

RELIGIO PHILOSOPHICAL JOURNAL

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THE ARTS AND SCIENCES, LITERATURE

DEVOTED TO SPIRITUAL PHILOSOPHY

ROMANCE AND GENERAL REFORM.

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

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

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For the Religio-Philosophical Journal.

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, Stunvolism, 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 stunvolism. 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 ways 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.

CLEVELAND, March 19, '88

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.—[Interruption 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 subliminal 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 eulogy, 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. Thousands of seemingly intelligent persons suppose that genius has nothing to do but to sit down and dash off ideas with the pen, the brush, or the chisel without study or application of any kind. I used to believe this kind of nonsense until I undertook to search the histories of certain great musicians, poets, and artists, and found that not one among them achieved lasting distinction who did not apply himself to profound thought and serious work. In one word, they were all strictly individualized. The idea that genius is a machine for the grinding out of some piece of perfect work, is one of those demoralizing notions which have gained a firm footing in some quarters during the past two decades, through the teachings of ignorant lecturers and writers, who, possessing no culture themselves, do not wish to admit it in others.

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. During the rehearsals of Don Giovanni at Prague, in a conversation with the chapelmaster Kucharz, he remarked in reply to praises of the new work: "People err if they think my art has cost no trouble; I assure you, my dear friend, no one has taken such pains with composition as I. There is hardly a celebrated master in music whom I have not carefully, and in many cases, several times, studied through." Here we see application, patience, and judgment. Instead of turning out so much machine work to order, Mozart was obliged to apply himself according to the law of creative power and necessity. His inspirations came after his intellect had been properly prepared and fertilized by competent training and culture. Look where we may, these examples present themselves in all phases of intellectual greatness. Beethoven was a close student, not only of music, but of nature and philosophy, never lapsing into idle habits or indulging in frivolous gossip. His art was nourished and developed under the most rigid rules of discipline and training, his intuitions were developed from the depths of profound feeling and emotion, his inspirations from a consciousness of immortal melody and song within him. This great soul knew himself. He did not guess at his genius or his mission, but being convinced of his creative power, labored with an eye single to the development of his gifts. Ordeals terrible in their depth, compassed his soul and body, while every throes of mortal agony enveloped his being in passions mute with despair, beyond the power of words to utter. Here was one of the most remarkable examples of the self-consciousness of genius that the world has ever known. Afflicted with deafness, this musical Titan still continued to compose, without being able to hear his own music. What a spectacle, Beethoven conducting an orchestra through symphonies of his own composition! Imagine a blind actor playing Hamlet, or a sightless Rubens painting a masterpiece. "What humiliation," he says, "when some one standing by me hears a distant flute, and I hear nothing, or listens to the song of the herdsman, and I hear no sound. Such incidents have brought me to the verge of despair—a little more, and I had put an end to my life. One thing only, art—this restrained me. I could not bear to leave the world until that was accomplished which I felt was demanded of me."

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. Here again we see learning, application, wisdom, both spiritual and political. Dante was acquainted with misery, sorrow and tribulation, the passports to victory and immortal fame, but with all his suffering he did not forget that he was superior to the base elements around him, superior to every low condition of circumstance and necessity, superior to all degrees of contemporary envy and malice. The sun did not rise in the heavens of Italy with more serene assurance than the consciousness of power impelled the pen of this greatest of all his countrymen. We can find no trace of unconscious machine work here. The man knew himself better than his ignorant and malicious contemporaries knew him. The world to him was serious and sorrowful, full of passion and pain, vainglory and grief. His inspirations, tempered by philosophy and religion, sprung from the depths of despair like a fountain of healing balm bubbling from the bowels of eternal night. What infinite tenderness and compassion, mingled with inexorable fate, finite and awful! Learning and love, two mighty elements when brought together, illumined his mind and softened his heart, while over all flowed a mellifluous stream of inspirational outpourings, the union of song and sentiment in his soul, the united effort and effect of poetry, art, music and philosophy massed in a single individual.

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. He did not deal in the chance pastime of psychological interposition, but was a perfect one with himself, a living, moving thinking, entity, inherently conscious of his physical and spiritual environment, and above all, ever conscious of his lonely, desolate life, silent passions and pangs of unutterable sorrows.

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, but misunderstanding, injustice and mercenary mediocrity on the part of those in power. Far from waiting and watching for some influx of external thought to move and inspire him, Dante contained in himself every element requisite for the expansion of the highest genius, by methods of expression the most simple, subtle and sublime. The mission of this man was not to dazzle and bewilder by phenomenal bursts of psychic mysticism, but by progressive unfolding, laborious and painful, he made intuition and feeling one with learning and experience. Dante did not cultivate trances, and ecstatic flights of the spirit. This life with its appalling realities, its bitter disappointments, its ambitions, failures, forlorn hopes and false prophecies, held him down to reality, and made his spirit acquainted with the vices and vanities of the human heart, forbidding him to forget for a single moment where he was and what he was doing.

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. We recognize in the calm demeanor of the subdued and cultivated intellect that prerogative of personal distinction, spiritual affluence, and characteristic repose, which assures the critical observer that whatsoever is said or done will be something to be remembered and respected. Heed not the utterances of the unconscious condition, if they proceed from an ignorant mouthpiece. Nothing is more difficult than for the non-critical to decide between the facile productions of the sky rocket sophist with his theories and speculations, and the philosophical thinker, with his facts and experiences culled from a life time of studious thought.

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. And yet we are reminded every day of some new child-wonder, some fresh discovery in juvenile oratory, some wonderful mental phenomenon brought forth from the backwoods of society, to soothe the ear, fascinate the eye, and capture the reason of the most critical and cultured. These intellectual puppets are plied with questions often trivial, more often far beyond their conception, but answered nevertheless, and always in accordance with the superstitions of the majority of the audience. The word genius is freely applied to these freebooters of learning and art, the sentimental and emotional masses never once stopping to analyze the true meaning of that grand term. Hence we have musical geniuses by the hundred who are second Mozarts, dramatic geniuses who surpass Rachel, poetic geniuses who equal Byron, oratorical geniuses who eclipse Cicero and Cæsar. Take notice, however, that in spite of the clamor and clatter of the populace over these wonderful specimens of intellectual power, not one among them ever rises beyond the confines of mediocrity. Many of them do not pass the threshold of local obscurity, ending their days among the ill-advised friends and inexperienced admirers who first raised the cry of genius in their behalf. The world is as ignorant to-day of what constitutes real culture as it was a century ago. The absurd errors so many fall into concerning the elements of true greatness may be accounted for by the thousands of trashy books written under the guise of inspiration, reform, and kindred topics.

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, and stand back aghast at the ignorance you will see displayed. The trials, the misery, the silent patience, that most precious gift of genius is unheard of in these days of scientific cant and surface bluster. At present it seems to be enough to rise in the crowd and declare oneself capable of entertaining the rabble with a song, or sermon or a sarcasm, to be voted original and great. That exquisite polish put on the face of learning by the meditative and receptive mood which we see written on the brow of Dante, Angelo, and Beethoven is almost unknown, in many instances undreamed of, by the followers of latter day phenomenalism. Write, speak, sing, act, accomplish and get money. Do something and make a little noise, be talked about, and set a price on yourself.—this is present fame, all the glory individuals demand or the people expect to bestow. Is it any wonder that the thoughts and deeds of so many so-called geniuses are relegated to obscurity as soon as the tomb closes around their mortal remains? The books we read, the sights we see, the examples that are set before us bespeak, for the most part, the vulgar pen of fashion, frivolity, and false culture, where, between the noble horse and the docile donkey, the mediocrity of the mule canes the hardest kicking and the loudest braying. Never in the history of modern times has the world witnessed so much science without sentiment, so much sentiment without real culture.

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, and in a brazen armor of brass marched its sophistical phantoms in array against the beautiful and the true. Science is degenerating into a superstition, and religion into a fashionable farce. Since Victor Hugo, George Eliot, Emerson and Carlyle passed away, the last links seem to have parted that held the age of poetry, culture and ideal refinement to that of the present. It is now the practical, the realistic, the rude conflict of the physical with the spiritual.

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, fascinating even to the one-sided scientist who often falls a prey to the seductions of the new psychology.

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. Dante's genius was spiritual and spiritual, unfitted for the intellect unacquainted with the sorrows that force song or the divinity of silence in suffering. His genius and his temperament are not to be studied through the magnifying glasses of modern scholarship, to be gazed at daily in the different parts, and committed to memory by degrees like lessons in grammar or mathematics. He must be taken as a whole, understood and appreciated without application, comment or controversy. The mind that is not co-equal with Dante's in a psychological sense, cannot grasp his mission and his meaning, and all study is useless. In this case the broadest culture is essential from the first. An inborn sense of refinement, an exquisite, innate taste, is necessary before he can be approached with comprehension and satisfaction. Goethe on the other hand, although mystical and metaphysical, may be approached by degrees by study, by meditation, and by philosophy.

