted materialized spirits," I shall say that I never have had that pleasure; but I will relate two or three instances of materializations that I have witnessed, which, together with many others of a similar nature, have fully satisfied me that bands, arms and faces, can be, and are materialized for the occasion; and if a hand, arm or face can be materialized, it follows as a logical sequence that, under favorable conditions, the full form may be. On the 18th day of July, 1873, I went to Cascade, near Moravia, N. Y., to witness the mediumship of Mrs. Mary A. Andrews.

and made a careful examination of it. It was made of boards, about two and a half feet wide by six feet long, and in one end, and a square hole near the door covered with dark cloth. Lower down and near the farther end was another aperture, also covered with cloth. There was only one door opening into the séance room. Several different faces were shown, but none that I recognized.

"Thank God this is true.—Bartlett." Mr. F. said Bartlett was a former partner of his. I sat next to Mrs. F., who was much opposed to the manifestations. I noticed she was very much excited. After the séance I asked her the cause of it. Her reply was: "I sat there and prayed all the time that neither my little child nor Mr. F. had by his first wife would come back."

"Why?" I asked. "My little child has gone to God, and do you suppose I want it to come back to this wicked world?"

I said, I have taken this from the memoranda written immediately after the séances. In August, 1875, I attended a dark séance at Lake Pleasant, in a cottage which had but one room, two doors, and three windows. I first strapped the hands of the medium, Mrs. Weston, closely together with long strips of sticking plaster. Then I marked the strips where they lapped over each other with an indelible pencil. The doors and windows were shut and fastened under my supervision. There were none but adults in the room. We sat in a circle, chairs touching each other, medium in the centre, circle joined by each one taking hold of the wrist of the one sitting at the left, thus leaving the right hand free. Soon what appeared to be a child's hand touched mine several times.

In August, 1876, at Lake Pleasant an entertainment was given in the hall by the mediums for the benefit of our Association. The Eddy Brothers offered their services for the manifestations that occur through the mediumship of Horatio. A cabinet was constructed on the platform, of wood slats covered with dark cloth. The bells and musical instruments were put on a table in this cabinet. Horatio sat in front near one end. A lady and a gentleman in the audience, who said they were not only skeptics, but strangers to the Eddys, came upon the platform. The lady sat next to Horatio and clasped his right hand and arm. The gentleman sat next to her with one hand on her shoulder. The three were covered with a dark cloth, excepting their heads. William Eddy stood at Horatio's left, and I stood at the other corner of the cabinet. The manifestations with the bells and musical instruments commenced immediately. Soon a right hand was thrust out between me and the man sitting in front of the cabinet, and within a foot of my face a very large hand, larger than Horatio Eddy's, and with the little finger cut off between the second and third joints. The flesh had not healed smoothly; there was a protuberance on one side as large as a small pea. The hand was turned back and front several times. The hall was very light. I could see the hand as distinctly, as though I was out in broad daylight. The lady who had hold of Horatio's arm told the audience he did not move during the manifestations. Horatio's hands were both perfect. But do not for a moment understand that I believe that all so-called full-form materializations are genuine, for I do not. Would to God that all mediums, as well as all the rest of us, were as honest as we shall wish we had been when we come to stand before the record of our lives after we have passed on from the mortal. The Book of Life, of which John the Revelator speaks, is a reality. Psychometry proves this; but each one is his own Recording Angel, and no false entries are made in our Book of Life. If perchance, there is a balance in our favor, we shall rejoice; but if it is against us, I fear we shall have a harder work to do than we have dreamed of here. JOSEPH BEALS, Greenfield, Mass.

While every living creature is vitalized by the same life-principle, or magnetism, all are not charged in the same degree. The excess in one group of organisms, when of the positive or contractile tendency, produces operators, magnetizers, and controlling spirits. The excess in another group, when of a negative or repulsive tendency, produces subjects, sensitives, and spirit mediums. Between the two groups are the multitudes who are not charged with any excess, either in one direction or another. These are the "neuters" who are not mediums. Contact with magnetic operators, sensitives, and the strong desire of soul, may externalize or, as it is termed, develop latent powers, and promote the accumulation of such forces as will unfold the powers either of the operator or the subject. As spirits, however, are prone to employ the most accessible means of communicating to earth, and avail themselves of ready-made mediumship, so it is most rational to suppose they take the first available clerk to the spiritual postoffice, and use the first prepared wire to the spiritual telegraph they can find. And that is why mediums, the critics, scientists and captious inquirers, spirits can, and therefore sometimes do, communicate with you "illiterate," "vulgar," "common-place" individual called "a medium," and don't come within "my learned sanctum and my highly refined presence to convince me." "When they do, I may believe; until they do, why—'tis too low and vulgar; and I shan't have anything to do with it," etc. All right, Monsieur Scientist and Madame Exquisite! N'importe! The world goes marching on. Spiritualism does not want you, does not wait for you, and in God's providence, and in nature's immutable laws, it may be full time for you to commence to live your life over again—and that as a little child—when you yourselves become spirits.—The Two Worlds.

SPIRITUAL GIFTS.

What Constitutes Spiritual Mediumship?

This question is so often reiterated, together with the corollary, "Why do not the spirits come to me instead of such and such an one?" that we deem nothing of mere enquirers—fail to apprehend the true nature, operation and limitation of spiritual powers miscalled "gifts," the latter word implying something specially conferred upon a recipient, rather than a result of organic and functional qualities. Using the words "spiritual gifts," however, in accordance with the general understanding of the phrase, we proceed to lay the corner stone of our philosophy—declared to the writer by teaching spirits themselves—in an attempt to define in what mediumship consists. Taking the ground assumed by "Spirits," the author of Art Magic, and strongly enforced by certain of our controlling spirits, we may say that we consider that the human body consists of matter, force and spirit. Matter, the mould, formative, and external element. Force, the invisible but ever active life principle, which we shall call intelligent; and Spirit, the interior and only intellectual element in the organism. As it is with this second plane, magnetism, that we have now to deal, we shall confine ourselves at present to a description of the attributes and operation of that special element. Magnetism is the life principle of all things and all forms. It is motion, per se, and its two only modes are attraction and repulsion. In the motions of bodies in space, magnetism is called "centrifugal and centripetal force," centrifugal—driving off, or repulsion; centripetal—drawing in, or attraction. Throughout the known universe these two modes of one force create and disintegrate; build up and destroy; re-compose and decompose; in a word, move upon and through all known forms, animate and inanimate. In the inanimate world we call this element "force"; in the animated realm, "life." Not one human being is a duplicate of the other, and all the infinite varieties of animal as well as human life proceed from inequalities in the distribution

of the life forces. Let no controversialist ask whence come these inequalities. We cannot step behind the influences of soil, climate, heredity, physiological changes, etc., etc., to deal with the primal causes. We only affirm—it is so now; and dealing with living beings as we find them, we can resolve all the infinite varieties of the human family into three groups.

The first of these consists of organisms charged with a large excess of magnetism, but the balance of that excess tends towards the positive pole of attraction. The magnetic force in this respect gathers in from all sources, and hence, controls all objects which it approaches. Those endowed with this large excess of the positive quality are magnetizers. When the force clusters around the organs of nutrition, they are good nurses, good physicians, good healers. When it locates most abundantly in the cerebrum, or front brain, it produces great psychologists, statesmen, successful merchants, traders, or persons who fill any department wherein they can mentally control their fellow mortals. Sometimes this powerful and positive life-force centres around certain organs only. Then the result is to create great musicians, painters, poets, calculators, inventors, or other specialists who exhibit abnormal powers in special directions.

The second group consists of those who are also charged with an excess of the life principle—magnetism; but in these the negative or repulsive polarity prevails. They all too readily part with magnetism. Every person and every object draws from them, and as Nature always seeks an equilibrium, these persons, depleted of the life-force, draw again from their surroundings, and hence attract back, to fill up the vacuum, magnetism from all sources they come in contact with. Hence these individuals are the subjects of the aforesaid operators. They are "sensitives," easily controlled, always under the influence of others, or external objects—and these are mediums, and subjects of others' influences and others' minds. Can it be a marvel that, if the operators, the magnetizers, the powerful psychologists of earth die, and carry with them their life-principle or spiritual body, that they should be able to control their subjects just as readily as spirits, as they have done as mortals? In sleep, the body alone—worn out by the attrition of the day's duties—slumbers. The life-principle still remains, and carries on the functions essential to perpetuate mortal existence. In death, that life-principle departs, and this then becomes that spiritual body which clothes upon the innermost spirit, the duality of which is soul.—Hence it must be apparent that the real force of the magnetizer, psychologist, healer, or controller in any direction, goes with the spirit at death, and enables that spirit to influence sensitive subjects as freely from the spirit world as it did on earth. To account for the very great variety of mediumship that is now manifested, we have only to add that from antenatal or other causes, the magnetic force in mediumistic persons sometimes clusters around the cerebellum or back brain. In this case the magnetism given off furnishes a pabulum of a physical order, enabling spirits of corresponding nature to produce manifestations of a ponderable and ponderous kind. Sometimes the force lingers especially in the optic nerves, influencing spiritual sight. At other times it clusters about the organs of music, poetry, painting, language, ideality, etc., producing in each case a corresponding power in the controlling spirit to externalize the special faculty in question. Occasionally the excess of the life-force throbs throughout the whole system, rendering the subject sensitive in many directions, and hence certain media exhibit varied powers in many directions, though in general, most potent results are those which are confined to few and special faculties.

