

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

VOL. XLV.

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f from matter? To explain these sublime be cautious to keep under control the faculty we be able to see that continuous line of There are systems of philosophy built up mysteries men called into existence spirit. of wonder. When excited to great activity progress of individual form, state and power? This is a happy and magnificent prospect. lose. The study of such systems should not | the singular phenomena thereof were attrib- | Mediums do not try to convert people to | Science must cover the study of all phenomform the serious concern of human life, but uted to the operations of supernatural Spiritualism as a minister of the gospel seeks ena. We do not know spirit form. It is a may be read for entertainment in the same actors. A storm at sea was caused by the to convert a milkmaid. Do not ask belief of realm outside of sense; but we know it by sense as we read the latest poem and shed | rage of Neptune, and the lightning's vivid | phenomena before sufficient and convincing | induction. The truths of inference are as tears over the fate of the hero in the newest | flash was the bolt of mighty Jove. There | evidence has been produced. The laws of | real as the truths of sense, and what reasoner tragedy. It is a waste of time and the were men once who looked on these gods as nature define and control the powers and would deny the certainty of inference when strength of reason to pursue the study of real as Christians regard Jehovah, and they different capacities of mediumship. Instudy we come into relation with events so clear

ing the subject in question must be obeyed The spirit rap can never be discussed apart out of it by the learned Paley. If he could Polytheism gave way to monotheism, as before the experiment succeeds. Many of from the intelligence that controls it; and as not make it convincing, who can? Cato stated | the operation of natural laws has driven the | the laws of mediumship we know nothing | to the moving of solid bodies by an intelliall the a priori arguments we have for the doctrine of special providence from the field. about; we have to stumble on some of our gent force, though surrounded with difficulty immortality of the soul, and they are not Will the doctrine of the immortality of the important facts, and therefore in the pursuit and mystery, the most important point about conclusive. What is the use of wasting time | soul be knocked out by the discoveries of | of these phenomena, we must proceed with | them is that we recognize the intelligence. on that line of thought? The old reasons get science? Will the physical hypothesis of diligent caution and patient resolution. It is no real objection because we can not the old answers. If nature shows the realiza- consciousness be demonstrated against that These suggestions are presented to investi- tell what that intelligence is, nor how the tion of great ideas, of order, contrivance, cor- of spirit? Natural knowledge has come up gators and mediums with great humility phenomena are produced. There are no relation, and adaptation, whence came those to the breastwork of this question. The and respect, and must not be construed in great difficulties and mysteries, but exactly great ideas? It is unreasonable for reason to | fight is between two hypotheses. Which will any dogmatic or offensive sense. They are | the same that we come in contact with when answer, God; because God in his capacity get it? There is no way to approach this the results of long experience as a spirit me- we try to explain intelligence as expressed shows great design, order, contrivance, cor- question that will be satisfactory to the dium and an ardent investigator into these through the complicated organism of man. relation and adaptation, who designed him? student of nature but that afforded by mod extraordinary and difficult phenomena, We see no likelihood of ever man being able Reason loses its way in such metaphysical ern Spiritualism. That God breathed into which no hypothesis that science can invent to tell what consciousness is, or what mind as an entity is. We shall never master such tempts to deal with the unconditioned it runs | than the saying that God provided a great | Let us advance more closely and attempt | difficult and profound problems. They do not into nonsense and contradiction. Reason | fish to swallow Jonah. What says nature on | a definition of these phenomena; but before | come into the limits of human reason. Grand stands hemmed in on all sides by contradic- the question? Fortunately for human pro- we can define a thing we must produce it as the powers of reason are, the great things tions. Science proceeds by observation and gress we have passed into this domain of and know it in its parts, and here we may in nature lie in that sphere which Herbert experiment, and leaves to the curious the reason; the authority of nature is superior | say that no subject makes us feel the great- | Spencer has called correctly the unknowable. to divine revelation, and when revelation | n-ss as well as the limitations of the capacity | The explanation of spirit nature will solve Greece developed a beautiful civilization. | contradicts science, the former must back | of the human intellect, as do these phenom- | some of the minor mysteries of being and The age of Alexander was renowned for its down. This is acknowledged. Science at last ena when we come to try to give a full and character. Such explanations will only put definite exposition of them. We can describe | further back those greater problems which

mental labor. With the growth of civiliza- | fied or passed away. The interpretation of the | do. We are not expecting to find spirit as a | >. Within the last few years psychology has tion, speculation has lost many of its charms. | scriptures is being harmonized with the facts | thing that we can sense, as we sense a chair, | assumed the dimensions of a great and inter-We shall always have men among us with of science, and creeds will have to be revised a table or a spoon. We are seeking for the esting study. In order to comprehend spiritleisure and learning, who will pursue in re- | to meet the necessities of the highest dictates | signs of spirit in the form and manifesta- | ual phenomena, it must be studied. True tirement a life of calm meditation in litera- of reason. Science can not change. Its facts | tions of matter. There seems to be some- psychology will not lead us far. We can ture, just as we shall always have some men are indisputable, and their force is irresist- thing about matter that the usual conception only study it in relation to brain and nerves. ready to jump from Brooklyn Bridge or swim | ible. Christians believe in the immortality | of energy will not explain. We never think | The organism of man is capable of being the rapids of Niagara; but the solid power of the soul. Spiritualists from a study of that an apple instead of falling to the controlled by a disembodied spirit. At the belief. They agree on the continued ex- experience of the operations of nature and ing. But why not? If the facts in hypnot-It is to be deeply regretted that the studies | istence of the soul after the death of the | the motion of bodies leads us to believe that | ism be true, ought we not to look for the exover the ashes of science. Grecian thought mortality from any source but the phenom- cinated; but if it occurred again and again, Abnormal mental phenomena are not uning, and we would testify that such a phe- causes; but there is a large residuum that Spiritualism does , not adduce satisfactory | than the force that would bring it to the | dicts another, and that philosophers become It is not my intention to touch the state of evidence or demonstration of the existence earth. The phenomenon would be more fools when they return to us. Knowing it. Biology, within the compass of 50 years, had hardly recovered the ground which the taken a position which does not admit of an ed on the ascending apple was independent capable of being given through it. The mentask in building systems of nature from ma- victories, and liberty taken so many onward of the phenomena, but explain them as the perception and reason in it, for it compre- organization of the medium had no influence works of the devil. The materialist blankly | hends my request, and executes it. But as | on the communications. The medium is un-During the last three hundred years ter- gets free from the subject by denying the my experience only knows of men who act questionably the most important factor in of accurate observation of facts as they exist rible struggles have been witnessed on the genuineness of them. As Spiritualists, then, intelligently and rationally, and as I find the communications. This thought ought to in nature. There are numbers of men so battle field. which have changed the consti- we stand in this position: that a number of the same qualities in the force that manipu- cause us no alarm, for we ought to be prehappily constituted that they find no difficulty tutions of States, and the exalted preroga- our opponents admit the phenomena, but as. lates the rising apple, I am impelled to be- pared to follow the truths of nature, whether in answering any problem involved in the tives of kings; but more important victories, cribe them to demoniacal causes. The rest lieve that there are conscious personal be- they clash with some pet ideals we have cause and nature of the cosmos. To the noiseless though they were, have been won declare their belief to be that they are pro- ings living in nature outside the province of formed of the state and conditions "over declarations of abstract reasoning they affix by the scholar and the man of science in the duced by trick and fraud. Those who deny my sensation. There can be no other ex- there," or not. A lover of science drops all the assurance of certainty, and the fascinat | silent laboratory. Newton will live in the | these phenomena may be classed as persons | planation, because there is so wide and com- | dogmatic feelings; he stands on the bridge ing dreams of imagination they call the bril- records of fame, when the annals of the who have not investigated them at all. They plete a chasm between the uniform action looking out for new facts, as anxious as the Stuarts are lost in the dust. The names dear | are not competent witnesses in the case, and | of the mechanical forces of matter, and that | weary sea captain is for land. The study of force which gives remarkable evidence of the organic conditions of mediumship is as interesting and important as the fact of a It is to animal life and organized beidgs | continuity of life. When we study mediamin general that we look for marks of percep- | ship more we shall have less superstition. | tion and traits of intelligence. Here in this | The glories of eternity will be natural. Imtion we see in organized being, therefore we | mean the same thing. Virtue will be prized | have to admit that there is an order of intel- | because it is virtue, and vice will be despicacause will explain them; a spiritual cause al nature and genius, will step forward into Modern Spiritualism robs man of the terprocess inherent in the capacity of nature rors of creeds and the anathemas of priests. progressed condition. Analogy would lead | land. It is not the chamber of an endless

gena 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 lower world. be properly arranged for publication by the Editors. Notices of Meetings, information concerning the organization of new Societies or the condition of old ones movements of lecturers and mediums, interesting incidents of spirit communion, and well authenticated accounts of spirit phenomena are always in place and will be published as soon as possible.

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SCIENFIFIC SPIRITUALISM.

Readers of the JOURNAL are especially requested to | new comfort to humanity. Dreamers, think- | nature of reason? What is that power that | the reality of the phenomena. It is the | cover a most extended field for the study of ers and impractical theorizers are not all in senses, thinks and wills? Is it the brain? genuineness of the phenomena which makes development in the enormous and multiheaven. As a tribe they still flourish in this Is it a thinking, willing, substance apart the genuine medium. The investigator should udinous spheres in spirit life, and may not by human reason that we would be sorry to When they knew less of nature than we do, it has a vicious effect on the judgment.

natural theology. Nothing more can be made | who denied their power were charged with | ing any natural science, all the laws govern- | and capable of examination? out of the design argument than was made | infidelity and impiety.

jungles and mudbanks. When reason at- man a living soul will have no more weight can explain, but that of spirits.

great men and scholars. Men of science and is victorious over belief.

philosophers existed side by side with poets | What an extraordinary change from the them as they impress our sensations and ex- have ever been the cause of conflict among and orators. Some of their great productions | time of Leo the X. when the church and | cite our simple and complex ideas, but we | philosophers. When we know more about have survived the depredation of centuries. | revelation were infallibly sustained as auth- | cannot pass the demarcations of the material | the exalted powers of beings in advance of They are valuable. But we affirm that never | ority that could not be impugned, and by no | universe. There are substances in nature | us, there is still a vast field for the Infinite, before the 19th century did men put so high power but God could be worked. Now, to which do not come within the province of which is outside of human capacity and a value on scientific pursuits and practical some extent all this has been greatly modi sensation, which are as real as those which reason,

No. 11

A Lecture Delivered by J. Clegg Wright at Vineland, New Jersey.

[Reported forthe Religio-Philosophical Journal.] Science is the sum of systematized knowledge and induction. It deals with things of the human intellect will throw itself into certain natural phenomena come to the same ground, would fall the other way. All our first realization, the affirmation looks alarmas we know them in form and quality. scientific habits and pursuits. Science is demonstrated experience of natural phenomena. By induction we derive great of Thales, Archimedes, Hipparchus, Euclid, body. They differ widely on some of the controls them, and that ercise of the mesmeric power of spirits asprinciples, generalizations, and laws under Ptolemy, Aristotle, and Galen, were interrupt- ditions of spirit life. The Christian believes there is a force at work which causes the ap- suring their existence? There is nothing which all natural phenomena exist. Every ed by the convulsion in the Roman world in the soul because it is ple to fall earthward. If we actually saw an in our experience of mental phenomena out student of natural science knows but a very from the introduction and triumph of taught by the church and the Bible. The apple rising in the direction of the stars, we of harmony with such an idea, but every reasmall part of nature, and very little, even, about Christianity. The banner of the cross waved Spiritualist does not accept evidence of im- would conclude that our senses were hallu- son to believe it possible. that. Life is too short for one man to master all the sciences. We do not expect a man to and glory died. The language of Demosthe- ena of nature. Between these two believers and other people saw the same thing, then common. Undoubtedly a large number of be a good astronomer, chemist and linguist. nes, once the tongue of men of science, phi- in immortality there is a chasm and a bitter the evidence would slowly become convinc them are due to organic and functional Admirable Crichtons are not possible in this age of the world. All that one man can do well en by conquered hordes and cronching slaves. The modern materialist does not see any nomenon did happen. The first explanation can only be explained on the hypothesis now is to take up a single section of science The glittering emblems of superstition stood evidence of immortality in revelation, nor in we would offer would be something like this: that spirits have been the producing cause. and master it. If he would excel, he must where learning and intellectual culture the dogma of the church. He says: "Matter The apple ascended because it could not The objection is often made against the valeave the rest. In former ages this was not stood. What a fall, and what a lesson for and energy are the cause of all phenomena. descend, due to a greater force acting on it lidity of control, that one medium contraso. A man with facile wit and understand- | all ages to study. ing could soon learn all that Copernicus knew or Ptolemy tanght. Now astronomy is a scientific study among the Greeks nor enter of intelligence apart from a brain." Between striking if only one apple ascended and a what is so common in psychology, this also great and beautiful science. The steady into comparison of their learning with our Spiritualism are distinct dozen fell to the ground at the same time. ought to be expected. The size and quality work of a life-time can only know a part of own; but I must say that the 17th century issues, and a conflict. The Spiritualist has We would conclude that the force which act- of the brain is the measure of mental power has grown to such vast proportions that it is ancients had explored in the age of Alexan- argument. - He appeals to natural experi- and different from that force which made tal manifestations of spirits when controltoo great for one mind to wield. Scientific der. Copernicus and Kepler were the lead- ment. He says here are my phenomena; ex- the twelve apples descend to the ground. We ling a medium are not in the least criterion work is laborious; it demands great patience, ing lights in the Renaissance. Bacon direct. plain them on some other hypothesis than greatly add to the mystery and difficulty of for forming a correct estimate of their intelperseverance, and acute powers of observa- ed the way natural knowledge could be ob- that they are produced by spirits. These are our problem if we suppose that that apple as- lectual capacity and moral nature, because tion-qualities seldom found in one brain. tained. Newton advanced the theory of grav- the issues, and here is the conflict. The cended when we requested it to ascend, for the brain is a conditioning and qualifying Very few men are capable of becoming great itation, and Priestly laid down the ground | Christian is sometimes bold enough to deny | then there are attributes in that ferce which | body through which the thought of the spirit in science. Fancy is more captivating than work of chemistry. It is within our own the reality of spiritual phenomena. The we do not ascribe to, or find in, mere energy. has to pass. Here a great many Spiritualfact. Speculative philosophers have an easy century that science has achieved so many most wide-awake Christians admit the reality We find intelligent force there. There are ists have gone wrong, in assuming that the

terials furnished by the imagination. Im- | strides. agination is not trammeled with the difficulty liant intuitions of truth.