If Dante requires a nature ripe in artistic and poetic culture, Goethe admits the student who is partially formed and waiting to step higher. The scientist can linger in the paths of the German poet and call some new design of nature and art at every turning. Again in this instance we see the results of proper training in all branches of literature and art. Goethe, like Mozart and Wagner suffered nothing to interfere with his studies and his meditations. The genius, like the diamond was there, but it required the polish of time and patience. Years of mental suffering passed before his mind was ripe for immortal work. What a picture and lesson are here presented to the army of speakers, writers, book makers and theorists

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. The masses, gauging the amount of genius by the amount of financial success, applaud the one whose books sell the fastest, while mechanical invention takes rank with the transcendent wisdom of an Aristotle, a Socrates or a Shakespeare.

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. I would do this to teach them the truest meaning of culture, so that if they have it not themselves they may readily recognize it in those who have. An ignorant man may be taught to know what constitutes superior intelligence in others, if he be but properly trained. Nothing is so demoralizing in a community as the rule of the man of mere power without thought.

But there is another evil felt and seen all over the land to-day. It is the public speaking and teaching of the young, unbridled, untutored, unsophisticated individuals, who, possessed of great facility of expression and improvisation are ever fertile in the answering of questions. Not many years ago these public teachers were ashamed to be found reading a good book for fear their spiritistic brethren might condemn them for knowing too much on their own account. It seems incredible that in this age we should have a system of belief that counsels and upholds the utter ignorance of those who minister to the spiritual wants of a large portion of our leading people. With these teachers and their followers, the poets, musicians, painters and philosophers are known only by name. It never occurs to them that it would improve their minds and manners to commune once a day or even once a month with the writings and the works of genius. The mystical phenomena of the trance is daily presented to admiring and gaping crowds whose sole interest centres on the number of startling statements put forth by the orator, without reference to the verification of such assertions by the facts and figures of science and history.

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. The present age, with its psychological delusions, its mania for psychical manifestations, and its seeming decadence of good taste and sound judgment, looks, at a hasty glance, like the realization of pessimism, pure and simple. It is one of the turning points in history when the insecure and the speculative in thought sway the minds of the millions. The wheels of progress are clogged in the slough of mystical doubt and scientific uncertainty, into which have poured the muddy streams of a score of superstitions from the head waters of many climes. For the first time in ages we have the sad spectacle of science aiding and abetting a system of spiritual magic, analogous to the practice of medieval black art. Eminent men, under peculiar illusions if sight and sense, countenance and applaud the freaks and follies of certain psychical performances, often so grossly vulgar as to appear indecent.

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, for the good of humanity and the glory of science. The true artist, living and moving in an element of undiluted truth, between the idealistic and the real, between the spiritual and the material, seeing with eyes unbedimmed by illusive mists, hearing with ears attuned to heavenly harmonies, takes no part in these proceedings. His business lies not with sensation and passing conceits, but with principles which abide in the world for all time. The only incentive genius knows is the love of art, conscience, and the moral good of all. It does not wait for daily proofs of immortality or phenomenal manifestations of unknown forces. For this reason it is fitting and proper for those whose sentiments, judgments and actions are below the level of actual talent, to be content with what genius has done for us, to study its works, to memorize its methods and its maxims. To depend on the mutterings and ministrations of callow conceit, to inspire a love for the beautiful and the true, is like returning to mythology for the consolations of religion. There is no such thing as inspiration, without a mental receptacle commensurate with its high worth and dignity. Society may look in vain for men and women of limited capacity to lead it to higher aims and acts. 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. You will find him lacking in the law of completeness and harmony; his praises of the great will be partial, his taste bad and his judgment unsound. A wretched and beggarly disquietude prompts me to seek daily some new key to the mysteries of the ages, under the poor plea that science demands it and humanity needs it. This was not the manner of the immortal intellects the world has known from the beginning. They needed no stimulants to meditation and work, beyond that freely supplied by nature and their own inherent consciousness of being and doing. Learn from Mozart, from Dante, from Beethoven, from Buffon, Schiller, Hugo, George Eliot and a score of others, that this life is not a psychological farce, acted by puppets on the stage of ignorance and superstition. Get learning and understanding, seek the company of cultured intellects, refuse to accept the sensational developments of ecstatic conditions, in lieu of the instincts and inspirations evolved from the secret recesses of your own soul. The ordeals of life are not intended as a weight, but as comforts in disguise; the revelations of nature were not intended for mystical merrymaking, but for a higher reverence for all that is grand and beautiful in the universe.

For the Religio-Philosophical Journal. Where is Jesse Shepard?

HUDSON TUTTLE.

Mr. Shepard in his essay on "Phenomenalism versus Culture," expresses some strange conclusions, and confounds terms which represent widely different meanings. His article, if applied to genius and culture, against ignorance and pretension, would not call for any special criticism. Yet even here no one has ever denied the claims he makes for the necessity of great and unsparring labor in the achievement of valuable results. Mr. Shepard in the above article shows how much more accurately he might have written, had he practiced the precepts he so

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 sensitive 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. Mr. Shepard has in a series of articles taken special pains to belittle and degrade Spiritualism. What his object in so doing is, is not apparent, unless it be the atmosphere of his villa and the influence of the social and religious elements that he there brings about himself. If he has read, as he advises others to do, "Wilhelm Meister," every day for five years, that might be a leading cause, and if his hatred of modern science, which he fails not to sneer at as an "abominable phantasmagoria," has led him away from its knowledge, that would be another and greater factor in accounting for his random statements. Poetry, music and art are not everything, and it is not a special disgrace to this age that "mechanical invention takes rank with the works of Aristotle, Socrates and Shakespeare." The invention of the steam engine as applied to the countless tasks of modern life, of the telegraph and telephone, the electric light, and coming electric motor, plays as important a part in civilization, the advancement of culture, by providing the time and means, as Shakespeare's Dramas, or Goethe's "Wilhelm Meister." The world could get on without the poetry far better than without the inventions.

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. That Beethoven could write music which has astonished the musicians of the world ever since his day, though totally deaf to sound, and was able to conduct the rehearsals of his magnificent creations, ought to teach a lesson of a higher order of inspiration than comes of mere drill.

Science is trained, culture, exact experience, exactly recorded, and any other use of the word is misleading and unwarranted. Science is what is absolutely known, and hence cannot be called an "abominable phantasmagoria" with truthfulness. The world demands this absolute knowledge; it demands that all that "mechanical invention" can give; it demands clear and explicit statements, after which it will receive with delight the gifts of music and art. The rude speaking, the imperfect attempts at writing, the trashy books, the "mutterings of trance," the running after phenomena by "scientific men," may call forth a smile or a sneer from the cultured, but all have a place, and although there is, contrary to Mr. Shepard's assertion, more culture and refinement to-day than in any age of the past, there is also a great number putting forth every effort to gain knowledge and advance to higher grounds.

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, for the muttering of trance, the movement of a table, a scarcely audible rap, and reads the "flashy" books purporting to be written by inspiration! What does it mean? Want of culture? Mental degradation? Rather is it not because humanity knows its own needs, and demands a knowledge of future life, more earnestly than superior culture? In this respect Spiritualism is like all great movements, which invariably draw to themselves in the beginning a class of earnest, active but untrained thinkers. Take Methodism as one illustration, for space forbids more than one. The early church regarded learning with contempt, and the uneducated backwoodsman became an exhorter, preacher and a leader, depending wholly on the spirit. This is entirely changed now. The preacher is college trained, yet who dare assert that the cultured preacher of to-day has more influence than the zealous pioneer, current rider, fall of the inspiration of his mission? These uncultured preachers brought the Methodist church from a despised handful of zealous souls, to its present leading position, and have given it the vast influence it wields.

There can not be too little of fraud or deceptive mediumship, but any and all phases of true mediumship have their place. We have not a tithe enough of manifestations, and these we can never outgrow. Individuals in their enthusiasm may be overwrought, and unbalanced, or drawn to one side, but all this will right itself in good time. What is puerile now may develop into something worthy and enduring. Spiritualism has a vast, broadening future before it. What it has most to fear, is from its pretended friends. Mr. Shepard has always been understood to be an advocate of Spiritualism. He has been for many years before the public as a medium. The entire spiritual press, in this country and Europe, has sounded his praise. This was not because his musical recitals were so very extraordinary, for they have been severely criticised by experts, as severely as Mr. Shepard criticises the oratory of other mediums, but because of the proof afforded of inspiration. He claimed, or the claim was made for him, and endorsed by him, that he was absolutely ignorant of music, had no education in that direction, and was used as an instrument in the hands of exalted spirits.

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 seances I cannot speak from experience, but in 1880 Mr. Shepard came to the residence of the celebrated medium, Mrs. H. H. Crocker in Chicago, with whom my daughter, Mrs. R. S. Bonheur Crocker, was then stopping, and begged the privilege of holding a series of seances in her parlors, saying that he was in depressed circumstances, so much so that he had been obliged to pawn the "fur coat made of 3,000 Siberian squirrel skins," given him by a celebrated Duchess or Countess, whose name has escaped her memory. The privilege was accorded, the recompense being the opportunity afforded to observe the manifestations. The series of seances were held, and strange and unaccountable phenomena nightly occurred. He was very particular that only twelve, or at most fourteen persons should attend, charging \$2 each for the evening. He seated the members carefully, and requested them to join hands. He tacked shawls over the heavy shades, locked the doors himself, so that the rooms were in absolute darkness. He then explained that he was controlled by a band of Egyptian spirits, the leader of whom was a grand spirit who lived on earth when the pyramids were young, and who gave what was then, and has constantly been Mr. Shepard's leading performance. After this he sang in two voices, a feat which has astonished so many listeners, Sontag singing in one voice, and the Egyptian in the other.

