

# RELIGIO PHILOSOPHICAL JOURNAL

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

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

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

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For the Religio-Philosophical Journal.

## FROM HERE TO HEAVEN

By Telegraph.

A Scientific Investigation of Occult Telegraphy, and Kindred Topics.

PAPER NO. 14.

Some Corrections Concerning Development of Primates—Atoms and Their Aura—Pointers in Psychometry—Clairvoyance by Hypnotism, Stenography, and Other Forms of Somnambulism.

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Many of the letters received from scientific men on varied phases of this investigation are quite interesting, but their views are usually limited to what is already embodied in current literature. The following letter, however, presents a point that is well taken, concerning the "development" of primates, as mentioned in Paper No. 9. The writer of that letter says:—

In No. 9, of "From Here to Heaven by Telegraph" we read:

"Where he [Dr. Wells] said, 'Mind you though, the primates are developing in number as we go along.' I asked if he meant by 'primates' the same as we mean by chemical elements? He answered, 'Yes. Sixty-five are acknowledged now, and others are in doubt. You find very many more of them in man than you do in the lower animals.'"

"I asked, 'Do you mean to say that they are developed in number, or increased in number? In other words, are the new ones formed from the old ones, or by independent creation?'"

"He answered: 'They are a natural consequence of the higher order of creation; in one sense, developed from the other primates or their courses from nature, as they are in their advanced stages, are able to gather from the elements already existing under their own peculiar form.'"

In the beginning of his answer to the question, "What is a spirit?" in the same article, Doctor Wells says: "Matter is then the substratum of that which affects the senses. It has always existed in some form." The italics are mine.

Now here the Doctor admits that matter has always existed in some form, therefore that it is self-existent. He also admits the atomic condition of matter. Now in view of the fact that the atom is not divisible, and because of that fact is elemental in character, we wish to ask the Doctor how it is possible to increase the number of elements, or primates as he terms them?

Let the Doctor ponder this self-evident fact: That which cannot be separated or analyzed, cannot be produced by compounding; and then see if he can reconcile his statement that self-existent matter can increase the number of its elements by any process, be it evolution or otherwise.

That all of the self-existent elements of Being are not utilized in the production of objective forms upon the mundane plane of existence is undoubtedly true, and if, as it would seem reasonable, more of these elements are utilized in the manifestation of Being on the supermundane planes, that would not indicate that there were new elements being created or evolved, but only that, through the natural process of evolution a greater number of the self-existent elements were being utilized in the production of forms through which Being attains to a fuller expression of its inherent qualities. I am well pleased with this series of articles, but do not think so palpable an error should be permitted to pass unnoticed.

JOHN FRANKLIN CLARK.

On March 7th, 1888, I read the above letter to Dr. Wells, and he replied as follows:—"All matter has existed, it is true, from all time, but the changes matter is constantly

undergoing makes it possible to so change it that what exists to-day may not exist at all to-morrow as a separate identity. In the primates spoken of, the gentleman is right. It is only that more of them are used in the higher order of life. The idea that I intended to convey was that they were discovered rather than developed. A doctor does not always use as terse language as a professional logician, and I think we did not probably convey just the meaning we intended.

G.—Then when you said that nature had gone as far as she could in the physical development, and "the key note was struck," you meant that new elements were brought into requisition, and thus became operative in the development of material organisms. In other words, up to that time, those elements, so far as our plane is concerned, lay dormant and were one by one utilized as needed.

Dr. W.—Yes. Utilized is the best word. They existed always, but were inoperative until needed.

G.—I see better what you meant by "They are a natural consequence of the higher order of creation, in one sense developed from the other primates or their courses from nature, as they are in their advanced stages able to gather from [the] elements already existing under their own peculiar form." In the elemental and atomic condition of matter, I have further inquiries in progress. I get the impression that every atom has its aura or atmosphere surrounding it, and from this is developed what we call the soul of things. The psychometrist is susceptible to impressions from this aura, and is therefore able to read the past history of an object, by sensing or perceiving therein the record of the conditions through which the object has passed, and the influences that have been exerted upon it.

Dr. W.—Somewhat theoretical, and yet it is so claimed. For my part I have considerable misgiving on the subject, although I cannot positively declare that it is not true; for I am as yet in the infant class in physics. But I do know this: that in some to me mysterious manner every atom or collection of atoms carries with it its own life history, and the sensitive who can get himself away from his outer or animal nature, can sense or absorb the history as the impression is made upon his own aura and thus conveyed to his brain. But it seems somewhat strange to me that anything without either animal or vegetable life could have an aura, or anything resembling it. It is true that every grain of sand is a storage plate for light and life, if you please, but they are in themselves inert and only become a semblance of a living thing through impregnation. So if you would withdraw from them certain properties, for instance that which is absorbed from light, and certain chemicals varying with the particular kinds of earths or rocks, you would have as a residue, nearly a negative, inert mass; and I confess I am yet in the dark as to whether that inert mass carries with it an aura, and in that aura its history. I wish to say right here that I forgot to give credit in my remarks on the spiritual body, to my friend on this side, Thomas Gales Forster, he having spent much time in looking up this subject while in the body; and he tells me he was the author of a work called "Unanswerable Logic," and others.

G.—All right, Doctor, I will see to it that this be mentioned so that Mr. Forster shall have due credit.

Dr. W.—Yes, mention it, even if you have to do it in a separate article.

[The remainder of this interview was on the subject of "Government in the Spirit-world," and is reserved for the present. The following excerpt from an interview on Hypnotism is more apropos in this connection.]

513 Prospect St., November 16, 1887.

G.—Another question of psychology which it occurred to me to ask is this: In studying the effects of animal magnetism upon those somnambulists who can be placed most perfectly in this artificial magnetic sleep I find that they can and do frequently go in thought to distant cities, and properly describe streets, houses, furniture, people, etc., where neither they nor their magnetizer has ever been. They have all their senses with them; can taste any article to which their attention is directed, though it be boxed up tightly and miles away; can smell the medicines on any particular shelf in a distant drug store, though the bottles be corked and covered with sealing wax; can feel all the drygoods in a given store, and tell accurately its material and fineness; can hear correctly the conversation that may be going on wherever they may be directed to go and listen; can exercise all these senses in a degree superior to what they could if awake and present at those places; and in addition to all their senses highly improved, they possess others, such as reading the thoughts, detecting emotions, and discovering the secrets of friends or foes. Uneducated persons have in this condition accurately described the diseased organs of a sick person at a distant place, and in their diagnosis have used technical language that they never heard, and have given the scientific names of things which they did not know existed. Can you throw any light on these common but wonderful things; and is there anything in them analogous to your means and methods of operation?

Dr. W.—That is a very complicated question, but yet not too verbose for what you want to express. You ask a question and then explain it, at the same time leaving it for me to answer.

G.—Yes, Doctor, I explained the question for the benefit of the public, that they may see the more clearly all that your answer does answer.

Dr. W.—Will the general public believe your proposition?

G.—They are compelled to believe it, Doctor, for those cases are on record in large numbers, and are repeated by good mesmerists very frequently. They will believe anything rather than spirit communication.

Dr. W.—Very true. But the moment they admit this, they will be getting out of the frying pan into the fire. The question is more easily answered than you might be led to suppose. Granting that your premises are all correct, your statement clear and logical, it simply hinges on this point, as to how the hypnotized subject does what he does, and through what agency. Now it is simply spiritual agency in either case. It matters not whether the spirit be entirely freed from the physical body, or only temporarily liberated, so that it loses, to a certain extent its physical sentence. When such things as you have enumerated transpire, you will invariably find that it is attributable to one of two things: either the hypnotized subject has, from his physical release, been permitted to go away from his body, and taste and hear or smell those objects or else, being for the time himself a spirit, he can get in rapport with a disembodied spirit, and that spirit goes and performs those remarkable things and comes back and imparts the intelligence to the hypnotized subject, and he, under the influence of the hypnotizer, can impart it to others. Nothing very wonderful about it when you understand how it is done.

G.—So Columbus said about making an egg stand on its little end: "It's easy enough, if you only know how," and he knew how. That some of these hypnotized subjects do actually make the journey, seems to be indicated by the fact that they will often describe scenes and incidents on the way there and back, and upon inquiry it is found that those incidents did actually occur at that time and place. Also they will sometimes take on the most grotesque expression of countenances, as if they saw some very ludicrous performances, and perchance a little farther on their features will be full of pity and sadness as they stop to witness some death-bed scene. Now with regard to statism. There are those who can put themselves into this magnetic sleep, and without the aid of any mesmerist or magnetizer, they go sailing away on the wings of thought, to return at their pleasure, and to all intents and purposes they are just as free as though disembodied. How do they accomplish their release?

Dr. W.—Some spirit helps them out of the window.

G.—You mean the windows of the physical body.

Dr. W.—Yes. And there is a magnetic cord that is never severed until death. Through this the features will always show the emotions more or less.

G.—Dr. Webster [A spirit doctor who has communicated with me through the medium of Mr. Rowley's telegraph instrument, but more frequently through a clairvoyant medium, Mrs. S.—] has given me some information concerning this cord, which, as I understand it, is, as it were, the umbilical cord of the spiritual body. He says that after dissolution, the body should not be moved for about four hours, because the spirit usually requires about that time to draw from it through this magnetic cord all the elements of the spiritual body, and that the process of re-organizing the spiritual body can be so much more satisfactorily carried on, if the physical body is not disturbed. He says that sometimes the spirit is a long way from the physical body while this is going on, and sometimes near by. How is it usually?

Dr. W.—It is generally only a few feet. More anon. H. D. G.

## THE SPIRITUAL BODY.

The Editor of the Religio-Philosophical Journal.

I have been very much interested in the series of articles lately published in the JOURNAL entitled "From Here to Heaven by Telegraph," and hope they may soon be published in book form. I would suggest to the author that, in his book, he supplement the letter-press with illustrations, as the uninitiated will thereby be greatly aided in understanding the *modus operandi* of his telegraphic apparatus.

While many interesting ideas are imparted by spirit Dr. Wells, the most important, as it seems to me, is given in paper No. 11, published in the JOURNAL of March 10, in regard to the spiritual body. He says:

"We live spiritually much as your plants live, in this sense, that we absorb from our surrounding environment such an element as we require, and take it up by absorption; but not exactly like them, for they absorb through the roots, while we take it from every part of the body just as it is needed, each part in this respect being a law unto itself. In other words, the spiritual body is an absorbing body and capable of feeding itself from without just as perfectly as its counterpart, the physical body fed itself from within from the food taken into the alimentary canal. I might compare it to a physical body turned wrong side out."

To the question whether the spiritual body has anything corresponding to the physical organs, Dr. Wells answers:—"The answer should be almost inferred from the other. There being no necessity

for circulation of blood, there is no heart. Oxygenation being unnecessary—as there is no blood to oxygenate—lungs are unnecessary. There being no waste to eliminate, the excretory organs are unnecessary. Now I have told you what we don't have; I might say that the *inner body is devoted to sensation*. There is, if you will understand it better, a spiritual nervous system connecting with the spiritual spinal cord, which is directly in the centre and protected on all sides alike, and not crowded back and enclosed in a bony conduit as it is in the human anatomy, to give room for the vital organs."

The portions I have italicized would seem to indicate that the spiritual body is a total reversal of the physical. That is:

1. What is visible to the physical eye is invisible to the spiritual eye, and vice versa.

2. What necessarily appertains to the physical body is lacking in the spiritual body, and vice versa.

3. What is external in the physical body is internal in the spiritual body, and vice versa.

If this is a correct statement, certain very curious results follow:

1. The visible disappears, and the invisible appears. In other words, the physical decays and returns to the earth, while the spirit, invisible to the physical eye, steps out from its earthly abiding place, and becomes visible to the spiritual vision.

2. All that was necessary to the merely vegetative existence of the physical body is eliminated. That is, the heart, stomach, lungs—the vital organs, with their appendages—which were necessary for the sustenance of the physical body, disappear, and in their place are spiritual faculties which now are unobstructed in their action, and which take the place, so to speak, of these physical vital organs.

3. The external and internal, as to their functions, change places. That is, what was external in the physical body, viz: the skin, with its myriad nerves of sensation, becomes internal in the spiritual body; while the office of the vital functions—lungs, heart and stomach—is filled by the external of the spiritual body, which serves as the medium for the absorption of nutriment from its environment.