There is no royal road or short-cut to sci- to science will live when those of Marlborough their utterances have no authority. With ence. Its sublime ascents are attained by and Napoleon sleep in forgotten graves. Man candor we admit that there have been flag- sensational volition. persistent, and toilsome labor. The benefit | does not forever forget his greatest benefac- | rant frauds committed by persons claiming | derived by humanity from science is too tors. great to be estimated. Speculative philosophy has led no where but to the jungles of deeply impressed the idea of the regularity mediums belonging to all classes of society phenomenon that we have supposed, we have mortal felicity will not be bought by the entangled systems of superstition and folly. and persistency in the development of the and ages. When an intelligent and honest present all the traits of sensation and cogni- blood of divinity. Calvary and Mecca will The world has acquired more blessings from strata of the earth's surface; no great and investigator comes into contact with a low science during the last hundred years than sudden creative jumps, but a gradual devel- animal nature destitute of education and from speculative philosophy since Adam. opment of forms from antecedent types. moral quality, and detects the deception at- ligent beings in nature who are not depend- ble because it is vice. Eternity will yield Chemistry has revolutionized modern in Darwin put the capstone on the aspirations tempted to be practiced on him, his intellect. ent on a physical brain and a bodily organ- its wealth to all. Priests and kings, peasdustry. Dalton, Watt, Stephenson and Ful- of Lamark in the solid contribution he made and he ism, as we are, to perceive and reason. The ants and princes, will share alike the exaltton are greater saviors than Chrishna, and to the hypothesis of evolution. If terrestrial leaves the subject to unutterable contempt. physical phenomena of Spiritualism are ed bounties of justice. Every man in his or-Edison will win more glory from com- evolution be so gradual, why not cosmic evo- When he further sees the lamentable spec- identical with my supposition. No physical der, according to the development of his moring ages than the long illustrious, line of lution be as gradual too? This idea has set tacle of leading Spiritualists and spiritual archbishops and popes. Practical knowledge aside all supernatural causes. Science pur- papers defending such fraudulent mediums, will, and in the absence of any other possi- that magnificent community of spirits where of the physical capabilities of nature creates sues its steps on the ground of natural what else can such men think, but that the ble cause we have to say that they are pro- the inalienable rights of life, liberty, and the and supplies new demands in the advance of | causation: that every effect has an anteced. | whole of the claimed phenomena is the result civilization. Of course physical causes are ent cause. The energy that crystallized a of wicked fraud, and that Spiritualism itself sphere in which we are, and that by some not the only causes that promote the devel- | grain of sand, welded on the same anvil a | is an infamous conspiracy against the most opment of civilization. Dogmatic polemics star. The power that evolved the cells of a sacred qualities of the human heart, and the they have passed on to this higher and more The grave is not the harbor where we shall may show how acute human reason can be | clam, built the fortress of the brain. The | fundamental safeguards of society? Those come, and heavy metaphysical disquisitions | energy that impels the descent of an Alpine | people who defend fraudulent mediums are | our reason to conclude that as all the phe- | sleep; but it is the mouth of the brighter may amaze the stupid gaze of the illiterate boulder is the same that steadies the flight deserving of a wider censure than the trick. nomena of nature with which we are ac- world that knows no poor, where love is as and vulgar; but practical thought and knowl- of the eagle or an archangel. Supernatural sters themselves, for they sin with their eyes quainted are evolved by a process of differen- pure as the light of stars, and heart knows edge confer permanent help to humanity. forces, find no place in the operations of wide open. I want to say this: that these tiation from simpler elements (or more prop- sorrows no more. The ancients possessed but little real Knowl- nature. This position has drawn a distinct spiritual phenomena ought to have from all erly equivalents) to the more complex comedge of principles of physical science. Its line between the scientist and the theologi- persons the most thorough and painstaking binations, that we have been laboring under teachers and scholars generally were men an. On that line the conflict between knowl- investigation, under such conditions that the a mistake, due to ignorance, in putting man check is good for a quarter of a million has who dabbled in the abstruse conundrums of edge and blind faith will be fought. How senses can have fair play. Mediums are in now at the climax of nature, and that we never been able to learn to read, and all metaphysics something after the style of the could it be otherwise than that men would duty bound to put themselves only under must look forward into spirit as a higher his business transactions that involve fig-Theosophists of the present time. The phi- come to question the dogma of faith. They such conditions as will permit their control mode of substance than matter. for the high- uring are carried in his head. Yet he is not losophers of the age of Plato looked upon the will question the choicest dictum of philoso- to produce the phenomena. They know some est specimens of conscious life produced in an illiterate man, for he talks well and few application of the principles of geometry to phy and belief, and push their inquiries to of these conditions and ought to insist on the gradual course of evolution the practical purposes of life as a serious | the uttermost point of analysis, and if those | their observance by every investigator. The | degradation of philosophy. In our day the dictums can not stand, they must fall. The interest of the investigator and the good spiritual hypothesis, in the principle that crowning glory of a man of science is to dis- wonders of human reason and consciousness medium are the same; both are anxious to Darwin forwarded so much by his excellent Paris. At least ten attempts at self-murder

daring flights of speculative philosophy.

losophers, poets and orators, began to be spok- | conflict.

| duced by beings who once inhabited this | pursuit of happiness are realized. There is nothing inconsistent with the

to be mediums; but these are few when com-

The study of geology and chemistry has pared with the great number of genuine

cover something in nature which will add a impressed the rudest races. What is the produce genuine phenomena; both are trying studies; indeed, may not we sometime dis- are reported every day.

A Springfield (III.) business man whose persons who meet him suspect his lack of the rudiments of education.

An epidemic of suicides has broken out in

RELIGIO-PHILOSOPHICAL JOURNAL

Sir John Lubbock on the Customs of Savage Races.

The Saturday evening, or popular, lecture to the working classes given during the the recent meeting of the British Association was delivered by Sir John Lubbock, who took for his subject the "Customs of Savage Races."

After intimating that the primitive condition of man was one of the savagery, and that the history of the human race on the whole had been one of progress, Sir John Lubbock said: It seems from the study of modern savages that we can gain a fairly accompany him to the other world. But the phenomenon that is likely to throw light upon correct idea of man as he existed in ancient times, and of the stages through which our civilization has been evolved. At the same time the study is by no means easy, because many things which seem natural and obvious to a savage appear to us absurd and inconsequential. Moreover, if we often find it far from easy to understand savages, they naturally have much greater difficulty in understanding us. All over the world nations on first seeing white men have taken them for wagon drawn by oxen, were much puzzled as to what the oxen could be. It afterward ap peared that some thought they were spirits because they had spears on their heads, while special duty of women. Again, the modes of seems to us so natural an expression of affection that we should expect to find it all over the world, yet it is unknown to the Australians. the New Zealander's, the Papuans, | stone which stands on the hill of Tara. and the Esquimaux and other races. I menthat it would give any offense, and was surprised to receive a most violent anonymous letter from a negro of St. Domingo on the subject. He abused me in unmeasured terms, and ended by saying that he would like to drink my heart's blood. The Polynesians and the Malays always sit spect by raising the open right hand to the brow, resting the thumb on the nose; it is asserted that among the Esquimaux it is cusment: a Chinaman puts on his hat where he | morning. Mr. Hunt accepted the invitation should take it off, and among the same curipecially if in bad health. great care of their teeth and scrub them well at least three times a day, an old tooth brush | present. is regarded as a touching present, not being so much intended for actual use indeed, but rather as conveying a sort of implied message that as the sender took the greatest care of his teeth and used his tooth brush continually, so his friend was also in his thoughts morning, noon, and night. Mr. Taplin, a missionary to whom we are indebted for an excellent account of the nahimself. "When," he says, "I asked the word belief. for sin, they gave me the one for 'thin' and so I was led into representing that it was hateful to God for men to be thin; that they would be condemned for it. So they came to the conclusion that it was pleasing to God for people to be fat. In fact, I had been telling them that all lean people went to hell, and fat people to heaven." Some ideas, indeed, which appear to us inexplicable and fantastic are very widely distributed. For instance, medicine; our system seems so natural; send for a doctor, get prescription, pay him, take medicine. By no means. 1. Sorcerer: evil spirits, noise. 2. Wizard: charm on board. 3. Doctor: drinks his own medicine. 4. China: pay while well. In many parts of the world a man is strict-'ly forbidden to speak to his mother-in law. Again, probably every Englishman who had not studied other races would be astonished to meet with a nation in which, on the birth of a baby, the father, and not the mother, was put to bed and nursed; yet though this custom seems so ludicrous to us, it prevails very widely. In some parts of Australia, when a man marries, each of the bride's relations gives him a good blow with a stout stick, by way, I suppose, of a warm welcome into the family. Among the Kalmucks of Central Asia, again, the marriage ceremony is very romantic. The girl is put on a horse and rides at full speed. When she has got a fair start, the lover sets off in pursuit; if he catches her she becomes his wife, but if he can not overtake her the match is broken off, and we are assured, which I can well believe, that a Kalmuck girl is very seldom caught against her will. This idea of capture in marriage occurs almost all over the world. Hence no doubt the custom of lifting the bride over the doorstep, which occurs, or did occur, among the Romans, the Redskins of Canada, the Chinese, the Abyssinians, and other races. Hence also

again in many Celtic names, as, for instance, in Aberdean. Aberystwith. only way they could account for this was by subject of investigation.

concluding that the book was alive, and told him whatever he asked.

We know that among many races, when a man died, his wives and slaves, sometimes, also, his horse and dog, were killed and buried preparation for eternity did not end here. | our life and its relations. Just as the survivors killed the wife and slaves, so they also "killed" his arms and implements, his clothes and ornaments, so that their spirits also might go with their master, and he might enter the other world as a great chief should.

The Red Indian, Mr. Sproat tells us, quite understands that the things themselves remain in the grave, but believes that the phantoms of the things accompany the spirit | themselves his sciences and memory, from ghosts or spirits. Our weapons, tools, ani- of the dead. Even among the Greeks we which they are turned into like things, and so are Thomas Paine, William Carver and Grant mals, in fact, all our belongings, are at first | know that a coin was put in the mouth of same man; but each spirit lives in his own | presented to view before the outward senses. a source of great woulder. An Australian the dead in order that he might have the cupidity or nature, and is not able to appro- and thus are accommodated to the apprehentribe. for instance, when they first saw a wherewithal to pay the ferryman, Charon; priate man's cupidities to himself. and the Chinese are said to burn paper money Those things which are deeply hidden are with the dead—a process much to be commended from a banking point of view. Our own sovereigns are still crowned on a others maintained that they were the wives | stone, the Lia Fail or Stone of Destiny, which | class) suppose themselves to be men invested of the white man, because they carried the is said to have been the pillow on which the with a material body; thus they wish to be burdens, which among Australians is the patriarch Jacob slept at Bethel when he saw understood to be men. "the ladder set up on the earth, and the top salutation among savages are sometimes of it reached to heaven, and behold the angels | birth, but that it is formed of worldly things, very curions, and their modes of showing ascending and descending on it." It was wherefore it is necessary that it should be tion together with accommodation before their feelings quite unlike ours. Kissing | carried to Ireland, then to Iona, subsequent- | re-formed in order to its becoming spiritual. ly to Scone, and brought to England by Ed ward I., though some Irish antiquaries main- beasts, inasmuch as by means of their reason a man. tain that the true Lia Fail is the upright | they act contrary to order. tioned this fact about the negroes in one of by Joseph's parents and brethren to his spirits have been, and what they now are. my books many years ago, never supposing | dreams, as well as the political importance of | The process of regeneration is essentially Pharaoh's dream.which Sir Samuel Baker has the same in each particular case and in the recently attempted to explain by supposing general, namely, in the church, in the world that the Abyssinians had dammed up the At- of spirite, and in heaven; it is a continued bara river. It is not an uncommon belief | warfare of internals with externals; thus of among savages that as a man dies so he will angels with the spirits who govern exterrise again, and that this applies to the body nals; and this, too (a struggle carried on). as well as the mind. Moreover, the way to with all variety according to the nature of down when speaking to a superior; in some | the land of spirits was long, dangerous, and | every man in his various states. parts of Central Africa it is considered re- beset with demons. Many perish on the way, spectful to turn the back to a superior. Cap- and no one who was not in possession of all from himself he does not know the laws of tain Cook asserts that the inhabitants of his faculties could hope to arrive in safety. | order and of society, but must learn them Maliedo, an island in the Pacific Ocean, show | So convinced were the Fijians of this, that | from others; he also seizes upon falsities in their admiration by hissing; the Todas of the i as soon as a man felt the least sign of old age | the place of truths, otherwise than beasts; Neilgherry hills in India are said to show re- he was anxious to start on his long journey. wherefore he must be regenerated. Mr. Hunt tells us that one day a young man in whom he took much interest came to and not to be commanded by them. The him and invited him to attend his mother's tomary to pull a person's nose as a compli- | funeral, which was to take place the next | by affections. and went. As he walked along in the pro- be governed by men. Evil spirits are unwilous people a coffin is regarded as a neat and cession he was surprised to see no corpse, and ling that anything should be divulged re- also the story which nature whispers to those blacksmith, in conjunction with that of appropriate present for an aged person, es- asked the young nan where his mother way, specting them. Spirits curiously desire to who are in love and sympathy with her. The veterinary surgery. He was a professed outwhen he pointed to a woman who was walk- know all things, wherefore they always cu- Christian Bible speaks in the same language, spoken materialist, of strong skeptical pro-Among the Yombas of West Africa, who take ing along just in front, to use Mr. Hunt's ously excite all things, even to the minutest telling a truth which the builders of the clivities on all matters political, moral, and

jab is the country of "five rivers," from penge, | absurd conclusions is as true of everything "five," and ab, "water," a root which we find | else as of Spiritualism.

The student of mechanical principles may become so much of an enthusiast as to go Carver astonished the Canadian Indians by | wild in his efforts to develop perpetual moallowing them to open a book wherever they | tion, and yet this would not prove that there pages they were from the beginning. The study of mechanical laws were not a proper

Death is an experience that we must all pass through, and that we should carefully observe facts and endeavor to develop facts to | that are accommodated to the apprehension life beyond, is but a natural instinct and no with him, in order that their spirits might more superstitious than our study of any to those who are internal men.

A. E. CARPENTER.

For the Religio-Philosophical Journal. Extracts from the "Spiritual Diary" o

Emanuel Swedenborg.

COMPILED BY ALFRED A. GREEN. Spirits attached to man appropriate to

They who think abstractedly from the body, [being thus in the spirit, sometimes appear in their own society.

The origin of evil is from the abuse of the faculties of rationality and freedom.

When what appeared to be accidental happleased. and then telling them how many were no basic facts in mechanics, or that the pened to me the angels said that it happened because such spirits were near. What is ap- become peace. He will enter that Kingdom parently accidental, or fortune, is Providence of Heaven which the Bible says is within in the ultimate of order.

In the literal sense of the word are truths learn about the possibility and reality of a of those who are in outward worship, but in the internal sense are truths accommodated

The inward law is truth accommodated to the angels; and the outward law is truth accommodated to men.

What is infinite cannot be conjoined with | in it." finite things except by putting on of something finite, and thus by accommodation to reception.

When divine truth descends through the heavens to men as the Word descended, it is he becomes more than man. accommodated on the way to all who are in heavens as well as to all upon earth.

When higher things fall down into lower sion of everyone; thus it is with the Word. The truths of the literal sense (Bible) partly.

are not naked truthe, but appearances of

The student who is strong enough to lead this life must finally change his belief to certain knowledge that he bears the same relation to the body of nature that leaf and blossom do to vine or tree, and once this wisdom gained, the struggle called living and the intensity of the desire of possession will you.

NOVEMBER 3, 1888.

"There is this city of Brahman-the body -and in it the palace, the small lotus of the heart, and in it that small ether. Both heaven and earth are contained within it, both fire and air, both sun and moon, both lightning and stars; and whatever there is of self here in the world, and whatever has been or will be, all that is contained with-

When the disciple has fathomed the depths of this quotation from the Upanishad he will no longer be a discordant note in that wondrous song which man only hears when

MOSNAR.

Thornburn.

to the Editor of the Religio-Philosophical Journal: As a native of New York City, in which Mr. of his ardent admirers, you may be assured I was quite electrified on reading your late allusion to his memory. Your reprint of Grant Thornburn's reminiscence of him, by W. would be damaging, if true. I was acquainted with Grant Thornburn almost from my earliest boyhood; as I had to pass his store daily in my passage to and from school, and his equivocal doings were the common talk of my fellow schoolmates. To call him a bigot and zealot would be letting him off cheaply: but if it can be shown that he was a publicly detected criminal, and that his age alone saved him from exposure, I think reliance upon his absolute knowledge of Mr. Paine and of his habits would be taken at a very heavy discount. "Laurie Todd," a nickname given him by some foreign traveler, was very fond of notoriety. Now this would be pardonable, were his wickedness not apparent in trying to elevate himself by calumny.

"When they arrived at the grave she took friends, and then submitted to be strangled." | ture.

expressed by representations (correspondences.)

Natural spirits (or those of the grosser

There is (properly) no human mind at Evil spirits are so much more insane than | tion on the part of God was that He became

Varieties of speech (or modes of utter-We all remember the significance attached ance) manifest what kind of persons certain

Man (by natur-) is viler than a beast since

It is given to man to command evil spirits. spirits and genii govern the reason of man

Spirits bear it indignantly that they should which excitation cannot be resisted.

Spirits wish to be separated whenever they an affectionate farewell of her children and are offended by things contrary to their na- spoken:

nature and governs them.

ognized by their speech.

So general. indeed, was this custom in the The spirits who were with me, who knew | can not bear fruit of itself, except it abide islands, that in many villages there were lit- not that I could converse with spirits, were in the vine; no more can ye, except ye abide his return to this country from France. He erally no old people, all having been put to pleased at the idea of spirits governing man, in me. I am the vine, ye are the branches." made his acquaintance through that is qu'sideath; and if we are shocked at the error and that they were (virtually) the man; but | This beautiful expression of the oneness of tive crowd composed of such men as Grant which led to such fearful results, we may at they were displeased that man should re life as taught wherever seers and prophets Thornburn, while Mr. Paine was a guest of least see much to admire in the firm faith spond, that he should explore their genius, have given out their knowledge, is no attives of Australia.tells a curious story against with which they acted upon their religious and that he in his tarn should govern them. tempt to define a personal God. Catholic and on Broadway. Mr. Paine, not unnaturally,

truth; thus are accommodated and adapted Paine passed away, and from my boyhood one to the apprehension of the simple and also of little children.