Volumes could be written on the physiological causes of mediumship, and the operative forces which create controlling powers, both on earth and from the spheres. The above rough digest of this most important subject must, however, suffice for the present, although we cannot close without touching upon the organic conditions which exist in the third group of mankind, or those who may be called the

NEUTERS OR NON-MEDIUMS.

While every living creature is vitalized by the same life-principle, or magnetism, all are not charged in the same degree. The excess in one group of organisms, when of the positive or contractile tendency, produces operators, magnetizers, and controlling spirits. The excess in another group, when of a negative or repulsive tendency, produces subjects, sensitives, and spirit mediums. Between the two groups are the multitudes who are not charged with any excess, either in one direction or another. These are the "neuters" who are not mediums. Contact with magnetic operators, sensitives, and the strong desire of soul, may externalize or, as it is termed, develop latent powers, and promote the accumulation of such forces as will unfold the powers either of the operator or the subject. As spirits, however, are prone to employ the most accessible means of communicating to earth, and avail themselves of ready-made mediumship, so it is most rational to suppose they take the first available clerk to the spiritual postoffice, and use the first prepared wire to the spiritual telegraph they can find. And that is why mediums, the critics, scientists and captious inquirers, spirits can, and therefore sometimes do, communicate with you "illiterate," "vulgar," "common-place" individual called "a medium," and don't come within "my learned sanctum and my highly refined presence to convince me." "When they do, I may believe; until they do, why—'tis too low and vulgar; and I shan't have anything to do with it," etc. All right, Monsieur Scientist and Madame Exquisite! N'importe! The world goes marching on. Spiritualism does not want you, does not wait for you, and in God's providence, and in nature's immutable laws, it may be full time for you to commence to live your life over again—and that as a little child—when you yourselves become spirits.—The Two Worlds.

Jesus Christ, like Mohammed, provided only two abodes for the souls of men; one in Heaven with His Father, and the other in Hell, where the fire was never quenched. It was felt, however, by the general Christian world that this sharp separation of all mankind into black and white, goats and sheep, was quite untenable. Hence the Catholic institution of Purgatory, which, whatever may be said against it, is a wise and liberal modification of the harsh doctrine of Christ, affording a respite for the vast intermediate mass who are neither wholly virtuous nor wholly wicked, and providing an agreeable exercise for that natural piety which prompts us to mingle the names of departed friends in our devotions, whether (as in Africa) to them, or (as in Europe) to pray for them.—Lord Aberley.

Letters From a Journalist.

NUMBER ONE.

To the Editor of the Religio-Philosophical Journal: Intensely bitter is the prejudice evinced in certain quarters...

though such a belief in a series of mature years and of acknowledged good judgment may well be taken as a sign of mental deterioration.

The Popular Science Monthly. (New York.) In the article entitled Safety in House-Drainage, W. E. Hoyt controverts the theory that plumbing in houses is an inevitable source of danger...

The Forum. (New York.) The table of contents for July is a handsome one. Senator George F. Edmunds contributes an article on the Political Situation...

The Gladstone Magazine. (New York.) Hon. W. E. Gladstone's review of Robert Elsmere opens the month's installment...

Journal of the American Akademie. (Orange, N. J.) The usual amount of philosophic reasoning makes up this month's reading.

The Horticultural Art Journal. (Rochester, N. Y.) The June number is attractive and contains many instructive hints and suggestions.

New Books Received.

- A Pure Souled Liar. Chicago: Chas. H. Kerr & Co., 16 mo. paper, 191 pp. Price, 50 cents. The Philosophy of a Strike. By N. A. Dunning. Chicago: Chas. H. Kerr & Co. Price, 5 cents.

Works Treating Upon the Spiritual Philosophy and the Spirit World.

- Book on Mediums; or Guide for Mediums and Invocators: containing the special instructions of the spirits on the theory of all kinds of manifestations; the development of mediumship, and the means of communicating with the invisible world. By Allen Kardec. Also, The Spirits' Book, by the same author, containing the principles of spiritist doctrine on the immortality of the soul and the future life. Price, \$1.50, each.

The Psychograph or Dial Planchette is an instrument that has been well tested by numerous investigators. Our well known contributor, Giles B. Stebbins, writes: "Soon after this new and curious instrument for getting spirit messages was made known, I obtained one. Having no gift for its use I was obliged to wait for the right medium."

A Horse Who Can Talk! Everybody has heard of a "horse laugh," but who has ever seen an equine gifted with the power of speech? Such an animal would be pronounced a miracle; but so wonderful the telegraph and the telephone have been a hundred years ago...

Shaker Sermons. Containing the substance of Shaker Sermons, together with replies and criticisms. Readers who are interested in this line of thought can find much to interest them in this work. Cloth bound only 50 cents. For sale at this office.

No medicine is more conscientiously prepared, more powerful, or more highly concentrated, than Ayer's Sarsaparilla. Its standard of excellence is the result of careful study. This preparation is acknowledged by the medical profession to be the best blood purifier.

PUBLISHER'S NOTICE.

The RELIGIO-PHILOSOPHICAL JOURNAL will be sent to new subscribers, on trial, twelve weeks for fifty cents. Subscribers in arrears are reminded that the year is drawing to a close, and that the publisher has trusted them in good faith.

Readers having friends whom they would like to see have a copy of the JOURNAL, will be accommodated if they will forward a list of such names to this office.

The date of expiration of the time paid for, is printed with every subscriber's address. Let each subscriber examine and see how his account stands. Back numbers of any particular date over four weeks old, price 10 cents each.

Dyspepsia

Does not get well of itself; it requires careful, persistent attention and a remedy that will assist nature to throw off the causes and tone up the digestive organs till they perform their duties willingly.

Hood's Sarsaparilla

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

100 Doses One Dollar

THE MELODIES OF LIFE

A New Collection of Words and Music for the CHOR, CONGREGATION AND SOCIAL CIRCLES.

The Author says in preface: We have tried to comply with the wishes of others by writing easy and pleasing melodies and in selecting such words as were acceptable to mortals and find a response with the people who may join in the singing of them.

Price, 50 cents; postage 5 cents extra. For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago.

FLY KILLER.

Deutches is the only reliable, powerful Fly-Killer. Certain death. Quicker than lightning. Kills all flies, mosquitoes, house-flies, and other insects. Prevent reproduction, and enjoy clean repose.

BLENDED BY DRUGGERY—A Sermon 2c. mailed. Religious and other standard books. Catalogue free. Call or write, 435 N. LAKE ST., CHICAGO, ILL. PUBLISHERS, 175 DEARBORN ST., CHICAGO, ILL.

JUDICIOUS AND PERSISTENT Advertising has always proven successful. Before placing any Newspaper Advertising consult LORD & THOMAS, ADVERTISING AGENTS, 45 to 49 Randolph Street, CHICAGO.

Commercial Calculator.

For ALL—whether proficient or deficient in figures—by this unique and wonderful work. An entirely new, improved and greatly enlarged edition has just been issued, which is unquestionably the most useful, practical, and comprehensive work on the "Art of Rapid Calculation," ever published in any language.

It embodies all the practical features found in Higher Arithmetic, Lightening Calculators, Ready reckoners in Infinitesimal, Discount, Exchange, Rates, Log and Logarithmic Tables besides a great many original tables and tables, which really are the most essential and valuable things in the book.

The first part contains 125 Commercial Tables of Ready or Instantaneous calculations in all kinds of Grades Stock, Hay, Coal, Cotton, Merchandise; in Interest, Wages, Trade, Discount, Exchange; in Measurement of Logs, Lumber, Land, Cisterns, Tanks, Bins, Waggon-beds, Corn cribs, Cord wood Carpenters', Plasterers', Masons', and Painters' work.

The second part is a complete Arithmetic in which all its rules and principles, from Numeration to Mensuration are clearly stated, fully explained, and practically applied, giving all the simplest, shortest and most convenient methods known for rapid calculation.

The book is neatly printed on finest quality of paper, elegantly bound in pocket-book form; consists of 128 pages, and the Nos. 3 and 5 have a renewable account-book attach the book contains self-instructing formulas for keeping a systematic record of receipts and expenditures—in fact, all about book-keeping required by the masses. It is also recommended by a silicate state, pocket or paper, and apart from its mathematical merits, it is one of the most convenient and desirable pocket memoranda ever offered the public.