This would seem to exclude the head, with its contents, the brain and its appendage the nervous system. But a little consideration, I think, will show that the spiritual body is not without a head, whatever other parts of the physical economy it may lack. The head is the container of the brain, the organ of the mind, the means by which and through which the spirit comes into relation with the world external to itself. The special senses are the windows through which the spirit looks out upon the outer world, and from this outer world through the same senses receives impressions. The head is said by a thoughtful physio-philosopher to be "one man set on another man's shoulders,"—evidently a perception that the double nature of man—physical and spiritual, is typified in this double structural form.

It may be urged that, as the spirit does not need to eat food to sustain its spiritual body, therefore it has no use for a mouth, under the inference from Dr. Wells's statement that those organs which contribute to the life of the physical man are lacking in the spiritual body. In reply to this, it may be pointed out that the mouth performs a double office, namely, to receive the bodily food, and to serve as the organ of speech, the means of spiritual communication among men. It may well be that the mouth of the disembodied spirit will never be required for purposes of mastication and deglutition, but it certainly seems probable that the means of communication which have served the spirit so well here will hardly be entirely discarded in a future state.

M. A. CLANCY.

Washington, D. C., March, 1888.

The above letter was sent me by the editor for any additional remark. I read it to Dr. Wells, and said:

G.—Now, Doctor, if you wish to add any word to this, you have the opportunity. Whether I say anything or not will depend on what you say.

Dr. Wells.—I am always loaded.—[Inter-ruption of twenty minutes.]

G.—Now, Doctor, we are ready to receive the shot.

Dr. W.—All right, if it don't prove to be a blank cartridge. I only have a word or two of comment to make about it. (The communication, not the shot.) With us, form is not necessarily permanent, as we have already stated in former communications. As we have stated heretofore, the spirit can assume almost any form, even that of a dove, as Bible readers will no doubt agree with me. Now the query will arise, that if condensing the spiritual into so small a compass as a dove, how it could feed itself by absorption. The fact is we do not change at all. When I speak of changing form I mean that we change our visible form, visible to sublimary denizens, but not to ourselves; and like the ventriloquist who makes a wooden man talk, we so condense matter as to appear through it in whatever form; and like other ventriloquists who keep themselves hidden, the spiritual body is there just the same, but as our friend has truthfully remarked, it is invisible to the physical senses. So that it is necessary to qualify my first assertion that we can change form at will. I shall qualify it so as to make it, *apparent* form as viewed by physical beings. In regard to the head, that organ being necessary for a spiritual

brain, it is present with a spiritual body; and as far as mouth and nose and eyes are concerned, they are wisely preserved intact so that friends may readily recognize each other when in spirit life, and not have to depend upon spiritual mind reading to know whether a given individual is your Brother John, or the King of the Cannibal Islands. I see nothing particular to find fault with in so fairly written a—well, I hardly know what to call it. It is not a criticism nor an enquiry, but comes more nearly being an explanation or supplement to our article referred to. By "our" I mean the good Professor G., and myself.

As time and opportunity permit, I shall inquire further into the spiritual anatomy, spiritual physiology, and spiritual hygiene of the spiritual body. "Contamination" indicates some sort of spiritual suffering or degradation which I desire also to further investigate. I am impressed with the idea that the spiritual form and countenance, for instance, vary and improve with the advancement of the spirit itself; so that with them as with us, one's outward appearance, rightly understood, is a correct index to his character.

H. D. G.

## DR. WELLS AND SPIRITUALISM.

A. the Editor of the Religio-Philosophical Journal.

In the JOURNAL of March 10th, 1888, the article "From Here to Heaven by Telegraph," Dr. Wells is reported as stating that a disembodied spirit has got neither heart nor lungs. Has he gained his knowledge of the anatomy of a disembodied spirit from the dissecting room, or is his knowledge an opinion not based upon any absolute evidence? Science teaches that each particle of matter is composed of smaller particles in two distinct forms or degrees of density; one form is termed positive, the other form negative; or one form is termed spirit matter, the other form physical matter. The human body is composed of particles of matter in two distinct forms or degrees of density; one form is termed spirit matter, the other physical matter. The heart of a human being is composed of matter in two distinct forms or degrees of density. One form is termed the spirit heart, the other the physical heart. Now the question arises, why is a heart necessary for a spirit body when incorporated with physical matter, if a spirit heart is not necessary for the existence of a spirit body when separated from physical matter? or what becomes of the heart of the spirit body after death, if a disembodied spirit has no heart?

J. W. CURTIS.

St. Louis, Mo.

## THE ANSWER.

CLEVELAND, March 16, 1888.

Having read the above letter to Dr. Wells, I submitted it without comment and immediately received the following:

Dr. W.—If a physical man wears a hat and coat and boots and they are positive and negative matter also, then what becomes of the spirit of the boots and hat and coat when they go over the line into the sweet by and by? Or, again, if our friend has had teeth in childhood and now is toothless, what has become of his spirit teeth? and can he still masticate physical food with them, or are they still remaining in *statu quo*, waiting for some spiritual food to masticate? Also the temporal and masseter muscles are used for mastication by our friend as yet. Now, then, does he still use the spirit muscles when in the land of spirits? Does the born babe draw nourishment from the placenta after it is born, as it did in its mother's womb? Verily, according to our friend's theory, that placenta must have an existence somewhere, and spirit existence; but of what earthly or spiritual use could it be?

I tell you, theories are as thick as spring poets; solid facts are a little less numerous. I think I know something about myself, being myself a spirit. It seems to me I can judge whether I have within my bosom, a real, palpitating spirit heart or not, better than my learned friend whose letter has been read to me.

We only require here such things as are necessary for the preservation of our—

G.—But, Doctor, that is only a truism, that "we only require such things as are necessary."

Dr. W.—Yes, but I was going to qualify that by saying that we have nothing for which we have no use. If we assert, and assert truthfully that a heart and lungs are not necessary, then we would be going beyond the point where necessity begins, by bringing with us even the ghost of those earthly organs.—WELLS.

The question of necessity is one of great depth and importance. Some of the finest debates I have ever heard were held in my classes in logic, on the question of necessity and actuality,—which is the antecedent? In other words, is a thing necessary because it is actual, or is it actual because it is necessary? H. D. G.

Botanists assign various dates to the birth of the giant trees of California, or sequoias, as they are called. It has been claimed that the yew lives a thousand years, and even this age was thought to be incredibly great; but to the colossal patriarchs of the Californian forests must be assigned an age far exceeding a thousand years. Among the various estimates of their age the least is 1,800 years, and the probability is that even this figure is much too small, some placing it at 3,000 years.



PHENOMENALISM VERSUS CULTURE.

Genius and Learning Opposed to the Formulas of Spiritualism.

JESSE SHEPARD.

What a mistake to suppose that genius receives its inspirations without a due amount of profound thought, leaping and experience! We are living in an age of peculiar teachings and theories in regard to the intuitive processes of the mind.

But let us glance at the life and the methods of genius, beginning with the immortal Mozart. How many times have I heard it said that Mozart composed his music wholly by inspiration, and that he never took the trouble to apply himself to study.

Dante in poetry, one of the few possessed of genius, consummate, comprehensive and universal, was fully conscious of his divine gifts, from the least to the greatest.

Dante gave no time or thought to guess work. With him everything in the world was significant of something to be learned, spoken or accomplished.

A wanderer in his own country, reduced to poverty and wretchedness among his own people, his miserable existence in the social and civil world was not a result of misappropriation of talent on his part.

Genius is the one thing in this world that never loses its consciousness of being. Only inferior entities are subject to mesmeric passes, unconscious trances, and mystical peregrinations of spirit.

It is this lack of discernment in the masses that breeds mob rule, and causes many good people to lose their heads, mistaking the loudest and most brilliant talk for the most profound and profitable learning.

Ask the people who attend these inspirational lectures and who read these books what they know about Mozart, Beethoven, Wagner, Dante, Angelo and a score of other immortals, ancient and modern.

Bacon, Leibnitz, Pascal, Voltaire, coupled science and philosophy with literature, poetry, and art. Never till now has the abominable phantasmagoria of modern science forced its way into the precincts of religion and art.

The science of the present day is shocking on account of its gross materiality, while on the other hand religious and speculative sentiment runs riot in a maze of magnetic and metaphysical hallucinations.

There never was a time when an intimate acquaintance with the works of Goethe was so necessary as now. The superlative intuitions of the German philosopher taught him that the world would go away without the union of science and art.

If Dante requires a nature ripe in artistic and poetic culture, Goethe admits the student who is partially formed and waiting to step higher.

whose lives have been smiles, and whose every act is the signal for the opening of pocket-books. The belief that genius is growing more common seems to be taking deeper root in the mind of the ignorant every day.

Into the hands of every young student I would put Goethe's Wilhelm Meister, with the injunction to read it carefully every day for five years.

It is not in the nature of things that this kind of madness can go on much longer. There is that in the human nature of the present which is only waiting for efficient teachers to throw off the mask of shams and show and put on the garments of a righteous religion made glorious by the generous light of artistic culture and philosophical thought.

In London, a distinguished chemist investigates the claims of sensuous immortality by the maudlin antics of a half nude female, who permits herself to be handled, weighed, and balanced on scales.

The individual who essays to become a teacher must first become acquainted with the true meaning of art and philosophy. Watch that professor of ethics closely, who harps on a single instrument attuned to a single melody.

Mr. Shepard in his essay on "Phenomenalism versus Culture," expresses some strange conclusions, and confounds terms which represent widely different meanings.

strenuously advocates. It is not at "Genius versus Culture" he aims his blows, but at all the claims of Spiritualism, that the intellectual efforts of sensitives or mediums may be greater than they unassisted can produce.

The leading Spiritualists have always advocated the necessity of the medium being on the plane of the communications, either normally, or brought up there by the exaltation of his faculties.

It is all true of the unceasing labor of genius, but there must be something else than mere labor. Ten thousand children have had equal advantages with Mozart or Beethoven, yet some have been able to play while mere children, before they had received any training.

There are Aristotles, Socrateses, Dantes, Goethes, Mozarts and Beethovens, with their schools, disciples and "culture," and the world leaves them all after ages and ages of following.

There can not be too little of fraud or deceptive mediumship, but any and all phases of true mediumship have their place.

The value of his musical science depends on this claim, granting which, the performance has great value as evidence of spirit intercourse. Never having attended one of Mr. Shepard's sances I cannot speak from experience.

Another spirit played the harp, and between the pieces Mr. Shepard under influence, gave tests, describing spirit friends, etc.

My daughter became deeply interested in the manifestations, as the finest display of spirit power she ever witnessed.

It is with regret that we now find him sharply criticising phenomenal Spiritualism, for on phenomenal Spiritualism depends the grandest philosophy ever presented.

If your own wonderful development is the result of inspiration, why cannot other mediums depend on the same? If Sontag can sing through you, why cannot a departed orator speak through another, or a great writer produce his thoughts?

The world is a hard world, full of undesirable labor and exacting tasks. It is pleasant to repose in gilded halls, in the shaded light of stained windows, and breathe an atmosphere tempered with perfume.

There is art and art; but the highest art is that which seizes on all the advantages this life affords, and receives the full inspiration which may be poured through it from the masters in spirit life.

The Journal's Attitude Towards the Anarchists.

Editor of the Religio-Philosophical Journal:

In the JOURNAL of the 10th inst., are criticisms of the JOURNAL's sentiments as to the duty of government toward those men who openly taught that all government is tyranny.

One of the fundamental principles of science is, that all things in the natural universe are governed by immutable law. Spiritualism indorses this and carries it with full force into the realm of the spiritual universe.

The question of capital punishment I shall not stop to argue. I will merely remark in passing, that in my early days I believed it wrong; but on becoming better acquainted with society in its lower stratum, I changed my opinion, and still believe the time not

For the Religio-Philosophical Journal.

Where is Jesse Shepard?

HUDSON TUTTLE.



yet arrived when it can be abolished in the interest of society. It is to the second point that I wish to draw especial attention. Is it true that a wicked man as a spirit is more dangerous to human society than when in the flesh, because of his increased capacity for evil as stated by the JOURNAL? I have not the JOURNAL at hand to quote its language, but the above is fairly the idea, as I recollect it.