There are three things that follow in order; accommodation, application and conjunction; there must be accommodation before there can be application, and applicathere can be conjunction; the accommoda-

WHAT IS GOD?

A Theosophist's Conception of Deity.

Tennyson says in Ulyssee.

"I am part of all that I have met." And Byron in Childe Harold,

"I live not in myself, but I become Portion of that around me"

Pope declares, in his Essay on Man. "All are but parts of one stupendous whole, Whose body nature is, and God the soul."

"Through the Gates of Gold" tells us:

"The separation which exists between individuals, between worlds, between the different poles of the uni-verse and of life, the mental and physical fantasy called space, is a nightmare of the human imagina-

not by reason of our own being."

This is the word which has been spoken by | brotherhood. the guardians of the esoteric wisdom. It is words, "as gay and lively as any of those particulars, which are in man's memory, Christian system of ethics have rejected, religious. He delighted to show his hostility though it is the chief stone of the corner. | to religion in the coarsest, vilest expressions. The words of St. John are as plain as can be | In these days he would be a dangerous anar-

"Abide in me, and I in you. As the branch It is pleasing to spirits when they can gov- Christian ministers speak of the pantheistic | complained somewhat of being overrun with ern man, but it displeases them when man | conception of a Deity as a relic of Paganism, | visitants-visitors of every grade of thought replies to them and when he explores their and then bow low to a mental image of an political and religious, and longed for secluawful Judge, who is supposed to love and resion. Observing this, Carver invited him to Thoughts flow into the mind in an imper- ward the good and be angry with and punish | become a guest at his house. Carver at this ceptible manner. Actions are directed by spir- the bad, as an all-powerful, but passionate time was in prosperous circumstances, his its. Spirits are affected when the thought is | man might do. This imaginary idol they endirected to them. Spirits are mutually rec- throne in an imaginary heaven. In most daughters. Mr. Paine accepted his invitaheathen countries the imagination is assist-The cunning and malice of certain spirits | ed by carving this mental image in wood or | quietude. It took, however, only a short time cannot be described, when they are permitted stone. to infuse their cupidities and persuasions. The complete recognition of divinity, as takes occasion to say that Spiritualism "is From the end only can it be known of what expressed by St. Paul, that "He is all, and in fined and pure minded man; and he took the a most degrading superstition." It seems to quality they are. Cunning and malignant all," is one of the first lessons in occultism. me that an unqualified statement of this spirits can more easily seduce the learned Upon it is based the idea of universal broth- Carver, and henceforth he commenced his kind, coming from such a source, is a hard and the (so-called) acute philosophers than erhood. It is the great lesson, for then the blow aimed at the very foundation of human others, because with them they meet a great- disciple no more needs to study it, he has even inventing stories to his discredit. hopes. When I read it I must confess it | er complication of falses. [How will this ap- lost what Fleta lost when she entered the hall of learning as a recognized pupil of the I was in the company of spirits not as a Masters. The disciple has lost himself. He a sweeping declaration. Before making this spirit but as a man. A man cannot live has become a conscious part of that which is, household affairs were then under the direcextraordinary statement he had referred to without the government of spirits; where- and in the degree of this consciousness, is tion of his daughters, one of whom, the eldthe fact that many spiritual circles in Lon- fore the Lord who governs spirite, governs his life and work a pure expression of divin- est, was the notorious "Sall Harvey," disdon were getting communications from the also the entire human race. If the Lord's ity. If his will is the will of the Over-Soul, tinguished for some years as the most stylspirits of the mardered woman, which he government were remitted for a moment, of the architect of the universe, he can make considered bosh and unspeakable drivel, men would instantly be precipitated into in- no mistakes, and he has nothing to fear, nothing to gain. No man is his enemy, no man brothel! In this noted bagnic, Carver, now The affections of the father and the moth- his friend. This is so, because deep in the in reduced circumstances, was compelled to messages, as, I know nothing of their charac- er are carnate, and also innate in the off- heart of life he has found that he is really an make his abode. ter, and as far as his description of them | spring; but the affections of the father are | indivisable portion of all that is about him. lows the life. Before the would-be disciple decency, impurity, blasphemy and vile incan see the path, much less tread it, his in- nuendoes met a cordial response, and were. tellectual conception of the relation which | ever enjoyable. Light proceeds from concord and shade he bears to that greater life of which he is Spirits say that the Lord rules the uni- a divine fragment must be so clear that daughter, "Sall Harvey," she was condemned verse; that spirits through my eyes read doubt, distrust, pleasure or pain can not for some petty offense to three months' serviwritings, and also wrote through or by my shake his confidence. There, beyond sensa- tude on the "tread mill," then in operation tion as we understand it, beyond the trials | at Belview prison. She shortly after died of The spirits (abiding) in a man are as the and joys which make up the sum of our mation, I confess myself utterly unable to see. man, learned in a learned man, and stupid | terial existence, is his real, his only perman-

WILLIAM CARVER.

It seems to be an established custom with many coarse-minded people, that in failing logically in encountering formidable antagonists, for them to become malignant and attempt to undermine the integrity, morality and purity of their characters. In reference to this contemptible effort the assaults on Mr. Thomas Paine's integrity and "Life is indeed meaningless unless it is universal and coherent and unless we maintain our existence by reason of the fact that we are part of that which is, age, stand prominent, encouraged and cheered in his works by the combined clerical

William Carver followed the occupation of

It must be understood that Carver's acquaintance with Mr. Paine commenced after the city and was domiciled at the City Hotel family consisting of a wife, self, and two tion, cheered by the prospect of domestic in Carver's house to convince Mr. Paine that it was not a suitable place for a chaste, refirst opportunity to withdraw. This angered malignant. vile insinuations against him, Ever capricious time took its onward course and the affairs of Carver had to submit to the change. He became a widower, and his ish, talented and unblushing courtesan of New York City. In fine, his home was a To one of ordinary refinement nothing The way and the truth come first, then fol- | could be more repulsive, but with Carver in-The last the writer heard of his handsome consumption and was buried at public expense.

SPIRITUALISM.

ing Superstition."

to the Editor of the Religio-Philosophical Journal:

In a communication to one of our American journals the English writer, Labouchere, in speaking of the Whitechapel murders.

gave me something of a shock and led me at | ply to the Seybert Commission?] once to meditating upon the reasons for such hence "the degrading superstition." I do sanities, and into a most atrocious death.

not propose to discuss the reliability of these goes, he may be correct, as so-called spirit interior, wherefore they unfold or develop

messages that might be thus described are themselves later, whereas the affections of not at all unusual. I should like, however, to consider the main statement in regard to the whole subject of Spiritualism. Spiritu-

alism is defined as a belief in a continued existence of man after the death of the body. including the possibility of communion be tween the spirit and mortal life. Why such hand, and moreover dictated words to me.

a belief should be a degrading supersti-

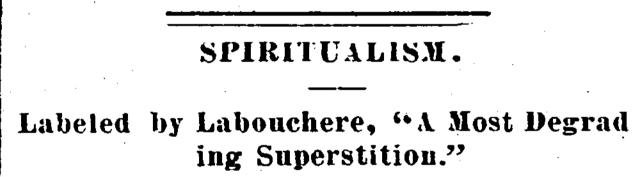
hope of all people on this planet, who have a transpired in a man's past life, both his significance of which may be easily grasped. faith worthy to be called a religion. Thus | thoughts and his actions. Those spirits who | One parent stem supports the branches with far Spiritualism is like all other religious | say there is one Creator of the universe, and | their leaves, blossoms, fruit. All depend perhaps our custom of the honeymoon, and are not willing to acknowledge the Lord, are upon the same source for nourishment hence, may be, after a wedding things are faiths. If his belief in a future life is included in evil and cunning in proportion as they re- and life. The leaf or the blossom is part of thrown, as McLellan has suggested, in mock "the degrading superstition," then the whole | cede from that acknowledgment, nor do they | anger after the departing bride and bridethe tree, and the individual life of either is ginals. religious world are equally deserving of the suffer themselves to be led to that acknowl only sustained as it assists in the develop groom. ment of the whole of which it is a living It is remarkable how persistent are all epithet. The probability is, however, that edgment. It was given me to perceive the nature of part. Similarly must the student learn that customs and ceremonies connected with marhis blow was aimed directly at the more special faith of Spiritualists in the possibil- spirits by an interior sense so they could he has no life which is really his own. He riage. Thus our bride cake, which so invariably accompanies a wedding, may be traced has slowly developed consciousness through ity of spirit communion. Let us consider for | not deceive me. The spirits who are sirens are most deceit- the scale of forms, at first inanimate, finally back to the old Ruman form of marriage by a moment this part of the Spiritualist's be-| lief and see if we can find anything that is | ful, and that there are genera and species of | awakening to a knowledge of his own existconfarreatio, or eating together, and is found necessarily degrading. If the men and them, together with innumerable differences. ence in a life which seems independent unalso in other parts of the world, as, for in-It is inherent in every evil spirit to be the til his intuitional senses catch some echo of stance, among the Iroquois of North Ameriwomen that have lived in this world are still ca. It must, we know, be cut by the bride, alive in the Spirit-world what is there more | lord of others, and in some to be the lords of | the true song of living. because it is the duty of the wife to prepare rational and natural than that they should the universe, wherefore they are stupid, and For us who live in the whirl and rush of life, seek communion with us and we with them. one is easily coerced by another. Every evil the perilous ladder which each must ascend foud for her husband. It has always seemed to me that one of the clearest proofs of the Admitting that such an intercourse is possi- spirit desires to subject man to himself as a before he may know the way seems to be lost low mental power of savage men is that af- ble, why should it be more degrading than most vile slave; wherefore unless the Lord in the clouds. Pleasures and temptation and forded by arithmetic. For instance, in no our relations with them while in this life? governed all mankind, they would be ob- countless desires crowd upon the aspiring single Australian language is there any What possible degradation can there be to sessed (by evil spirits) and instantly perish. pupil with overwhelming force. And if he What the book of life is, namely: that on has taken but a step upward the misery of word for "five." They said, "One, two, two, me in the belief that I can talk with my one, two, two, many." The fingers are great- mother in Spirit-life? If that is a supersti- which all thoughts, sayings and deeds, even longing and the strength of his animal lif ly used as a help in these simple calcula- tion, it is certainly not a degrading one. to the minutest particulars, are written seem to be increased an hundred fold. If tions, and all over the world we find the Again I deny that Spiritualism is a supersti- upon the nature of man, so that there is not constant defeats and apparent failure. can word "hand" standing for "five" in reference tion. I understand a superstition to be a be- the least thing that is not written therein. affect him, he will, sooner or later, give up was not afraid to die. to our five fingers; indeed, if we had had six | lief that has no foundation in fact. The be- | The evils which happen to man, each and | the struggle and fall back, a slave to his desires. One who is apparently failing in his we should probably have had a duodecimal lief of the intelligent Spiritualist is based all, are from evil spirits, though not from work, who is tasting of the bitterest dregs of notation, which would have been in many reupon his observation of natural phenomena premeditation, in asmuch as it is their nature. of such a character as to demonstrate to his From Arcanum Celestia: Abstract speech. the cup of sorrow and who would call somespects a great improvement on our present system. Even our own word "five" is a case thing more than poetical imagination the mind the existence of spiritual beings. He that is speech separated from man, is angel's in point, though it is so much worn by use has become convinced of this from the facts | speech. When they think abstractly about a lines from one of Longfellow's poems, that its original form is almost unrecoghe has witnessed, and it is no more a super- | thing the thought diffuses itself on every side "That an army of phantoms, vast and wan Beleaguer the human soul," ested in the history of the old man. stition than his convictions in regard to other | according to the heavenly form. In a word, nizable. Brooklyn, L. I. D. BRUCE. facts that come to him in the course of his abstract thought is able to go through uni recently wrote, The original Indo-European word for "hand" is found little altered in the Persian experience. That people of excitable tem- versal heaven without hindrance, but thought "Remember this, that you own not one penze. In Greek penze becomes pente, in perament and wild fancies may carry their determined to a person or place is fixed and thing in this world." "Desire wisdom; love child and the last aspiration to manhood. all men; do your duty; forget yourself." German funf, whence our "five." The Pun- beliefs to all sorts of ridiculous notions and stationary.

tree is an old symbol, and as an allegorical It is the central thought of Christianity, nature. Buddhism and Islamism. It is, in fact, the Spirits excite (the memory) of whatever has representation, it is an object lesson, the

the mother are more easily developed.

from discord.

A belief in a future life lies at the founda- in a stupid man; for they excite those things ent home. Thrown upon his only resources, his house-The likening of the universe to a vine or a tion of all the religious systems of the world. in a man which are congruous with their hold effects quickly passed into the hands of the strangers. A portrait of Mr. Paine (a copy of one by Mr. Jarvis) he sold to Grant Thornburn, in whose seed store he was always welcome; it was conspicuously hung up and Grant Thornburn and Carver gratified themselves and amused their listeners by uttering vile insinuations against the ori-The downfall of folly, vice and shame to perfect destitution is exceedingly rapid; hence absolute want staring Carver in the face, being now in his eighty-fifth year, and too infirm to labor, he solicited a white pine coffin from the public authorities in the Park, which, taking on his back, by short stages by daylight, he carried up to Belview poorhouse. With this coffin under his cot he lived in this institution four years. Finding his end unmistakably drawing to a close, he beckoned a few paupers to his bedside, scread his thumb and fingers apart, brought them in contact with his nose, giving the whole a corkscrew twist, ogled the spectator's surrounding his bed quizzically with one eye, and gradually sank back and was gone, to the horror of his surrounding witnesses. Carver was certainly a consistent materialist, but of the lowest type, and he Moving much among the liberals and materialists of those days, the writer was thrown much in the company of Carver, of whose habits he can speak somewhat knowingly. Of his final exit, he learned from Mr. John Windt and others who were inter-Truth should be the first lesson of the



RELIGIO-PHILOSOFHICAL JOURNAL. NOVEMBER 3. 1 88.

The "Ninetsenth Century" and Spiritua'

We think our readers will be interested i seeing a rather long extract from the artic) to which we have alluded in our leade "Exorciso Te." by M. H. Dziewicki. Spiriual Notes seems to be his latest source of in formation as to Spiritualism, which surpriseus. His opinion would be greatly strength ened by a perusal of "LIGHT" since its first appearance.

"Ask men of science whether spirits can exist: they will answer, 'We do not know; that is beyond our sphere.' Ask them whether spirits can act in a physical world: and they reply, 'No! that cannot be.' But, gentlemen, if their very existence is beyond your sphere, what can you possibly know about their modes of action? Either physical science does or does not know anything about spirits. If the latter, all scientific opposition must fall to the ground. If the former, then all that can be known about them by scientists must be known in their own way -i. e., experimentally, not a priori. And yet, if any consider such and such phenomena to be impossible, we find that they deny them beforehand. Dr. Carpenter, in his valuable work on Mental Physiology, says (page 631), 'If either our senses or the testimony of others inform us of something that is entirely inconsistent with inherent possibility, we refuse to accept the information, feeling sure that a fallacy must exist somewhere. Quite right; but will Dr. Carpenter tell us what is entirely inconsistent with inheren possibility? The fact of a man floating in the air, says he. But a few years ago, before Braid's discoveries, he would have just as well said that of hypnotism; and now it is a scientifically proved fact. In the very work just quoted, he maintains the impossibility of mesmerizing by the will from a distance; and we have lately had facts demonstrating that it can be done as far as ten kilometres away. Inherent possibility means self contradiction. What contradiction is there in the idea of 'a man floating in the air'? None, unless you begin by supposing there is no force to uphold him, and that you know nothing about; you can only say there is no mate rial force. And if this idea be not absurd apriori, I cannot see why ori he rejects it. True, all such phenoments should be most rigidly and carefully criticised; but the unreasoned denial of a fact is quite as illogical as its blind acceptance. Is it not a far better and more scientific attitude, in presence of an alleged phenomenon of the kind, to suspend our judgment and remain in doubt until the thing is either demonstrated or disproved? Such is the true procedure in all branches of experimental knowledge; why then take a new departure here? Why persist in denying facts as long as they can be denied, and then suddenly give them a metaphorical or Greek name--telepathy. thoughttransference, brain-waves, mentiferous ether?--all names of unexplained phenomena, the papal court is about 7,000,000 a year. which, as soon as the name is given, are implicitly classed among those of the material world; though nothing is known of them as yet! Ne sufor . . . ! Men of science would never reason in a circle after that fashion if they were occupied with their own domain. "To quote only one instance of the length to which a fixed determination may bring a man of the highest mental powers, and for whom I have the greatest respect. Dr. Carpenter triumphantly assures us (Ment. Phys.,

half-breed races in the northwestern part of Janada. These people are said to be strong ind hearty, long-lived, and not subject to lisease, so long as they remain in their naive climate. They regard themselves as the equal of the whites, and look in a patronizing way on the Indian. Their families are usually very large, and the female sex is said to

be very handsome. Quite recently I had occasion to investigate the question whether pulmonary conumption tends to exterminate the American Indian? and I then found that nearly all those Indian agencies which show the lowest consumption rate are precisely those which are shown in the table of this paper to contain the largest number of mixed bloods. Of course, it is just possible that the presence and the absence of pulmonary consumption in certain tribes is purely a coincidence; yet I think, from what has been said concerning the improved physical condition of the mixed Indian, it is quite evident that the greater immunity of these tribes from consumption is due to the fact that they comprise a large | season of the year. element which has a superior power of warding off disease.—Popular Science Monthly.