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. Mr. Shepard made the claim then and constantly reiterated it, that he was totally ignorant of music, and was a mere instrument in the hands of a band of spirits, and so remarkable was the performance that no one disputed the claim.

It is with regret that we now find him sharply criticising phenomenal Spiritualism, for on phenomenal Spiritualism depends the grandest philosophy ever presented, and the same criticism he applies to others, rebounds with double force on himself. He has been for years taken as an example and evidence of spirit influence, and in this country, in England and other European countries he has allowed and fostered this claim. We now ask in all seriousness, What is the meaning? Are you, Mr. Shepard, a humbug, or are you not? Have you been sailing all these years under a false flag, allowing Spiritualists to believe you were "the most wonderful musical medium on earth," while you had taken every means to cultivate your musical faculties? or were you really such? If the former nothing more can be said. If the latter, why do you so persistently seek to destroy the confidence in mediumship, and sneer at the inclination to see manifestations, which have yielded you such a harvest?

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?

If there is gift *par excellence* that one may be pardoned for being proud of, it is that of being a pure and correct exponent of the divine thoughts of angels, expressed either in words or notes of harmony.

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, but few can indulge therein. There is rough work to do, and there must be rough workers roughly used. After the "Grand Egyptian March" goes up from the echoing halls of "Villa Montezuma," where to mention the name of money is forbidden as profanation, the thousands of toilers in the spiritual vineyard must go to the hard work of the bread-winner: the self-sacrificing speaker must make his way across the wide intervals between appointments; the medium give the best hours of his life in furnishing to the best of his ability a means of communication between the Spirit-world and this; the inspired writer snatches an unoccupied hour from the burdens of business, and the editor brings out his journal, giving time, money and talent that in any other direction would make his fortune, for the love of the cause he advocates. Ah, me! there is culture and culture; there is genius and genius, but the culture or genius which will live and bless mankind, is that which sets itself in harmony with the tide flowing from the world of spirit, and receives its inspiration as the light of the morning fell on the brow of Memnon, silent in the darkness brooding on the Nile, and made it smile with the breath of a higher life.

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, and that exclusive possession and use of property is robbery; that the officers who guarded the peace and protected the citizen in such exclusive possession and use, were criminal and worthy of death. This doctrine was put into practical operation by those men preparing and throwing bombs of dynamite into a company of policemen on duty protecting the peaceful and law-abiding people of Chicago, and thus horribly mangled and brutally murdered a large number. Such an act, must ever rank with those having a just conception of right, as among the blackest man can perpetrate; yet, strange to say, and I blush to be compelled to say it, there are those calling themselves Spiritualists who look upon those felons—convicted by a jury of almost their own free choice, and after the full use of all the machinery that a free and enlightened people could devise for the vindication of innocence and the protection of true liberty—as martyrs. As criticisms of the JOURNAL's position in regard to them seems to be up for consideration, I, too, will venture to express my opinion on one point raised by it, which I deem of great importance to Spiritualism.

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. Law is necessary to, and produces order, justice, harmony, happiness. Anarchy is the opposite of these. Human laws are not claimed to be perfect; but, in a country where the people make them for their own government, they represent for the time, the people's ideas of justice, which must grow more and more perfect as the people grow in enlightenment, and thus the laws that are the voice of the people are the voice of God; and all good citizens will never encourage the ruthless trampling of them under foot. The proper discussion for change of laws is proper; but the people must be judge of the advisability of change. Mobs, riots, violence and murder, are never the proper means to effect beneficent changes in a free country. The JOURNAL's comments upon the heinousness of their crime at the time the condemned men were appealing from the judgment of the court to the clemency of the governor, agreed with the above view. Notwithstanding this condemnation of their act, the JOURNAL plead, and its editor petitioned for the sparing of the lives of those men, on the grounds that all capital punishment is wrong; and secondly that the cruel and wicked anarchists would have far more power for evil when dead as men in the flesh but alive as spirits, than they had while alive in the flesh. As a rule, the JOURNAL "is after my own heart," and I can say, after perusing an editorial, with great satisfaction, Amen! to its sentiments; but here I am compelled to differ with it.

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

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.
Hampton, 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 Parenetology and Physiognomy for the People, by Prof. Nelson Sizer, Parenetological examiner, and Dr. H. S. Drayton, Editor of the Parenetological 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 and important than the studying of the character of each other; therefore, if you want something to read that will interest you from a parenetological 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 and 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 Struggles (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 is on 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 Theatres are attractive papers. Winchester 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; Tule'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. Blandell, 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 John Lewis Childs, Floral Park, Queens Co., N. Y. featuring 'GRAND PALMS FROM SEED' and 'SEDGWICK WOVEN STEEL WIRE FENCE AND GATES'. Includes an illustration of a palm tree and a wire fence.

Advertisement for Sedgwick Bros., Richmond, Ind. featuring 'SEDGWICK WOVEN STEEL WIRE FENCE AND GATES'. Includes an illustration of a horse and rider.

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 an illustration of a pen and text describing the ink's durability and availability.

Large advertisement for Tallapoosa, Ga. featuring 'TALLAPOOSA, GA. AS A PLACE OF RESIDENCE AND PROFITABLE INVESTMENT'. Includes sections for 'SITUATION', 'Population and Industries', 'NEW INDUSTRIES', 'RAILROAD FACILITIES', 'Perfect Climate. Perfect Health.', 'Surrounded by Rich Minerals.', 'THE TALLAPOOSA HOTEL.', 'THE TALLAPOOSA JOURNAL.', '\$2,000,000 Capital Stock.', 'WHAT THE PRESS SAY OF TALLAPOOSA.', and 'SEND FOR PROSPECTUS'. Includes an illustration of a man and a woman.

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SPECIAL NOTICES.

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

Exchanges and individuals in quoting from the RELIGIO-PHILOSOPHICAL JOURNAL, are requested to distinguish between editorial articles and the 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 their 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, unimpaired 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
Catarrah, 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.

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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.

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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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Voices from the People: INFORMATION ON VARIOUS SUBJECTS

For the Religio-Philosophical Journal

Idolatry.

WM. WALLACE COOK.

The idol of faith has a crowded shrine For worshippers worshipping naught; With no positive base, the fair design Must fall at a positive thought.

Idolaters many are there that bow At the altar of earthly love; With fancy grotesque their dreams to endow From founts of perfection above.

Bright, golden thoughts in terrestrial fire Are melted and riven in dross, But a golden calf perfects the desire In a lustier of mortal gloss!

Guess or Prophecy, Which?

To the Editor of the Religio-Philosophical Journal. In 1860, May, at Constatigine, Mich., Mr. E. V. Wilson, well known to many of the JOURNAL'S readers, in a public lecture before a large audience, indulged in a stretch of fancy or of prophecy which, I believe, has never been published. Its remarkable character, still more wonderful literal fulfillment, except in one particular, and the near close of the period for its entire verification or for its partial failure, render it desirable to publish the facts for the benefit of any who curiously may lead into matters of this sort. In the midst of an oratorical flight of a sort for which the speaker was noted, he suddenly stopped and pointing upward, in language nearly as follows, exclaimed: "I behold a scene in the heavens. There is a vast concourse of people, coming, going, gathering together as if to deliberate on some matter of moment; and suddenly breaking asunder and scattering again as unable to agree upon anything. All seem in trouble. Washington Adams, Jefferson, Franklin, Jackson, and a vast number of illustrious American accomplishers are the central figures, all trying to accomplish something, while far around, covering the plains and hills of space far as I can see, there is an anxious interested concourse, as if the whole Spirit-world were spectators. Now in the foreground I see eighteen young women dressed in white wearing white banners, and on these banners the names of the seven free States and New Jersey. They then retire, and other young women, dressed in black, each with a black banner on which is the name of one of the thirteen slave States. They are trying to have a national gathering to harmonize the present sectional strife; but all is wrangling and confusion. Neither the aid of the patriarch fathers nor the sympathy of the angels is sufficient to compose them. I see them scatter, one half departing toward southward, the other this way, while the elements of the vision dissolve in darkness."

"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. They form a new government; they assault and capture the national forts. The North now flies to arms. From Maine to the Pacific, agitation, anxiety, terror, collecting of men, and marshaling of soldiers, prevail. The armies march southward and the conflict opens. Battles were and there is a retreat to west. Now the lines move south, now wavers, now recedes. The North wins and the South retreats; then the South is victorious and the North retreats. Now again the North wins the day and the Southern armies flee, break, scatter, dissolve, while the conquering armies of the North march, capture, ravage, destroy. Finally the roar of guns and the smoke rolls southward, disappears and the war closes. The North is victorious. So the picture fades.