I think all will concede that the spiritual state is higher than the material, and that when man loses his materiality, he doubtless loses much that obstructs clear vision of truth, and many incentives to evil doing. The law of progressive development everywhere in nature, is now well established as a scientific fact, and is one of the fundamental principles of Spiritualism as applied to the hereafter. Every thing in the higher life may justly be supposed to conspire to lead the mind of the evil disposed, out of its darkness and misery to the light of virtue and happiness. But it may be said in reply, such change takes time, and as he wakes up in the spirit from the galleys, he thinks of nothing but vengeance on those who have been instrumental in prematurely sending him there, and there is no power there to prevent his doing so, nor from impressing his evil and pernicious doctrines upon the minds of men. I admit, it no doubt takes time to radically change his mental state, but he is an infant in spirit life on going there, and it also takes time for him to attain manhood in the spirit. He is introduced to new and curious scenes, and surrounded with new society conditions, new environments in every respect, and we may well believe his mind is diverted to pleasanter contemplations in the world he inhabits, than engaging in enterprises of revenge on those in another world.

Again, he has to learn how to return to earth, and how to impress his thoughts upon men. How long this may take under the most favorable circumstances we don't know; but it depends, no doubt, much upon strength, mental activity, and will power, as well as upon competent instruction. While this power to influence man in the flesh is being acquired by the law of progressive development, he is outgrowing his disposition to do evil and learning to do well. His guardians will have pointed out to him his errors, and convinced him it is not right to impress them upon the minds of men; that vengeance, revenge, or evil in any form, could do him no good, but certainly bring unhappiness on himself.

But I suppose the spirit still wickedly disposed towards men, after attaining his strength and knowledge and power to impress his thoughts on men, we must believe that society there would exert its power to restrain, such and protect their fellow men in the flesh. We establish governments to protect the innocent from the guilty disposed. Can we suppose in spirit life they do less? We can not see the mind and are compelled generally to wait for an overt act of crime before we can know the necessity of restraint. They can read the "intent and purpose of the heart" and bring their restraining power into effective use before the overt act is completed upon the intended victim. How can this be done? By psychology. We all know how perfectly powerless a medium is in the hands of his spirit control. Mediumship, possessed in a degree by all, is developed susceptibility to spiritual psychology. It is fair to presume that spirits are far more susceptible to this spiritual power than any in the flesh. Then they have a ready and effectual means of control of the evil disposed, whether against fellow spirits or men in the flesh.

Reason tells us that the higher ought to control the lower, science points to this principle as a fact every where in nature. Justice requires it. Man must be powerless against the wiles of a secret, unseen and unknown enemy standing in a superior position of being to him, with power over his thoughts, his conduct, his health and his life. Justice, therefore, demands that he be protected from such influence by those on that higher plane of life, if they can. That they can, must be admitted by all who admit the fact of psychology and the law of progress in the Spirit-world. The evil, sooner or later, learn to be good, and therefore, there must be millions of the good to one of evil there. Therefore, we conclude, that man is protected from such influences.

If not, and we are indeed subject to the unrestrained influence of evil spirits, then eternal justice demands that a "bottomless pit," or one with a bottom in it, be immediately constructed to securely hold and keep the little devils as well as the big one. If there was no better way to restrain them, it would have been made when man as a spirit first showed the necessity for restraint. Better believe in the orthodox hell, than the unrestrained freedom of evil spirits to afflict and morally drag down the children of men. No, dear JOURNAL, you "got a little off your base" there. Let us take care of our evil disposed ones, and protect the innocent and good the best we can, and feel perfectly assured that the Spirit-world will effectually take care of those they have. The doctrine of the perfect freedom of spirits, good and bad, to come to earth and influence, possess, and obsess mankind, is, now that free-lovelism has died the death and disappeared from our fair horizon, the greatest bane of Spiritualism.

A. J. KING.  
Hammon, N. J., March 10, 1888.

BOOK REVIEWS.

(All books noticed under this head, are for sale, or can be ordered, through, the office of the RELIGIO-PHILOSOPHICAL JOURNAL.)

HEADS AND FACES, AND HOW TO STUDY THEM: A Manual of Pareology and Physiognomy for the People, by Prof. Nelson Sizer, Pareological Examiner, and Dr. H. S. Drayton, Editor of the Pareological Journal. 200 pages, Oct., 200 Illust., paper, 40c.; extra cloth, \$1.00. New York: Fowler & Wells Co., Publishers, 775 Broadway; Chicago: A. C. McClurg & Co.

A new edition of this work, making 40,000 copies in about two years has just been published. Of all the interesting subjects which men and women study there is none more interesting or important than the studying of the character of each other; therefore, if you want something to read that will interest you from a pareological point of view, read Heads and Faces. It will show you how to read the character of people, and to see if they are inclined to be good, upright, honest, true, kind, charitable, loving, joyous, happy and trustworthy people, such as you would like to know; or are they by nature untrustworthy, treacherous and cruel, uncharitable and hard-hearted, fact-finding, jealous, domineering people whom you would not want to have intimate with yourselves or your families?

Petroleum V. Nasby's Books.

The works of the late David Ross Locke, who was better known as "Petroleum V. Nasby," are to be brought out in new edition by the publishers of his works, Messrs. Lee & Shepard, Boston. The famous writings of Nasby have never been surpassed in their humorous features, and his books fairly sparkle with wit, irony, pathos, and good sense, narrated in an inimitable dialect, of which he was a perfect master. They consist of the touching poem "Hannah Jane," with its all-powerful moral "The Struggle (Social, Financial, and Political) of Petroleum V. Nasby, sometime pastor of the "Church of the Slaved Innocents," his Views of

Men and Things, together with the Lectures "Cursed be Canaan," "The Struggle of a Conservative with the Woman Question," and an Introduction by Hon. Charles Sumner, illustrated by Thomas Nast. This volume contains 715 pages, and it is necessary to give but the title to acquaint the general reader with a clear idea of the matchless feast within. The work is simply incomparable in its style and contents, containing nearly all his famous political letters, including "Swingin' Round the Circle," etc.; "The Moral of Ben Adhem"; "A Paper City"; "Swingin' Round the Circle," by Petroleum V. Nasby, Lat Pastor of the Church of the New Dispensation, Chaplain to his Excellency the President, and P. M. at Confederate X Roads, Kentucky. His ideas of Men, Politics, and Things, as set forth in his letters to the public press, illustrated by Thomas Nast; "Ekkoes from Kentucky," by Petroleum V. Nasby, P. M. at Confederate X Roads; "Nasby in Exile," or, Six Months of Travel in England, Ireland, Scotland, France, Germany, Switzerland, and Belgium."

Early April Magazines Received.

The Popular Science Monthly. (New York) The leading article in this College Athletics and Physical Development, by Professor E. L. Richards, of Yale College; there is also an article by Professor Huxley, entitled The Struggle for Existence: A Programme, Forms and Failures of the Law calls attention to some of the superfluous features of our legal procedure. A collection of curious Chinese Superstitions is contributed; and there is a very entertaining article on heredity, entitled The Cause of Character; other articles are: Hypnotism in Disease and Crime; Californian Dry Winter. Flowers. The Family Life of Fishes; The Present Status of Mineralogy; The Uniformity of Social Phenomena; and The Chemistry of Underground Waters.

The Atlantic Monthly. (Boston.) Yone Santo, a Child of Japan, is continued in the April number, also the second part of Henry James's entertaining Aspen Papers; a very charming article is that on English Faith in Art; a timely biographical critique entitled Ferdinand Lassalle, treats of that socialist's life; The First Crisis of the American Revolution is the title of a most valuable article; a review of the new book of poems by Mr. James Russell Lowell, a review of the new Life of Darwin, the usual book notices of the month, and short essays in the Contributors' Club, with poems are well worth reading.

The Woman's World. (New York.) Apropos of a Dinner by Quida has the place of honor this month; Lace-making in Ireland is the subject of the paper which follows; Swiss Goblins; Culture vs. Cookery and First Nights at the Paris Theatre are attractive papers. Worcester is described as "A City of Menstrials"; The True Story of Clement Ker is continued; Lady Lindsay contributes a short story, and The Literary and Other Notes, by the editor complete a good number.

St. Nicholas. (New York.) An appropriate front-piece for April is an April Day and a pretty story What Makes it Rain? follows; Sketches from George Eliot is devoted to Silas Marner; Tude's Siege will be read with much interest as coming from the pen of Louisa M. Alcott; The Red Partridge tells his story in good reading for boys; The Tables turned is a Wolf story reversed; Edward Athey is continued, and An Amateur Agriculturist is an amusing Aztec fragment.

Lycifer. (London, Eng.) The March number maintains the standard of excellence which this monthly aims at and has a varied table of contents.

Woman's World. (Chicago.) Mrs. Lord still continues her lessons in the Woman's World.

New Books Received.

The following from Boston: Lee & Shepard; Chicago: A. C. McClurg & Co.

A Kiss for a Blow. By H. C. Wright. Price, 55 cents.

The Seven Little Sisters who live on the Round Ball that Floats in the Air. By Jane Andrews. Price, 55 cents.

The Flower People. By Mrs. Horace Mann. Price, 55 cents.

First Steps with American and British Authors. By A. F. Blaisdell, A. M. Price, 75 cents.

Chips From a Teacher's Workshop. By L. R. Klemm, Ph. D.

Britons and Muscovites. By Curtis Guild. Price, \$2.00.

Bartholdi's Great Work.

The statue of Liberty enlightening the world, which stands on Bedloe's Island, in the harbor of New York, is one of the most sublime artistic conceptions of modern times. The torch of the goddess light the nations of the earth to peace, prosperity and progress, through Liberty. But "liberty" is an empty word to the thousands of poor women enslaved by physical ailments a hundred fold more tyrannical than any Nero. To such sufferers Dr. Pierce's Favorite Prescription holds forth the promise of a speedy cure. It is a specific in all those derangements, irregularities and weaknesses which make life a burden to so many women. The only medicine sold by druggists, under a positive guarantee from the manufacturers, that it will give satisfaction in every case, or money will be refunded. See guarantee printed on wrapper enclosing bottle.

Leibig says: "It is no mistake, but a fact, that the usual farinaceous foods are the causes of most of the diseases, and of half the cases of death among babies, in the country as well as in all large towns." Mellin's Food, while extremely nutritive, is free from any such objection, and is highly commended by all who have used it.

It is astonishing how a conception of original sin or total depravity, which transforms God from an object of adoration and affection into a hideous and detestable being, could at any time, however barbarous, have been found acceptable, or how the castles by which people strive to modify its hardness could ever have been listened to with common patience.—Strauss.

A Sudden Change of Weather

Will often bring on a cough. The Irritation which induces coughing is quickly subdued by BROWN'S BRONCHIAL TROCHES, a simple and effective cure for all throat troubles. Price, 25 cents per box.

ASTROLOGY:

MASLOTH, Practical delineator in Astral Science; makes a specialty in casting nativities. Send stamp for Circular containing full particulars to Box 45, Turlock, Cal.

Advertisement for Grand Palms from Seed. Includes an illustration of a palm tree and text describing the variety and quality of the seeds.

Advertisement for Sedgwick Woven Steel Wire Fence and Gates. Includes an illustration of a fence and text describing the product's quality and availability.

Advertisement for Dr. Seth Arnold's Cough Killer. Includes an illustration of a medicine bottle and text describing its effectiveness for coughs and colds.

Advertisement for Indelible Ink. Includes text describing the ink's durability and availability.

TALLAPOOSA, GA.

AS A PLACE OF RESIDENCE AND PROFITABLE INVESTMENT.

to Tallapoosa and investigate with their own eyes. Will you not come? COME AND INVESTIGATE.

\$865,000 in Manufacturing.

This company undertake to secure for Tallapoosa within three years the following industries, either by the donation of land for plant and other valuable considerations, or should it become necessary at the end of three years will co-operate with others by taking stock in such manufacturing enterprises by investing a portion of their surplus or devoting the proceeds of the sale of a portion of their treasury stock to these or other enterprises of equal benefit to the city.

1. A cotton mill, for sheeting, estimated to cost \$150,000
2. A 60-ton charcoal iron furnace, estimated to cost 100,000
3. A malleable iron works, estimated to cost 100,000
4. An enormous hotel, estimated to cost 150,000
5. A furniture factory, estimated to cost 25,000
6. A saw, door and blind factory, estimated to cost 25,000
7. A rolling mill, estimated to cost 100,000
8. A stove works, estimated to cost 75,000
9. Car works, estimated to cost 100,000
10. A wagon manufactory, estimated to cost 25,000
11. Public school building, estimated to cost 15,000

PRICE OF STOCK. SPECIAL. To carry rapidly forward grading of new streets and avenues, the erection of cottages in the city to rent and other public improvements and expenses as the directors may specify, this Company have decided to offer 25,000 shares of the stock at \$5.00 per share, par value. Orders for this stock will be filled in rotation till the stock is sold, within the price will probably be advanced. As it is the plan of this Company to interest many people as possible in Tallapoosa, the number of shares to be taken by any one person is not limited. Orders will be filled for 5 shares, 10 shares, 20 shares, 50 shares, or any amount which the investor may think it is for his interest to purchase. It is the preference of the Directors of the Company that this stock shall not be held in large blocks by capitalists, but distributed among those who will benefit the city by their financial interest in it. The Company to whom Birmingham, Ala., is indebted for its marvelous growth is now paying 30c per cent. yearly dividend on its stock, and it is now worth \$4,000 per share (par value, \$100).