Daniel Ambrose,

45 Randolph St., Chicago, Ill.

JUST PUBLISHED, NEW SERIES.

Mental Evolution OR Process of Intellectual Development.

Through the spirit of Prof. M. Faraday, the noted chemist and electrician of London. Price, 15 cents.

For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago.

THE PERFECT WAY OR The Finding of Christ.

The American reprint of the new, revised and enlarged edition. "The Perfect Way" will be found to be an occult library in itself, and the best source of coming into the occultic knowledge and significance of life will be repaid by its study.

Price, \$2.00, postage, 15 cents extra. Former price \$4.00.

For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago.

Practical Occultism.

A Course of Lectures through the Trance mediumship of J. J. MORSE.

With a Preface by WILLIAM EMMETTE COLEMAN.

TABLE OF CONTENTS. I. The Trance as the Doorway to the Occult. Its Magnetism, Nature and Spiritual Forms of Induction.

II. Mediumship: Its Physical, Mental and Spiritual conditions.

III. Mediumship (continued): Its Foundation, Development, Dangers and Advantages.

IV. Magic, Sorcery and Witchcraft.

V. The Natural, Spiritual and Celestial Planes of the Human Soul.

VI. The Soul World: Its Hells, Heavens and Evolutions.

VII. Life, Development and Death in Spirit-Land.

APPENDIX.—Answers to Questions.

The above lectures were delivered to Mr. Morse's private classes in San Francisco, Cal., during October, 1887, and are now published for the first time. The two lectures upon Mediumship, especially, will be of great value to all mediums and mediumistic persons.

Cloth, 12mo, pp. 159. Price, \$1.00. Postage, 5 cents extra.

For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago.

VIEWS OF OUR HEAVENLY HOME. A SEQUEL TO A STELLAR KEY TO THE SUMMER-LAND.

By ANDREW JACKSON DAVIS.

In cloth binding, 75 cents, postage 6 cents; in paper cover, 50 cents, postage 5 cents.

For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago.

History of Christianity.

Comprising all that relates to the Progress of the Christian Religion in "THE HISTORY OF THE DECLINE AND FALL OF THE ROMAN EMPIRE."

A VINDICATION (never before published in this country) of some Passages in the 15th & 16th Chapters.

BY Edward Gibbon, Esq. With a Life of the Author, Preface and Notes by the Editor, including various notes by Goulet, Wenck, Milman, "an English Churchman," and other scholars.

CURE FOR THE DEAF

Whisper heard distinctly. Comfortable, invisible. The greatest of all American cures. Address to call on F. HISSON, 853 Broadway, N. Y. Name this paper.

A SOLID PER CENT

per annum first mortgage on productive Real Estate. Loans on first class mortgages. EAST AND WEST. Correspondence solicited. Address ALLEN C. MASON, Tacoma, Wash. Ter.

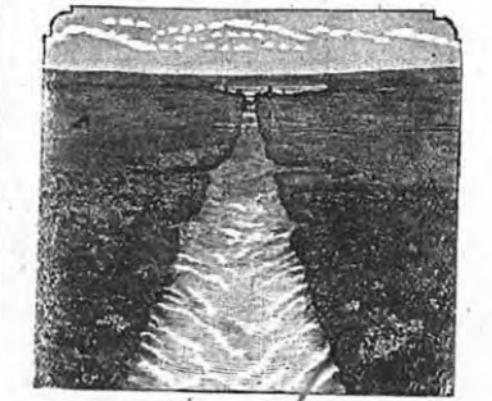
POULTRY FOR PROFIT.

Tells how she cleared \$400 on 100 Light Brahma in one year about a Michigan village lot, refers to her 60 acre poultry farm on which she

CLEARS \$1,500 ANNUALLY. Tells about incubators, brooders, spring chickens, capons, and how to feed to get the most eggs. Terms, \$250. Address DANIEL AMBROSE, 45 Randolph Street, Chicago, Ill.

KEARNEY

The Minneapolis of Nebraska.



THE GRANDEST WATER POWER IN THE WEST

The population of Kearney is about 7,000. Water-power as now used 2,500 horse power; by a series of the season's improvements will be completed which will make it from 8,000 to 10,000 horse power. The Water Supply Company will guarantee power to issue the year round. No better place can be found than Kearney to engage in the manufacture of Flour, Oil, Meal, Starch, Hominy, Lined Oil, Paper, Agricultural Implements, Wagon, Clothing, Leather, Boots and Shoes and many other articles. The city in and about Kearney makes a very superior quality of Terra Cotta Ware and Pressed Brick.

Kearney is the best located city in the west, and is fast following in the footsteps of Kansas City and Minneapolis and will soon be the railroad and manufacturing center of the state. The city is growing fast, and real estate is rapidly advancing in value. Money invested in city property will certainly double within the next year.

Kearney is about 4,500 feet above the level of the sea, the atmosphere is pure and the climate beautiful and pleasant. Parties desiring to visit Kearney can take advantage of the excursions that will leave from all points, over all the principal roads, on the following dates: March 27, April 4 and 25, May 9 and 25, June 6 and 20. One fare for the round trip. Tickets good for thirty days. Inquire immediately of your ticket agent for more specific information as to the running of trains.

For information in regard to business openings or investments in real estate, address

H. G. WILEY, Secretary of the Kearney Land and Investment Company, Kearney, Neb. Pamphlet all about Kearney free.

Life in Other Worlds.

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

By ADAM MILLER, M. D. With an Appendix of Three Sermons By Rev. H. W. THOMAS, D. D.

The covers of about 200 are slightly soiled, and we have reduced the price from \$1 to

50 Cents, Postpaid. Cloth, 279 Pages.

Any of Dr. Miller's works furnished at publisher's price DANIEL AMBROSE, 45 Randolph St., Chicago, Ill.

Suggestive Outline BIBLE STUDIES AND BIBLE READINGS.

By JOHN H. ELLIOTT. Author (with S. K. Higgs) of Notes and Suggestions for Bible Readings.

TICS in this book in relation to the Bible are discussed by such men as

- George F. Pentecost, Horatio Bonar, Henry Morehouse, George C. Needham, D. H. Moody, D. W. Whitely, J. H. Brooks, A. J. Gordon, William Lincoln, J. H. Vincent, Chas. M. Whitteley, R. C. Morse, L. W. Mumhall, &c., &c., &c.

The Bible readings are by all of the above and many others. The book contains several hundred Bible readings, and is exceedingly suggestive and helpful not only to the ministers and evangelists, but to the Christian who wants to understand and know how to use his Bible. 321 page with full index of titles and index of subjects.

Do you want to take part in prayer-meetings acceptably? This book will help you. Do you want to be helped as a speaker? This book will help you. Do you want to lead meetings better? Study this book and you will do it.

PRICE \$1.00. Sent by mail Post-paid. 50 Bible Markers free with each copy.

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

BEYOND: A Record of Real Life in the Beautiful Country over the River and Beyond.

Price 50 cents. For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago.

MIND, THOUGHT AND CEREBRATION.

By ALEXANDER WILDER. Pamphlet form, price 10 cents. For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago.

BEAUTIFUL SONGS.

By C. P. LONGLEY, author of "Over the River," and "Heaven Sweet Melodies," "Come in Thy Beauty, Angel of Light," "I am going to My Home," "Beautiful Home of the Soul," "In Heaven We'll Know Our Own," "Lofty's Golden Chain," "Our Beautiful Home Over There," "The City Just Over the Hill," "The Golden Gates are Left Ajar," "Two Little Shoes and a Ringlet of Hair," "We'll All Meet Again in the Morning Land." The above are all printed on fine paper, and make a collection of about 100 which should be found in every parlor of the land. Price, single copy, 25 cents; or five copies for \$1.00. Also, an extra edition of "We'll All Meet Again in the Morning Land," with fine picture of Annie Lord Chamberlain on title page. This is the first and only mezzotint portrait printed and sold on sheet music. Price of music, with picture, 35 cents.

For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago.

Religio-Philosophical Journal

PUBLISHED WEEKLY AT 92 LA SALLE ST., CHICAGO

By JOHN O. BUNDY.

TERMS OF SUBSCRIPTION IN ADVANCE.

One Copy, 1 year, \$2.50. Six months, \$1.25.

SINGLE COPIES, 5 CENTS. SPECIMEN COPY FREE.

REMITTANCES should be made by U.S. Money Order, Registered Letter or Draft on Chicago, New York or Chicago.

DO NOT IN ANY CASE SEND CHECKS ON LOCAL BANKS.

All letters and communications should be addressed, and all remittances made payable to JOHN O. BUNDY, Chicago, Ill.

Advertising Rates, 20 cents per Aze line.

Reading Notice, 40 cents per line.

Lord & Thomas, Advertising Agents, 45 Randolph Street, Chicago. All communications relative to advertising should be addressed to them.