"But another takes its place. It is similar to the first. In the foreground I see one hundred and twenty-four young women in white, with white banners, on each the name of the State. Around and with them are the spirits of the Nation's illustrious past, the living present, and in waiting a vast, countless concourse of visiting angels. All is harmony, happiness, joy. With one intent the multitude are assembled. They are collecting for a peace jubilee. The conflict over, America celebrates her resurrection for a new, a prosperous career."

"The first scene represents the present disturbed condition of the second the second the war, which on account of slavery, will soon disturb the whole—a war in which slavery will be destroyed and our institution unified; the third is the condition of the nation following the conflict when harmony is restored and the number of States increased to 124. All this will transpire within thirty-five years."

"It will be seen that all of these prophetic facts have been realized, but that regarding the number of States. For that seven years remain. With that, too, be realized, I believe, in very many as I recorded it at the time. All are in wonderment and doubt. As I did not then believe what Mr. Wilson predicted could be verified, so now I am 16, would an unbeliever as to what remains, seeing not a sign the our sisterhood of States can be so enlarged. Thinking the whole event of interest I give it for what it is worth.

Caldwater, Mich. C. J. THORPE.

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, has had some experience in suppressing the tendency to cough, which it is interesting to hear him relate. He had a constant irritation in the throat and a cough. Some body told him of the teacher in the art of "how not to cough when you want to," and to that teacher Mr. Bell yielded without delay. Sure enough, pupils, with all brands of coughs attached to them, were there to learn how to lay their bronchial burdens down. Most of them were men in the serious and learned professions and pursuits of life, and they acted like awkward shamed-faced schoolboys, knowing that they were there to learn a "foolish, if not downright impossible, thing as getting the whip hand of a cough without medicine. Still, there were stories of others who had learned it, and these were the days of learning and doing new things, so they held themselves in readiness to make rapid progress.

The teacher stood them in a row, made them brace back their shoulders, hold up their chins and draw in their abdomens. The last was not easy of accomplishment to some of them, who had previously permitted their abdomens great license in the way of development and obtuseness; but they heroically made the attempt. When the class was in order the teacher told them to sing "Sweet Home." But they couldn't sing, some of them said. They must, the teacher said. Finally they squeaked away, and then their throats began to cut up. The teacher forbade any throat clearing or coughing, but told them to draw in a long breath and hold it whenever they were tempted to cough. After many days they succeeded.

They met in class three times a week, and spent an hour in singing. Their throat troubles soon retired under the overpowering if not harmonious influence of their vocalization. They even flattered themselves that they became pretty good singers. They were forbidden to cough or recur their throats when out of class. Mr. Bell said there were hours when he would have given a year's income for the privilege of tearing away at his throat in the old-fashioned way, but he wouldn't yield to the temptation, and at last all throat troubles left him.

Another benefit which the exercises brought to the most(verbose) of the class. It reduced them in girth several inches, for which they were correspondingly grateful.—New York Press.

The Alleged Use of Intoxicating Liquors by Madame Blavatsky.

WM. EMMETT COLEMAN.

I see that Helen Densmore, in the JOURNAL of March 10, denies my statement that Madame Blavatsky used intoxicating beverages. What the lady says about Madame Blavatsky's habits seems to refer exclusively to her present mode of life in London. Although Mrs. Densmore speaks of knowing the Madame in New York in 1872 and 1873, yet she does not specifically assert that at that time Madame B. did not use intoxicants. All that she says relative to her habits in this regard is placed in the present tense. It may be that she has of late years forsworn the use of all intoxicants, and if so I am glad to hear it. I have no cause to doubt the truth of Mrs. Densmore's statements, and as she states that Mme. B. is not now indulging in liquid stimulants, such is probably the case. It is noteworthy that only one of the statements alleged concerning Mme. B.'s personal habits is denied. At the same time that I spoke of her use of intoxicants I referred to her tobacco-smoking, her use of slang in French and other languages, and her use of oaths. If Mrs. Densmore was, and is so intimately acquainted with her as she says, she must know whether the other statements concerning the Madame are correct or not; and her silence upon this is a virtual admission of their truth. Their truth is also implied in her remark, "whatever the faults of this remarkable woman may be," (the use of intoxicants) is not one of them." The fact of her smoking is so notorious, that it would be folly to deny it, and as to the character of her conversation and language I have abundant testimony from those who were intimately associated with her at different times and places.

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: (1) My late wife was a resident of the same house with Mme. Blavatsky in Philadelphia in 1874 or 1875, on Girard street. I think my wife told me that she aided Mme. B. in writing for the press the first article, or one of the first articles, she ever published in the English language. My wife's assistance consisted only in an examination and revision of the phraseology, the Madame's knowledge of correct English composition being then somewhat imperfect. Mrs. Densmore is mistaken in saying she knew Mme. B. in New York in 1872-73, "at the time the Theosophical Society was formed," as this society was not instituted till several years after the date mentioned. My wife was one of the most scrupulously truthful persons I ever met, and I am confident that her statements concerning Madame Blavatsky's habits are correct. (2) Several of her letters, which she wrote to her husband, B. D. Home, the celebrated medium corresponded with me concerning Madame Blavatsky. He informed me of a number of episodes in her life that were known to him, all of a very damaging character. He lived in Paris, and he was well posted regarding her life there, the details of which in *extenso* would bear publication. I had no cause to doubt the truth of Mr. Home's statements concerning the Madame's personal habits, and I was and am convinced that all that he said was true, including her use of intoxicants.

(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. This lady gave me a detailed history of the numerous impostures practiced by the Madame alike upon Olcott and others in New York. Both ladies told me of Blavatsky's husband, whom I think she never saw in Philadelphia, and of whom she seemed in so much dread in New York, giving her servant instructions not to admit him, should he ever present himself at her New York residence. I was and am convinced of the truth of the statements made to me by these two ladies, including those as to her personal habits. (5) If I am not mistaken, references to her use of intoxicants have been published in various American newspapers at different times. This by itself would not be conclusive evidence of its truth, but taken as corroboratory of the statements of the various parties above mentioned, who were in a position to know the truth in the matter, the newspaper statements are not without a subordinate value.

I am desirous only of stating the exact truth on this as on all other matters. I have no desire to lay anything at the door of Mme. B. of which she is innocent. If it can be shown that all of my informants were mistaken, or else that they misled me with false statements, and that Mme. Blavatsky has not since 1874 used intoxicants, I shall be glad, of course, to make the *amende honorable* in this matter. There is little fear, however, in my opinion, that such a task will be undertaken, and I have no intention of giving persons having any information in this matter, *pro or con*, to write to me stating the facts as known to them. I may be addressed "Chief Quartermaster's Office San Francisco Cal."

A Wonderful Slate Writing Medium.

To the Editor of the Religio-Philosophical Journal

In our Sunday night meeting we had a test that I think is seldom equalled and where an honest skeptic is common among skeptics. It was W. E. Reid of this city, a magnetic healer and writing medium, gave notice that he would, if allowed a half hour each Sunday evening, give tests by answering written questions placed in sealed envelopes and retained in their possession, or if brought in by any other persons than the writer. After answering questions for about fifteen minutes, Dr. Stevens, a skeptic, arose and asked if his questions could be answered upon two slates that he had brought with him. The slates were reviewed together with the questions they open without his knowing it. Dr. Stevens held one end of the slate and Mr. Parks the other, Dr. Reid only touching with the ends of his fingers the envelope in which were Dr. Stevens's questions that had been placed on top of the slates. About ten minutes were taken to complete the work. The writing sounded like the ticking of the telegraph. There was no pencil used. The slates were so securely fastened together that they had to break the frame to get them apart. Both sides were covered with the writing. Besides the answers to Dr. Stevens, there were twenty others, with forty-five distinctly individual signatures, so two by the same hand. The answers to all but one were acknowledged. The answer was given to a question written six weeks before and afterwards thrown into the waste basket, and the person who wrote it was not in the hall at the time. Dr. Stevens's answer: "1. Has Dr. Reid magnetic power, or is he a fraud?" "2. Are his readings psychometric?" The answers are:

"DEAR DOCTOR: I think that by the time you have opened these slates you will have concluded that he is magnetic or healing power. If not, I will defend I will give you an answer. Second, if what has been written between these slates can be called psychometric writing, the slate can be called psychometric reading. You might digest the phenomenon with some of your psychometric pills."—Grand Rapids, Mich. C. M. POTTER, Secy.

A citizen of San Bernardino, Cal., has 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. He put a quarter of the acre in strawberries and sold \$200 worth. From the rest of the acre he took three different crops of vegetables and was successful with them that he sold \$1,000 worth, besides keeping a cow, a pig and fowls.

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 railroad. The cat was put in the car with its new owner, but escaped the next day. On the following day it turned up at the old home.

A mound that was opened near Paris, Ky., recently, contained three skeletons. The remains lay with their feet lapping together around a small circle. Pieces of mica and a large wax club were also found. There was a large oak tree growing from the centre of the mound, showing that the place must have been used as a burial ground hundreds of years ago.

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 peculiar little daughter, Mary. At the time of our tale George was serving as a volunteer in the Russian army, then carrying the errors of war into the territories of the Sultan. George was with the army investing Plevna, and the last news his father and sister had heard of him, was that he was down with dysentery.