THE TALLAPOOSA HOTEL. This Hotel, owned by the Tallapoosa Land, Mining and Manufacturing Company, is the finest on the Georgia Pacific Railroad, between Atlanta and Birmingham. It contains 60 elegantly furnished rooms, has a table unsurpassed, and is an excellent hotel in every particular. Rates, \$2.00 per day, \$5.00 per week, \$12.00 per month.

THE TALLAPOOSA JOURNAL. Is a large, enterprising paper, with a circulation of nearly 1,000, and is filled with items of interest to those interested in the welfare of Tallapoosa and her prospects. Any one thinking of investing or locating in Tallapoosa should send 50c. in stamps for six months' subscription.

WHAT THE PRESS SAY OF TALLAPOOSA. Atlanta, Ga. Capital, Aug. 20, 1887: Tallapoosa is destined to be the "Denver" or "Deadwood" of the Eastern part of the Union. Birmingham, Ala. Herald, Oct. 16, 1887: One year ago Tallapoosa was hardly known to the outside world; it is now attracting men and capitalists from every section of the United States. Macon, Ga. Telegraph, Aug. 21, 1887: This Company is one of the richest mining companies in the world—possessors of mining property, rightly developed, worth millions.

SEND FOR PROSPECTUS. An elaborate Prospectus, giving in detail full particulars of our property, Price List of Lots, and other information of interest to Investors and Settlers, will be mailed FREE to any address on application. HOW TO REMIT. Make all Remittances for Stock or Lots by Bank Draft, Postal Note, Money Order or Currency, by Express or Registered Letter. Address, Col. GEO. W. ADAIR, PRESIDENT, TALLAPOOSA LAND, MINING & MAN'G CO., TALLAPOOSA, GA.



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Exchanges and individuals in quoting from the RELIGIO-PHILOSOPHICAL JOURNAL, are requested to distinguish between editorial articles and the communications 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, April 7, 1888.

## The Catholic Church and Reform.

Father Agnew recently preached a sermon at the State Street Cathedral, this city, on Capital and Labor, in which he spoke of Socialism as an evil doing great harm in the old world, in undermining religious and social institutions, and likely to have its most favorable vantage-ground here on American soil. There the traditions and souvenirs derived from the religious faith continually neutralize the influence of socialistic theories, modify them, and restrain their adherents. Here those traditions hardly exist at all, and multitudes are growing up without belief in religion—which with Father Agnew is of course synonymous with theological dogmas and ecclesiastical associations. Capital, he said, is providing its machines and perfecting them, bringing the hands of laboring men to idleness and their families to starvation, while lawlessness among the masses is increasing. Nothing, the preacher argued, would solve the questions between capital and labor save the early inculcation of religious and moral teaching, turning from sordid worldliness and seeking within the church the realization of the only ambition worthy of man—spiritual wealth.

This sermon touched a phase of the subject which is an important one, and in calling men's attention from a too eager and feverish struggle for wealth to the deeper and more enduring realities of life, it is in unison with the highest aspiration; but as a discussion of the labor question or of socialism, the sermon is medieval in its character and not suited to the times and this country.

The Catholic idea is that the church with its religious and moral teachings and its charities, is the only means of bringing to an end the trouble between capital and labor, and thus averting in this country a socialism of a more dangerous type than has yet been developed on European soil.

The fact is the Catholic Church is not a product of a great industrial civilization like that of to-day, and its methods become unadapted to existing demands, in proportion as the people become more intelligent, self-respecting and independent.

This Church would like to have the two classes, the rich and the poor, subject to her rule and discipline. Her method is to collect funds from all who have any—even from those whose earnings are the smallest, and to use them in building great churches, convents and institutions for the relief of the poor in connection with the advancement of her faith. In return for the money she receives from the rich, she yields her influence in favor of their undisturbed security in the enjoyment of their possessions. In return for charities she requires that the poor be virtually her slaves, that they adopt no social theories and join in no agitation which she condemns. Thus she insures her authority and the perpetuity of her power by making progress impossible except by opposition to her claims, with all which that implies in countries where the hierarchy is still strong. When danger arises from a spirit of independence which neither superstition nor ecclesiastical despotism has been able to quench, and which exceptional combinations of circumstances have served to arouse, the church is prominent as a conservative power, and is looked to undoubtedly as to its attitude by all who are averse to any contemplated reform. Its system of dispensing charity, which attaches to it the poor and needy, and its support of established governments (which, however, it is ever ready to outwit and plot against, as in

France to-day, when its own interests are at stake) make it a powerful influence in resisting innovation.

This influence has often been exerted against social disorder. Change is necessary to progress; when society has arrived at a point of advancement on certain lines and on others is stationary, more or less disturbance is unavoidable in social readjustments. The Church of Rome prides itself on having been instrumental in suppressing such disturbances; yet in so doing, it has generally sided with despotism and opposed or ignored the comprehensive interests of the reform of which the disturbances were mere incidents, often of but small importance comparatively.

Sometimes the influence of the Church has been usefully directed against turbulence; but more often it has been used to fetter thought, to continue old abuses, and to prevent or hinder movements in the line of progress. How much has the Catholic clergy done to inspire the people with love of liberty, or to advance popular intelligence and independence? How much has the system and work of the Church, as to charities, done to solve the problem of pauperism? How much have Catholic dogmas done to make the ruling and rich classes regardful of the political and personal rights of the poor? What has the Catholic church done during the present century to advance the interests of the people in Italy, Spain or in any of the countries of Southern Europe wherein she has had almost undisputed sway?

Every forward step taken in these countries, every victory gained for popular freedom, religious reform or industrial progress has been against the protest and the schemes of the hierarchy of Rome.

What is wanted in this Republic now is not the ecclesiastical machine to secure peace at the price of intellectual death, to solve problems by ignoring them and getting back to a condition in which their discussion will be irrelevant, to dole out charity and to make the poor indifferent to everything but their indebtedness to the church. The people cannot be treated forever as children. We have arrived at a point in this country when they must take their destiny in their own hands, and work out their own social and political salvation. The priest must stand aside, or rather his word must be divested of its false authority and be judged by its actual value.

The relation between capital and labor, the rights and duties of each, the use of the means of production and the equitable distribution of the product of labor, the legislation needed to secure to workmen the fullest justice, to guard against monopolies and combinations, whether among the employers or employes which are inimical to the public welfare, to make the government useful in protecting the people in their rights and in promoting their true interests against all cliques and special classes of men, without allowing it to encroach upon the rightful freedom of the citizens, to relieve want and distress in a way that will not at the same time encourage improvidence and dependence and impair the self-respect of those who are assisted. These are a few of the many social and economic problems now engaging the attention of thoughtful men and women, and the solution of which can scarcely be effected merely by joining the Catholic church and listening from youth to old age, to its theological and moral platitudes.

## The Bangs Sisters Exposed.

On Sunday evening last, while several societies in this city were celebrating the fortieth anniversary of Modern American Spiritualism, and all the churches were filled to overflowing with people who thronged them to hear the beautiful music and witness the floral display, a very different scene was in progress at the home of the Bangs Sisters on Walnut street. While church bells were ringing, organs pealing forth joyful anthems and trained voices filling the air with triumphant strains in commemoration of the resurrection of Jesus, the Bangs women, mother and daughters, were busily engaged in the cold-blooded, damnable, unutterably vile business of running a bogus materialization show. With a music box making noise enough to drown all other sounds and Mrs. Bangs ever on the alert with her cracked voice to fill up any hiatus of the machine music, the daughters went through the sickening swindle with all the coolness of well-trained performers. Heedless of friendly admonition, intent only upon securing the forty to sixty dollars per week which the swindle was bringing in, this female trio, mother and daughters, persisted in their diabolical business; blinded by their avarice and feeling the confidence bred of long success in eluding exposure and deluding seekers after evidences of the continued existence of their beloved dead, these women went on with their nefarious work until the experience which must come sooner or later to all evildoers overtook them. Nemesis was on their trail disguised as D. F. Trefry, and though they were suspicious of him, their overweening confidence in their ability to circumvent an exposure led them to court danger and defy detection. Here is Mr. Trefry's statement of the exposure, condensed as much as possible by omitting vivid descriptions of the dramatic, almost tragic details of the scene:

Having secured the assistance of two policemen and several friends, I proceeded with them to the Bangs Sisters, 22½ Walnut St., on Sunday evening last, to attend a séance. There were about thirty persons present. I sat in the front row where I had an opportunity to carefully inspect the pro-

ceedings. The two policemen were seated in the third row, and the friends accompanying me were compelled to stand back of them there being no seats for them.

May Bangs occupied one apartment of the cabinet, being locked therein, there being a thin cloth partition between the medium and the apartment where the spirits were supposed to materialize. Five or six figures appeared purporting to be materializations, some of which were recognized as spirit friends by the gullible people present. Then Belle, one of the principal cabinet spirits came, dressed in white, with white pearl buttons, and stood in the cabinet with the door partially open. Then one or two more forms appeared, after which the celebrated Russian Princess came and stood in the partially opened door of the cabinet, dressed in white, trimmed with what was stated by Mrs. Bangs, the mother of the mediums, to be precious diamonds. She wore a white head-dress bespangled like the dress. There was a signal agreed upon by me and my friends, which I gave when the auspicious moment arrived for making the exposure, and at the same time I made a sudden spring and caught the Princess just before she got the door closed, and I did not release my hold until she was taken before those present, some thirty ladies and gentlemen, with her toggery still upon her, and held by me and my assistants; and when this was torn off of her, the medium, May Bangs, was revealed, dressed the same as she was when she first entered the cabinet. She had in her possession a bundle of paraphernalia, consisting of robes, scarfs, false beards, etc. The mother, fighting to release her, grabbed the bundle, and tried to carry it off, but was intercepted by one of the policemen, who took it from her. The friends of the mediums were so pugnacious that the policemen were compelled to flourish their revolvers in order to maintain order. After, however, the mediums were arrested, their paraphernalia exposed, and the condition of the cabinet shown to be such that fraud could be easily practiced, those who were loudest in denunciations of their arrest, were glad that it had occurred.

The patrol wagon was summoned and when the mediums were taken out to it, there were about 150 people on the sidewalk, who expressed themselves as highly pleased at the result, for the show had got to be a dreadful nuisance.

Out of consideration for the little grandchildren, Mrs. Bangs was not arrested. Her two daughters were taken to the Des Plaines Street Police Station where it is reported they had to remain until 4 o'clock next morning, when they were bailed out by a relative. They were arrested for running a shop without a license, and booked at the station for this and also for obtaining money under false pretenses. The trial was postponed on their application until Saturday.

At the solicitation of *The Herald* the editor of the JOURNAL gave it a comparatively brief statement, brief when the vast amount of material at hand is considered, which appeared in Tuesday's issue of that paper. For want of time to prepare a statement specially for the JOURNAL, the *Herald* account is used and will be found on another page.

We do not care to publish the evidences of fraud in our possession; too much space is already given to the matter and the criminal court is the only place where the evidence in detail need be given. It may be well however to say a word about the trick cabinet. This cabinet is large and divided into two compartments. As it stands with the sitters facing it, the compartment for the medium is to the right and is only about one half the dimensions of the other one, used by the "spirits." The partition is of thin but strong muslin nailed to two pieces of hard wood, one on either side, about one inch thick and two inches wide. These extend from bottom to top of the cabinet and are secured by iron sockets and bolts. The whole thing looks honest and only an experienced investigator familiar with the construction of trick boxes would be able to detect the swindle. By the use of a small wrench, its head covered with chamols skin to deaden sound, and the removal of three screws which had no hold on the wood and could be instantly removed, the materializer could in a minute remove the wooden strip at the rear of the cabinet and have free access to the other compartment. After the show it could all be replaced in another minute. Lizzie Bangs once said to us that if the spirit could have a minute's warning she was sure it would not get into trouble; we didn't doubt her statement when uttered and now we know she told the truth; for with a minute to replace the partition, May, the operator, would be secure, the outside door to her compartment being of solid wood, locked and the key in the pocket of her sister Lizzie who acts as general director and body guard.