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

SPECIAL NOTICES.

The RELIGIO-PHILOSOPHICAL JOURNAL desires it to be distinctly understood that it can accept no responsibility as to the opinions expressed by Contributors and Correspondents. Free and open discussion within certain limits is invited, and in these circumstances writers are alone responsible for the articles to which their names are attached.

Exchanges and individuals in quoting from the RELIGIO-PHILOSOPHICAL JOURNAL are requested to distinguish between editorial articles and the communication of correspondents.

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

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

FOR FIFTY CENTS this paper will be sent to any address in the United States or Canada TWELVE WEEKS, ON TRIAL.

CHICAGO, ILL., Saturday, July 7, 1888.

Prejudice and Politics.

The majority of people are controlled more by their prejudices and feelings than by reason. It is difficult for them to divest themselves of bias sufficiently to consider a question in the light of all obtainable knowledge. They do not know what it is to rise above pre-conception, passion and interest, and to decide according to the merits of the case, regardless of their own wishes and predilections. Nor is this intellectual and moral infirmity confined to the uneducated.

What popularly passes for education involves so little necessity for the exercise of the judicial faculties, or for the practice of introspection, restraint and discipline, that it is no safeguard whatever against unreasoning prejudice and partisan blindness. That portion of a true education needed to make men discriminating thinkers has been almost entirely disregarded. Indeed, by teaching dogmatically or authoritatively, by confining youthful thought to old channels, by attaching moral criminality to doubt and discouraging inquiry as to what is established in our schools of learning have fostered the narrowness, one-sidedness and prejudice which it is the work of true education to overcome.

We, therefore, have to-day at the head of educational institutions and among the religious and political leaders of the country, men not deficient in scholarship who are as much the victims, and at the same time the promoters, of bias and prejudice as are the less educated masses to whom they appeal. If a new theory is advanced, it matters not how impregnable is its basis, it has to encounter not only the scorn and contempt of the people, but the equally indiscriminating and supercilious opposition of the college, the pulpit and the press. What encouragement did Darwin and Wallace get, except from an individual here and there, when they first announced the principle of natural selection as a factor in evolution? The established science, even, taught in the universities was as hostile to the newly discovered truth as was the theology of the day, for the very good reason that science was dominated by the theological method and spirit. Now the names of Darwin and Wallace are honored throughout the world, and their teachings have revolutionized zoology, and not only zoology, but theology as well.

The inexperienced reformer who goes out among men as an advocate of unpopular views, soon learns that the mere presentation of the truth with sound argument, is appreciated by but comparatively few. He discovers the walls of prejudice between the people and the bearer of new ideas, and fortunate is it for him and his cause if he does not become discouraged and disheartened in the work of removing this wall—a work for which curses and reproaches are his usual reward. If the popular mind were not filled with prepossessions, with a superstitious fear of teachings that are new or not before heard, there would be need only of an appeal to the reason and understanding to obtain a judgment on any teaching upon its own merits. Any such popular judgment to-day is impossible.

The country is now at the beginning of a political campaign which will engage the attention and consume much of the time of the people during the next four months. Partisan feeling will be aroused to its utmost and the war of words, of pyrotechnic displays of eloquence, of banners and brass bands, of detraction and abuse, will rage with unabated fury.

This may be said in favor of these party campaigns, which come with such frequency and are prolonged through so many months as to interfere with the industrial and business interests of the country, that they serve as vents for the dissatisfaction, political disappointments, partisan bitterness and revolutionary disposition engendered since the preceding campaign.

In all popular political contests there are three classes upon whom influences are brought to bear corresponding with their mental condition:

First. The most ignorant and unthinking—those with whom thought is tiresome, with whom argument is of no avail, who live in the senses, and to whom all appeals must be made to eye and ear. For them the band, the sensational inscriptions on flaunting banners, the long processions and the noise.

Second. Those who have some idea of the issues,—enough to make them interested in the discussion and who will listen to addresses provided the addresses favor their prejudices, are thoroughly partisan and therefore unqualified in extolling one side and denouncing the other. A discriminating speech, one which acknowledges a modicum of truth in the position of an opponent is thrown away upon this class.

Third. The more enlightened, those of a more judicial cast of mind, who can not be deceived by rhetorical phrases nor taken off their feet by any oratorical displays, who think calmly, and reason carefully, and judge a speaker by the truth, the relevancy and the impartiality of his utterances. Speakers for this class are needed less and less every year, for their opinions are formed from information obtained from the best sources and from the discussions conducted in the papers and periodicals.

It is fortunate that there is an important issue in the present contest, the discussion of which is sure to educate the American people. Before Nov. 4th the arguments for and against a high protective tariff will have been presented in every city and village in the land and the result cannot but be good. As the questions involved appeal directly to the industrial classes, they are likely to feel an interest in the discussions and to make efforts to inform themselves on the subject. All readers of the JOURNAL will rejoice that this is to be more than recent political campaigns in this country have been, one in which principles and practical questions are to have precedence over personalities.

The Connection Between Catholicism and Crime.

A Protestant clergyman of New York, Rev. Dr. Mac Arthur, recently called attention to the nationality and religion of the majority of the prisoners who daily crowd the dock of the Jefferson Market Police Court in that city. On one occasion mentioned, of the number of cases on trial there were three or four Italians, a few Germans charged with violating the excise law, one English woman, and the rest were of "one other nationality." Dr. Mac Arthur asks, "Why this is so?" "No ill will," he says, "leads to this question in this connection. It is a fair question; it suggests itself to every student of religious life and social conditions. Is it because that nationality is more numerous than any other in this city? After making allowance for all that may be said along that line, the question still recurs. The same question forces itself upon the visitor in our prisons, poor houses and asylums of every description. One might think while in this court, he was in a court in a foreign land." Dr. Mac Arthur raises the questions whether the explanation is to be sought "in the social or political conditions that obtain on the other side of the Atlantic," and whether there is any relation between the social conditions and probable religious connections of these persons. Rev. Thomas J. Ducey of St. Leo's Church, who preaches to one of the most fashionable Catholic congregations of New York city, has been trying to answer the question. Admitting that the "Irish element undoubtedly predominates in the police courts, he finds the reason in the mercurial temperament and vivacious and eager disposition of the Irish people, and in the change of social conditions involved by their coming to this country. At home the Irish peasant's life was a simple one. Here he is compelled to herd with the dishonest and dissolute, has to engage in the struggle for existence, and he is tried as never before. "His condition at home was virtuous and negative. Here his surroundings are positive and vicious. Nature has gifted him for good, for evil with a large share of natural energy. Temptation and necessity combine to defeat his virtuous tendencies."

One unacquainted with the facts would infer from Rev. Ducey's statement that the Irish are the only mercurial, vivacious, and energetic people that come in large numbers to this country; that it is only in the large cities that the proportion of Irish violators of law and order is great. It is, however, a fact that in the smaller and simpler communities and in the country districts the Catholic Irish element in this country is generally the most lawless and troublesome element. Rev. Ducey's statements present some aspects of the case, but very incompletely, and taken as a whole they evade rather than solve the questions raised by the Protestant clergymen.

The important fact which the Catholic apologist and special pleader fails to consider is this: The Catholic Irish at home are kept under constant restraint; the direction and supervision of the priest are observable in all the affairs of life. Where social order

is maintained, it is done in a way that makes the Irish peasant unfit for self-control, and therefore in constant need of the discipline to which he has been from youth accustomed. When he comes to New York or Chicago his life is less subject to the influence of the personal presence and direction of the priest, and naturally the free conditions of life impose upon him new responsibilities and test his character as it could not be tested when external agencies took the place of self-control and self-direction, when the discipline and penalties of the church and the personal influence of the priest supplied the motives and regulated the conduct of life.

The Catholic Church claims great credit for its restraining power over its subjects, and this is, in fact, so great that the word of a priest has often been sufficient to disperse a mob, when for the time being the officers of the law were powerless to enforce their authority. A criminal so violent and desperate that he has to be kept in chains to prevent his acting upon his murderous impulses, has been brought to his knees by a look from a priest. The Catholic points to such influence as evidence of the divinely established character of the priestly office, of the great moral power of the church. They fail to see that what the church and clergy succeed in producing is not moral worth, is not self-control and self respect, but fear of priestly authority, and restraint so long as that authority can be constantly imposed upon the victims of their absurd teachings.

The whole tendency of this ecclesiastical domination is to weaken the moral as well as intellectual character and to make men, when priestly authority is relaxed, deficient in the power of rising superior to the lower impulses and resisting the temptations and tendencies to violence and crime. Dr. Mac Arthur's questions are very pertinent, are indeed, very practical questions, and their thorough discussion can only result in diffusing more correct ideas than now generally prevail as to the moral influence of the Roman Catholic Church, which undoubtedly exercises a restraining power, but keeps its devotees in a condition, in which the moment this restraint is relaxed, the tendency is to vice and crime. This shows that it does not develop high average character. If it did that, there would be no need of this expensive system, which wants to be credited with all the good results of ages of intellectual and moral growth which it now in the more enlightened communities retards rather than advances.