Three days after the receipt of this sad news, the loving father and sister were sitting over the drawing-room fire, sadly thinking of their suffering relation, when Mary asked, "What is dysentery, papa?" "A very lowering disease, my love, and one the recovery from which is very gradual."

"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, for the purpose of producing insensibility to pain; and was in the habit of resorting to it, rather than to filitrous-oxide gas, in every case he found to be susceptible to his influence.

Dr. Newman believed this mesmeric insensibility to be nonsense, and the two friends had frequently been engaged in hot controversy concerning it, without either having derived any benefit therefrom. The doctor, too, was one of those men, who unfortunately are by no means rare that once having made up their minds that a thing is impossible, absolutely refuse to investigate it.

On the evening in question, after the usual greeting, including a kiss to the pretty little Mary, who was a special favorite of Mr. Mason's, Dr. Newman related to his friend the sad news they had received from Bulgaria. Mr. Mason with concern remarked, "I hope to goodness he has not a severe attack. I know only too well the long and weakening effects of a bad one."

"Mary was asking just as you entered if he were likely to be well yet." "Yes, papa, I do feel anxious, and there is no possibility of hearing for a week at least. Do people ever die from it?" "Yes, darling, they do, indeed; our George may be by this time in his grave for aught we can tell; telegraphic communication is so very uncertain in war time."

"I suppose 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?" "It is 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 it you." "My dear friend, I am not jesting; I can do just what I said, if my implement were good, and for both of you, if you wish, 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?" "Oh dear no! I should like it immensely."

"Oh dear no! I should like it immensely." "No, in a tent." "Oh, yes, but asleep." "Is he ill?" "No, but I don't think he is very strong; he has just awoke with a start, and called my name; how frightened he looks; goodness, he has fallen on the ground! he is not dead, only in a faint."

"Can you tell us any more?" "Yes, a letter lies on his box addressed to papa." "Can you read it?" "That would be right." "Papa gives you leave to do so." "Then I will try."

"My dear Father,—Just a line to let you know that 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 he is not in there." "Then search for him." "I can't find him."

"Oh yes, you can, look again more carefully." "I see him now, he is lying on the ground in his great coat." "Is he in the open air?" "No, in a tent."

"Oh, yes, but asleep." "Is he ill?" "No, but I don't think he is very strong; he has just awoke with a start, and called my name; how frightened he looks; goodness, he has fallen on the ground! he is not dead, only in a faint."

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

To the Editor of the Religio-Philosophical Journal.

Some friend sends me a slip from the Chicago Daily Herald containing a sermon of Rev. J. M. Caldwell, wherein he names "Mormonism and modern Spiritualism" as the same breath of mischievous errors; speaking of them, it would seem, as if they were allied together or similar in their hurtful effects. The gentleman in some respects utters a fairly good and true sermon; but in making the above blunder, and in supporting some other ideas equally erroneous, his mind seems a little sick,—so much so as to require a careful dosing with his own medicine. For instance he avers: "It is a sad thing to see one go out into the responsibilities of manhood with a child's look of discrimination." "Such unquestioning credulity may be deplorably innocent." "It exposes us to every form of superstition and fanaticism."

Just so! We think him for expressing and enlarging upon this idea so fully. But, dear Mr. Caldwell, just take a good dose of that and you see how it will clean you out and brighten you up. Here is the way we mix it up 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."

Now, Bro. Caldwell, don't put on wry-faces and say "you can't swallow the medicine"—you must take it to save your mental and spiritual life. You, an assumed reverend preacher, in this year, A. D., 1888, have "gone out (as you say) into the responsibilities of manhood," with more than "a child's lack of discrimination," and have accepted this doubtful book, wherein is found all manner of cruelty and bloodshed atrociously ordered of God; all sorts of nastiness and immorally described for people to copy after; innumerable scientific errors and absurdities and blunders of the same kind, and, to say the least, you have "been and done and done it," called the book the "word of God," at the dictum of that very "superstition and fanaticism" to which you allude, without any rational authority whatever. The divinity schools, it is presumed, give you this mystical lesson, which is really in opposition to the teachings of the book itself for it absurdly enough says: "The word was made flesh and dwelt amongst you," implying that Jesus of Nazareth was the "word of God."

Pray now let the mediums of Noreah and you will surely feel the abhor for it. Soon will you be able to perceive the better of classing Mormons and Spiritualists together; for they are wide apart as the poles.

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 the false Bible-taught doctrines concerning both the here and the hereafter.

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 here then, why not now? I tell you, brother Caldwell, but for the Bible and the more than brotherly 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 junctions you quote as to testing both men and spirits—yes, even to questioning the God which has been reared, and before which you bow in reverence,—marking it "the word of God."

Spiritualism, at its best, is but a grand, rational, noble eclecticism—satisfied with nothing less than demonstrated truth—building its philosophy of life on that truth alone which is found to be consistent with nature and her developments, under the laws of an Infinite, all-pervading Divine Presence.

Hockessin, Del. J. G. J.

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 Holy 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 but 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, John, thyself to this chariot.' 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, yes, the 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 the knowledge of the occult; but that 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, characteristic sexual composition. In Europe there are anciently 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 the 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 increased 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, whether this emigration with its preponderance of males is 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 \$8,500. 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 Lamer 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 new baby who 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 abroad 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, not 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 gl-aming 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 carrot. 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 sensibility 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 65 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 30 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 good books, 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 Stonington, 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 Fritchie of Frederick, Md. Mr. Whittier writes a letter of acknowledgment, in which he states that he had become convinced that his poem entitled "Barbara Fritchie" 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.

In one of the great snowstorms this winter provisions grew low in a logging camp at Spencer Stream, Me., started to go to Kingfield, thirty miles away. They beat down the snow as they went, and it took two days and nights of constant work to make the trip. They reached Kingfield worn out and half frozen, but they still didn't wait to rest. Getting provisions and leaving behind one of their number, who was badly frozen, they tramped back to camp to the relief of the men.

A prophecy is widely current in Germany that the empire is to be greatest under a young ruler, who has but one arm and four sons. He is to succeed an aged sovereign, carry on a great and successfully and prove another Frederick the Great. The Germans see in this the destiny of Prince William, who was born with one arm partly deformed—short and stiff. And they see in his character all the requirements of the prophecy, even down to the four sons. But the power of Germany will wane after this ruler, and she will go down and become an insignificant nation.

"There is a Time to Mourn."

If Lenten skies alone were dull and gray,
If only hills were bare and meadows cold;
If on the icy shore alone lay day
The sobbing waves in plaintive breakers rolled;

If only wailing March winds moaned and sighed,
If but the drifting clouds wept bitter tears,
If but the hills and winds and blows brighted,
And mourned for wasted days of blighted years;

Why, I could laugh then; for my heart would sing
Of Summer days gone by, and yet to be;
For Easter lilies would be blossoming
Beneath the sombre pall of Lent, for me.

I would not care for dull and weeping clouds—
In the light heart there shines un fading light;
But when the light itself in sorrow shrouds,
How dark and myss is that sorrow's night.

Here is my sorrow—that in reckless ways
I crushed the buds last Easter time that smiled;
And walked with wayward steps in tangled maze,
And with my sins the fair new life defiled.

So, penitent, again my beads I tell,
Bring me the old hair shirt I used to wear,
Hand me the sackcloth robe that fits so well,
And lead me to the dust heap over there.

Here let me sit and sigh the hours away,
Taking a weaner's sinner's good old cry;
Heap on the dust; here will I sit all day,
Counting my beads while all the world goes by.

Here in the dust and penitence of Lent,
Till all those penitential days are gone—
And when, at last, this mourning life is spent,
Still in the dust I'll slumber on and on.

—Robert J. Burdette.

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 and is perplexing the wise people of that city.

The case is that of Mrs. Annie Fields, of 805 Broadway, who died a few days ago and who was a very highly respected and estimable lady.

One day while sick she made inquiry, during a few moments of consciousness, relative to the health of Turner Berry, a well-known business man in that locality, and who had been seen that morning in excellent health. An hour or two afterward a little daughter of Mr. Berry called at the Fields' residence and said her father had been taken very ill. On the following day Mrs. Fields rose up suddenly from her stupor, and in apparently great agony of mind, declared that a well-to-do brother-in-law, residing in Pennsylvania, was way up among the Pennsylvania forests seriously ill, and his family were greatly agitated over his disappearance and could not find him. A day or two later a letter came confirming this.

The most mysterious case in connection with Mrs. Fields' clairvoyance, however, was that in connection with the murder of Amelia Walker by Michael Finnigan and the latter's suicide.

On the night of the murder Mrs. Fields suddenly sprang up in bed after having been in a stupor for a long time, and in a terror cried out: "See that man and woman and the carriage at the city hall, see the confusion, let me get near the man, let me get near him." The old lady was with difficulty quieted and then she broke out again, declaring that a terrible thing was happening, and the man was causing them trouble. Then in a very weakened condition the old lady fell back in her bed.

On the following morning Mr. Fields began to read the account of the murder to his daughters, when one of them seized the paper from his hands and was shocked to discover that the facts were identical with those their mother had seen in her stupor. Two days later Mrs. Fields died.—Philadelphia Item.

"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!"

We often hear it stated that a man is not responsible for what he does not know. The law presupposes knowledge and therefore convicts the man who excuses crime by ignorance.