We do not care to give further details of the construction of the trick partition as it would add those who are following the same diabolical business, but who have not thus far been fortunate enough to secure such a cabinet. They are made however, by dealers in conjuring goods and can be bought in any of the larger cities or ordered from Philadelphia, New York and Boston.

Readers of the JOURNAL, most of you are Spiritualists, and no amount of detected deception can shake your confidence in the evidence you have received of the continuity of life and the facts of intercommunication between the two worlds. You should be strong and heroic, with this faith posited on knowledge. You owe it to yourselves, to your families, to your fellow men, to Spiritualism, to exert yourselves to the uttermost in the work of freeing the movement from the blighting curse of pseudo and tricky mediums, and in encouraging, sustaining and developing honest ones. Your duty is also to aid in the constructive work of Spiritualism, by assisting in all possible ways the study of psychical matters and careful, scientific experimentation. If you will as a body determine to do all this and go at it with a will, you can quickly place Spiritualism in its proper place before the world; you can raise the *esprit de corps* of the Movement to such a high mark

that, full of confidence and zeal, its well disciplined forces will carry all before them and be gladly welcomed everywhere. Support the JOURNAL and all other courageous, critical and honest publications in the field of Spiritualism; give as freely of your time and money as do the followers and promoters of other movements. Do all these things cheerfully and hopefully; then, and not until then, can it be said you have done your whole duty.

The theory of earthly immortality is very ancient and references to it may be found in the legends and superstitions of all nations. It is evidently the product of that inextinguishable desire for immortal life which is so strong that it summons imagination and seeks to realize it without even the pain of dissolution and the gloom and darkness of the grave. Dr. William A. Hammond is the only man occupying a high position in his profession and in the scientific world who has attempted to show that there is no physiological reason why death must occur. We die, according to Dr. Hammond, because we do not know how to repair the waste of muscular tissue which takes place at every bodily movement. If we could eat exactly the amount of food necessary to repair the loss to the physical structure by the action of its different organs; if we could suit our food and clothing, as to quantity and quality, and the temperature, precisely to the requirements of the system, then decay and death could be averted. The JOURNAL believes there is a fallacy in this claim which can be clearly shown on strictly scientific grounds, but not without more space than can be given to the subject here. Dr. Hammond is a man of considerable scientific reputation, but it has been gained largely by writing popular magazine articles. He is in fact a careless and inaccurate writer. In the April number of the *Popular Science Monthly*, for instance, he stated that "the head of a boy or girl does not grow after the seventh year, so that the hat that is worn at that age can be worn just as well at thirty." The falsity of this statement having been shown, he substituted brain for head; but here even he was wrong, and had he not been, the substitution would not have disposed of the ridiculous reference to the hat. Supposing even that Hammond's notion that death could be avoided, were we able to eat, drink, move and sleep in a way and under conditions which would repair the muscular tissue wasted by every movement, even the winking of an eyelid, the fact that not one out of all the millions who have lived has been able to make such an adjustment, and that nobody except Dr. Hammond has thought of it even as a practical possibility, would seem to render an immortality based upon such knowledge and conduct of the most uncertain character. Dr. Hammond's professional brethren have wondered how he could give to the public such a utopian article, over his own name and through the medium of a paid newspaper article. A reputable physician ought to be above writing such sensational nonsense for so much per column.

The passage to a second reading in the House of Commons of Mr. Bradlaugh's oath bill is a most significant event. It indicates the rapidly increasing liberality of public opinion in England. This strong, persistent man was repeatedly elected from Northampton from 1880 to 1885, and as often refused admission to his seat as a member of the House of Commons because he had, while declaring his willingness to take the oath if required, stated that to him it was but a mere form and asked permission to affirm. The bitter wrangling and disgraceful scenes which resulted from the efforts to prevent his admission to the body to which he had been duly elected, are matters of history. Even the powerful influence of Mr. Gladstone who proposed that the junior member from Northampton be allowed to come to the table and affirm was unavailing. And now, in 1888 Mr. Bradlaugh introduces a bill to abolish the oath, both for witnesses in court and for legislators and public officers who do not choose to take it, and it is triumphantly carried, under a conservative administration, too, by one hundred majority! The bill may be defeated in the House of Lords, but even if it is, it is only a question of a short time when that body, like the Commons, must yield to the sentiments of justice and liberality which are back of this measure. Very interesting was the debate on Bradlaugh's bill. One member said: "If at the present time the cause of Christianity, and, as I believe, of truth in its highest aspect, is falling in this country, it is because those who are Christians are rotten and broken down in their belief, whereas those who are the champions of unbelief have had the courage and manliness to state what they believe. Their course of conduct has won them the respect of all mankind." When Bradlaugh was refused his seat a blow was struck at justice and religious freedom, and the Christianity that defended and sustained the act deserves all the denunciation it is receiving. The wrong of imposing disabilities upon men who hold to the views of Darwin, of Huxley, of George Eliot, because they are averse to the judicial and parliamentary oath, and would substitute for it affirmation under the pains and penalties of perjury is so evident, that no mind, unperverted by theology, can fail to see it. Mr. Bradlaugh is to be congratulated upon his brave fight and the prospect of complete triumph in the near future.

Miss Mary J. Watson has been elected Principal of the Sacramento Grammar School. This is the first time in the history of that city that a lady has been principal.

## New York City Readers.

Those accustomed to buy their papers of Mr. Merritt, who has the news stand at the hall of the First Society, will now be obliged to purchase elsewhere, or what is better, send their subscriptions to this office. Mr. Merritt has failed to fulfill his promises and now owes the JOURNAL nearly fifty dollars, and is not likely to decrease the debt. The publisher does not feel under any obligations to be taxed to support New York paupers, and he cannot afford to be deprived of his just dues. Until the First Society shall consider it better to have a newsdealer who is willing and able to pay the publisher for his papers, the JOURNAL will not be on sale at their hall. The paper can be had of Brentano Brothers, the American News Company, or of any local newsdealer.

## GENERAL ITEMS.

In reply to inquiries from a number of subscribers, the publisher wishes to say that the form of the JOURNAL will be changed when new type and press is put on; it cannot be done with the present outfit.

The 40th anniversary was celebrated by the Golden Gate Religious and Philosophical Society of San Francisco. Mrs. E. L. Watson, J. J. Morse, Wm. Emmette Coleman, Mrs. H. E. Robinson, G. H. Hawes and others assisted in the exercises.

Dr. and Mrs. Leon Priest are still at Birmingham, Ala., where they will remain until June 1st. Dr. Priest has more calls to heal the sick than he can attend, and is having great success if one can judge from the enthusiastic expressions of those who have been under his care.

Mrs. Emma Webb Haskett will appear in her new composition, *Astarte or Oppression, Labor and Capital*, at the Madison Street Theatre every night the present week, under the auspices of the Ladies' Social Circle of Dr. Thomas's Church. Mrs. Haskett is one of the famous Webb Sisters.

Miss Hattie Allen, M. D., the daughter of H. B. Allen, a banker of Waterloo, Iowa, has accepted the Assistant Professorship of Medicine in the Michigan State University. Dr. Allen is the first lady who has ever held a position of this nature in a Western university.

The JOURNAL's readers are reminded that the publisher does not endorse as desirable investments various schemes advertised in his paper. The most he can do is to be as cautious as possible and bar out downright swindles and immoral advertisements, and exert all reasonable care in protecting his constituents.

The greatest elevation which has been attained by man is 37,000 feet—about seven miles—this height having been reached during a balloon ascent made by Glaisher. At this tremendous distance above the earth's surface physical exertion is found to be almost impossible, owing to the great rarefaction of the atmosphere.

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

A New York correspondent writes: "Lily Runals, said by the New York papers to be the sweetest ballad singer since the time of Adelaide Phillips and Madame Anna Bishop, has been singing for the First Society of Spiritualists in New York. They allowed her to go, and Hugh Pentecost's congregation invited her to sing for them. She is receiving great and merited applause in the three immense gatherings in New York, Brooklyn and Newark, on each Sunday."

E. L. Dohoney writes: "I can't get along without the RELIGIO-PHILOSOPHICAL JOURNAL. The articles 'From Here to Heaven by Telegraph,' are worth twenty times the subscription price. I feel that we are on the eve of astounding developments in both the spiritual and material worlds." This series of articles referred to by Mr. Dohoney will be published in book form, and probably be reproduced in France, Germany and England.

James H. Haslett, the generous promoter of the Haslett Park camp, Pine Lake, Mich., writes: "We are now constructing a large and handsome auditorium, sixty by ninety-six feet, and so arranged that additions can be added ten to twenty feet wide, each side, if it is demanded. This structure is of wood, with roof of asphalt to deaden sound in case of rain; the whole to be raised on a solid stone foundation. We expect to have something attractive as well as convenient for a very large gathering."

A considerable number of very excellent but lengthy contributions for the JOURNAL are filed for publication and will be used at the earliest practicable moment. Contributors desiring prompt publication, should bear in mind that an article of five hundred to one thousand words is quite certain of early insertion if acceptable. Correspondents will do better work and insure a much more general and attentive reading by treating only of one theme in an article, and so clarifying their thought as to express it in the fewest words and simplest manner; long, involved sentences and numerous digressions from the main subject tire the reader and prevent the effect desired.



MAY AND LIZZIE BANGS.

(Chicago Herald.)

Colonel John C. Bundy, editor of the RELIGIO-PHILOSOPHICAL JOURNAL, yesterday consented to give The Herald some interesting revelations touching the Bangs sisters and their methods. He says the girls first came to his notice as mediums about eighteen years ago. Lizzie is twenty-nine. She was married some years ago to one Paul, a letter-carrier. Colonel Bundy adds: "Lizzie obtained a divorce for good cause, as I am informed, and with her two little children, girls, returned to her father's home. May is twenty-six years old, and also divorced; has a little boy about three years old, and lives with the parents. In the early years of their alleged mediumship marvelous stories were told of the phenomena occurring in their presence and about the house. The respectability of the family and the apparent sincerity of the father carried much weight, and the stories were quite generally credited. Soon public 'circles' were given under the auspices of the parents, and a fee was charged. Gradually the demonstrations increased in variety and complexity. Nearly eleven years ago, at the earnest solicitation of Mr. Paul, who was then, as I suppose, engaged to Lizzie, I witnessed several of their 'dark sances' for physical manifestations. The conditions were unsatisfactory in that the observer could never be sure that the girls were not assisting. As such exhibitions have no scientific value and are useless where certainty is essential, I declined to pursue the matter. A year later, and again at the request of Mr. Paul, I attended three cabinet sances with May as the medium. With hands tied behind her she entered the cabinet, a small tea bell having first been thrown inside on the floor. The bell was rung, hands were shown at the aperture and other demonstrations occurred, all of which the girl could do herself with perfect ease. On the next evening I tied a cotton tape around her neck and tacked her to the back of the cabinet, where she could stand without discomfort. No manifestations took place. On the third night Mr. Paul insisted on returning to the original method of securing the girl, whereupon I saw it was useless to waste further time upon the show. During these sances I observed that the mother of the girls ostentatiously took many unnecessary precautions seemingly to satisfy the sitters that all was fair and that there were no confederates. One I recollect particularly was that of sealing all the doors and windows of the sance-room with gummed paper, a wholly useless proceeding, except it might mislead and impress sitters, for the room was well lighted, and no confederate could have entered without being seen, and could not even then have got into the cabinet.

"From my own observations and the reports of credible informants I had by this time reached the conclusion, much against my inclination, that Mrs. Bangs was master spirit of the business. I then ceased to have any further interest in the mediumistic claims of the family and knew little of its history for some years. I think they cultivated that phase of the phenomena known as independent slate-writing—where writing is obtained on slates by the direct agency of an unseen intelligence, not automatic writing—and kept up their dark circles. During these years an experienced spiritualist and warm friend of the family made a series of experiments with the girls to see if materialized spirit hands could be shown. From the statements this gentleman has made to me it would seem they were successful and obtained results under conditions of a very satisfactory nature. I fully believe the man is sincere in his convictions and I cannot now see how he could have been deceived. On the whole, I incline to accept his testimony. Prior to two years ago I did not allow the names of the Bangs sisters to appear on the mediums' directory which I furnish investigators, nor did I mention them in the RELIGIO-PHILOSOPHICAL JOURNAL, to the best of my recollection. Some time after the formation of the Psychical Research Society in this city the girls called on me and offered to submit their claims as mediums for independent slate-writing to the investigation of the society's committee on physical phenomena. They appeared ingenuous, and anxious to obtain a standing in the JOURNAL and with the society.