Another Break in Commercial Spiritualism Stock.

At the Boston Theatre, on the evening of the 24th ult., one C. H. Bridge, a pseudo medium whose genuineness has frequently been the theme of John Wetherbee's leucubrations, was exposed by Harry Kellar, the prestidigitator. Mr. A. E. Carpenter, the widely known mesmerist and Spiritualist who was drawn into the affair, sends the JOURNAL the Globe's account of the exposé and says it is substantially correct. It will be found on another page. The JOURNAL for October 29th, 1887, contained a full exposure of Bridge and his tricks. That issue was freely circulated in Boston and vicinity and the fellow's duplicity was well known to the Banner of Light. Although Mr. J. W. Cadwell, who detected the tricks of Bridge last year and prepared the account for publication, has long been a frequent contributor to the columns of the Banner, he was obliged to look to the JOURNAL for space to give his experiences in this instance. Mr. Cadwell, like Mr. Carpenter, is an old Spiritualist and a mesmerist. It may be said for Mr. Carpenter that being on a lecturing tour at the time, he never saw the exposure of Bridge as published in the JOURNAL and hence was led to give a quasi-endorsement to the fellow by taking part in the proceedings which ended in another defeat for the Boston brand of commercial Spiritualism.

It is some times asked, "Why pay any attention to such people as Bridge?" The trouble is that such fakirs are ever on the alert, and, being recognized by the Banner, and certain other alleged Spiritualist papers, and columns of space devoted to puffing their medial powers by men of the Wetherbee class, these vulgar and usually clumsy prestidigitators would never be at a loss for a rich field to work, and would vitiate the good results accruing from the services of honest genuine mediums, did not the JOURNAL persist in putting them on record. Even then, as in the present instance, the trickster frequently plucks his game; but his chances are rapidly diminishing and the JOURNAL will have less of such work to do as time goes on.

The moral condition of the people of Japan offers a contrast to our Christian civilization, which, in some respects, gives us reason to feel shame rather than pride. The Japanese are temperate. To a visitor tea, not alcoholic liquor, is offered. There are no standing bars in Japan and no public drinking of intoxicating liquors. Drunkenness is rare. The Japanese are proverbially polite; their honesty is attested by the fact that the shop is often left by the proprietor with nobody in, while he goes to a distant part of the city; there are no bolts and bars in public or private houses; the drinking cups at public fountains are never chained, as they are in this country; money is left by travellers as well as by natives in unlocked rooms of public houses during days of absence. The Japanese, too, are very humane. Horses are rarely beaten by them; oxen drawing loads have awnings fastened over them to keep off the

heat; cattle driven to slaughter are carefully led and never maltreated by boys while en route. Gunning for sport is a cruelty unknown to the Japanese. At school the children of the nobles are dressed very plainly, so as not to injure the feelings of those who are poorer than they. The people generally are poor but unselfish. It is a popular maxim that a man in distress must be helped, even though he is a stranger. The people are remarkably hospitable and courteous. These facts testified to by men like Dr. Samuel Kneeland and Prof. E. D. Morse, who have lived in Japan, raises the question: What has orthodox Christianity to give such a people? Our western civilization with its industrial enterprises and scientific spirit has much to give, but this has been achieved in spite rather than by the aid of the teachings which missionaries are so zealous to carry to the "heathen."

The men who were in sympathy with the advanced religious thought of Theodore Parker, in his day, were not Unitarians. Even James Freeman Clarke, who some two or three years ago edited a volume of Parker's writings, published by the executive board of the American Unitarian Association from funds given "to promote the cause of pure Christianity," wrote, less than a year before Parker's death, that he could find "not the smallest glimpse of Christian piety" in his work. "We do not understand him now," Mr. Clarke said, "as calling himself a Christian nor claiming to be a disciple of Christ. He places Christ and Christianity with the other great historic religions of the world as good for a time, but a hindrance finally. He considers himself to have passed beyond Christianity into Absolute Religion. The question, therefore, whether he should be treated as a Christian or no, he has settled himself, by declining to be so considered." It was the Spiritualists and "infidel" in this country who applauded Parker's radical utterances when he was alive; now the Unitarians are glad to name him among their representatives, which is a gratifying indication that their condition has not been stationary.

Frederick Douglass was the most picturesque, and at the same time the most historic figure seen upon the platform of the late Republican National Convention. Born a slave and reared in slavery, he became one of the most powerful opponents of slavery that ever appeared before an American audience. As an adviser of Lincoln his influence was felt in the proclamation of emancipation, and in the call for the negro to 'reach forth with iron arm and clutch with fingers of steel the faltering banner of the Union.' The bare facts of Fred. Douglass's life are full of poetry and romance of the most thrilling, inspiring character; and his presence at the Convention, with that of Fremont, the first though defeated Republican candidate for the Presidency, served to link the era of slavery with the era of freedom and to remind American citizens of the vast political progress that has been made, of the vaster possibilities of the future, if, indeed, native and imported ignorance, superstition and fraud do not make abortive the efforts to maintain a government of the people by the people and for the people.

The telegraph announces that the Rev. Giles Moss, an old negro preacher living upon a plantation near Rochester, Ky., about twenty five miles from Evansville, Ind., is creating considerable excitement among the negroes of that section by his claims to supernatural power and a revelation. He claims to be a licensed apostle of God. He declares that he daily converses with the angel Gabriel, and that he has been delegated to lead all of his people back to their native land in the wilds of Africa, where they in turn are to evangelize all of the savages of the Dark Continent. He says that the hour for departure is near at hand, but the time has not been designated by the angel. The negroes are greatly excited, and though many are dubious as to these divine dispensations, they keep their doubts to themselves, as Moss has always maintained a strong influence over them and his word has been law. What causes many to believe this modern Mahomet is the prophecy, remembered by the older negroes, that he made concerning emancipation. The fulfillment of that prophecy has been the secret of his long influence over them, and the additional fact that he is said to have prophesied the earthquakes last year, and the promise of wonderful changes to be made in his race in the near future. Many of the negroes are getting themselves in readiness for the proposed hejira under the leadership of their prophet. Moss is a negro of large experience and considerable intelligence.

If the seventh biennial report of the State Board of Charities of Illinois is to be believed, the pauper insane in different counties of the State are treated more like brutes than like human beings. According to Secretary Wines ("American Psychological Journal" vol. 1, p. 324) they are sometimes "chained to the benches and to the floors; penned up in pens without any doors, but only having holes in the wall through which to pass food and water; kept locked up in solitary rooms for years without going out or setting foot on the ground. The keepers intimidate them by force. Pistols are sometimes fired over their heads." The Cook County insane have been treated shamefully under the control of medical politicians of the "boodler" type. The people of Illinois should see that the pauper insane of their State are treated by competent and honorable members of the medical profession who are above the influence of all political rings.

Mayor Roche has appointed Mrs. Ellen Mitchell upon the School Board of Chicago. A great pressure has been brought to bear by many of the leading citizens and a numerous signed petition presented, asking that two women should be appointed, as there were five vacancies to fill;—but the Mayor does not seem to possess the courage to make so bold and brave a move. Unfortunately he seems to be held firmly by the "Machine," and his course is not a little disappointing to many of his friends, who believe if he could follow his own judgment, he would make many reforms which he is powerless to do so long as he is controlled by the famous Cook County Ring. The Cook County School Board elected Mrs. T. B. Carse, the well known Temperance worker, to fill a vacancy in that body, but it was left for Gov. Oglesby to do a braver act and appoint Mrs. Ella F. Young of Chicago and Mrs. Mary F. Feitschans of Springfield, to fill vacancies upon the Illinois State Board of Education. These are the first women ever appointed upon the State Board. Gov. Oglesby never does things by halves; he felt that if one would be useful, two would be better. State Superintendent Edwards, in speaking of the appointments, said: "I hardly expected it. Illinois takes two steps forward in one day." Mrs. Young is one of the best known teachers in Chicago. She was for several years Principal of the Skinner school, when she was appointed Assistant Superintendent of City schools, where she has done admirable service. Mrs. Feitschans is well known in Springfield.

GENERAL ITEMS.

Geo. H. Brooks's meetings have been well attended at Fort Dodge, Iowa. July 1st he held a grove meeting at Danbury, Iowa.

Several visitors at the JOURNAL office of late have spoken in enthusiastic terms of their success in sitting with Mrs. Blade, medium for independent slate writing, at 397 West Harrison St.

William Mansfield the independent slate writing medium, is in Jackson, Mich., where he will remain for a few weeks. Fred. H. Pierce, clairvoyant and test medium, is also there for a short time.