How the "Peter's Pence" Originated and How it is raised at the Present Time. The Paris Figaro furnishes some interesting data in regard to the "Peter's p-nce." This source of income for the papal court was originally an English idea, and was at the start a voluntary tribute paid by the English kings to the pope. After the pope began to lose his domains the French began esting but instructive.

WIT AND HUMOR: Their Use and Abuse. By William Mathews, author of "Words, Their Use and Abuse," "Oratory and Orators," "Men, Places and Things,' 'etc.. etc. Chicago: S. C. Griggs & Cc. 1888. Pp. 397. Price. \$1.50.

Mr. Mathews is not an original thinker, but he is a pleasant, graceful writer, full of good sense, and al his works contain evidence of wide reading. He knows how to glean from many authors and to make interesting and instructive books on the subjects he selecte. On "Wit and Humor" our author has been making notes for several years, and he has brought together much that is instructive and suggestive in regard to the use and abuse of wit. The style is thoroughly literary, chaste and refined, and every chapter is well worth reading.

THE DEAD DOLL and other verses. By Margaret Vandegrift. Boston: Lee & Shepard; Chicago: A. C. McClurg & Co. Cloth, fully illustrated. \$1.50.

Many verses in this collection have been published in various magazines for the young, and will be recognized as old and welcome friends. Others are published for the first time and will probably please the children as much as the others have. The style the children as much as the others have. The style of this work fits it for a suitable gift book at any the water one day and caught cold. It settled on

P THE NORTH BRANCH, or a Summer's Outing. By Capt. Charles A. J. Farrar. Boston: Lee & Shepard; Chicago: A. C. McClurg & Co. Cloth, illustrated, \$1.25.

The record of a camping-out trip up the North branch of the Penobscot and down the St. John River, through the wilds of Maine and New Brunswick, by the members of the Lake and Forest Club, will no doubt interest many boys and girls. This section of country explored is little known and trying experiences were met with; but the energy of the club was indomitable and surmounted all difficulties. Much information of practical use is woven into the narrative, making it not only inter-

A party of American gentlemen, who had been camping out on an island in the great Lake Nipissing, Canada, last summer, were returning in a sailboat and were yet seven miles from port when the sun went down, and with it the sailing breeze. A discouraging situation, truly.

WHERE LOG CABINS FLOURISH.

"Never mind, I can row you there inside of two hours," said the guide who had charge of the party, as their murmurs arose.

"Wby, man, it is seven miles, there are four of us in this heavy boat—its a big job you undertake," said one.

"No matter, I have done the likes before and can do it again," cheerfully replied the broad-shouldered Irishman, as he stowed away the sail and bent to the oars. He was a splendid oarsman and the boat was soon under headway again.

"What would I not give to enjoy your health and strength," remarked the Professor.

"Yes, I am pretty healthy, and though I am past sixty I feel as strong as ever," replied the guide. "But only three years ago L stood at death's door, and never thought to pull an oar again. You see, I my lungs and I had a bad cough which hung on till I ran down almost to a skeleton."

"Call in a physician?" "Yes, I went twenty miles through the bush to see a doctor; he gave me some medicine, but it didn't help me much."

"How was the cure effected?" "An old Scotch lady, who had come over from the States, gave me a preparation of balsams and herbe,



to contribute to his needs by what they called the denier de St. Pierre, and in France the greatest sums are yet collected for this purpose. The French in general are very liberal in their responses to the appeals for help from Rome, and since 1822 have given the Propaganda society alone the sum of 200,000,000 francs.

In the year 1887, of 6.648,000 francs contributed to this society, France alone sent 4,355,000, or more than two-thirds of the whole sum. In addition to these sums the reguler Peter's pence is also collected. Between 1860 and 1870 the papal income from this source was on the average 7,117,000 annually. Just after 1870.for reasons explained, this average rose for several years, but then { sunk again, never, however, getting below 6,000,000. Of the sum given last year France furnished over 4,000,000, while Italy, significantly enough, gave only 15,000! Poor Ireland gave twenty times as much as Italy, namely 300,000 francs. There is no special organization in France for collecting the pence, only that two collections are regularly taken each year for this purpose. The papal jubilee has been a boon for his treasuries, the value of the presents given being over 100,000,000 francs. The expenses of Figaro reports that the pope has informed his relatives that of these gifts they can expect nothing, since the valuables go into a museum or are presented to poor churches, while the ready money is laid aside to be used on a rainy day. The pope, however, has given his nephews the rank of nobility,

and thus enabled them to contract rich marriages.

State Publications.

SPLENDOR. A Singing Book. By S. W. Straub. Chicago: S. W. Straub & Co. Price, 60 cents. There are seventeen pages of pretty and easy pieces for class and home practice, and forty pages of choice anthems, fifty pages of carefully selected sacred and secular choruses, and nineteen pages of new and popular songs in this singing book, by the veteran composer and compiler.

THE GUN-MAKER OF MOSCOW. By Sylvanus Cobb, Jr. New York: Cassell & Co.; Chicago: A. S. Maxwell & Co.

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which she said the early settlers in America used, and it soon stopped my cough and put me on my feet again."

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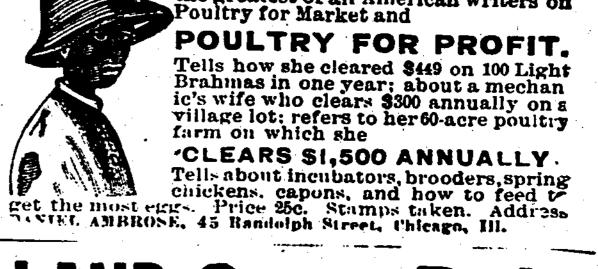
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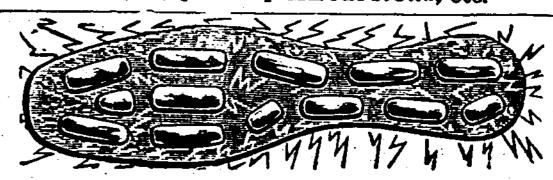
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p. 632) that while two persons of perfectly	
good faith asserted that a table had risen in-	ŀ
to the air, and that they could feel it press.	
ing upwards towards their hands, a third told	t
him that one leg had not left the floor. Now	8]
the law of gravitation will not permit Dr.	8
Carpenter to believe that a table can rise	c
from the floor; but is it not just as much	Į
against that law that it should stand on one	e
leg-that it should 'press upwards,' accord-	8
ing to the testimony of persons of perfectly	g
good faith? The triumph was certainly pre-	2
mature. Persons so confirmed in their opin-	- 4
ions as scientists of this class, would in vain	
attempt to see anything sublime in the rites	1
of exorcism. But the majority will perhaps	0
be less dogmatically incredulous, inclining	8
to a skepticism that at least admits the possi-	-
bility of the thing. With them we may now	t
proceed further, and try to prove its proba-	i
bility.	1
"Must the whole of the Spiritualistic move.	-

must the while of the Spiritualistic movement, with its long-continued existence, its numerous adepts throughout the world, its by most of the teachers. score or so of newspapers, its names even of men not unknown to science-Wallace. Crookes, and De Morgan, for instance-be taken merely as a gigantic hoax, and nothing more? This is hard to believe. It would be a stupendous and quite unparalleled case of self-deception, out of longing for the marvellous. But is not a contrary tendency in those who utter such a judgment quite as likely to produce self-deception in a contrary sense? This longing for the marvellous would have to be proved; whereas the determination either not to admit the marvellous, or to explain it away, is avowed by anti-Spiritualists, and needs no proving. Of course, if they designate as 'longing for the marvellous' this unbiased frame of mind, this non-assertion of impossibility that I have described, there is nothing more to be said. If Allah is God and Mahomed His prophet, then he is right because he is right. Spiritualism is impossible, because it is a conjuring trick; and vice versa. But indeed, to speak seriously, I doubt whether anyone perfectly unprejudiced could read through a volume of the Spiritura Notes for instance, without coming to the conclusion that—some fraud and much delusion being granted—there may exist certain manifestations in given circumstances. which can be accounted for under no hypothesis but that of an extra-mundane intelligence; or, to borrow the language of Spiritualists themselves, 'of an unscrupulous intelligence, that often takes pleasure in mocking and laughing to scorn those who consult it.' A spirit of this description is identical with the being whom Christians and Catholics call—the devil. An ugly name, no doubt; but it comes to the same as the sounding phrase just quoted."-[Light, London.

Eight text books have been published by the State of California for use in her public yeare. schools and it is designed in a few years to supplant all the books published by private concerns. The best talent among the local educators is employed in writing these books and there are no middle men. The State grammar is sold for 50 cents, a reduction of 25 cents on the grammars formerly in use. The price of the general history is 80 cents, instead of \$1.25 under the old system. The other books are proportionately reduced. small per cent of the money received for these books is invested in a sinking fund and it is estimated that in twelve years the publication department will have paid for its plant and will then be self-supporting. The books thus far issued are highly spoken of

BOOK REVIEWS.

[All books noticed under this head, are for sale at or can be ordered through, the office of the BELIGIO-PHI-LOSOPHICAL JOURNAL.

BROKEN LIGHTS: An Inquiry into the Present Condition and Future Prospects of Religious Faith. By Frances Power Cobbe. Boston: Lee & Shepard; New York: Charles T. Dillingham; Chicago: A. C. McClurg & Co, Pp. 242. Price, 50 cente.

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wrote some years ago, and we are glad to see them republished, although the omission to give the dates of their original publication is inexcusable. Miss Cobbe's strictures on "Evangelical" dogmas are fine specimens of critical writing, and bor statements of her convictions as to God, the moral order of the universe, and immortality, are strong and inspiring.

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shall he live again? A lectur delivered in San Francisco, June 1887, price 5 cents, and A Defense of Mod ern Spiritualism, price 25 cents, are in great demand. Prof. Wallace believes that a superior intelligence is necessary to account for man, and any thing from his pen on this subject is always interesting.

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Gasparin:

the language of Dr. Baird, "far more than

Believing that great evils were likely to result from the delusions to which the abuse of this phenomena (table turning) seemed to give rise, he apnomena, firmly believing them to be the replied himself conscientiously to the study of its causes. With the aid of personal friends in whom sult either of imposture or of delusion, or of he could implicitly confide, he devoted severa involuntary muscular action." Paid or promonths to the investigation of the subject. He was fessional mediums were avoided. stimulated to the task, by seeing that the "Academies," or branches of the Institute of France, whose province it is (or is supposed to be) to examine into

The sub-committee number one, experimented for table movements and used heavy all subjects which have any connection with Science, had refused to do sc--contenting themselves dining tables, the smallest of which was a with pronouncing dogmatically on the question

In 1869 a committee of the London Dialecti- | such a presentation as we have tried to make, | how the ladies and gentlemen march up and ordinary value for intelligent Christian cal Society was appointed "to investigate the though we realize that it is hastily pre- down the stately deck,-the men airly puffing readers of all countries," published an ela- phenomena alleged to be spiritual manifes- pared and not exhaustive. It is the height borate work in French, entitled, "A Treatise | tations and to report thereon." The com- of folly to deal with the assertions of the on Turning Tables, the Supernatural in mittee consisted of thirty four members, all Fox women just now by merely declaring leasy chairs, reading novels, sitting at table General," the result of experiments con- as a matter of course liberally educated, and their course to be "monstrous," and by putting eating delicious food, I have thought of those ducted by him in 1853-4. This able work was many of them members of some learned pro- in a general denial of their story merely, as translated by Dr. Baird and published in two fession and of scientific societies; among the seems to be the policy of at least one of our thick volumes by Kiggins & Kellogg, New | rest was the learned Sergeant Cox, often | contemporaries. The world at large will York, 1857. At the time Count de Gasparin quoted as the author of the term Psychic naturally give more or less credence to their began his experiments, table tipping was ex- Force. Six sub-committees were appointed, stories, unless met by more than mere denial. citing great attention in France and Swit- of which the two having specially in charge and even Spiritualists generally can not have zerland. In the introduction to the Ameri- the investigation of table movements and at their tongues' ends, or ready to turn their can edition the translator says of Count de rappings were composed almost entirely of hand to, the evidence to conclusively disprove moon, seeing nothing but these awful fires, individuals who in the language of the re- some of the sweeping assertions concerning now and then only pushing their black faces,

port "entered upon the investigation wholly | Spiritualism which these women make. skeptical as to the reality of the alleged phe-

Improvability or Mellorism.

George Eliot said that she was neither an optimist nor a pessimist, but a meliorist. was she who contributed to our language the word meliorism. One or two literary | value of human service, or of judging men by adventurers have had the hardihood to use it as a word of their own coinage, but their claims are devoid even of the usual plausi- | furnaces," may be morally and spiritually bility, or possibility of truth, which similar commonplace literary pretenders and frauds bring to the support of their dishonest attempts to gain recognition by robbing genius and originality of the results of its inspiration and productive power. The world as we know it, is certainly not perfect. The theory that "everything is for the best." in the sense that all events and actions are such as admit of no improvement, destroys all distinctions between just and unjust, between right and wrong, and renders impossible any rational theory of morals. On the other hand the theory that the universe is essentially evil, that man is naturally depraved and corrupt, that life is not worth living, is contrary to human experience, and if true, or generally believed to be true, would be the paralysis of effort and the despair of philanthropy. History, observation and common sense unite in declaring that our world is one in which are both good and evil, right and wrong, and in which man's volition counts as a factor in helping or hindering human progress. A libertine may destroy the peace of a family; a philanthropist may add to the sum total of the happiness and comfort of a community; a tyrant may bring war, orphanage and misery upon a nation; a wise statesman, a great ruler, may lift a people to higher and happier conditions, by securing to them the blessings of prosperity and peace. Evidently the true theory or view of man and nature is that designated by George Eliot as Meliorism, the theory that the world is neither perfect nor hopeless; that things are neither wholly good nor wholly bad; but that conditions of human life are imperfect and can be improved; that humanity is in a process of development which can be accelerated: that character and conduct are not what they should be, but that they can be elevated: that the natural and social conditions of life are defective, but admit of amelioration, and that it is the duty of every man to make the world better. in the floor, the walls, and the ceiling; frequently some way, for his having lived in it. To this result every one contributes who discovers a new truth, invents a new machine, lightens the burdens of labor, breaks down the barriers between mankind, confronts public opinion and battles against popular error and wrong, or who teaches larger views of God and of human destiny. To this great army of Meliorists belong the statesman who sacrisuch by themselves. Such spirits displayed fices popularity to right, the reformer who combats hoary-headed abuses and strongly fortified errors with no thought of reward, the patriot who for principle suffers imprisonment, the martyr who for conscience's sake expires at the stake while the crowd sing hosannas to the Lord.

their segars, the ladies chattering their idle gossip, a hundred people stretched out in men down below, a hundred or more, sooty, grimy, black, ignorant, féeding the furnaces, shovelling in coal, dragging out ashes, doing it night and day, day and night, unceasing from morning until midnight, scarce ever having a glimpse of the sun, never seeing the glory of the sea, never watching the serene out of some porthole to get a little whiff of the air lest they die;-that is the history of humanity."

This is a true picture. The great mass of the martyrs are those uncrowned and unknown. But this only illustrates the mistake and folly of making notoriety the test of the conventional standards of social respecta-

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SPECIAL NOTICES.

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

Anonymous letters and communications will not noticed The name and address of the writer are re quired as a guaranty of good faith. Rejected manuscripts cannot be preserved, neither will they be vefurned, 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, November 3, 1888.