"Their department in this matter, together with reports coming to the office, led me to recognize them; to permit the insertion of their advertisement; and to assist in every way to personally test their claim as slate-writing mediums. After eight sittings, seven of which were total failures and one unsatisfactory, I deemed it a waste of time for me to pursue the matter further, especially as each attempt cost three hours of valuable time. However, I want to emphasize right here my belief that a part of the slate-writing done in the presence of these young women is genuine, the work of ex-carnate spirits. But I think a large proportion of the genuine is done by the familiar spirits of the mediums rather than by the friends from whom the messages purport to come. Yet I could, if at liberty, give The Herald some startling and most convincing evidences of the identity of a number who have communicated with their friends on earth through the mediumship of these sisters.

"When I began to publish accounts of their slate-writing phenomena, though I have never editorially indorsed them, their business rapidly grew, and they doubled the price of sittings. It is only within the past two years that their sances for form materialization have assumed any prominence. During the past year this feature of their business has been steadily increasing. They procured a new cabinet, which it is asserted was paid for by Mr. Martin, of Case & Martin, pie bakers, who in this way expressed his gratitude for what he considered excellent tests received through them. Some three months ago I sent a request to the sisters to call on me. They promptly complied. I then told them that I was receiving many damaging reports as to their materialization sances; that I had prevented two attempts at exposure, and asked if they were willing to give me a series of experimental sances, I to select a company mostly of Spiritualists, and no one who should be objectionable to them. To this proposal they readily assented. Six sances were held under this agreement. I had intended to institute test conditions after I had witnessed the exhibition long enough to see what was necessary. I did not carry out this intention, for I became fully satisfied that we were sitting in front of a

trick cabinet and that the display was deliberate, premeditated deception. Yet, knowing of my own knowledge, obtained from experiments with another medium under conditions that no fair-minded scientist would undertake to impeach, that spirits can project an image identical in appearance with that of a person when in the flesh, and believing the sisters to be mediums, I could not affirm that May Bangs was not a medium for form materialization. Hence I was slow to advise strategic measures to confirm my convictions as to the show which we were taking so much trouble and inconvenience to attend. I desired, as did all who were members of the circle, to save these young women from the disgrace of an exposure, to awaken their moral sense, to portray the danger they were constantly incurring, and to lead them to discontinue their deceptive practices. But pleading and argument proved of no avail. We met, six of us, at the Bangs residence of a Sunday morning, some weeks ago, and had a two hours' session, during which we exhausted every argument, pointed out some of the deceptions they were guilty of, pleaded with the mother to think of the welfare of her daughters and of the innocent grandchildren who sat in the room with us.

"Later I invited the sisters to my house, and spent an evening trying to save them from themselves, but it was of no use. May, the cabinet medium, seemed frightened and inclined to discontinue the show, but was evidently swayed by Lizzie and her mother, and after an intermission of one sance the farce went on as usual. Seeing that nothing but a public exposure would do, I reluctantly assented to it, after telling the sisters and their mother that warrants were out for their arrest, and that if they persisted detection and disgrace were inevitable. The overwhelming evidence of their guilt, obtained at the seizure on Sunday night, the Herald has already chronicled.

"Specifically, what do you know they have done that is genuine?"

"Of my personal knowledge I know of nothing."

"What has the influence of the mother been?"

"I am fully satisfied from long observation and extended inquiry that it is bad; that she is by all odds the most guilty member of this damnable conspiracy to coin money out of the longings of broken hearts, and sorrowing souls in search of that knowledge which is more precious than life to many."

"What of their financial circumstances?"

"I know but little about them. I am inclined to think they have not saved much; they may have a few hundred dollars ahead."

"What of their morals?"

"Their moral obliquity is something shocking. In all my experience I never saw it surpassed and seldom equaled; but I do not think they are 'fast' women."

"Are you satisfied that the detectives acted fairly toward them? That they did not supply any wigs, etc.?"

"Yes; they not only acted fairly, but Mr. Trefry, the amateur detective, to whom belongs the greater share of credit for the success of the exposure, had repeatedly and persistently warned them of the risks they ran, and tried to persuade them to confine themselves to their slate-writing, in which he has confidence. It is the height of absurdity for those guilty people to assert that the police supplied the paraphernalia. Everything taken last night, wigs, spangled dress, and all, will be recognized by sitters as familiar objects. Their assertion is only an echo of that uttered by J. Matthew Shea, whose detection was brought about by Mr. Trefry several years ago, and who, after swearing the outfit was brought in by the officers, had the effrontery on leaving town to go to the police station, claim and take it away."

"How complete do you regard the exposure?"

"It could not be more complete. There is nothing left to be asked for in the way of thorough exposure. Now, I have tried to frankly answer all your questions; I want to add a word: The great body of Spiritualists are more unrelenting toward fraud practiced under the cloak of Spiritualism and better able to detect it than outsiders possibly can be. The public is apt to judge Spiritualists by the cranks who have come out of the churches to curse this new movement. Back of this froth and scum is a vast body of rational, cultured, moral, religious people who are Spiritualists, and who are molding the thought and influencing the theology of every leading sect in America—I labor to develop the scientific and ethical sides of Spiritualism, and number among my friends and co-laborers a body of representative people of whom any man might well be proud. Fighting frauds is only an incident; constructive work is what most interests me and those I labor with."

Students of the Mystic.

S. E. HIBBERT, F. T. S.

Students of The Mysteries, listen to me! Ye who sail over the sad seas of Spiritism, Buddhism, Occultism, harken to one who has gone down into the dark waters, searching for the pearl of Truth, unafraid by the monsters of the deep, unimpeded by the chills and terrors of death that lie in wait alike for the timid and the daring! Do you think, pious student, that religions will help you on the road to wisdom and power? They may while you are young, weak and ignorant.

Priests always rule both men and nations in their mental infamy. But as you grow older, stronger and wiser, and learn how these religions are made, built up by other men, into tremendous machines of appalling force to rule their fellow-men—holding back humanity in its onward march of progress and knowledge, gripping the mind of man, stifling his feelings, and blinding his eyes so he cannot see what the finger of God has written on his soul,—you will scorn these religions, and go your way to gain the power, that while it makes you free, shall also make you god-like. Seek for "the pearl hidden in the Lotus." Search for the secret of the highest life. The highest joy is Love. The highest Love is always joy.

Wisdom alone will never solve the mystery of life; neither will Love. But these two combined shall unlock every secret of earth and heaven! Love and wisdom,—and he who gains his wisdom through the pathways of unselfish love chooses the better part, though he walk all the way with bleeding feet. Love has innumerable pathways, and each and every one has flowers of beauty and sweetness growing in its borders, for your wearing.

Sweet saints (?) would limit the possibilities of the universe to the prim posies that grow within the straight lines of their narrow vision. Would count the endless varieties of the flowers of joy in the boundless garden of nature, by the colors and perfumes perceived through their shriveled senses.

Man is in the universe that he may know it, master it. The universe is also within man, and he may live and die through count-

less ages, and never master the tremendous powers of his nature, because he is not only a sinner, but a coward and a fool. If life and experience teach one unvarying and abiding truth, it is this. The penalties of ignorance are as cruel, as relentless, and endless as the penalties of sin. For ignorance and sin are one—opposite sides of the same sword that pierces forever the suffering heart of humanity. Would you cease to suffer? Get wisdom. Only through ages of experience—not by escaping, but by living through all the possibilities of existence, shall you gain knowledge and wisdom. "Knowledge comes but wisdom lingers."

Would you have power? Know thyself. Rule thyself. There is but one path that leads to real power in all the world, and that is full of sharp and cruel stones, and the flowers that grow by that way, are as rare as they are sweet. Washington, D. C.

A. F. McNeal, a well known citizen of Rawson, Ohio, died the 26th of last month, after a short illness, and now comes a strange story connected with this fact which is as fully authenticated as his death. The night of Jan. 28th, this year, he dreamed that he had died and gone to Heaven. In the dream the date of his death, March 26th, was firmly fixed upon his mind. In the Golden City of his dream, Mr. McNeal met Mahlon Povenmire of Ada, an old acquaintance and friend, and asked him when he had died and left the earth. Povenmire replied that he had died and come to the eternal world a week before. There were other striking circumstances in the dream equally strange, which so impressed McNeal that the next morning when he awoke in his usual good health he reduced the details to writing and laid the manuscript in his desk, where his wife found and read it with fear and trembling, but said nothing, although it made a deep impression upon her mind which she could not efface. Monday, March 26th, McNeal died as indicated in the dream, while Povenmire passed to the land of the unknown just a week before. The dream was fulfilled in a remarkable manner as regards other circumstances. The case is a strange one, but as Mrs. McNeal is in possession of the manuscript containing the substance of her husband's dream as above related, and bearing date January 29th, the next morning after the vision came to him, there is no room the question the truth of the foregoing.

There was a grand union celebration of the 40th anniversary at Boston: at Tremont Temple, March 31st and Paine Hall, April 1st, under the auspices of the First Spiritualist Aid society. Benjamin P. Weaver, Hattie Dodge, Edgar W. Emerson, J. Frank Baxter, Joseph D. Stiles, Dr. H. B. Storer, Dr. A. H. Richardson, and many others participated in the exercises.

H. H. Brown, formerly a lecturer on the Spiritualist rostrum and now pastor of the Unitarian church at Petersham, Mass., delivered an address entitled "Man is a Spirit," at Springfield, Mass., on the 31st ult., at the celebration of the 40th anniversary of modern Spiritualism, which will soon appear in the JOURNAL.

The Esoteric for April is out, and we can supply copies at 15 cents each. We have back numbers at 15 cents, whenever wanted.

The Lucifer for March, conducted by Madame Blavatsky and Mabel Collins, London, has been received, and we are prepared to fill orders at 35 cents a copy; also December numbers of the same.

The Five Sisters.

There were five fair sisters, and each had an aim—Flora would fain be a fashionable dame; Scholarly Susan's selection was books; Coquettish Cora cared more for good looks; Anna, ambitious, aspired after wealth; Sensible Sarah sought first for good health. So she took Dr. Pierce's Golden Medical Discovery and grew healthy and blooming. Cora's beauty quickly faded; Susan's eyesight failed from over-study; Flora became nervous and fretful in striving after fashion, and a sickly family kept Anna's husband poor. But sensible Sarah grew daily more healthy, charming and intelligent, and she married rich.

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.

Consumption Surely Cured.