"If I had only known," has often been an unfortunate man's apology for some evil unknowingly wrought; but in a matter of general interest—as for instance that laudanum is a poison, that naphtha is a deadly explosive, that blood heavily charged with a winter's accumulations of the waste of the system—is one's duty to know the fact and the consequences thereof. Our good old grandmothers knew for instance, that the opening of spring was the most perilous period of the year.

Why?

Because then the blood stream is sluggish and chilled by the cold weather, and if not thinned a good deal and made to flow quickly and healthfully through the arteries and veins, it is impossible to have good vigor the rest of the year. Hence without exception, what is now known as Warner's Log Cabin Sarsaparilla, was plentifully made and religiously given to every member of the family regularly through March, April, May and June. It is a matter of record that this prudent, preventive and restorative custom saved many a fit sickness, prolonged life and happiness to a vigorous old age, and did away with heavy medical expenditures.

Mrs. Maggie Kerchval, Lexington, Ky., used Warner's Log Cabin Sarsaparilla "for nervous sick headache of which I had been a sufferer for years. It has been a great benefit to me." Capt. Hugh Parkins, 1114 S. 15th St., Philadelphia, Pa., says "it purified my blood and removed the blotches from my skin." Mrs. Anna Smith, Topcon, Berks Co., Pa., says she "was entirely cured of a skin disease of the worst kind," by Log Cabin Sarsaparilla. Bad skin indicates a very bad condition of the blood.

If you would live and be well, go to your druggist to-day and get Warner's Log Cabin Sarsaparilla and take no other—there's nothing like it or as good,—and completely renovate your impaired system with this simple, old-fashioned preparation of roots and herbs.

Warner, who makes the famous Safe Cure, puts it up, and that is a guarantee of its excellence over the cheap world's imitations, and give it to the other members of the family, including the children. You will be astonished at its health-giving and life-prolonging powers. Its name is a guarantee that it is first-class in every particular.

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; but she must eat no more than half the bowl of rice set before her, else her departure will be followed by continual scarcity in the domicile she is leaving.

If a bride breaks the heel of her shoe in going from her father's to her husband's house, it is ominous of unhappiness in her new relations.

A piece of bacon and a parcel of sugar are hung on the back of a bride's sedan-chair as a sop to the demons who might molest her while on her journey. "The Three Beneficial Ones" are fond of salt and spices, and the "White Tiger" likes sweets.

A bride may be brought home while a coffin is in her husband's house, but not within one hundred days after a coffin is carried out. Domestic troubles are sure to come upon one who is married within a hundred days after a funeral.

A bride, while putting on her wedding garments, stands in a round, shallow basket. This conduces to her lessing a place to well-founded life in her future home. After her departure from her father's door, her mother puts the basket over the mouth of the oven, to stop the mouths of all who would make adverse comment on her daughter, and then sits down before the kitchen range, that her peace and leisure may be duplicated in her daughter's life.

A bride must not, for four months after her marriage, enter any house in which there has recently been a death or a birth, for if she does so there will surely be a quarrel between her and the groom. If a young mother goes to see a bride, the visitor is looked upon as the cause of any calamity that may follow.—Adele M. Fields, in Popular Science Monthly for April.

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. Nervous invalids and dyspeptics improve greatly by its use; it does not stimulate, but invigorates after nature's own method.

To Assist Nature

In restoring diseased or wasted tissue is all that any medicine can do. In pulmonary affections, such as Colds, Bronchitis, and Consumption, the mucous membrane first becomes inflamed, then accumulations form in the air-cells of the lungs, followed by tubercles, and, finally, destruction of the tissue. If it is plain, therefore, that, until the hacking cough is relieved, the bronchial tubes can have no opportunity to heal, Ayer's Cherry Pectoral

Soothes and Heals

the inflamed membrane, arrests the wasting process, and leaves no injurious results. This is why it is more highly esteemed than any other more pulmonary specific.

L. D. Bisby, of Bartonville, Vt., writes: "Four years ago I took a severe cold, which was followed by a terrible cough. I was very sick, and confined to my bed about four months. My physician finally said I was in consumption, and that he could not help me. One of my neighbors advised me to try Ayer's Cherry Pectoral. I did so, and before I had taken half a bottle was able to go out. By the time I had finished the bottle I was well, and have remained so ever since."

Alonzo P. Daggett, of Smyrna Mills, Mo., writes: "Six years ago, I was a traveling salesman, and at that time was suffering with

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. I was induced to try Ayer's Cherry Pectoral, which helped me. Its continued use has entirely cured me, and, I believe, saved my life."

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2,000 FRUIT GARDENS FREE!

In order to promote the rapid settlement and improvement of the finest fruit-growing region in the Union, we will give away 2,000 one-acre Fruit Gardens, absolutely free of charge, to each and every one of the first 2,000 persons who subscribe to the "Arkansas Traveler" in the month of April, 1898. The Arkansas Traveler, which is to-day the most entertaining, as it is the most celebrated weekly printed in the English language. These lands lie close to the town of Stuttgart, Arkansas, on the St. Louis, Arkansas & Texas Railway, and are situated on the projected line of the Arkansas Grand Prairie Railroad. They are identical in quality with the tract upon one acre of which Rev. N. O. Calvin, a minister of the Christian Church, raised at Stuttgart, raised last year 9,000 quarts of the finest strawberries, many of which measured six inches in circumference, netting exactly the same lands as Berkeley, near Stuttgart, is raising this year. It is important that you get the full measure of these tracts of France; and are the Martin, formerly of Ill., raised last year on one acre 500 bushels of choice peaches. A thrifty man may make a good living on one acre of such property cultivated, for, after setting apart \$2500 feet for a dwelling house, etc., there will be nearly twenty times that much left, or enough to accommodate over 10,000 strawberry plants. You may ask how we afford to give away lands worth many times the price of a year's subscription. We will simply reply a matter of business enterprise; for it is probable that when you become an owner you will become a fruit-grower, and thus enhance the value of the adjacent properties. Understand, however, that no conditions are imposed upon you to go there, or to cultivate. We simply give you the land, guaranteeing a perfect title and taxes paid. It is yours to rent, to sell, to hold as an investment or whatever you please. Once yours, it will not run away from you, but, on the contrary, will continue to increase in value as the resources of this glorious country are developed. Those nearest town will be first to go, so send early and get a choice location.

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The ONLY THING NECESSARY to do to secure one of these fruit gardens is to send at once \$2.00 for a year's subscription to the "Arkansas Traveler," an receipt of which an order for a Warranty Deed for one acre of good fruit land, as described above, will be sent absolutely free of all charges. These orders will be accepted by T. H. Leslie, Secretary of The Grand Prairie Real Estate Exchange, who will make out and acknowledge each deed for a small sum, and thereby save subscribers all unnecessary trouble and expense. Only 2,000 fruit gardens will be given away, and it is important that you send at once to secure one of them.

THE ARKANSAW TRAVELER is well known as one of the most popular, humorous and literary weeklies in the world. It will be much improved this year with illustrations and other attractive features. The year's subscription will begin the publication of a new serial story, entitled "A KENTUCKY COLONEL," by Mrs. F. F. Ford, the editor, whose humorous and pathetic sketches are known wherever the English language is spoken. \$2.00 a year is the regular subscription price of the TRAVELER, so these 2,000 fruit gardens are free gifts. Only one single acre will be devoted to any one person, but in case numbers of clubs and families desire it, their lands will be allotted all adjoining, so as to make collectively a good-sized fruit farm. It is therefore to each subscriber's interest to get as many of his friends and neighbors to go into a club as he can. Be sure to give in all cases the full name, post-office, county and state, and make all remittances by P. O. Order.

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DESIRED TO AID in any enterprise which will bring a thrifty population to the agricultural sections of a State in recognition of the valuable services which, for its national elevation and the material interests of Arkansas, in making widely known her advantages as the best State in the Union for farmers, the undersigned, aided by certain liberal and public-spirited citizens of Arkansas, will, within the next ninety days, donate to subscribers to The Arkansas Traveler a

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I hereby guarantee to make a distribution, free from partiality or favoritism, of these twenty-seven valuable portions among those who, in response to this advertisement, become subscribers for one year to The Arkansas Traveler. Subscriptions must be sent to the publishers of The Arkansas Traveler, who will send each subscriber a Warranty Deed for one acre of good fruit land, as described above, and will also carry out their agreement, so that each and every name upon the publisher's list shall have an equal chance to become the owner of a farm. Each subscriber to whom a farm is awarded will receive from me, free of charge, so soon as the award is made, a warranty deed to his property, all taxes paid. (Signed) C. T. WALKER, Cashier Arkansas National Bank, LITTLE ROCK, ARK.

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The only medicine for woman's peculiar ailments, sold by druggists, under a positive guarantee from the manufacturers, that it will give satisfaction in every case, or money will be refunded, is Dr. PIERCE'S FAVORITE PRESCRIPTION. This guarantee has been printed on the bottle-wrappers, and faithfully carried out for many years.

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The treatment of many thousands of cases of those chronic weaknesses and distressing ailments peculiar to females, at the Invalids' Hotel and Surgical Institute, Buffalo, N. Y., has afforded a vast experience in nicely adapting and thoroughly testing remedies for the cure of woman's peculiar maladies.