Assertions vs. Facts.

Spiritualism has been given its death blow. It has been sent to the demnition bow-wows. It is partly fraud and partly diseased mental and nervous states. It is the Devil. It is all pretense. These and a thousand varying forms of the same assertions are again, for the hundredth time, being mouthed by men like dentist C. M. Richmond, preacher Talmage, Stechan, the cowboy theatrical manager; and the echo is taken up by blanketsheet dailies whose editors write articles upon a subject of which they are as profoundly ignorant as a Hottentot is of heliography, or as the average politician is of statesmanship and common honesty. These gentlemen are backed by such respectable authority as Dr. W. A. Hammond who was cashiered while Surgeon General of the U.S. Army, and of whom, after the court martial, Lincoln is reported as saying, "he should have been shot," or words to that effect. Of course such backing must add irresistible momentum to the scheme of the theatrical manager from Oregon who is bringing out the Fox women. The JOURNAL'S attitude is not that of special pleader or partisan advocate. For Spiritualism merely as a sect-promoting agency it cares nothing. What the JOURNAL seeks is the bottom facts in the psychic field; what it supports is the clarified truth enveloped in so-called "modern Spiritualism"; and this is all that rational Spiritualists stand for and advocate. The JOURNAL'S position is well stated by R. Heber Newton who strating fluid action. I offend the champions of the in a letter received by us last week defines his own views thus: "....Despite the Fox | that of the ancient schoolmen, who affirmed certain "Sisters, Spiritualism is not yet finally dis- truths a priori, to which the facts were bound to "posed of. I believe that you are going the "right way to get at the bottom facts.] "want to know those facts, whatever they "may be. Every one who is interested in the dicious obstinacy. "great problem of the future wants to see a "thorough settlement of the question." do not even ask that the phenomena after | was known to him or attracted any general their reality is admitted shall be ascribed to attention in Continental Europe. He took denizens of the Spirit-world, or to beings of up his experiments with tables in the mood a four dimensional sphere, unless the claim and with the intellectual equipment indi is verified. We only ask the public to assume | cated in the foregoing extracts from his book. toward the whole subject that attitude of | The result of his labors was to establish by mind which, in a conversation with her an overwhelming array of evidence, open to

rather than collecting carefully the facts appertaining to it, and making deductions which a sound philosophy demanded.

The motives which inspired the Count were evidently religious zeal and a fear that this "modern craze" would militate against the theology to which he held; but he had the courage to refrain from the cowardly method of his religions and scientific contemporaries who met these phenomena by denying their existence; and in the conduct of his experiments he rigidly adhered to the scientific

method. It was a foregone conclusion that if he found table tipping a fact, he would then doff the role of scientist and don that of the theologian, and offer an explanation that would not interfere with the teachings and prejudices of his church, and that in the very constitution of things he must do this to

keep in harmony with his inherited beliefs and loyalty to his sect. With his conclusions we have nothing to do at this time, but only his evidence as to the fact of table turning. We may say, however, that after having demonstrated by long and patient experiments that table turning was a fact, he scouted the spirit and psychic hypotheses and postulated that of "fluid action." His deductions being at variance with those of Spiritualists-who, however, do not claim that rappings and table movements are necessarily or always the work of spirits-his evidence is all the | nature and power. more important as to the phenomena. A few

slightest degree weaken his theology.

predicting all sorts of evils that would follow any widespread acceptance of table turning as of spirit origin, and declaring that "even the partial, the transient action of such a school, may give a fatal blow to our moral.

feet 9 inches long by 4 feet wide, and largest 9 feet 3 inches long and 4 feet 6

inches wide, and of proportionate weight. Forty meetings for experiment and test were held, and at each meeting "the rooms, tables and furniture generally were repeatedly sub jected to careful examination before, during and after the experiments."

The report of this committee says: The result of their long-continued and carefullyconducted experiments, after trial by every detective test they could devise, has been to establish conclu-

sively: *First:* That under certain bodily or mental con ditions of one or more of the persons present, a force is exhibited sufficient to set in motion heavy substances, without the employment of any muscular force, without contact or material connection of any kind between such substances and the body of any person present

Second: That this force can cause sounds to proceed, distinctly audible to all present, from solid substances not in contact with, nor having any visible or material connection with, the body of any person present, and which sounds are proved to proceed from the substances by the vibrations which are distinctly felt when they are touched. Third: That this force is frequently directed by

intelligence.Delusion was out of the question. The motions were in various directions, and were witnessed simultaneously by all present. They were matters of measurement, and not of opinion or fancy. Your committee have not, collectively, obtained any evidence as to the nature and source of this force, but simply as to the fact of its existence The committee express their unanimous opinion that the one important physical fact thus proved to exist....should be subjected to further scientific examination, with a view to ascertain its true source,

Sub-committee number two, pursued their extracts from his book will show the attitude | investigations along the same line. The of mind which as a scientist be brought to meetings were held at the houses of "two his work; colored as they are in some places, members of the Dilaectical Society, entire unconsciously to himself, by his certainty strangers to the manifestation in question that whatever the result, it can not in the | and skeptical of the phenomena generally.' These meetings were also "held without the In his preface Count de Gasparin, after | aid of any professed mediums (so-called) and under circumstances that precluded the posbility. The man "down below," "feeding the and even intellectually far above "the men airily puffing their segars, the ladies chattering their idle gossip, a hundred people stretched out in easy chairs, reading novels, sitting at tables eating delicious food." "The rank is but the guinea's stamp. The man's the gowd for a' that."

She Only Asks For \$20,000.

In the JOURNAL of May 5th of the current year we used the following language: "If necessary we can prove in the courts of New York City that Mrs. Wells is a vile swindler and has been for years using trick cabinet and confederates." This assertion seems to have especially harrowed the soul of Mr. Henry J. Newton; somehow he seems to have taken it as a direct fling at his scientific' acumen and a blow at his reputation as a final authority in all matters relating, or pretending to relate, to Spiritualism. He can stand a good deal of worrying and chaffing, but anything impugning his expertness as a scientist is more than his forbearance can endure. So, having previously fortified himself with a lot of hypothetical spirit endorsements of his position in espousing the cause of Mrs. Wells, when we published the above mentioned statement concerning her. Brother Newton pulled himself together and came at us with blood in his eye and an unreasonable proposition. Finding it impossible to induce him to make a fair agreement, we peremptorily instructed our attorney, Hon. A. H. Dailey, to agree to his proposal and accept service in a suit to be brought by the much exposed demonstrator of what seems to be Mr. Newton's sort of Spiritualism. Whereupon after considerable delay a suit was begun before the Supreme Court of New York in the name of Mrs. Wells for \$20,000. Our answer was in due time filed, as we are informed by Judge Dailey, and we stand ready to prove our assertion. We feel sorry for Brother Newton; he has done much work, such as it is, for Spiritualism, and has bled freely at the pocket in order to maintain his patriarchal role. Having ruled his limited circle for a generation, it is a pity now that he should have essayed a bigger job than he can accomplish. He will be discomfited in his championship of this woman, and this. added to the mortification which must already fill his soul over the decay of his little pocket organization known as the First Society, will be apt to have a bad effect upon his liver, and a bad liver at his age is something to be dreaded by its possessor and

political, and religious life," continues: This should have been understood by intelligent men in the beginning. Before indulging in raillery and contempt, they should have made it their duty to inquire if the facts pointed out, were wholly based on lies and illusione. Experience teaches us that in general, illusions and lies subsist only by virtue of the truth that has been foolishly abandoned to them; this truth, distorted by some, and disdained by others, is the only life of systems incapable of existing in themselves.

Very true is this, and it may be said in passing that his last sentence has been verified with terrible force by experts in comparative criticism, when dealing with the Count's venerable and venerated system of religion, since his day.

Two parties, says the Count, were engaged in a controversy in regard to Turning Tables; instead of taking sides with one against the other, and thus insuring myself allies, I turn my back upon both! offend the men of science by affirming and demonspirits by combating their superstitions..... There are but two methods of investigating a question; conform, and that of modern science, dating from the time of Bacon, which first observes the facts, and constructs no theory until after they are stated..... Unfortunately, nothing can be less complaisant than facts. They are endowed with inju-

At the time of the Count's experiments "Table Turning," as he is pleased to call it We do not ask the world to accept the | was the only one of the various occult pheclaims of Spiritualism without proof. We nomena, so familiar at the present day, which

sibility of trick or deception."

The report of this Sub-committee says: "The phenomena termed "rapping," "table-rapping," and "table-moving" occurred at our first, and at many of our subsequent meetings. Our bands were sometimes removed from the table altogether without abating the phenomena. Table-mov ing ceased, or nearly ceased, after our first few meetings, apparently in favor of the rapping phenomena. The rappings in question did not always proceed from the table, but sometimes from coming from parts of the room suggested by those present-but not always. Sometimes they sounded like detonations in the air. Our experience in regard to the phenomena we witnessed, appears generally to be corroborative of the state ments of many of the witnesses examined by you upon the subject, to the extent that such phenomena have, or appear to have, a basis of intelligence. Through the processes detailed, We presumabty established cccasional communication with a number of spirits or intelligences, announced to be

distinct individualities.....of character, mood, and temper."

> The report of this Sub-committee gives many important and interesting details of experiments, covering most astonishing results, but enough has been quoted to establish our point, to wit.: the bona fide nature of the manifestations.

The carefully conducted experiments of give to it its moral ideals. In the wrong ments with Home are given, together with a at repine; for the pursuit of it has been my

vast array of unimpeachable and convincing joy, and I pass happy, tranquil days, not in testimony from witnesses of the highest so- complaint and sighing; for I have that rostrum. cial and scientific standing. Of D. D. Home, greatest of consolations, the knowledge that Prof. Crookes has said (see Quarterly Jour- | every thing that comes to pass falls under nal of Science, July 1871): "Of all the persons | the will of the most Perfect One." Spinoza did not believe that right and endowed with a powerful development of this Psychic Force, and who have been wrong were one and the same, but that every termed 'mediums' upon quite another theory | one should do the right, and that failure and of its origin. Mr. Daniel Dunglas Home is wrong ever would serve as stepping stones to the most remarkable, and it is owing to the better conditions and would thereby strength- ing to accept any teaching as valuable simmany opportunities I have had of carrying on | en the positive good of the world. Slavery my investigation in his presence that I am | was never right, yet when it became a subenabled to affirm so conclusively the existence stitute for the horrible massacre of prisonof this Force." We would also commend at ers taken in battle, it was one of the signs this time a careful reading of Mrs. Leah Un- of progress and one of the proofs of Meliorderhill's book, The Missing Link in Modern ism. And so suffering, even though it be un-Spiritualism. A study of this work will do just, begets and develops sympathy which more than anything else to prove the men- | unites men, and serves as the sculptor's chisel dacity and cruel attitude of her sisters Mag- to give symmetry and beauty to the soul. It gie and Kate. Price, \$2.00. Epes Sargent's is said of Jesus that "he bore the burden of miles under the lake to reach pure water, so Scientific Basis of Modern Spiritualism has the world; by his stripes are we healed; he in many respects no equal in spiritualistic died that we might live." But when we see literature, and is entitled to profound attenthat suffering is the common lot of man, and that every thing we have of value has come by suffering, by the suffering of millions, We might multiply evidence of the most through thousands and hundreds of thousands of years, now foolish to take a single individ-

The self-sacrificing heroes of the world

William Crookes, F. R. S., 1870-1, as reported | done them justice and right are violated; but | his present engagement in Chicago. He was in the Quarterly Journal of Science and in their devotion to principle in the face of again greeted with a highly appreciative auelsewhere, are well known, and his results | torture and death, mankind are taught by | dience in the afternoon and evening. Those fully substantiate the claim made by Spirit- | example, the loftiest morality is inculcated | in attendance seemed to enjoy very much ualists in so far as the actuality of the ob- and the noblest type of character is exalted. the arguments advanced. The originality jective phenomena. Interesting as might be Even the martyr in a just and righteous excerpts from his records, space forbids, and cause finds joy and consolation in his sacrithose interested are referred to that invalu- fices of temporal pleasures and advantages. able book, D. D. Home, His Life and Mis- Spinoza excommunicated, cursed and pursion, by Mrs. Home, London, Trubner & Co.; sued, could say, "Though I were compelled to | from, after mature deliberation being fully Chicago, John C. Bundy, 1888, octavo, 428 pp.; | admit that all I had found by aid of my reaprice, \$2.00, in which Prof. Crookes' experi- | son were idle and useless, I should not there-

ual, however great, and make him the incar-

Charles Dawbarn in Chicago.

those immediately about him.

Last Sunday Charles Dawbarn concluded which always characterizes Mr. Dawbarn will make him a favorite wherever he lectures. He explores new fields and only gives expression to the thoughts gathered thereconvinced of their utility. He analyzes his inspirations with painstaking care, and must be convinced of their truth and practicality before giving utterance to them from the

of perfect candor."

Just now when Smart Alecks among preach- muscular action, or will power. In more ers, tooth pullers, paper-padders, and pill-pre- | than one instance a frail table, weighted scribers are assuming such profound knowl- | with 150 pounds of sand, exhibited sufficient edge of occult matters, it may be well to re- energy to get off the floor. The record of his fresh the public mind with references to the seances is spread out at length, but it is unresearches and opinions of some men who necessary to reproduce it here; those interwill be remembered for their attainments, dis- | ested, either pro or con, are commended to the coveries, and contributions to science and book. Whatever of merit the Count's fluidic the welfare of their fellows, long after the hypothesis possesses in accounting for the memories of the purveyors of sensationalism | simple phenomenon of table turning, it is and promoters of theatrical ventures have | not relevant to discuss at this writing, cerbeen forgotten by their own descendants. | tainly it would not cover the multiform and An undraped reality in the psychic field | complex phenomena current since his day; is a terror to some, and is as much ab- our only purpose is to offer the irrefutable horred by the opponents of Spiritualism as evidence of an opponent of Spiritualism as is the nude in art by Anthony Comstock, but | to one of the phenomena declared to be fraud from different and varying motives. To this and illusion by certain present day pseudoclass as well as to the rest of the world we scientists and sciolists. Prof. Crookes in a commend to such attention as their tem- paper treating of the phenomena of Spirit- | tion, especially at this time. Price \$1.50. perament and intellectual caliber will ad- | ualism, first published fifteen or more years mit of, what hereinafter follows: ago, says: "The only good series of test

ed French Protestant, esteemed "a scholar | Count de Gasparin, and he, whilst admitting | in the highest and best sense of the word," | the genuineness of the phenomena, came to according to Rev. Robert Baird; and the the conclusion that they were not due to author of several works possessing, in supernatural agency."

some two years ago at her home in Andover, no scientific objection, that tables would Elizabeth Stuart Phelps (now Mrs. Ward) as- | turn, levitate, and perform various maneusured us was her own, to wit: "An attitude | vers, which could neither be accounted for on the theory of illusion, fraud, unconscious

conclusive sort to further disprove the wild Count Agenor de Gasparin, a distinguish- experiments I have met with were tried by statements of the Fox women and their abettors, but space forbids. We have advanced enough to establish our

case. Spiritualists, investigators, and the public generally are entitled at this time to

In the afternoon the subject was "The Future of Modern Spiritualism," and readers of the JOURNAL well know from his articles how such a theme would be treated by the Juturer. He bolds all mediums to the s.andard not merely ? pure lives, but of intellectual and spiritual growth by self-effort; declinply because delivered under spirit control on a public platform. The men and women who spend their time hunting for tests and watching phenomens instead of developing their own manhood were shown to be more dangerous to modern Spiritualism than its active foes. The future of modern Spiritualism rests with mortals rather than spirits. Just as the people of Chicago tunneled two must the progressive thinker work his way under the surface phenomena and false philosophy ere he can discover or reach the pure gold of modern Spiritualism.

As a fact of nature, spirit return will remain an eternal truth; but whether modern Spiritualism is to be counted as a blessing or a curse will depend upon the use to which it nation, the embodiment of the suffering that | is put. "Spirit return" means that we can sanctifies and saves mankind. Says a writer, call around us devils if we so choose. A man "Crossing the ocean in a steamship, seeing | celebrated for the success with which he has

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made the loaf of bread dearer to the widow and the orphan is a regular consulter with spirits of his own ilk. Thieves have held circles that spirit thieves might plan robberies. All this is counted as Spiritualism; other, and still another, varying the conditions if but unless spirit return is so used as to mould men's lives into a higher manhood, our societies will presently find that the world has no use for them. The lecture was brilliant with illustrations from nature and art.