To the Editor: Please inform your readers that I have a positive remedy for the above named disease. By its timely use thousands of hopeless cases have been permanently cured. I shall be glad to send two bottles of my remedy FREE to any of your readers who have consumption if they will send me their Express and P. O. address. Respectfully, T. A. SLOCUM, M. C., 181 Pearl St., New York

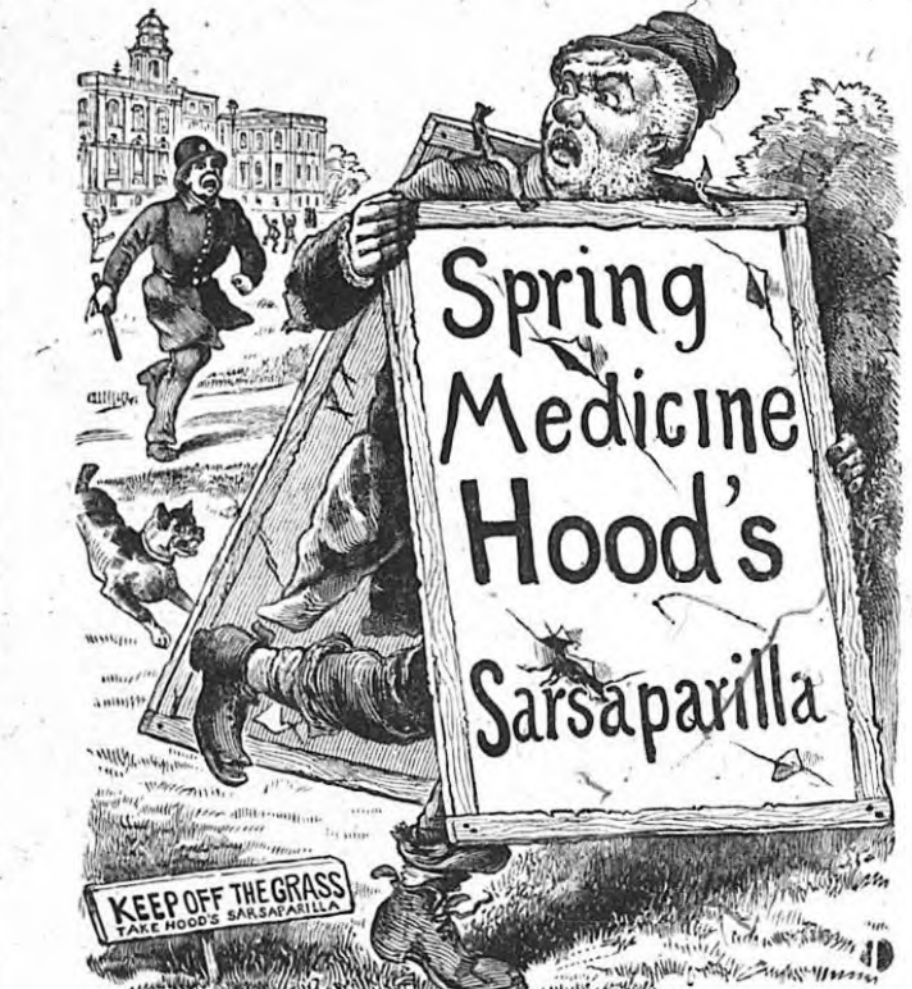
Catarrh, Catarrhal Deafness and Hay Fever. Sufferers are not generally aware that these diseases are contagious, or that they are due to the presence of living parasites in the lining membrane of the nose and eustachian tubes. Microscopic research, however, has proved this to be a fact, and the result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

Philadelphia has a number of very clever lady amateur billiardists.

The three R's brought Regret, Reproach and Remorse to a great political party in 1884. The three P's, when signifying Dr. Pierce's Purgative Pellets, bring Peace to the mind, Preservation and Perfection of health to the body.

From the edition of Geo. P. Rowell & Co's "American Newspaper Directory," published April 2d (the twentieth year), it appears that the Newspapers and Periodicals of all kinds issued in the United States and Canada, now number 16,310, showing a gain of 890 during the last 12 months and of 7,136 in 10 years.

Cassell & Company, the publishers of Max O'Rell's latest creation, "John Bull, Jr.," had every reason to expect a large sale for the book, and to meet the anticipated demand they printed an unusually large first edition, but it seems that even then they underestimated Max O'Rell's popularity. "John Bull, Jr.," has been on the market but a few days and yet every copy of this large edition has been sold and a still larger one is now on the press. Nothing succeeds like success in literature or any other profession.



The reason when that tired feeling is experienced by almost every one, is here once more, and again many people resort to Hood's Sarsaparilla to drive away the languor and exhaustion. The blood, laden with impurities which have been accumulating for months, moves sluggishly through

THAT TIRED FEELING

the veins, the mind fails to think quickly, and the body is still slower to respond. Hood's Sarsaparilla is just what is needed. It purifies, vitalizes, and enriches the blood, makes the head clear, creates an appetite, overcomes that tired feeling, tones the nervous system, and imparts new strength and vigor to the whole body. "Feeling languid and dizzy, having no appetite and no ambition to work, I took Hood's Sarsaparilla, with the best results. As a health invigorator and medicine for general debility I think it superior to anything else." A. A. HIKER, Utica, N. Y.

Hood's Sarsaparilla

Is proven to be so vastly superior to any other sarsaparilla, or blood purifier, that one has well said: "Its health-giving effects upon the blood and entire human organism are as much more positive than the remedies of a quarter of a century ago as the steam power of to-day is in advance of the slow and laborious drudgery of years ago." "Early last spring I was very much run down, had nervous headache, felt miserable and all that. I took Hood's Sarsaparilla and was much benefited by it. I recommend it to my friends." Mrs. J. M. TAYLOR, 1119 Euclid Avenue, Cleveland, Ohio.

HOOD'S SARSAPARILLA

Sold by all druggists, \$1; six for \$5. Prepared only by C. I. HOOD & CO., Apothecaries, Lowell, Mass. 100 Doses One Dollar 100 Doses One Dollar

Send your name and address on a postal card FOR OUR NEW GUIDE No. 10, 100 pp., elegantly illustrated, Free to All. It gives plain and practical directions for growing Roses, Hardy Plants, Bulbs, Flowers from Seeds, &c. It describes over 1,500 distinct varieties of Roses, Hardy Plants, Chrysanthemums, Carnations, Lillies, Tube-Roses, Gladiolus, Tuberos Begonias, Fuschias, New Moon Flower, Our Finest Tested Flower Seeds Our Wonderful Ornamental Vegetables. Over 500 varieties of Roses alone—the NEWEST, RAREST and BEST. All the Latest Novelties and Standard Sorts in different sizes, quantities and prices to suit all purposes and localities. Choice selected collections of Roses, Flower Seeds, Bulbs, Vines, &c., \$1, \$2, \$3, \$5, \$10, \$20, \$50, or any amount desired. We are admitted to be the LARGEST ROSE CROWERS in the U. S.; have been established 30 years, and use 60 Large Greenhouses for Roses Alone, and offer the Largest Stock, Best Quality and Lowest Prices. Satisfaction guaranteed. Orders sent safely by mail or express to all plants. THE DINGEE & CONARD CO., Rose Growers, WEST GROVE, PA.

Gold Fields. That pan out richly, are not so abundant as in the early California days, but those who write to Hallett & Co., Portland, Maine, will, by return mail, receive free, full information about work which they can do, and live at home whenever they are located, that will pay them from \$5 to \$25 per day, and upwards. Either sex, young or old. Capital not required; you are started in business free. Those who start at once are absolutely sure of snug little fortunes.

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Voces from the People: INFORMATION ON VARIOUS SUBJECTS

For in the Religio-Philosophical Journal Idolatry. WM. WALLACE COOK. The idol of faith has a crowded shrine...

Guess or Prophecy, Which?

To the Editor of the Religio-Philosophical Journal. In 1860, May, at Constatiguit, Mich. Mr. E. V. Wilson, well known to many of the JOURNAL'S readers...

"It is scarcely gone when another aerial picture opens to view. It is one of war, confusion, armies, slaughter, conflagration and destruction. Through all the South I see convening legislatures and gathering armies...

A COUGH-PREVENTING SCHOOL.

How the Advice of Physicians on This Matter is Made Practical.

A physician's advice, not to cough when you want to cough, now being circulated in the newspapers, is believed to be sound by some who have tried it. Mr. Clark Bell, a lawyer and president of the Medical-Legal society of this city...

A citizen of San Bernardino, Cal., was succeeded in making a living off of one acre of land. Around the acre is a row of fruit trees from which he has realized \$400 for a season's fruit...

The Alleged Use of Intoxicating Liquors by Madame Blavatsky.

By Wm. Emmette Coleman. I see that Helen Densmore, in the JOURNAL of March 10, denies my statement...

I am not in the habit of making allegations, such as this concerning Mme. Blavatsky's use of intoxicating beverages, unless I have substantial, trustworthy evidence of their truth. In this instance, my evidence concerning this lady's habits in the particulars stated was derived from the following sources...

(3 and 4.) I have been told many details of Mme. B's life, both while she was in Paris and in New York, by two ladies formerly intimately associated with her. One of these ladies knew her in Paris and also lived for a considerable time with her and Colonel Olcott in New York...

A Wonderful Slate Writing Medium.

In our Sunday night meeting we had a test that I think is seldom equaled and where no hand created a communion among skeptics. It was W. E. Reid of this city, a magnetic healer and writing medium...

"DEAR DOCTOR: I think that by the time you have opened these slates you will have concluded that they are magnetic or healing power. If you will believe I will give you an extra check. Second, if what has been written between these slates can be called psychometric writing, these slates can be called psychometric reading..."

A lady in Greenwood, Mass., gave a cat to a friend living in Somerville, nine miles distant. The cat was taken at evening, put in a box, which was placed in a buggy and covered with a horse blanket and driven to the city...

Seen in a Trance.

Dr. Newman was, some years ago, a leading medical practitioner in the large manufacturing town of L. On the death of his wife he retired into private life, with his son George, and his frail and peccoliar little daughter, Mary...

"Then George, I suppose, is not well yet?" "At this moment, Mr. Mason, an intimate friend of Dr. Newman's, was announced; and a benevolent, kindly-looking man, was ushered into the apartment. Mr. Mason was a dentist, and had for some years practiced the art of mesmerism in his profession...

"I propose he is gone, papa?" "Then you, little pet, will be the only interest left to the poor old doctor in his life." Mr. Mason listened with sympathetic sorrow to the fears of the fond father and sister, and broke into the conversation thus:—"My dear Newman, I know a method by which you could perhaps hear from your son in the course of an hour."

"What do you mean? Why on earth don't you apply it?" "Just what I was about to do, only your consent is necessary first." "My consent! Of course you have that; but what has that to do with it?" "Well, it has this much to do with it; the means I propose to employ is mesmerism." "Come, this is a wrong time for jesting. I should not have thought of you."

"My dear Father,—I am not jesting; I can do just what I said, if my implant is good, and for both of you. I will be glad to make the attempt." "Well, if you succeed, you will have destroyed all my arguments and I shall have to shut up for ever. But your mind my humiliation, if we could get an assurance of George's welfare, it would be indeed cheap at the price." "Very well then, Mary, you do not object to be the subject and be sent to the East in search of your brother?"

"My dear Father,—Just a line to before Plevna. My attack of dysentery was not severe, and though I am yet weak, I am well enough to take part in the assault on the Turkish works to-night. Good-bye. If you get this letter I shall be among the fallen. I must get an hour's sleep before falling in, as I am yet too weak to do without it." "I want you to go to the Russian camp and search for your brother. Look in the hospital tents." "I have heard of him, but he is not in there." "Then search for him."

The Rev. J. M. Caldwell's Sermon.

Some friends send me a slip from the Chicago Daily Herald containing a sermon of Rev. J. M. Caldwell, wherein he names "Mormonism and modern Spiritualism" in the same breath as "atheistic errors; speaking of them, it would seem, as if they were allied together or similar in their hurtful effects."

"Just so! We thank him for expressing and enlarging upon this idea so fully. But, dear Mr. Caldwell, just take a good dose of that and see how it will clean you out and sweeten it for you. There is a certain book which has been compiled from such a heterogeneous mass of ancient and modern Grecian writings that no body can tell by whom or at what time the several parts were written. The first compiler thereof was, as is currently reported, a council of Catholic priests of no very high character for either wisdom or morality."

"Furthermore it is historically quite well established, that there have been endless discussions and bickerings as to the meaning of many parts and passages in said book, together with sundry re-translations and revisions of the same,—notably one of recent date, bringing to bear a more enlarged scholarship and a greatly increased number of original manuscript copies for reference, which said revisions have made plain therein, several important fraudulent interpolations, mistranslations and contradictions that greatly modify the true meaning of the book. I warrant you will recognize by the description, that I mean the book that has been printed and entitled the "Holy Bible." "Yes, papa, I do feel anxious, and there is no possibility of hearing for a week at least. Do people ever die from it?"

"Pray, let the Jesuits of Nazareth and the word of God!" "Mormonism is a rank sucker from the root of polygamous Judaism, and the Bible ideas of a God as set forth in the Old Testament, brought to bear upon the fanaticism of ignorant people who were impressed with man's false-god, false doctrines concerning both the here and the hereafter, and the King David, 'the man after God's own heart,' had numerous wives and concubines; why not have them now? Solomon, the great and wise, had a well-filled and richly endowed harem of wives married and 'sealed' to him. If even then, why not now? I tell you, brother Caldwell, but for the Bible and the more than foolish worship of it as an infallible book, we would not have had the Mormon stain upon our modern civilization. Spiritualists believe to the fall in the junction of the spirit of the man, both men and spirits—yes, even to questioning the Idol which has been reared, and before which you bow in reverence—marking it 'the word of God.'"

The Highest Communion.