New York Herald: Nothing can make life so tolerable as a firm faith in another life, and nothing so quickly assuages the sorrows of parting as the belief that the dead are not forgetful; but let us not be deceived in this matter by a class of people so lost to all sense of decency that they coin our tears into dollars. Dis Debar has her deserts as an impostor, but the truth is mighty and will prevail.

Arbuckle, the cornetist, marshals the singing in Mr. Talmage's church with his silver lined trumpet. Evening service closes at nine o'clock, when the cornetist jumps into a carriage that is in waiting, and drives posthaste to Gilmore's Garden, where he discourses from the same instrument to the inspired beer drinkers. Thus he is able to serve both God and the devil impartially; but it is said he draws the larger income from the latter. —Kunkel's Musical Review.

There is to be a camp meeting of Spiritualists on Lookout Mountain, near Chattanooga, Tenn., during the entire month of July, 1888. There will be daily sessions, consisting of lectures and tests by several of the most noted mediums and speakers now advocating the cause of Spiritualism, among whom may be mentioned: Geo. A. Fuller, Esq., Dr. H. F. Merrill, Mrs. Adaline M. Glading, Mrs. S. A. H. Talbot, Dr. Samuel Watson, and a number of others who will give private sittings and personal sittings in various phenomenal phases.

During a thunderstorm at Wilkesbarre, Pa., June 24th, lightning struck the Pritan Congregational Church while service was being held, and many of the audience were prostrated by the shock. Over a dozen women fainted from fright. A panic ensued but was allayed by the pastor calling out: "Fear not, you are in God's house." The sacramental wine was used as a restorative. The church tower is badly damaged. I' in God's house, as asserted by the clergyman, why was this disaster allowed?

Mrs. Lizzie Pliffer, while riding with others in a car on the Brooklyn electric railway, experienced a queer feeling, and, it is claimed, almost immediately the electric lights (by which the cars are illuminated) went out. Shortly a similar feeling again came over her, and she lapsed into unconsciousness. Since, part of her left side, including her left arm, has been paralyzed. Her doctor stoutly affirms that the woman was shocked by an erratic electric current, and he refers to the burns on her body to bear out his conclusion. The owner of the electric plant is said to maintain that Mrs. Pliffer had hysterical paralysis.

For some time Mormon missionaries have been doing a thriving business in Westmoreland county, Pa. They have gathered in about fifty converts, some of whom have already left for Salt Lake City. Some of these people are respectable and well off in a temporal sense. Citizens of a settlement near Greensburg, a few weeks ago, held a meeting and ordered the missionaries to leave. The order was disobeyed, and on the evening of the 17th of June, they went to the house where one of them was stopping, took him out of bed, carried him to the woods and whipped him most unmercifully. They then told him to get, which he is supposed to have done. His name is George Stevens. The other missionaries say they will go in a few days. If they don't the citizens say they will treat them to the same medicine that they gave Stevens.

A Parochial School Tract.

The JOURNAL reprints this week a document which was found in the possession of a pupil of a parochial school in an eastern city.

It is probable that this "Letter of Jesus Christ" is one of those pious frauds invented for the express purpose of perpetuating priestly control over the young and the ignorant of the Catholic Church.

It may be here remarked that the practice of using forgeries and fabrications to advance their faith has been common with Catholic prelates. Innumerable decretals, canons, letters, interdicts and other documents have been forged and altered in the interests of papal claims and for the enrichment of the church.

The letter of Jesus Christ to Abgarus is a forgery beyond any doubt. Yet it may be seen printed and framed and hanging on the walls of the homes of the peasants in Catholic countries.

The evidence of similar frauds are numerous. All the decretals of Clementine are fabrications. Volumes after volumes have been written by Roman ecclesiastics, and falsely attributed to distinguished authors, and the Church has made effective use of the claim.

Transition of Mr. John Bullene.

Thousands of the older Spiritualists will recall with enthusiasm the memory of Emma Jay Bullene's work. One of the very earliest, if not the earliest, trance speakers to make a reputation, Emma Jay was a revelation and a delight to all who listened to her.

Mr. Bullene, a young man of unusual promise and superior personal attractions won the heart of Emma Jay and she became Mrs. Bullene, by which name alone she is known to all but the very earliest adherents of Spiritualism.

After the harp solo had been rendered and encircled Mr. Bridge came on the stage. He looked to be stoop-shouldered, and was careful not to show his back to the audience. In a quiet tone he assured the audience that he could

got the noble character of the man whom intemperance had ruined, and with all the steadfastness to duty that can come to one to whom the gates of heaven open and upon whom the illumination of the spirit spheres descends, this wife stood by and supported the husband of her youth, never speaking unkindly of him, always dwelling upon his virtues which were many, and ministering to him with tender heart and gentle hand to the last.

On the 20th ult., at Central City, Colorado, the devoted wife closed the mortal eyes of him she had vowed to cling to in prosperity and adversity, in joy and in sorrow; and the spirit of John Bullene was freed from the diseased body which had held it so long imprisoned.

John P. Allison, president, J. M. Cleland, general manager, and Joseph V. Mahoney, secretary, announce that the Sioux City Corn Palace, Iowa, (second annual festival) will be formally opened on the 24th of September and close Oct. 6th. It is said that President Cleveland made his sole departure from his route as pre-arranged in the fall of 1887, in deference to the entreaties of Mrs. Cleveland, that they might feast their eyes on the wonders of that year's Corn Palace, and at the same time witness the marvelous progress of Sioux City.

Mrs. Pirnie, of Cleveland, whose excellent success as a healing medium during a year's residence in Chicago several years ago will be remembered by hundreds who visited her, has returned and is now located at 11 Fairfield Avenue, west side, where, no doubt, she will be pleased to see her old friends. Mrs. Pirnie is an estimable lady as well as a good medium and healer.

"Heaven Revised," an interesting narrative, by Mrs. E. B. Duffey, will be commenced in next week's JOURNAL.

KELLAR VS. BRIDGE.

Sleight of Hand and Alleged Mediumship. The Wily Necromancer Exposes an Ingenious Trick.

NOVEL AND INSTRUCTIVE PERFORMANCE AT THE BOSTON THEATRE.

There was a very entertaining and instructive performance at the Boston Theatre last night. Spectacular Spiritualism, in the person of Charles H. Bridge, was knocked out in one round by skillful sleight-of-hand in the person of Professor Kellar.

Mr. Bridge threw down the gauntlet last week to Professor Kellar, offering to forfeit \$100 if the latter could expose any trickery in the "phenomena" of the medium.

If the programme last night had been fully carried out it would have included six musical numbers. Owing to circumstances over which the ex-medium had no control, only three were given, a harp solo by Gerard Russo, a concert solo by C. E. Lindall and a violin solo by Willie Kraft.

After the harp solo had been rendered and encircled Mr. Bridge came on the stage. He looked to be stoop-shouldered, and was careful not to show his back to the audience. In a quiet tone he assured the audience that he could

PROMISE THEM NOTHING, as certain "conditions" were always necessary for spiritual manifestations. He said it was absolutely necessary that perfect quiet and decorum should be observed if the audience expected any "phenomena."

Spiritualism. The professor said in substance:

If a man has a soul it is capable of demonstration. There are facts somewhere to prove it. The world has grown skeptical, and it is the mission of Spiritualism to prove that there are all around us invisible intelligences, the spirits of our departed friends, who can communicate with us.

At the conclusion of Professor Carpenter's remarks, which were heartily applauded, Mr. Bridge, who had been standing against the piano, listening attentively, came forward with a rope and said he was ready to be tied. He wanted it understood that there was no collusion between him and Professor Kellar, and if that gentleman was present he desired him to come on the stage.

"I shall treat Mr. Bridge fairly, and if he succeeds in doing anything that I cannot explain I will acknowledge my defeat. I have everything at stake here to-night, for I have been openly challenged, and should forfeit my reputation if I were baffled. I believe that all spiritualistic phenomena can be accounted for by

PURELY NATURAL AGENCIES;

but I would not scoff at Spiritualism or at any one's religious belief. That is a sacred matter. Some years ago I offered to put up \$1,000 that I could duplicate or expose any physical manifestations of any Spiritualist medium. Mind you, I say physical, for I do not attempt to reproduce mental phenomena.

A huge basket of roses had been handed over the footlights while Professor Kellar was speaking. When he had concluded he went to it and looking at the card on the handle said: "I see this is addressed to me. But honor to whom honor is due. These flowers shall go to the conqueror this evening."

Professor Kellar then called on several gentlemen to come forward to assist in tying Mr. Bridge. Five came forward, including Messrs. Braman, Colcher and two of the professor's assistants. They fastened the medium to the bench directly in front of the cabinet by tying his hands to iron bolts in the seat.

A loose black screen was stretched across in front of him, leaving only his face exposed. A young lady took her seat at the piano and struck up a lively tune, the medium rolled his eyes, the tambourine in the cabinet began to rattle, and a portion of the audience, applauded. The racket in the cabinet increased in volume, then ceased, and a snare drum accompaniment to the piano was heard.