"Universal Law" was the subject of the evening, and proved to be a fearless array of scientific facts, so presented as to lead to startling conclusions. The discoveries through telescope, microscope, and spectrothrough telescope, microscope, and spectroscope, with the teachings of geology, astronomy and evolution, were one by one presented in glowing colors that were fascinating until the hearer was startled by finding that conviction to the scientific mind, it is the genuine they had become dynamite bombs to much of his old belief. People who admire a new discovery but are afraid to learn its lessons will never welcome Mr. Dawbarn; but those who demand truth at any price are pleased and instructed by his lectures.

and each take his particular share in the general scrutiny. Impose such conditions that it shall matter not to you, in a scientific respect, whether the medium is honest or dishonest.

10. When you have had one successful séance, be-fore publishing it to the world as conclusive, try anpossible, but not making them less stringent. 11. Distrust the medium who would have you think that he must have his own particular room,

because of its "magnetism," for his manifestations. The genuine medium will almost always let you choose your own place for a sitting, provided there are no obvious objections to it. Investigators should | carry with them the most harmonious personal conditions possible, and approach the presence of the dium. and learn from him or her what objections, if any, he or she may have to any part of them. Give not too much credence to excuses for modify-

medium himself. 13. It would be well if every recorded sitting were held (1) in light sufficient for exact observation; to thinking. (2) without a cabinet or means of concealing the medium from view. Private investigation need not be so fettered; but should not be recorded for the Debate on Spiritualism and the Bible. public. Transition of Hon. W.K. McAllister. On last Sunday night, after a long evening of enjoyment in the midst of his family, Judge McAllister retired at about eleven o'clock, and an hour later he had joined the ing propositions will te debated. majority on the other side of the River of Death. During the evening his two daughters, both mediumistic, very fine musicians Wright will affirm. Mr. Bartlett will deny. performed upon the piano and harp, and sang for their beloved father a favorite hymn, "What. Shall the Harvest Be?" Such a harfirm. Mr. Wright will deny. vest of universal respect and profound affection as this good man is reaping, as evidenced by the extended notices in the daily press and opinions of his legal contemporaries as well Bartlett will deny. as by all classes regardless of political and religious predilections, is seldom the fortune of any man. Judge McAllister was a zeal Bartlett will affirm. Mr. Wright will deny. ous but thoroughly rational and philosophi cal Spiritualist. He had long been a sub-**Boston Announcement.** scriber and occasional contributor to the JOURNAL As the JOURNAL is always in type on Monday, it is impossible to give any extended notice of this truly great and good man in this issue, but it will appear next week. As we go to press we learn that the Boston, Mass. pastor, deacons and trustees of the First Congregational Church of Ravenswood have united in tendering the use of their edifice for the funeral services. Dr. H. W. Thomas will deliver the funeral address. GENERAL ITEMS. to get out of ture. Dr. Mary Lewis, formerly of Chicago, is now located at number 1303 Park Avenue Omaha, Nebraska, where she will be pleased

outside world, ignorant of the facts, has some justification for considering them the "founders of modern Spiritualism" and its chief supports, whereas nothing could be much farther from the truth; it has the color only of fact.

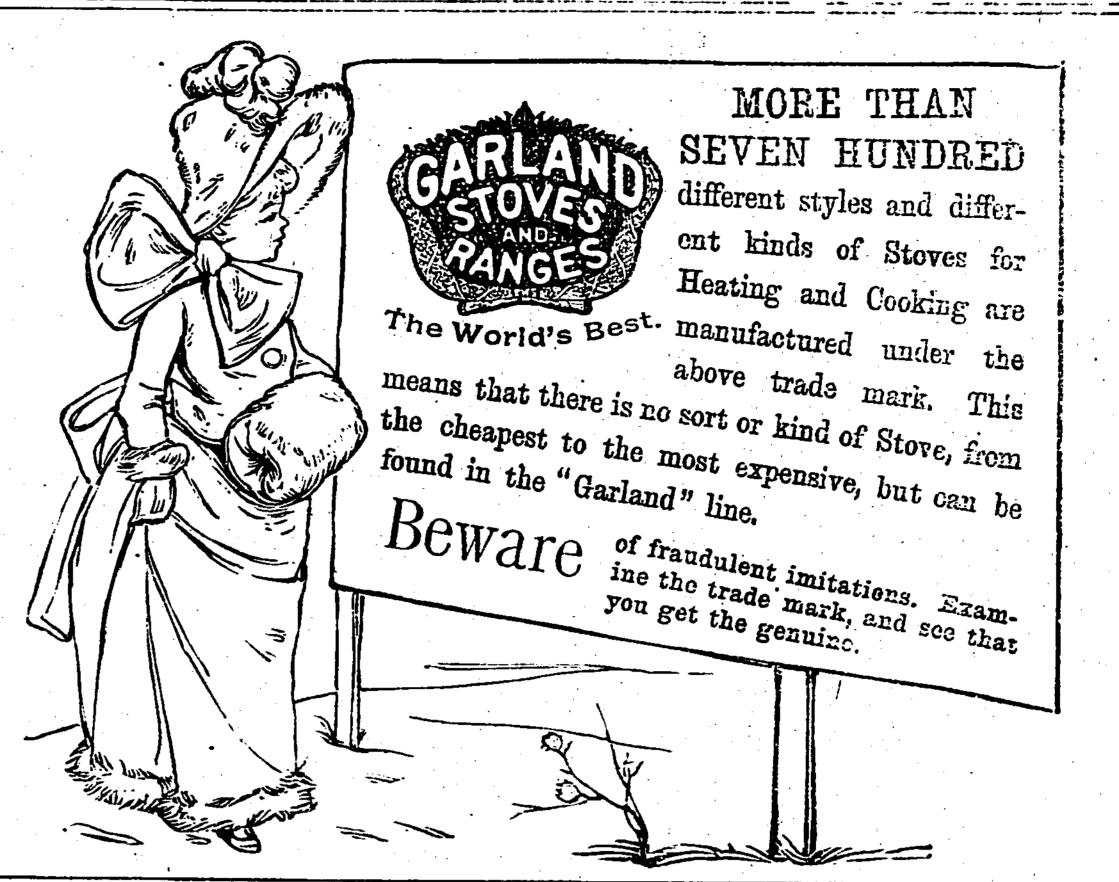
The Chicago Times of last Sunday contained a nine column article on the phenomena of Spiritualism, with a slight coloring of its philosophy. The danger of allowing an interviewer to report [one's utterances. from memory is examplified in this instance, in the way the Times reporter mangled (innocently enough) the language and statements of the editor of the JOURNAL. His intention was fair but his memory was inaccurate and his task as a whole too big for a novice to accomplish on so short notice. However, we have no disposition to grumble over the matter: the article will set people

this. An instrument with unmusical tones cannot

be a good musical instrument. Illustrated cata-

logues, containing descriptions of new and popular

Thedebate between Elder Barilett and J. Clegg Wright is to take place at Cleveland at the close of Mr. Wright's engagement with the Spiritual Lyceum of that city, about the last week in November. Mr. Bartlett is a well know Campbellite preacher in the State of Ohio, and he is said to be quite an able man in polemical contests. The debate is looked forward to with a warm interest in Cleveland. The follow-Resolved, (1.) That the mental and physical phenomena of modern Spiritualism can only be explained upon the hypothesis that they are produced by disembodied men and women called spirits. Mr. Resolved, (2.) That the book known as the Bible teaches all things necessary for the moral and re-Resolved, (3.) That it is most consistent with the present state of human knowledge and the dictates of human reason to believe that the intellectual and moral state of disembodied men and women is one of persistent progress. Mr. Wright will affirm. Mr. Resolved. (4.) That the Bible gives the strongest proof of a future life and gives the highest motives to prepare for a better life beyond the grave. Mr. Gerald Massey of England, will lecture before the Boston Independent Club in Berkley Hall, Sunday afternoons, Nov. 11th and 18th. He will be followed by Mrs. Isabella Beecher Hooker, Mrs. J. S. Palmer J. W. Fletcher and others. All letters should be addressed to F. V. Fuller, Esq., 31 Bowdoin Street, Mason & Hamlin Organs and Pianos The improved method of fastening the strings of piance, invented by the Mason & Hamlin Organ and Piano Company in the year 1882, is unquestionably one of the most important improvements ever made, making the instrument more richly musical in its tones, as well as more durable, and much less liable Both the Mason & Hamlin organs and planos excel chiefly in that which is the chief excellence in any musical instrument, quality of tone. Other things, though important, are much less so than



Love Scenes

Collected by

Mr. Dawbarn expects to reach San Francisco some time in November, where the JOUR-NAL besneaks for him a warm welcome.

PHYSICAL PHENOMENA.

Hints to Investigators and Mediums.

The following "Hints" were prepared about ten years ago by the editor of the RELIGIO-PHILOSOPHICAL JOURNAL, with the assistance of Wm. Denton, Epes Sargent, W. Stainton-Moses, Hudson Tuttle, and others. Their publication was followed by an angry howl from the horde of mountebanks and tricky mediums and their bigoted and silly dupes. The JOURNAL and its editor were the objects of the most malicious and vindictive vituperation and opposition from those whose trade or superstitions were likely to be injured by a general acceptance of these "Hints." The Banner of Light lent itself zealously to the JOURNAL'S opponents, publishing a travesty upon the "Hints" intended to make them ridiculous, and written by a man who a few months later was sent to an insane asylum. One Albert Morton of San Francisco sent the Banner an illustration for publication representing a medium as secured hand and foot in that old-fashioned instrument of torture called "the stocks." This was expected to squelch the JOURNAL'S demands for test conditions and drive its "Hints" into innocuous disuetude, and was published by "the oldest Spiritualist paper on earth," with unconcealed gusto. A regular cyclone of opposition to the JOURNAL was aroused, and swept from ocean to ocean, carrying with it very many excellent people unable to judge of the merits of the matter. But the JOUR-NAL nevered wavered in the contest for scientific Spiritualism; and its editor was neither frightened by the repeated threats of personal violence, nor suppressed by the diabolical ribaldry and sarcasm of his adversariee. These "Hints" have stood the test of time and won their way to general approval. The editorial course of the JOURNAL and the teachings of its able corps of contributors are to-day admitted as sound. The frauds are on the run, followed by a rapidly diminishing number of dupes, and the day of rational Spiritualism, of a religion posited on a scientific basis, is dawning; a day whose of doubt, error and chicanery. The work of Thos. Lees at Cleveland. reform and regeneration will be accelerated by a strict adoption of these "Hints." Their value having been accentuated by time they are here again republished: 1. An honest and consistent medium will, in his own interests, desire that the tests of the phenomena shall be so stringent as to preclude suspicion or doubt. He will wish to have such conditions as no mere impostor can submit to. Phenomena occurring in the dark should always be accepted with caution; but there are conditions which even darkness does not vitiate; for instance, where the medium comes, unattended, into a room with which he is unfamiliar, and while his hands and feet are held, musical instruments are intelligently played on and independent hands are felt. But the hands and feet should be grasped before the room is darkened, and, if released for single moment on any plea whatever, the light should be struck and the conditions again resumed in the light. Never trust to the sense of feeling alone in such cases 3. To establish extraordinary facts the proof must be extraordinary, and this the medium, unless he is either a simpleton or an impostor, will admit and act up to. 4. A medium known to be unscrupulous, mendacious, or tricky, should be trusted only where the phenomenon is of such a character that it would be unreasonable even for the most unbending skeptic to deny its occurrence. For instance, if the investiga-

to see her friends and patrons. The interest in, and subscriptions to, the stock of the RELIGIO PHILOSOPHICAL PUBLISH-ING HOUSE still continue, and more prominence will be given to the enterprise in these columns, after the temporary pressure upon its space is relieved a little.

The Fateful Question and Its Answer. from popular Works of Fiction. AGNES STEVENS. 12mo, 343 Pages. \$1.50. The idea of this volume is a novel and happy onenamely; to collect from a wide variety of sources examples of "popping the question," as given in the best works of fiction. An uncommonly piquant book is the result; one that not only charms by its warm human interest, but furnligious development of map. Mr. Bartlett will af- ishes material for an attractive literary study in comparing the styles of various at thors in their treatment of a similar theme. It would be hard to imagine any variety of persons who will not be intensely interested in the book.

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Law Department of Northwestern

Dr. and Mrs. Priest reached San Francisco on the 16th ult., and are nicely located in the most aristocratic quarter of that city of millionares, at 1318 California street. We commend them, both socially and professionally, to our readers on the Pacific coast J. Clegg Wright begins a course of lectures in Cleveland, Ohio, on next Sunday. He should be secured for week-day evenings in the thriving towns near that city. We take burning sun will dispel the mists and fogs | it that he may be addressed in care of Mr.

> Mr. and Mrs. J. J. Morse celebrated the eighteenth anniversary of their marriage in San Francisco on the 2nd nlt. A large number of friends were present, and Mr. Morse, wife and daughter, were the recipients of a variety of handsome presents, including a

purse of fifty dollars to Mr. Morse. Some of the San Francisco Spiritualists influenced by his statements in the Golden Gate and the special pleading of that paper in his behalf, are fearful that we made a mistake in our exposure of W.R. Colby some months since. We assure these amiable people that we stand ready to prove the substantial truth of all that we positively asserted in that exposure; and we challenge the rascal to afford us an opportunity to give him a character under the seal of a legal tribunal.

The National W. C. T. U. has been in session in New York the past week with an unusually large attendance. Miss Frances Willard was re-elected President. The Sun says of her editorially: "A model presiding ed by the medium, and to hold it out in his presence, officer, dignified, quick-minded, and vigorous." The same authority says that the oratory of the ladies at the convention is of a high quality, reasonable not less than emotional, and sometimes felicitous, and the proceedings are worthy of the admiration which they command from all observers.



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plicants for admission on examination before Suprem

ulty prize for thesis second in excellence \$25. Faculty prize for best proficiency in the senior class, \$50. Faculty prize for best profici-ncy in the junior class, \$25. Faculty prize for the best oration delivered at commencement, \$50. The fall term begius Sept. 19th, 1888. For Circular or in-HENLY BOUTH. Dean,

Piracy concommed by Supreme Court. Great inducemence classes Prospectus, with opinicus of Dr. Wm. A. Hammond. the world famed specialist in Mind diseases, Daniel Greenleaf Thompson, the great Psyc ologist, J. M. Buckley, D. D., Editor of the Christian Advocate, Richard Proctor, the Scientist, and others, sent post Prof. A. LOISETTE, 237 Fifth Ave., New York. **Keystone Mortgage Co.**

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tor is allowed to take his own locked slate, untouchin broad day-light, and if under these conditions there is produced a written message, especially if it indicate the possession of knowledge only to be obtained by abnormal means, e. g. by clairvoyance, the test is irresistibly strong. This has been repeatedly

Conditions, however, ought to he so stringent that nothing is left to depend on the assumed good character or respectability of the medium. The phenomena are of a scientific character, and as such cannot be established as authentic by mere opinion but only by actual knowledge. Faith cannot become a factor in the problem. The experiments of Hare, Varley, Crookes, Zoellner, Barkas, and especially those conducted in London by the Research Committee of the British National Association of Spiritualists, prove that absolute scientific verities can be arrived at in Spiritualism by patient investigation.

6. Where a medium has been repeatedly tested by all the investigators present, of course there can be a relaxation of stringent conditions for familiar phenomena, but not for any new onee.

7. It is hard to state generally the absolute test conditions for all cases. We have given two examples for particular phenomena. Investigators must exercise their reason in fixing absolute conditions. 8. Where several investigators are present, it often happens that the responsibility, of scrutinizing closely, is so divided that no one person gives to the medium's movements all the attention required. Each thinks that his neighbor will make up for his own deficiencies, and that in the aggregate there will be certainty. This is a delusive supposition; and so the most successful results (as in the case of the slate-writing phenomenon) are often obtained where only one investigator is present with the medium.

9. Investigators who are jointly investigating should consult together in advance of the sitting, | al psychomaniacs for so many years that the

Mrs. E. M. Dole has returned to the city and has taken rooms at 51 N. Sheldon street. Having taken a trip East during the past summer, and thoroughly recuperated her health, she will commence again her mediumistic labors with renewed powers and energy. Mrs. Dole is in many respects a most remarkable medium. Her clairvoyaut vision is remarkably clear, and she can often see all the details and events of one's life, and

occasionally get glimpses of the future, which 'indicate some remarkable change-success or failure. As a reader of the life-lines of individuals, she stands unexcelled.