At the end of a little pamphlet, I believe by Miss F. J. Theobald, we have some interesting paragraphs on the possibility of hearing the voice of the Divine Spirit. However blessed it may be to be in communion with the higher intelligences, it would seem to be more so still to strive after the highest union and communion with the I AM, in, by, and through whom all spirit power exists, since He alone is, and all else is by His shadow. In the early days of Christianity, evidently this, and nothing less, was the aim and object of the church. 'My sheep hear my voice,' 'The Holy Ghost said, Go, join thyself to this church.' In these passages evidently the voice is the voice of God, the words are those of the Divine Spirit. "When He, the Spirit of Truth, is come, He will guide you into all truth." No created intelligence, however high, should claim such a power as this; could claim, in short, infallibility. We are told by a man, who is generally recognized as speaking with some authority, that "the Spirit searcheth all things, its deep, deep things of God. For what man knoweth the things of a man save the spirit of man that is in him? Even so the things of God knoweth no man but the Spirit of God." It is very evident from St. Paul's writings that he was well acquainted with this knowledge of the occult; but that it appears from this whole chapter and from other passages that he depended very little for such wisdom as he really valued upon any research on the natural, soulless, astral, psychical plane. His whole soul was set on the highest, the celestial plane of Swedenborg, the spiritual plane of the Epistles, of Jane Lead, and the mystics generally. His argument seems clear and conclusive, that just as only the spirit of a man can know the things of a man, so only the Spirit of God can know the things of God. For, 'who hath known the mind of God that he may instruct Him?' Paul bases all his knowledge upon the fact, "But we have the mind of Christ," the Divine Word, the Divine Wisdom. Then, if only the Spirit of God can know God and things of God, are we wise in turning so much from the knowledge of the Divine, to be gained only through the Divine, to the lesser knowledge, not so certainly to be depended upon, of created intelligences, whether incarnate or otherwise? Surely it is safer to aim at the highest of which our nature is capable, and then joyfully to accept the wisdom given, whether through heaven-sent messengers, or through the inbreathing direct of the indwelling God. Then, indeed, we shall be able to speak, "not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual. But the psychical man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned." But he that is spiritual judgeth all things, yet himself is judged of no man. For who hath known the mind of the Lord that he may instruct Him? But we have the mind of Christ."—Y. Z. in Light, London.

The Distribution of the Sexes.

Take the sexual division of mankind. Although over the whole earth a general equality in the numbers of the two sexes prevails, nevertheless each land has its peculiar, apparently, non-theoretical sexual composition. In Europe there are actually and still is a greater excess of women in the north than in the States of middle Europe and the east, in some of which the women are in the majority. Through Europe as a whole the number of women is very definitely in excess of that of the men, and the excess appears to be increasing. It was very greatly after the Napoleonic wars; and then numbers gradually tended toward equality and nearly reached it (1847 to 1850, 1,009 to 1,000); then they diverged again, and stood, in 1870, 1,037 to 1,000. The phases of increasing difference are generally observable after wars, and latterly appear to be the result partly of the enormous emigration which has taken place to other quarters of the earth. In America as a whole, and in Australia and Africa, on the other hand, males in tending, the men are in excess, and the excess is increasing with the constant arrival of

new parties of immigrants. Nevertheless, a near approach to equality prevails over the earth as a whole, and this whether we regard the white, black, or red races, or their mixtures.—By F. von Neumann-Spallart, in Popular Science Monthly for April.

Notes and Extracts on Miscellaneous Subjects.

The highest price recorded for a Stradivarius violin is \$8,000. Bonaparte's signature and the letter to which it was attached fetched \$900 in Paris a few days ago. A baby born at Carrollton, Ohio, March 10, weighed only two and a half pounds and is but eight inches long. It is perfectly healthy. John Lamar Acree, of Lower Lee County, Georgia, has died from a brass horn which poisoned his mouth and lungs. Four generations live in a house in Central Falls, R. I. There are a mother, daughter, daughter's daughter and daughter's daughter's daughter. A newborn boy arrived at Springfield, Mass., after it had been snowed up for three days, with a single Boston paper, put it up at auction and sold it for \$1.25.

Bavaria is a legend current among the peasants of Bavaria that the long life of Kaiser Wilhelm was due to a mysterious philtre of which his Imperial Majesty alone possessed the secret.

A cannibal hog went afloat among her acquaintances owned by a prosperous farmer in Green County, Ohio, and chewed off the ends of forty-four tails, the cannibal's own being the only one left. A New York sportsman lately caught at St. James City, Fla., a tarpon that weighed 184 pounds—the largest fish of that species ever caught in Florida. It will be stuffed and presented to the Smithsonian Institution. Mrs. W. B. Shoemaker, of Muscle Fork Township, near Keytesville, Mo., has not been away from home, nor even to visit a neighbor, for more than twenty-five years, although all the time she has enjoyed the best of health.

There is said to be a queer old fellow in Boston who has devoted years of time and a fortune in money to the collection of elaborate statistics which go to show that the more dogs there are in a community the more wicked the people of the community are. At midday lately while the sun was shining brightly, a brilliant meteor was seen at Orlando, Fla., passing from the southwest to the northeast. It was of a glazing blue color, looked as large as a fire balloon and had a long, waving tail. Julius Eichberg, the well-known violin teacher of Boston, says he finds that girls make good violinists as young men, and that, were there not so many young men violinists, there would be a demand for young women in opera house and theatre orchestras.

Dr. Crowther, of Baltimore, probably owes his life to a crow. The cries of the bird awakened him at 3 o'clock in the morning. He discovered that his house was on fire and barely had time to arouse his family and get them out before the building was completely wrapped in flames. It's an old saying that "beggars shouldn't be choosers." A Canton, Ohio, beggar disregarded it, nevertheless, and chose to return a \$2.50 gold piece which, through mistake, had been given him for a cent. For his honesty he was rewarded with the price of his supper and a woman's lodging.

Henry Bergh had a woman's sensitiveness about other matters than those touching the welfare of dumb brutes. He was, for instance, remarkably sensitive about his age, and was at least ten years older than was announced at the time of his death, his age being then given as 63 years. Thomas Starr King, the eloquent preacher had a country relative who strongly opposed his going upon the lecture platform. After much urging he consented to attend one of the lectures. Dr. King asked him what he thought of it. "Was," the cheering reply, "you warn't half as t-wal as I thought you'd be." Mrs. Cullom, the wife of the senior Senator from Illinois, was a Springfield girl, who came with her family from Pennsylvania to Illinois. Her maiden name was Julia Fisher. She is one of the bright women of the Senatorial circle, and her daughter is considered one of the beauties among the girls of Washington society.

The boys on the training ship New Hampshire publish a little paper called the Naval Apprentice. A recent issue says that 39 per cent of the 155 boys on the New Hampshire are of foreign parentage, and that the percentage of American-born boys enlisted in the training service is much larger now than at any other period.

A remarkable phenomenon has lately been noticed near Cairo, Ga., on the line of the Savannah, Florida & Western Railway. Frequent swelling of the earth's surface has been observed, and it is reported that at one point, for a distance of twenty yards, the railroad track is occasionally raised a foot or more during a single night.

Don Antonio Flores, the new President of Ecuador, and for four years his country's representative at Washington, is now Gen. Flores, the liberator and Washington of Ecuador. He is a good soldier, has been an editor, has written some of the best novels, and has been his country's representative at Washington and at most of the large Capitals of Europe.

Anthony Parslow, a colored resident of Coxsackie, N. Y., has a great capacity for what he calls "littles." The other day he ate forty-two corn cakes, then he went home and ate supper, and in the evening got the worth of his money at the supper at a colored donation. It is estimated that he ate ten feet six inches of corn cake three inches wide and one inch thick.

Miss Maud Walfender, of Beaver, Utah, a young lady of seventeen, died suddenly several days ago, but when she was about to be placed in the coffin it was discovered that her body was limp and warm. Efforts were then made to restore her to life, but no change was effected in her condition. She now lies in bed in a warm room, is constantly attended by doctors, and has every appearance of a person in deep slumber.

Isaac W. Morier of North Stratford, Conn., is 90 years old and owes his comfortable fortune to compound interest. When 21 years old he possessed \$200 in the Norwich Savings Bank, and has kept it there ever since, the only additional entry in his bank-book having been made shortly after the war, when the interest and principal was shown to equal \$6,000. He is a thrifty old boy and lives alone. Poet Whittier recently received from her relatives a number of table articles that once belonged to the late Barbara Fritchell of Frederick, Md. Mr. Whittier writes a letter of acknowledgment, in which he says that he had become convinced that his poem entitled "Barbara Fritchell" was based upon a supposed incident that had no foundation, but that he was glad to know, nevertheless, that she was a loyal woman.

American women who marry English husbands will have much difficulty in dissolving their union, if the conditions are unhappy, by a new divorce decision of the English court, which establishes the point that if an American woman married to an English husband wishes to obtain a valid divorce she must sue in the English courts or she cannot get it, the domicile of her husband being the controlling fact in the eye of the law.



"There is a Time to Mourn." If Lenten skies alone were dull and gray...

To Assist Nature In restoring diseased or wasted tissue is all that any medicine can do...

Soothes and Heals the inflamed membrane, arrests the wasting process, and leaves no injurious results...

Lung Trouble. For months I was unable to rest nights. I could seldom lie down, had frequent choking spells, and was often compelled to seek the open air for relief...

A Case of REAL Clairvoyance. While Lying Sick in Bed a Woman Sees a Murder and a Suicide. A most remarkable case of clairvoyance is the absorbing topic among the residents of South Camden...

"Didn't Know it Was Loaded." The young man fell dead! A friend had pointed a revolver at him. "He didn't know it was loaded!"

Chinese Superstitions. A girl who is partaking of the last meal she is to eat in her father's house previous to her marriage, sits at the table with her parents and brothers...

Not a medicine. Mellin's Food is not a medicine, but a true food. It owes its remarkable remedial powers to its ready digestibility and great nourishing properties.

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A POWERFUL TONIC. Dr. Pierce's Favorite Prescription is a powerful, invigorating tonic, it imparts strength to the whole system, and to the uterus, or womb and its appendages.

3 PHYSICIANS FAILED. Mrs. E. F. MORGAN, of No. 71 Lexington St., East Boston, Mass., says: "Five years ago I was a dreadful sufferer from uterine troubles."

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A VOICE FROM CALIFORNIA. Mrs. Ed. M. CAMPBELL, of Oakland, California, writes: "I had been troubled all my life with hysterical attacks and paroxysms, or spasms, and periods of nervousness of severe headache, but since I have been using your 'Favorite Prescription' I have had none of these."

Well as I Ever Was. Mrs. JOHN STEWART, of Chippewa Falls, Wis., writes: "I am as well as I ever was, for which I thank your medicine. I took four bottles of the 'Favorite Prescription' and one bottle of your 'Discovery' and four bottles of the 'Pelletole'."

Doctors Failed. Mrs. F. CORWIN, of Post Creek, N. Y., writes: "I doctored with three or four of the best doctors in these parts, and I grew worse until I wrote to you and began using your 'Favorite Prescription'."

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Anniversary Exercises in New York City.

Addresses, Vocal and Instrumental Music, Recitations.

(Reported for the Religio-Philosophical Journal by Herbertus.)

The fortieth anniversary of the advent of modern Spiritualism was celebrated by the First Society of Spiritualists at Adelphi Hall on Sunday afternoon, March 25th.

Addresses were given by Henry J. Newton. We have come together to-day to celebrate the fortieth anniversary of the advent of modern Spiritualism.

We claim that Spiritualism has come to be the dominant and moving spirit of the age; that it is in the air; that its resistless power moves upon human minds.

It is not ours to-day to give you but a short summary of these experiences. They reach over what we account as modern Spiritualism over a period of forty years.

When we consider that it is less than three hundred years since it was first known that this planet is a sphere, we realize how dim was the light which science had to give.

When we consider that it is less than three hundred years since it was first known that this planet is a sphere, we realize how dim was the light which science had to give.

Can ye burn a Truth in the dungeon's fire? Or chain a Truth in the dungeon's mire?

Ye have builded your temples with gems impaled Of the broken heart of a famished world;

Notwithstanding the anathemas and persecutions of the church the light increased and the disciples of science multiplied.

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Have we not occasion to-day to be glad and rejoice? Is not this our Easter day; not only has the Christ arisen, but the dead are with us everywhere.

Following the address was a recitation, by Miss Zella Sawyer, and a piano solo, by Senor Cerullo.

REMARKS BY MRS. BRIGHAM. Mrs. Brigham spoke, in part, as follows: At this late hour you will expect but a few words from me.

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ordinary mortals. He cared not for laws; he thought he saw his duty and he must do it, and he died on the gallows in Virginia.

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