A BOON TO WOMEN. Dr. Pierce's Favorite Prescription is the outgrowth, or result, of this great and valuable experience. Thousands of testimonials, received from patients and from physicians who have tested it in the more aggravated and obstinate cases which had baffled their skill, prove it to be the most wonderful remedy ever devised for the relief and cure of suffering women. It is not recommended as a "cure-all," but as a most perfect specific for woman's peculiar diseases.

A SOOTHING NERVE. As a soothing and strengthening nerve, "Favorite Prescription" is unequalled and is invaluable in allaying and subduing nervous excitability, irritability, exhaustion, prostration, hysteria, spasms and other distressing, nervous symptoms commonly attendant upon functional and organic disease of the womb. It induces refreshing sleep and relieves mental anxiety and depression.

A POWERFUL TONIC. Dr. Pierce's Favorite Prescription is a legitimate medicine, carefully compounded by an experienced and skillful physician, and adapted to woman's delicate organization. It is purely vegetable in its composition and perfectly harmless in its effects in any condition of the system.

A MOTHER'S CORDIAL. In pregnancy, "Favorite Prescription" is a "mother's cordial," relieving nausea, weakness of stomach and other distressing symptoms common to that condition. If its use is kept up in the latter months of gestation, it so prepares the system for delivery as to greatly lessen, and many times almost entirely do away with the sufferings of that trying ordeal.

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FOR THE KIDNEYS. "Favorite Prescription," when taken in connection with the use of Dr. Pierce's Golden Medical Discovery, and small laxative doses of Dr. Pierce's Purgative Pellets (Little Liver Pills), cures Liver, Kidney and other diseases. Their combined use also removes blood taints, and abolishes cancerous and scrofulous humors from the system.

TREATING THE WRONG DISEASE.

Many times women call on their family physicians, suffering, as they imagine, one from dyspepsia, another from heart disease, another from liver or kidney disease, another from nervous exhaustion, or another with pain here or there, and in this way they all present alike to themselves and their easy-going and indifferent, or over-busy doctor, separate and distinct diseases, for which he prescribes pills and potions, assuming them to be such, when, in reality, they are all only symptoms caused by some wrong disorder. The physician, ignorant of the cause of suffering, encourages his practice until large bills are made. The suffering patient gets no better, but probably worse by reason of the delay, wrong treatment and consequent complications. A proper medicine, like Dr. PIERCE'S FAVORITE PRESCRIPTION, directed to the cause, would have entirely removed the disease, thereby dispelling all those distressing symptoms, and instituting comfort instead of prolonged misery.

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. Having exhausted the skill of three physicians, I was completely discouraged, and so weak I could with difficulty cross the room alone. I began taking Dr. Pierce's Favorite Prescription and using the local treatment recommended in his 'Common Sense Medical Adviser.' I commenced to improve at once. In three months I was perfectly cured, and have had no trouble since. I wrote a letter to my family paper, briefly mentioning how my health had been restored, and offering to send the particulars to any one writing me for them, and enclosing a stamped-envelope for reply. I have received over four hundred letters. In reply, I have described my case and the treatment used, and have earnestly advised them to 'do likewise.' From a great many I have received second letters of thanks, stating that they had commenced the use of 'Favorite Prescription,' had sent the \$1.50 required for the 'Medical Adviser,' and had applied the local treatment so fully and plainly laid down therein, and were much better already."

Retroverted Womb.—Mrs. EVA KOHLER, of Crab Orchard, Mo., writes: "Dr. Pierce's Favorite Prescription has done me a great deal of good. I suffered from retroverted womb, for which I took two bottles of the 'Favorite Prescription,' and I am now feeling like a different woman."

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.' I used three bottles of it, and two of the Golden Medical Discovery," also one and a half bottles of the 'Purgative Pellets.' I can do my work and sew and walk all I care to, and am in better health than I ever expected to be in this world again. I owe it all to your wonderful medicine."

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. I also had womb complaint so bad that I could not walk two blocks without the most severe pain, but I could walk all over the city without inconvenience. All my troubles seem to be leaving me under the benign influence of your medicine, and I now feel smarter than for years before. My physicians told me that I could not be cured, and therefore you will please accept my everlasting thanks for what you have done for me, and may God bless you in your good works."

Later, she writes: "It is now four years since I took your 'Favorite Prescription,' and I have had no return of the female trouble I had then."

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 'Pellets.' All of the bad symptoms have disappeared. I do all my own work and am able to go on my feet all day. My friends tell me I never looked so well."

Favorite Prescription is Sold by Druggists the World Over! Large Bottles \$1.00, Six for \$5.00.

Send ten cents in stamps for Dr. Pierce's large, illustrated Treatise (100 pages, paper covers) on Diseases of Women.

Address, **World's Dispensary Medical Association,** No. 623 Main Street, BUFFALO, N. Y.

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.

ADDRESS BY HENRY J. NEWTON.

We have come together to-day to celebrate the fortieth anniversary of the advent of modern Spiritualism. Forty years laden with the joys and sorrows of our world have gone into the eternity of the past since the first intelligent and comprehended communication from an invisible intelligence was made, at Hydesville.

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 may be silently, but with unceasing energy it presses steadily forward under the guidance of the infinite executive and in obedience to the omnipotent law of progress.

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. I know as you know, that ages reaching infinitely back of this, with all the preparation necessary for the growth of the mind, until the time when physical, mental, and intellectual growth had developed, that then Spiritualists were ready to receive this light, anxious for its coming, and it came.

And so across the grave has been a stone, but the stone has been rolled away from the door of the sepulchre. Silence lay between you and them until the revelation that they came to you was in the true manifestations of Spiritualism. And in looking upon the earth to-day I see many times the words "Christ is risen indeed." And I always feel like saying, "Yes, and our mothers have risen, our fathers have risen, our little ones have come back again, and they are with us to-day. Have we not then most occasion of all on earth to rejoice? Not only have we these messages of faith from the farther shores of life, but it brings us also such beautiful messages of love in this present life. What we ought to gift over is that which is best within us, the gift divine that belongs to every human soul. How can we best develop ourselves? By doing the very best we can; by so living that life shall be one sweet sunshine, one continued effort in the pathway of progress towards divinity. A.e we not divine? Has not God impressed upon each one of us his image, and are we not the sons and daughters of the living God? Is not death the ministering angel of life that leads us unto life eternal?

I shall not detain you longer, knowing that there are others to address you, and we bid you farewell, with the blessings of God's loving angels that we see about you in numbers too many to be told or described, and that which says to us that the two worlds are so closely united that they are interested in every movement that we are making, and in every step that we are taking, and everywhere we go they go and above we see faces of the angels and may they ever be present with thee.

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 or was permitted to give even at comparatively so modern a date. Her disciples were arrested and brought before the inquisition, tried and branded as heretics and compelled by torture to recant, and if they refused to do this were burned at the stake. A martyr may die, but the truth will live; one of our inspired poets has beautifully expressed this in the following lines:

Can ye burn a Truth in the dungeon's fire? Or chain a Truth in the dungeon's mire? Or stay the Soul, when it soars away In glorious life from the mouldering clay? The Truth that liveth, the Thoughts that go, The Spirit ascending, all answer, "No."

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Notwithstanding the anathemas and persecutions of the church the light increased and the disciples of science multiplied, the atmosphere of superstition grew less dense, skepticism and the rejection of theological dogmas followed as a natural consequence. Materialism became the general doctrine among those engaged in scientific study, not always outspoken it is true. The champions of the scientific philosophy, who, through all the past have been on the defensive, gradually assumed the offensive and the assaults of its warriors were irresistible. They said to the theologian, "We have analyzed man; we have put him into the crucible and reduced him to his elementary condition and we find no soul which you tell us about; we call on you for proof." The "defenders of the faith" were defenceless and at the mercy of the scientific infidels. This was the condition of the world forty years ago, and if there ever was a time in the history of the human race when the cry of humanity was for "light, more light" to guide them out of the increasing gloom it was when Spiritualism like a star of hope rose above the horizon of this age of materialism. Nature provides for her offspring and Spiritualism came in response to an almost universal call; it came as the foliage comes in springtime and just as irresistible. The materialist and ecclesiastical enemy who have made war upon it might as well engage in an effort to abolish the law of gravitation. Spiritualism is the natural product and culmination of all the past ages.

Following the address Senor Aurelio Cepullos played on the piano a March from Chopin. Mrs. J. O. Goodwin sang "With Verdure Clad," from Haydn's Creation. Mr. Newton announced that Mrs. Amanda Spence was not present on account of illness, but they had an excellent substitute, Mrs. Lillie.

REMARKS BY MRS. LILLIE. Mrs. R. S. Lillie spoke, in part, as follows. Friends, I received a letter of invitation from Mrs. Newton to take part in these exercises. As I was called to minister to the society in Brooklyn, I have come from that city in order to stand, not as a substitute, as my brother has said, for Mrs. Spence, but as a substitute for the invisible, whose presence we all look for and feel.