Professor Kellar kept his eye on the bench, and as soon as Mr. Bridge had left it he pulled it to the front of the stage. "Ladies and gentlemen," he said, "Mr. Bridge was firmly tied, there is no doubt about that. But I never attend a spiritualistic seance without taking a few little implements, I have brought a key with me to-night."

It is reported that as soon as Mr. Bridge heard the word "key" he took his departure, having a carriage in waiting at the rear entrance of the theatre. At least he was not seen again.

Professor Kellar went on in his inimitably bland way to explain the "key" of the situation. "He showed that the bolts in the bench to which the ropes were tied were not riveted, as they appeared to be, but that they could be easily removed by pressing with a thin key against a spring concealed under the seat. He suited the action to the word and removed the bolts one by one. The audience went wild with delight, although there were a few crestfallen faces here and there. Professor Kellar called attention to the fact that the medium's hands had been free only his wrists being tied. He had been able to reach into his pocket for the key, press it against the bolt, and free his arm. When the "phenomena" were over he put his hands back and the bolts were fastened by a spring lock.

"It is one of the neatest contrivances I ever saw," said Professor Kellar. "I never had one that was better."

The audience roared. There were loud and repeated calls for Bridge, but he never came. Professor Carpenter took the stage and said: "We have had an experience which ought to teach us all a lesson. We ought to thank Professor Kellar for what he has done, and hope that Mr. Bridge's fate may be that of all deceivers."

Professor Carpenter won the sympathy and respect of the audience, and they showed no signs of disapproval when he said that his faith in genuine Spiritualism was as firm as ever.—Boston Globe, June 25th.

General News.

Bellew, the well-known artist and writer, is dead at New York.—Henry Lenier jumped from a train at Peoria and was instantly killed.—The coal-ring of New York has posted notice of an advance in rates to take effect July 1.—Joseph Orr is under arrest at Bennett, Ill., on a charge of criminal assault preferred by Mrs. Hollis. Orr is married.—C. Klekman walked off a train while asleep near Clinton, Iowa. He fell on a soft spot of earth and was not seriously injured.—The Rankins Implement company, at Sioux City, Iowa, has assigned, and W. A. Rankins, head of the concern, has disappeared.—Failures for the first half of 1888 numbered 5,189, with liabilities aggregating \$68,114,159, as against 4,912 and \$55,138,092 for the first half of 1887.—Bancroft, the California historian, has a library worth \$200,000.—Judge Thurman is 74, Mr. Morton 64, General Harrison 55 and Mr. Cleveland 51.—Nearly 3,000 excited people blockaded a New York street to see the spooks said to be frightening the children in

a public school.—President Cleveland will attend the Ohio Centennial at Columbus in September.—Japan has 250 newspapers, 1,000 miles of railway, and 2,000 or 3,000 miles of telegraph line. A Japanese reporter collects news, but does not in every case write it. He tells what he knows to news writers.—Mrs. Sidney Smith Swann, the wealthiest woman in Maryland, with the exception of Miss Garrett, has sued her husband, Donald Swann, for divorce on the ground of unfaithfulness. Mrs. Swann inherited \$20,000,000.

Professor Huxley's second son is a student at St. Bartholomew's Hospital, London.—Lord Weylesley has presided over a meeting to consider military cycling, and pronounced the bicycle a military instrument of great promise.—The Queen of Italy, who is a clever artist, has designed what is considered to be the most beautiful lamp at the Italian Exhibition in London.—Miss Mary A. Rice, who has just been graduated from the department of pharmacy of the Kansas State University, is the first lady in the state to receive a license permitting her to put up prescriptions.—Uncle Elias Harper, of Blakely, Ga., is ninety-four years old, but still quite hale and active. He is a veteran of the war of 1812.—The youngest justice on the Supreme bench of Tennessee is Judge Snodgrass, of Chattanooga. He is thirty-seven years of age.—Miss Beatrice Clugston, who was one of the most prominent and active philanthropists in Scotland, died suddenly last week.—Professor Angelo Moita died recently at Turin. He had been for years at work upon a process by which with the aid of electricity, he hoped to be able to convert a human body into solid metal. He had succeeded with the arm of an infant.

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 well worth the time spent in perusal. For sale at this office.

The importance of keeping the liver and kidneys in good condition cannot be overestimated. Hood's Sarsaparilla is a great remedy for regulating and invigorating these organs.

Seekers of Summer Sylvan Shades should send for the Summer Tourist Folder of the Michigan Central, "The Niagara Falls Route," and a copy of "In Summer Days," descriptive of the favorite Northern and Eastern resorts and the way to reach them, profusely illustrated, enclosing two stamps for postage. The tourist routes presented to the attention of the public by the Michigan Central are unrivalled in variety and interest, and should be carefully examined before deciding upon one's summer trip.

Address, O. W. RUGGLES, Gen'l Pass'r and Ticket Agent, Chicago.

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.

A new series of Mental Evolution, or the Process of Intellectual Development, by the Spirit Prof. M. Faraday, late Chemist and Electrician in the Royal Institute, London. Price, 15 cents; for sale here.

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 railway is also in operation, connecting with all trains to and from the grove.

Don't disgust everybody by hawking, blowing and spitting, but use Dr. Sage's Catarrh Remedy and be cured.

Vincent Lunberg, of Stockholm, Physician-in-Chief to the King of Sweden, recommends Hall's Vegetable Sicilian Hair Renewer for the scalp and hair.

The Wilkesbarre Letters ON THEOSOPHY, An Exposition of a Topic much Discussed. Price, 10 cts. Address THE PATH, Box 2659, New York.

WANTED: Persons of proper qualifications who desire business positions to know that the Loomis National Library Association will soon appoint their Congressional District Managers in this state, and are now ready to receive applications for the positions. Managers handle large amounts of money, and each controls at least \$1,500 (wholesale) worth of goods and must furnish at least \$750.00 cash capital. The salary is \$150.00 per month. Although this company has only been incorporated since 1886 its income from membership fees alone has already reached the enormous sum of over twenty thousand dollars per month. Address The Loomis National Library Association, 364 Wabash Ave., Chicago; 2 Cooper Union, New York.

AGENTS WANTED

In every town in the West, to take subscriptions for

The Chicago Mail THE GREAT FAMILY NEWSPAPER, \$1.00 Only One Dollar \$1.00 Until November 15, 1888.

LIBERAL COMMISSIONS,

Special OFFER to School Teachers.

Write for full particulars AT ONCE, to THE CHICAGO MAIL, Chicago, Ill.

I have a few CHOICE LOTS, selected by my own agent, in

TALLAPOOSA, GA.,

which I will sell at one half regular prices for a limited time. At the figures I have placed upon them they can not fail to be attractive to any one who desires to buy for location or

INVESTMENT.

TALLAPOOSA is growing very fast. Its natural advantages and diversified industries have brought it into prominence. The lots and the prices at which I offer them are as follows:

Table with 2 columns of lot numbers and prices. Lot 5, Bk 9, Land lot 158, \$150.00, 1/4 reg. comp'y rate. Lot 18, Bk 161, Land lot 123, \$175.00, 1/4 reg. comp'y rate.

These are part of the lands of the TALLAPOOSA LAND MINING & MFG. COMPY. For further information address

J. HOWARD START, 45 RANDOLPH STREET, CHICAGO, ILL.

Warner's Safe Cure

1 It has been before the public now about ten years, and in that time has proved itself to be all that it has been represented.

2 It is purely vegetable, contains nothing harmful, and DOES purify the blood and CURE disease, as it puts the kidneys, the only blood purifying organs, in complete health.

3 It Cures Permanently. We have tens of thousands of testimonials to this effect from people who were cured years ago and who are well to-day.

4 It is a Scientific Specific, was not put upon the market until thoroughly tested, and has the endorsement of Prof. S. A. Lattimore, M. A., Ph. L. L. D., Official Analyst of foods and medicines, N. Y. State Board of Health, and scores of eminent chemists, physicians and professional experts.

5 H. H. Warner & Co. do not cure everything from one bottle, they having a specific for each important disease. Fight shy of any preparation which claims infallibility.

6 The testimonials printed by H. H. Warner & Co. are, so far as they know, positively genuine. For the past five years they have had a standing offer of \$5,000 for proof to the contrary. If you are sick and want to get well, use.

Warner's Safe Cure

MATCHLESS OFFER!

THE CHICAGO MAIL

Daily until November 15th for \$1.00!

THE SATURDAY EDITION

Which is double the usual size, for the same period only 25 CENTS!

REGULAR SUBSCRIPTION RATES: One year, \$3.50; Six months, \$2.00; The Saturday (Weekly), 1.00

THE CHICAGO MAIL

Is the BRIGHTEST, BEST and the NEWSIEST paper published in the Great West. Always 4 pages 5 pages Saturday, and usually 5 pages Wednesdays. This offer will hold good for only a few days, so

ORDER AT ONCE! By postal note, postal order or registered letter. Address THE CHICAGO MAIL, Chicago, Ill.