Spiritualists of the gushing sort are more to blame for the Fox fire now sweeping over the country than are the two miserable women who ignited it. Maggie and Kate Fox have been extravagantly eulogized in regular 4th-of-July oratory by certain emotion-

make money by consulting with Three Beauties—Knife, Fork AND Spoon IN SATIN LINED CASE, ABSOLUTELY ----FFREE!-----One of the above sets will be sent, postpaid, as a premium, by THE METROPOLITAN, America's pop-ular monthly, now in its fourth year of publication. The premium would cost you double the subscrip-tion. Pryor & Co., wholesale dealers in silver ware, &c. write: well and pump. "To the Manager of THE METROPOLITAN : DEAR SIB :- The large lot of goods you have to-day purchased from us to be given away as premiums, must carry delight into thousands of homes. . . . You have secured a rare bargain for your subscribers." meridian. The present is one eminently suited to every household. The Queens of Society have nothhousehold. The Queens of Society have noth-ing of the kind more beautiful, and nothing could be more welcome from the Husband to the Wife, the Lover to his Sweetheart, the Mother to her Child, than this Holiday Gem. When you remember that you receive in addition to the above, one of the best Illustrated Home Ma-gazines in the country for a whole year for only Fifty cents, you cannot deny that it is an extraor-dinary inducement. Remit in postage stamps. Ad-dress THE METROPOLITAN, 32 Vesey Street, New York. Must be sold at once. Address NR Street, New York. **DADWAY'S** RELIEF. Is a cure for every pain, Toothache, Headache, Sciatica Neuralgia, Rheumatism, Sprains, Bruises.

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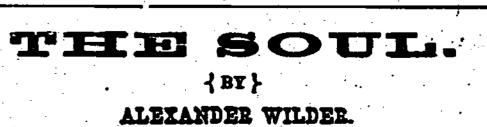
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RELIGIO-PHILOSOPHICAL JOURNAL. NOVEMBER 3, 1888. The Fox Fiasco. Austin Rejoices in Spooks. Voices Krom the Leople. The Old Question of Eternal Damna-Notes and Extracts on Miscellaneouv tion Coming to the Front Among Subjects. INFORMATION ON VARIOUS SUBJECTS This time there can be no mistake. Indeed we To the Editor of the Religio-Philosophical Journal: Catholics. know the very individuals who know the people who If this were not written by a woman it would, no At last your occupation and our hopes are gone, are acquainted with folks who have actually seen "The death of Spiritualism" is accomplished this doubt, be regarded as libelous: For the Religio Philosophical Journal. Sir Morell Mackenzie is to be one of the lecturers the spooks and heard the sepulchral groans with time. Let all Spiritualistic lupatics, heretofore sup-THE MIDNIGHT PR .. YER. The following from a Chicago daily will prov at the Edinburg Philosophical Institution during their own eyes and their own personal ears. The posed to have deductive reason, hide their heads in highly interesting, illustrating as it does, that there case in point is that of an unoccupied house which | shame, and declare their lifetime experiences noththe winter. is a single glimmer of humanitarian feeling in the Catholic Church for those outside thereof, and which is situated on Waller avenue, not far from the Wis- | ing but delusion, for bath not the Richmond in the The Rev. Hugh O. Pentecost of Newark, N.J., EMMA TUTTLE. consin Central Depot in the town of Austin. This | field and his Foxy traitors, spoken it? who went from a printing office into the pulpit and indicates a little progress: deserted maneion which is now the accredited haunt After long preliminary labor and free advertising afterward became a Socialist labor agitator, is about "Catholic theologians do not as a rule get into of a miscellaneous collection of phantoms, spectres, of their intentions to explode a powerful mine under The noon of night approaches, to return to the case. public controversy with each other. The discipline ghosts, etc., was built and formerly occupied by a the pillars of the gigantic temple of Spiritualism, And yet I wait and pray, and decorum which that church maintains, more by When Gen. Grant was in Japan Prince Kung, the carpenter and builder who together with his family | and with a great flourish of trumpets before an im-For one who, many years ago, its tacit public opinion than by express ordinance, Premier, endeavoring to compliment him by assuroccupied the house until the death of his wife, mense and expectant audience at the Academy of Went silently away. has operated to restrain its members, whether lay or ing him that he was born to command, said: "Sire, which happened some six or seven months ago. The Music, these last disinterested apostles of the reecclesiastic. from affording what would be esteemed brave Generale, you vas made to order." carpenter's wife was a convert to the teachings of formation applied the torch, more inflammatory The dew of life was on her disedification to its own communicants or a tempt-Bob Ingersoll, in so far as she believed in the non- than illuminating, to the occult magazine, on Sun-People who like fish in Atlanta are eating snap In fragrant purity, ing spectacle of acrimonious discussion to the, unexistence of a future state of punishment, and be- | day last, and lo! the world still moves, and mortals pers from Pensacola, Tampa mullet, pompino, salt And her dear face from childhood believers. When, however, the orthodox doctors do water trout from Florida, pogies, fresh water sides this was an ardent believer in the doctrine of and immortals still survive the shock. Was full of love for me. engage in polemics they are reasonably sure to be bream. channel cat and black bass. Spiritualism. She and her husband had often dis-Dr. Richmond is a handsome men, with clear skin, entertaining by the vigor, the frankness, and the cussed the probability of a hell, and just before she | a large middle, but none of the grace or fluency Her little, blossomy fingers A worrying woman you never can please, picturesqueness which they infuse into a combat. died she promised him to return to this world after of a public speaker. He went through some half-Caressed me every day. She's always unhappy and never at ease; "For some weeks a controversy of great heat has she had explored the unknown depths of the invisi- | dozen tricks that are often surpassed by other par-It is most strange I did not die And with nothing to vex her, she'll worry, no doubt, been waged between two well-known Catholic ble, and notify her husband if there was such a lor amateurs, with substituted papers, false bot-The day she went away! Because she has nothing to worry about. clergymen on a subject that ought not, in the minds place as sheol, in time for him to make all proper | toms, double-surface slates, and a confederate. He A sparrow with white wings leads a flock of 100 of most Protestants, give so much concern to any arrangements in this life for escaping Belial's fiends declared he was not attacking the theory of Spirit- of the brown nuisances at Rondout, N. Y. It That I could live one moment but Protestants-namely: whether Protestants can in the next. Shortly after ber death the husband ualism, which is a beautiful theory, as the doctuines is treated with great deference by its compan-And know that she was dead, be saved from eternal perdition, including, of course, Is stranger than the strangest words and family moved away, and the house, which is of Swedenborg show, but simply those who ione, who follow all its movements at a respectful the orthodox torments of the traditional Hel Which tongue has ever said. situated in a rather isolated position, has been unoc- practice fraud. He was taught to believe nothing Father Muller, a member of the Redemptorist order. distance. cupied ever since, excepting on two occasions, when | he heard, and not half he saw. No one living, he has been maintaining that 'Outside the church'-The native inhabitants of Washington at this sea-But ten years nearer Heaven the attempt was made by different families to live | said, had ever heard Maggie Fox declare that the that is, the Catholic Church—'there is positively no son of the year eat large quantities of salted herring Than on that snowy day, down the ghostly horrore. In each case, however, | raps were produced through her by "spirits." Any salvation'; ergo, all Protestants, quite as hopelessly to counteract the malaria of the Potomac flats. The When, with the waiting angels, the tenants were frightened away by the unearthly | person so claiming deserved to be put in the penas all heathen, past, present, and future, must be irfish is considered the best medicine to avert or She whitely sailed away. sights and sounds made by the phantoms, who, the | itentiary. (A voice: How about the Fox sisters) retrievably damned. Father Walter Elliott, a memcure chills. Austin people claim, have come to prove to the There has been no miracle for 1800 years. God Alber of the Paulist order, editor of the Catholic World

I sit in prayerful silence Eager, almost to pain, And wish her blossomy fingers May touch my hair again.

Beat softly hurrying pulses, Her white soul draweth Dear! The midnight prayer is answered; She whispers, "I am here."

THEOSOPHY.

Another View of the Question.

To the Editor of the Religio-Philosophical Journal:

Sometimes it seems to me we can get a better idea of the merits and general character of a movement or system by taking a superficial view of both sides impartially, than by a minute investigation of the sub ject. As one of the outside public who neve thought of investigating theosophy-one who knows nothing about it but what has come out in the col umns of the JOURNAL between Mr. Coleman and the theosophists. I would like to say something about the impressions I have received from this disbraided him with being too civil to Cardinal Gib cussion.

bons. It appears to me self-evident that truth is absosolute and cannot include contradictions. The spir it of truth cannot tolerate a lie. an error. nor an inconsistency. Of all the sects and systems of Chris tian theology there is but one that recognizes and teaches this axiomatic truth-the Roman Catholic Church. That eystem is the consistent and necessary exponent of the basic dogma of Christianity i.e., the divine omnipotence of Jesus Christ. Grant ing this, nothing less than an infallible church could grow out of his mission. To prove this Catholic savants have written volume upon volume of clear, consistent logic. So far they are right. Now If it can be proven that the church is not infallible that she tolerates a lie, an error or inconsistency, must inevitably follow that Jesus Christ is pot an omnipotent God. But this is not the point in ques-

Is Madame Blavatsky a teacher? Then what evidence does she offer to prove that her teachings are true? Perhaps she expounds the doctrines of ancient teachers and furnishes the means for proving that these doctrines were taught just as she represents: but this is no evidence that they are true Where did these ancient teachers get all their information, and how are we to know that they transmitted it honestly and correctly? Does it contain internal evidence of its accuracy? If so, what is the nature of that evidence? Is it the positive mathematical sequence and dependence of its propositions? If so, what is the basic axiom upon which the system rests? There is a great tendency to be credulous in matters pertaining to the other life, but just in proportion as we are willing to believe on the authority of another person's testimony, in that proportion are we liable to be misled, either by error or deception. Are all of Madame Blavatsky's truths or statements subjected to the test of critical examination and experiment before they are accepted as revelations? If not, Madame B. is, in effect "leading the blind" for those who do not look and those who can not see are equally blind for all practical purposes. Is Madame B. qualified to lead the "blind"? Has she never been known to contradict her own statements? If in one instance she has been inaccurate or in error, what guarantee can we have that any or all of her statements are not false or distorted? Smoking and swearing may be ignored for they do not appear at all related to the subject of "divine wisdom;" but I should think a lie or inconsistency should disgualify for an oracular teacher. as a theft or arithmetical deficiency would disguality a person for the office of public treasurer. MRS. PAUL FAY.

and well known in this city, has taken up a kindly cudgel for the condemned, and has maintained with power and learning that where unbelief in the doctrines of the Catholic Church exists innocently or sincerely in the mind of the person so situated the

grace of God will save him. "It would require too much space to present detail the arguments adduced by the disputants. I is indeed for the ordinary American, not versed in theology of any school, more interesting to know what influence the faith they profess has had on the manners of these two teachers of religion toward each other and toward their fellow-men in the church and out of it. Religious controversy in earlier ages was generally a prolonged degradation of words into vehicles of personal abuse. The contestants not uncommonly forgot the proposition they set out to analyze and interpret, and devoted their time to belaboring each other like pugilists defiant of the rules of the ring. In pleasant contrast to the disputes which Milton and Salmasius waged is the urbane and mild demeanor of Cardinal Manning toward Ingersoll, and the response which Dr. Field made to his Protestant brethren recently who up

"Father Muller has no patience with polite polemists. He will not only damn eternally the poor Protestants who had the luck to be born so and are

never troubled with doubts about the truth of their belief, but he will not permit any man to be even courteous in supposing that the mercy of God is equal to the emergency, His providence thus permitted to occur. Father Elliott is robust and candid in asking Father Muller why he suppressed, mutilated, doctored, and otherwise maltreated sundry of the anthorities he professed to cite: and requests an explanation of several remarkable plagiarisms of which Father Muller is found guilty. Father Muller will not give a direct answer to any of these Muller is not content with evasion. He adds at

insists, because 'they are only repetitions of the lies, cal forefathers.?

throne at Bob's command.

And now that the house is truly deserted and supernatural power, and the door-bell rings at regu- | World was compelled to say: lar intervale from sunset till suprise; lights are seen passing from room to room, and indeed, all the conventional material for a first-class truthful ghost story may here be collected.

The house has been explored several times in the windows, which were left closed on the previous day were found aiar or wide open by the investiga-

Two doubting Thomases, suburban editors by profession, have promised to remain in the haunted house all night some time during this week, and, should their skepticism endow them with sufficient | stage fright, or other affection, which made her un-"sand" to enact their parts according to agreement. the mystery will probably be solved. One good ef- it except in the most halting fashing." fect of the scare has been to keep Austin urchins off the streets after nightfall, and for this are their parents thankful.—Chicago Inter Ocean.

Letter From an Unfortunate Spiritu-

To the Editor of the Religio-Philosophical Journal

I received the inclosed reminder of my indebted ness to you two days since, and as I can not pay it I must explain wby. My husband deserted me nine years ago, leaving me with two small children, and with very poor health, and absolutely no means of support. I have heard nothing from him since, only queries. His familiarity with theologics has not | that he is in California with another wife. I have taught him that courtesy is quite as cheap as viru- | had one continual struggle with poverty, but with lence, and that a doctor of religion ought to be a the help of some kind friends. I have lived indepenpractitioner of politeness. He says in reply to dent of the county. Three years ago a friend in Col-Father Elliott: 'We have not answered his accusa- | orado subscribed for the JOURNAL for me. When tion because it has nothing to do either with the | the year was up it still continued to come, and so I subject or the object of the controversy,' which will | thought be had again paid the subscription. Last strike even a pagan with some surprise. But Father | June I received a card, saying that the subscription bad expired and wishing a remittance of \$250. once that Father Elliott is the plagiarist, and proves | could not at the time raise the money, and know I it in a remarkable paragraph. Are not all your 'lies, | ought to have written you then and had the paper acts of dishonesty, blasphemy, calumny, false conclu- | stopped, but I had become so attached to it that it sions, and insult to the Pope the worst kind of seemed as though I could not give it up, and as there plagiarism?' he aske. And they are the worse, he were prospects that I might get some money soon, I kept letting it run along, always meaning to pay dishonest acts,' etc., etc., of Father Elliott's 'hereti- (as I still do), for one paper has many times been worth more to me than the subscription price; but

owner that Mephistopheles has not abdicated his mighty is too busy to pay any attention to this little world."

Of course nobody accuses the New York editors or neglected, as a ghostly haunt properly should be, reporters of having too much of any kind of religmany strange sights and noises are heard at night- ion, except that of common prejudice, based on fall by those who chance to pass by the house. | self esteem and ignorance of the facts, but if it be Shrieks, groans, and sighs are heard there nightly; any comfort to them they are welcome to choose doors and windows open and shut, seemingly by a | the pebble instead of the gem. However, the

"The house was packed with pronounced Spirit- | daughter of Gov. Sorrell. ualists. The doctor labored under disadvantage, and the unfriendly elements in his audience had considerable amusement at his expense. His amateurishness and failure to do anything really sensational, broad light of day, but nothing unusual or super- were spice for the Spiritualistic portion of the asnatural could be discovered, save that doors and semblage. Of Maggie Fox it said: "When she found berself before a wearied and non-sympathetic audience it was evident she was suffering from intense nervous excitement, and too much confused

for any intelligent utterance." The Sun said: "The Margaret Foxpart of the show narrowly escaped being ridiculous, owing to

able to speak her piece, and prevented her reading Altogether it was a shameful and shameless exhi-

bition. When showing her foot to illustrate ner trick, the irreverent lookers cried out, "A little higher," and similar comments or suggestions were in-

known to the Spiritualist public, as spite for no further financial favors from them and relatives, the hope of gain, and the influence of the Catholic Church, of which she claims to be a member. If this were all the Fox mediums ever did in their better days, they would never have converted an ounce of brains to the truth, but the fact is, they were not the founders of Spiritualism, and certainly, in their present defection and spirituous condition they are not the founders of it, and nothing that they or others like them can do in the way of trick can displace the marvelous evidence of the mental plane which has afforded so many milions the comfort personal recognition of relatives and friends through the tests afforded by honest mediumship, especially

in the secredness of home. J.F. SNIPES. New York, Oct. 29.

Letter From an Aged Spiritualist.