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, the graves have opened and they have come forth: it is only figuratively speaking, for they were never there, but are around us in our busy walks of life, and with us in all the ways of life. We may look back in the dim distance, when, as our good brother in the opening remarks, referring to this, says, the midnight was upon us, darkness was over the earth, and the shadows of a great wrong, a false conception of the infinite, false views of life, false ideas in reference to the attributes of God; and false ideas in reference to death—the strange and subtle change—and even false ideas of how we ought to live, and what constituted true living, until in reality we were in the shadow and the darkness and night. In this condition, in this time, many were yearning, desirous to know the way of life, that they might walk therein, to know of immortality, to know the law of this life of ours, to know why, if it were possible to find out, why it was that this life, if it culminated as it seemed to at death, why this life should be so unsatisfactory, why was it our own, or why was it given to us. With all this inquiry reaching out from the souls of men, with earnest desire for knowledge, at last the light came to us, at last the sounds were heard in the distance, and not so distant to you did it seem. But it was distant to the world of mankind. The spirits knew its meaning, and they sometimes stood at the outer door of this our temple of earthy life and demanded entrance or admission, and so came this knowledge in the early days of Spiritualism.

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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. Through the death of John Brown the great crisis was hastened, and who will say that the spirit of old John Brown was not living in that terrible conflict that followed, as our soldiers went marching on? And so it is in this great movement to-day, the spirits of the departed are with us, but it is unlike the movement that followed the death of John Brown for we hear no martial music, we see no soldiers marching through our streets. We hear no beat of the drum, we hear not the roar of the hostile cannon,—there are no armies, no hospitals, no places for the reception of the dying and the wounded, no glories for the prisoners of war. It is a glorious work that is going on, but it is a work of peace, and a work of joy and it is dear to the hearts and the souls of men. It is bringing people from the darkness into the light, from ignorance to the knowledge of the living truth. It is a great work and it is the work of Spiritualism. Everything that breaks a shackle of ignorance, everything that breaks a manacle of superstition, everything that disseminates light and knowledge to the world, are benedictions to you and to me, and we ought to receive them in all thankfulness.

Following the address was a recitation, by Miss Zella Sawyer, and a piano solo, by Senor Cepullos. Also a piece of his own composition, "Raranteta de Concerto," in which he delighted every one present, by his wonderful execution.

REMARKS BY MRS. BRIGHAM. Mrs. Brigham spoke, in part, as follows: At this late hour you will expect but a few words from me. You are well aware that in the churches to-day the celebration of Palm Sunday has a very beautiful meaning. They are celebrating the time far back in history when Jesus of Nazareth entering Jerusalem was met by a great multitude who scattered palm branches in his way and sang joyful hosannas in his way and the Lord. And yet in a short time after that the cry was "Crucify him." From that life came a truth, the beautiful truth that though our friends go from us yet a little while they come again and receive us unto themselves. Now to-day is our Palm Sunday. We have palms here that grace our platform. Little palms they are, and who in looking at them would think how tall a palm tree can rise. Because the space is small here their growth must be limited. If you would have your spirituality tall and symmetrical you must give it room. If you plant it in narrow judicious, you have planted it as in a flower pot, and your spirituality, like these palms in flower pots here, will for a while. Make your lives useful and beautiful, for you have this truth, and you have messages from those who are not dead nor sleeping, but who have only gone a little while before you.

The exercises closed by the audience joining in singing the Sweet By-and-By.

The Needs of the Hour. Mr. W. E. Coleman, President of the Golden Gate Religious and Philosophical Society, delivered an address with the above title before that organization at the celebration of the Fortieth Anniversary of Modern Spiritualism on Sunday last. The crowded condition of the JOURNAL'S columns prevents its publication in full. The following extract voices the teachings of the JOURNAL and the sentiment of its subscribers generally:

The responsibilities of the spiritual press are mighty; it wields an influence for good or ill of deep import. Is this press, as a whole, performing anything like its duty? In the reply must be made that it is not. In some quarters of our country the spiritual press is a power for good, in others it is a mighty instrument of evil. Some of our papers are doing a grand and noble work; others are, metaphorically speaking, doing the devil's work. Some of them either valiantly and openly combat the evils, both phenomenal and philosophical, that infest our cause, or else, by silence, refuse to lend aid to these impure and noxious elements. On the other hand, some of our spiritual journals lend all the aid they can both to the phenomenal plague spots defacing the body of the spiritual movement and to the absurd and ridiculous ideas and dogmas that have attached themselves to our cause. Such journalism as this prostitutes the fair evangel of spiritual truth to the basing and demoralizing lusts of mammon. A pressing need of the hour is first an enlightened public sentiment that shall view in the proper light the flagrant conduct of the recreant spiritual journalism just referred to, and that shall, by the weight and power of its sturdy influence, so control for good the policy of this Judas-like journalism that it shall be compelled to retrace its steps and in future devote its energies solely to the advancement of the good and true and lend no aid or countenance to the vile and impure agencies with which the movement is now desecrated. Secondly, the need is for a just and honorable press everywhere conducted by men and women of far-seeing judgment and determination, honest, truthful, careful, cautious, rational, incapable either of being hoodwinked or bribed by knavish charlatans, men and women who will dare to speak the truth, whether in praise or censure, concerning all things phenomenal, philosophical, personal. A great reform in a large portion of the spiritual journalism is indeed a pressing need.

Another need of the hour is individual reform among Spiritualists in general, to the end that they may practically embody in their daily life-walk the sublime principles taught by the philosophy they profess; in other words, it is needful that the Spiritualists live spiritual lives more than is often done. We want to actualize our principles in our every-day work and action,—not only professing to be Spiritualists, but actually being such practically and effectually. We should all be true to the higher instinct and aptitudes of our souls, we should follow the promptings of our better selves, and strive always to do that which our reason and conscience tell us is good, salutary, so far as in us lies, from every thing tending to drag us down, to debase us in the moral scale. We should cultivate, as much as we can, both our intellectual and our moral natures, strive to improve ourselves in all directions, elevate ourselves to as high a plane as practicable while in this world, thereby being so much better fitted for the enjoyment of the felicities of the higher planes of being in the spiritual realm. Let us all, so far as we can, be true to our better natures at all times, so that our enemies seeing our good works may be prompted to think more kindly of our philosophy and of our genuine phenomena.

Among the needs of the hour, among Spiritualists, is a recognition of the importance of doing all that is possible to improve the condition of the present world. Some Spiritualists have too much "other-worldliness." They are so absorbed in things pertaining to or purporting to emanate from the other world, that they neglect mundane matters,—they let the affairs of this world go to a greater or less extent. Such action is quite reprehensible. We are all placed in this world to make the best possible use of it, to cultivate and improve it, to do all we can to make its inhabitants happier, wiser, better, and in this duty, this requirement of nature, should never be overlooked or neglected. The calls of philanthropy, sympathy, fraternity, are ever imperative, and to them we should never be heedless.

The aphorism, "One world at a time," is often quoted by agnostics and materialists, and it voices a sound and sensible rule of conduct,—one the Spiritualists would do well to heed and practice. While in this world our duty is to bless and beautify it,—to utilize its advantages and opportunities to the full extent of our power,—leaving the next world to take care of itself. When we reach that world, in Nature's own good time, then we can turn our attention to its beauties and privileges. Not that we should be debarred from obtaining whatever light may be procurable concerning the conditions and circumstances of that life. By no means. All knowledge is useful, and certainly a knowledge of the country to which we are all swiftly tending is useful and desirable. But this knowledge when acquired should be utilized as an efficient agent in the improvement of ourselves and of our fellows in this world. Whatever knowledge of the future life we may obtain should be made to render service in the adornment, the betterment, and the glorification of this present world,—this mundane sphere of operations, in which we are placed by Nature for high and holy purposes. It is our prerogative and our duty to make this world a heaven here and now; for unless you are in heaven in this world you assuredly cannot be in heaven in any other world,—a mere change of locality having in itself no power to create a heaven where one did not previously exist.

Work for the improvement of this world surrounds us on every hand. Misery, poverty, vice, crime, injustice, conflict, war, at every turn; and the injunction of the spiritual philosophy is that all souls shall feel it their duty to co-operate with every species of genuine reform looking to the amelioration of the wrongs and hardships of this lower world. Our boasted civilization, despite its advantages over those of preceding ages, is in many respects radically defective. Crime, evils and wrongs exist in our social structure, requiring amendment or suppression, and in this good work should Spiritualists ever be foremost.

Many other needs pressing upon the attention of the Spiritualists to-day could be named, but the brief period allotted me will not admit of their mention at this time. A few of what seemed to me the more important of the needs of the hour have been briefly and all-too-inadequately touched upon. Let us, one and all, resolve to do our parts, severally and conjointly, for the promotion of a sound, healthful Spiritualism, a Spiritualism ennobling and elevating, rational and progressive, firm and steadfast, anchored and demonstrated truth, based upon phenomena unmistakably genuine and philosophy of indisputable value, beauty, and helpfulness.

The Western Edge of Life Finds many people feeling a lack of strength and vigor just when they need it most, and they yearn for the life and activity of former years. When a certain age is reached it becomes essential that some restorative and tonic medicine should be taken, even if it has not been the custom to take anything of the kind previously. Naturally, the

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