New England Spiritualists' Camp Meeting Association.

15th ANNUAL CONVOCAION, AT LAKE PLEASANT, MONTAUE, MASS.

On the Hoosac Tunnel Route. Aug. 1st to Sept. 3d, 1888.

With speaking on Sun, July 22d and 29th. Ablest Speakers on the Spiritualistic Platform. The Best Public Test Mediums. Instrumental Music by the Famed Worcester Cadet Band, which will be in attendance from July 21st to Sept. 3d. Vocal Music, Entertainments, Social Dances, Boating, etc. Best of Hotel and Cafe Accommodations. Low Excursion rates from all points. For Circular, Address, J. MILTON YOUNG, Clerk, Lake Pleasant, Mass.

GOOD NEWS TO LADIES. Greatest Bargains in Tea, Coffee, Baking Powder and PRALINUMS. For particulars address THE GREAT AMERICAN TEA CO., 31 & 33 Vesey St., New York, N. Y.

Tales from the People.

AND INFORMATION ON VARIOUS SUBJECTS

For the Religio-Philosophical Journal.

Death.

HERMAN SNOW.

It seems well to recall and preserve the many proofs of advanced spiritual thought to be found even among the dark shadowings of the long-ago past, showing that there has ever been an influx of the higher spirit-wisdom blending with the workings of a false theology.

Vital spark of heavenly flame, Quilt of this mortal frame, Trembling, hoping, languishing, dying, O the pain, the bliss of dying!

Actuated by a Good Spirit.

Under the Old Roof.

"Hello, Jim! Where have you been lately?" shouted a broker the other evening to a portly, finely dressed man in the corridor of the St. James.

"In the first place I must tell you how I came to New York," I said with a smile, and left home. I finally landed in New York with a dollar in my pocket.

"I told him who I was and what I had been doing in New York, and he didn't make any bones in talking to me. Said he he'd about time you came home."

"Then I went into Mr. Collins' back office, got my trunk in the hall and my hat, and my valise in my hand and went home. Somehow the place didn't look right. The current bushes had been dug up from the front yard, and the fence was gone."

"What are you working on now, Jimmy?" "I'm working in a dry-goods store."

shedded down the horse, broke up an armful of bladders, pumped up a pail of water, filled the wood-box, and then we all went to bed.

"At noon we went ashore and father—went home in Chicago with a check for \$1,000 in it. With some trouble I got it cashed, getting paid in \$5 and \$10 bills, making good a roll. I then got a roast, joint of beef and a lot of delicacies and had them sent home."

"Hello, Jim! Where have you been lately?" "Hello, Jim! Where have you been lately?" "Hello, Jim! Where have you been lately?"

Emersonian Telepathy.

PROF. JAMES D. BUTLER.

"Telepathy is a connatural force, Powerful at greatest distance to unite, With secret unity things of like kind, By secret conveyance."

Ralph Waldo Emerson's grandfather was a revolutionary chaplain. In 1776 he was among the Massachusetts troops who then garrisoned Ticonderoga. His health failing he started for his home in Boston, but died on the way at Rutland, Vermont.

Not So Fast, If You Please. Dr. Field told the members of the Medico-Legal Society, in a paper on Spiritualism, that if a person believes he has seen the dead face to face it is evidence of insanity.

Miss E. T. Wrapp of Charleston, S. C., is gaining an enviable reputation as the leading woman engraver of America.

Farming for Women.

Louise Seymour Houghton, in "Lead a Hand," argues as follows in favor of farming as an employment for women:

Among the new industries for women, farming is steadily growing in favor. In the four States owned, Kansas, Minnesota, Nebraska, and Iowa, the population to the census of 1880, 3,379 farms owned and cultivated by women, and the number has very largely increased since that time.

One circumstance that renders farming preeminently desirable as an industry for women, is that its demands are in no manner incompatible with their duties as wives or as mothers.

Ethics of Spiritualism.

Mrs. Clara A. Field Appeals for Purity of Heart and Life.

Mrs. Clara A. Field, who has recently returned from the Court, lectured last evening at Eagle Hall on the interrogatory question, "Has Spiritualism an Ethical Side?"

On the morning of the 14th day of August, 1873, Charles J. Reid, a young man of twenty-five years living at Xenia, O., fell dead while walking across the dining-room in his father's house.

The Japanese Sunday. While the shops were closed and Japanese streets were the scene of Sunday as a regulation day of rest by the Government has gradually marked the day as the special holiday of the week.

While the shops were closed and Japanese streets were the scene of Sunday as a regulation day of rest by the Government has gradually marked the day as the special holiday of the week.

Scientific Misstatements.

To the Editor of the Religio-Philosophical Journal:

I do not know that your approval, or that of your readers, is always extended to me for venturing to correct the scientific misstatements which sometimes gain place in the JOURNAL, though letters of commendation from the subscribers are not infrequently received.

Permit me to assure the youthful students who read the JOURNAL (and we trust their name is legion) that the earth has no such "axial movement," and that the poles of the earth are now in the heavens; that there has been so and will be so ever; that the axis of the earth which marks the north and south polar points on the earth's surface, extends on and outward in both directions until it intersects (so to speak) the stellar vault and thereupon necessarily indicates the corresponding poles in the heavens. Thus/are the celestial poles ever in the same straight line with, dependent upon and in accord, most perfectly, with the earth's poles.

A Curious Incident.

Editor of the Religio-Philosophical Journal:

In 1884 I formed the acquaintance of Mr. and Mrs. Eisen, Spiritualists, the latter partly developed as a trance medium. I and my wife were skeptics, I being very much opposed to the "fraud," as I was wont to call it; but thanks to Mr. and Mrs. Eisen's great patience and perseverance, I finally came to investigate and form a private circle, which turned out to my greatest satisfaction, convincing me that I was mistaken in condemning what I knew nothing of; and that I had lost a good many years of valuable time in not undertaking an investigation before. A curious incident happened about three months after we began the investigation, which to this day I can not account for.

Remarkable Disappearance of the Corpse of a Young Man in Xenia, Ohio. On the morning of the 14th day of August, 1873, Charles J. Reid, a young man of twenty-five years living at Xenia, O., fell dead while walking across the dining-room in his father's house.

On the morning of the 14th day of August, 1873, Charles J. Reid, a young man of twenty-five years living at Xenia, O., fell dead while walking across the dining-room in his father's house.

On the morning of the 14th day of August, 1873, Charles J. Reid, a young man of twenty-five years living at Xenia, O., fell dead while walking across the dining-room in his father's house.

On the morning of the 14th day of August, 1873, Charles J. Reid, a young man of twenty-five years living at Xenia, O., fell dead while walking across the dining-room in his father's house.

Notes and Extracts on Miscellaneous Subjects.

Mott Haven, N. Y., has a female horse shoer.

A beautiful basket of fruit serves two purposes. It is both a decoration and a delicacy. Truth is decored often and acts for night, but never if it turned aside from its eternal path.

Within a week three attempts have been made to chloroform and kidnap Miss Barnett, of Canton, Ohio. A rejected lover is supposed to be at the bottom of it.

It has been discovered that a little band of Apaches who have been committing depredations in Sonora, Mexico, are led by two Americans named Red Murphy and West.

The population of Canada is less than that of the State of New York; and yet while New York has a debt of only about \$7,000,000, Canada has a debt of nearly \$240,000,000.

William Dandy, free man of color down in Georgia, rests his hope of fame upon the fact that he can kill a pig and clean a chicken in the nicest possible way inside of thirty-three seconds.

Small amounts of the old postal currency continue to be offered for redemption at the New York Sub-Treasury. The amount still unredeemed is \$15,000,000, but the most of it is doubtless worn out or destroyed.

That all should remember the truth is many-sided; that all truth comes from one source. There is only one sun in the heavens, yet, as you know, there are many beautiful colors, all of which come from the one sun.

Rev. Nathan Smith, of Philadelphia, Pa., has preached the gospel for more than fifty years. He is a well-preserved old gentleman of seventy-five. He has a unique cure for dyspepsia. After suffering from that complaint for a number of years he cured himself by swallowing a mouthful of bran after each meal.

Charles Primeau, the aged interpreter at the Standing Rock Agency in Dakota, was an early Indian trader among the Sioux in the Northwest. He has a unique cure for dyspepsia. After suffering from that complaint for a number of years he cured himself by swallowing a mouthful of bran after each meal.

The Italian Government has devised what may be a useful plan for diminishing the number of duels. Duelling in Italy is almost under certain conditions, and it is supposed that many duels are due to the fear of those challenged that, if they do not fight they will be treated as cowards. In future any Italian who calls a countryman a coward because the latter will not fight will be made to pay an extremely heavy fine.