To the Editor of the Religio-Philosophical Journage

In consequence of not being able to take care of myself alone, my son, of whom I have received aid, has insisted upon my removal here. I am yet able to walk out, read and write, but my memory, hearing and sight, as well as strength are failing me. feel quite sure that I shall finish a volume of poems this coming winter and make some arrangement to bring them before the public. I have not only been obliged to change a happy solitude for Christian (?) ficult for him to distinguish insects from leaves, yet company, but that under the ban of silence on spir- he keeps up his pursuit with enthusiasm. "Is that itual and religious subjects. All this I have done, a butterfly?" he asks of a friend as a great red and hungry. Hope, like a will o' the wisp, still leads but done it with a mental reservation of making the brown creature settles on a green leaf. "It looks atmosphere hot all around them with God-given by the last than all Father Muller's wrath will be may not. If I do you shall certainly be paid. If I truth. My God-given truths shall brood over and around about them for light and life, for I say and God says, "Truths are mighty and shall prevail." Will you extend your liberality to me a short time I almost long for while yet here?

Aunt Til Ruley, a colored woman who lives in Marion County, Kentucky, is said to be 121 years old. She recently walked from her home to Lebanon and back, twenty-eight miles, to attend a circus.

Mrs. Humphrey Warl, the author of "Robert Elsmere," is an Australian, having been born at Hobart. Her father, Mr. Thomas Arnold, held an educational position in Taemania, where he married the

George Hubbartt of Mapleton, Md., is a fine old gentleman of 104 years of age. He is in excellent preservation and relates that he has voted at all Presidential elections except those of Washington, Adams and Jefferson.

Prince Bismarck recently gave a fete to his servants and tenants at Friedrichsruhe to celebrate the dispatch to Berly of 5,000 telegraph poles cut in his forests. Bismarck has supplied Germany with 100,-000 telegraph poles during the last ten years.

A street car in Macon, Ga., ran into a mule, knocked the animal down, and mounted top of him. It then tipped over, and considerably disarranged the passengers. After everything was made right the mule went on as though nothing had happened.

A watchman at Macon, Ga., found a negro asleep between some cotton bales. He erected him into a perpendicular position and marched him to the terspersed throughout. Her motives are well station house. The strange thing about the nigger is, that the pre-Adamite did not awake during the operation.

> A cooking school lecturer has bravely attacked the custom of the multiplying of little dishes upon the table. She says that the greatest need of the American table is not variety, but variation; variety in food does not necessarily preclude a certain amount of routine.

> There are only three salamanders in this country, but even three have been a large enough number to prove the falsity of the old belief, that salamanders live in the fire. They like to be where it is warm, but they cannot live in the fire. Their diet consists of worms and jelly fish

> A unique milk cure is established in Normandy. The cows being made to drink ferruginous water. give medicated milk which nourishes and strengthens the system at the same time. Milk in France has become the panacea of all diseases, perpetuating youth and regenerating age.

At the ninety-seventh birth-day celebration of Mrs. Eley Chace Vaugh, in Davisville, R. I., the other day a family of s venty-eight assembled, five generations being represented. Her two sisters, Mrs. Virtue Reynolds, ag-d ninety-three, and Mrs. Hannah Letson, aged seventy-seven, were present.

alist.

Better be Right Than President.

There are two ways of getting ahead of one's fellows; and there are two ways of using this precedence after it is attained. Have all the wealth you can get, provided you create, and not merely appropriate that which rightly belongs to somebody else, or for which you render no adequate equivalent Use all the wealth you have, provided you so use that the world is thereby happier and better. Get the highest office you can, provided you get it because you are fit for it, and get it by fair means. But dare not forget the principle involved in the saying, "It is better to be right than to be President." He who reverses this is not only unworthy of any place of trust, but he becomes a dauger to the well fare of his kind. Write the best book you can; but let it be one that will feed the sweet sources of the world's happiness and health. Preach the best sermon you can, and to as many people as you can; but no sermon is even good, and no ministry is worthy, whose one aim is not to help men think more truly and live more nobly. Yes, we all love power, whatever be the department of life in which we exercise it; but power is only a possibility of either evil or good, and he is not, in the bighest sense, a man who does not seek and wield it for the sake of making the world a lighter, eweeter, easier, cleaner place to live in.--M. J. SAVAGE.

Strange Noises.

Ranner of Light. The other night about 9 o'clock a large crowd was curiously excited over the strange noises emanating from a house in St. Augustine, Fla. This old house, long years ago, served as the treasury building for the Spanish Government in Florida. was afterward inhabited by descendants of Spaniards, and was purchased by Dr. Peck, who has re- | ment. cently deceased. Dr. Peck lived in the house many years. At present the house is deserted. The family having gone, a colored man stays around the p ace and keeps things in order. The first man to hear the noise describes it as being like burglars trying to effect an entrance with a cold chisel into a safe, He, however, went down the street, reported it to some of his friends, who knew nothing of the historical associations of the building, and they described it as being similar to a man weighing coin in scales, the click of the scales and clink of the coin being very realistic. After awhile a considerable knot of silent listeners had congregated around the corner listening to the strange noises. Finally the matter was reported to the police, and they, with some of the braver of the spectators, entered the house and make a diligent search in all the roome They discovered nothing, and came out again, when the ghost-like noises were resumed. All sorts of ghost stories were related by the spectators, and their imaginations were considerably worked up. me. As I was riding slowly, it appeared the rabbit your aid fina: cially, we believe the hail is an as-Probably the old Spanish Treasurer has returned to count the treasure which tradition says is buried at or near this spot.—Pittsburg Dispatch.

"Who Father Elliott's heretical forefathers may have been is unknown. The cominie himself was | many times I do not know where my next meal will a gallant soldier in the Union army. After the war | come from. I am confident that had it not been for ended he studied law, and abandoned a profitable | the special care of spirit friends who influenced career at the bar for the humbler and less independent one of the church. He is a man of attainments, eloquence. and charity, and will do more for religion | me to think I shall soon have more money; but I able to undo. A good Calvinist preacher, Dr. Fessen- | do not, I can only regret that I did not, as I ought, den of Maine, asked a dying woman in the hearing of ex-Secretary McCulloch, who tells the story, whether she was willing to be damned for the glory of God. It required some beroic effort on her part | President of the Northern Wisconsin Association of finally to give a plaintive affirmative. Father Muller is less heroic. He is perfectly willing, Artemus Ward like, to damn other people for the glory of God. If Father Muller finds Father Elliott too mild an antagonist he ought to take up the 'Rev.' R. G. Ingersoll in the current number of the North American Review. It is intimated that the Redemptorists will arraign the Paulists at Rome for

hereey."

Of course the Pope will stamp out for a time this tender feeling towards infidels and others, but it will continue to come to the front, enlarged and improved, until it leavens the entire Catholic Church Chicago, Ill. A. C.

Miss Shelhamer's "Outside the Gates."

Those who desire to learn somewhat of the nature of the Spirit-world, the daily life and employments of its inhabitants, and of their influence upon individuals in this, will find much satisfaction in a Institution at Washington, and perhaps some of your perusal of that admirable volume, the last published of Miss M. T. Shelhamer, titled, "Outside the Gates." Its sketches and essays embody a vast amount of | Smithson was the son of the first Duke of Northumvaluable instruction relative to the interblending of | berland and was deprived from claiming the family two states of existence, that to many seem so widely | name, though a natural son. He became a scholar apart, and serve to convince the reader that, after] and writer, and determined that his name should of view from which these teachings emanate. The ' lands should be forgotten. He admired the free instory from which the book takes its name, that of istitutions of America and by his will provided in con-"Morna," "Here and Beyond," "Slippery Places," and | tingency that his estate should revert to the United "The Blind Clairvoyant," are of the deepest interest | States of America, to found under the name of the and equally as instructive as the essays and sketches, Smithsonian Institution, an establishment for the many matters not touched upon in them being more | increase and diffusion of knowledge among men. fully illustrated by events in earthly life, and the in- 1. At the death, in 1835, of the testator's nephew, timate relation existing between the spiritual and without issue, a competent person was sent to Lonmaterial made more apparent.

The book should find place in the home of every | until 1846 when the institution was organized by an

my health is so poor I am unable to do but little, and others in my behalf I would many times have gone stop the paper when the subscription expired. If you have any doubts of the truth of my statements I would refer you to Wm. Lockwood, of Ripon, Spiritualists, who knows me personally. Now, for the present at least. I must bid adieu to the JOUR-NAL. How much I regret it words can't express. like its honest tone, and I know it has done me a world of good in my times of sorrow. Hoping you will not have to lose what I owe you, I am sincerely | future? **yours**

This letter is from a little town in Wisconsin. We are willing to cancel the present indebtedness. Who will pay for the JOURNAL for this deserving woman in the future? Her name and address will be given to those desiring to help her. We have a number of

equally deserving cases.

The Smithsonian Institution.

To the Editor of the Religio-Philosophical Journal:

My attention was lately called to the Smithsonian readers not familiar with the history of the founder. or donor, would like to know a bit of it. James I, they are one, when looked upon from the point] live in the memory of man when the Northumberdon to prosecute the claim. There was much delay

Spiritualist, and those whe, though they may not be, act of Congress. Nearly one million dollars was are willing to accept truth come whence it may. As | realized from his bequest, and the amount, also by the holiday season is fast approaching, it is well our | an act of Congress, remains in the Treasury, a readers bear in mind that "Outside the Gates" is a Washington, as a ban at six per cent. interest, and gift that no one will fail to accept with thanks. - | this annual interest supports the institution. Has not his fame been more universal and lasting than

Oct. 11th, 1888. DR. C. D. GRIMES. We have sent the JOURNAL free for many years to this sadly afflicted brother; is there any reader who and considered the best "catch" in Washington. He is willing to share the expense with us in the

Notes from Brooklyn, N. Y.

to the Editor of the Religio-Philosophical Journal:

The public spiritual meetings are all fairly underway, now that the cooler weather makes in-door gatherings comfortable and thought agreeable and possible. The conference meetings are well attended in both sections of the city. A Liberal gathering, the Philosophical Society, meets now in the same hall occupied by one of them and their exercises partake much of the same form, though differing in the subjects discussed, as our own. We nope the two may somewhat blend in either meeting; so that the one may have the benefit of our spiritual thought and facts, while the other may derive good from the hard common sense of Liberal thought and criticism.

Let us make our spiritual journals headquarters for benevolent work as well as centers for the dissemination of mental and spiritual food. Let us feed the hungry and clothe the naked in our own ranks first, if we have them, and then outside wherever the spirit leads us. **W. J. C.** Brooklyn, N. Y.

Thomas Payne.

to the Editor of the Religio-Philosophical Journal:

I was glad to read your defense of Thomas Payne You omit one point in the career of this remarkable man well worth considering. Mr. Payne (not Paine) was a member of the French Assembly that condemned Louis 16th to death. In that solemn -88semblage he read a speech in favor of banishment. not death of the King. Whatever age, cruel abuse and neglect may have done to demoralize the daily walk of this man. It should be remembered that he stood royally for the right in the "times that tried men's souls." a phrase which he originated. While his countrymen have been willing to traduce this early patriot, be stands well on the page of history, and Guizot names him with the respect he so well deserved.

A rather inconvenient disability which affects a well-known naturalist is color blindness. It is diflike a leaf to me."

This is the proper time for the preparation of the tennis court. After the subsoil has been thoroughly prepared, the topsoil is manured and deeply harrowed several times. The ground is then leveled, yet, until I can enter upon that higher labor, which | rolled and allowed to settle. Good sod may be then applied, but if this cannot be found the ground may be sown with the best of seed.

> H. Grafton Delaney is the wealthiest young man is about 30, and his yearly income from an Eoglish estate is between \$80,000 and \$90,000. He is said to make good use of his \$1,500 a week, unostentatiously playing the part of good Samaritan to a Lost of less fortunate relatives.

Capt. H. H. Young and Charles Horton, of Bealsville, Pa., have made an interesting election bet. If Harrison shall be elected Captain Young will wheel a dead coon from Bealeville to Washington. If Mr. Cleveland is re-elected Mr. Horton will propel the hearse for the defunct Republican representative. A brass band will accompany the loser, and add to the sadness of the occasion.

Some weeks ago the home of Willard Lovering, at Gill, Mass., was struck by lightning, and he was burned to death and all his papers were destroyed, including his will. Register Thomson, who wrote the original will, has written another as near like it as he could from memory, and this has been filed. Lovering left an estate of about \$5,000, and if this post-mortem will holds the Congregational Church at Greenfield will get \$2,500 of it.

The benefits derived from the use of ripe fruit as an article of diet are generally understood, but an English medical journal calls renewed attention to the matter. Apples, pears, plums, apricots, perches, gooseberries and grapes are spoken of as being as the very summit of excellence as human food, for they possess the essential conditions of pleasantness. digestibility, nutriency and medicinality. Apples are particularly commended.

The Brooklyn, N. Y., stereopticon man throws his pictures upon the canvas across Sands street, a distance of more than one hundred feet. The white light radiating from the focus of his camera presented a most beautiful sight the other night. The silvery beams cut a wide path into the black night, lacerating the darkness, and the rain falling through the streaks of silver imparted a trembling motion in it, the rain drops at the same time taking on the ap-

L. E. Odio writes: "I am more than pleased with the JOURNAL. I am simply delighted with it. | two or three feet, but it remained quiet, as though My only objection to it is, that it is so interesting resting on its form, until after the dog had passed it. that I have to read every line, leaving me little time | From the movements of the animal, it seemed to me to read anything else; but then I could read no book | that it took in the situation, and planned its movemore instructing and recreating than your sound editorials, your news, and the splendid articles from | its safety as would the average human. your numerous intelligent contributors."

We are always on the lookout for points of agree- | royalty alone could have conferred? ment with our respected contemporary but seldom find one; hence it is with unusual pleasure that we republish the above and give it our cordial endorse-

Intelligence of Animals.

to the Editor of the Religio-Philosophical Journar

I have read several articles in the JOURNAL that of the Fourth Association to have the hall built and have for their object the confirmation of the idea | ready for dedication by the time the next campthat animals reason, and it seems as though in many meeting season opens at Parkland. In order to instances they do combine ideas, and that the out- | further this enterprise (for we deem the hall a necome is a conclusion resulting from that combina- | cessity for Spiritualists in general who attend the tion." A few years ago I was riding horseback on a camp), the Fourth Association at its last monthly road not much travelled, in the middle of which, on | meeting held on Oct. 2d ult., instructed its secrethe ridge between the track made by wheels and | tary to ask the spiritual associations throughout the horses, was a rank growth of grass. A small dog, | land for aid for this special purpose. We would my usual attendant, was in the habit of racing rab- | suggest that special collections be taken up by the bits when he saw them. At this particular time he | various spiritual associations, also benefit séances be got in pursuit of a rabbit some forty or fifty rode | held for this fund. Individual contributions would ahead of me, and as the ground was nearly level I also be thankfully received. Kind friends, need I could plainly see the chase. The rabbit was some | say more? Will not this appeal be enough to indistance before the dog, and coming directly toward | sure your hearty co-operation with us, and with did not see me, and when within, perhaps ten rods sured fact. All contributions should be sent to our of me it made a sudden turn, darted through the medium. Dr. C. S. Bates, 1230 North Front street grass on the ridge in the road, and stopped in the | Philadelphia, Pa., or to the secretary. Hoping for opposite wheel track until the dog passed it, when good returns, I am

it started on a brisk run across the prairie at right angles to its former course. The dog passed within ments with as much display of combining ideas for Carleton, Neb.

S. F. DEANE, M. D.

The Fourth Association.

... the Editor of the Religio-Philosophical Journal:

The Fourth Association of Spiritualists of Philadelphia. Pa., are now endeavoring to build a ball on the camp meeting grounds of the First Association of Spiritualists, at Parkland, Pa. The corner-stone was laid on the Fourth of July last. It is the desire Fraternally Yours,

HARRY T. GREENWOOD. Secretary Fourth Association of Spiritualists. 810 Lattimer St., Philadelphia, Pa.

The pear and apricot yield at Orange, Cal., this year is so great that a rancher used 600 feet of lumher to prop the trees on a two and half acre lot, and even then they broke down.

Permit me to change the subject. Inquiry been made in the JOURNAL as to the authorship of the beautiful poem or hymn which you published beginning: "Vital spark of heavenly flame," etc. It was written by Alexander Pope, translator of Homer. author of Essay on Man, and much else worthy of remembrance.

ELIZABETH OAKES SMITH

Dr. Lewis A. Sayre, the eminent New York physician, says that the smoke from the stuff that is put into cigarettes irritates the mucous membrane of the bronchial tubes until they become inflamed and in that condition they are more susceptible to second flock, following close behind, seemed to have the attacks of cold.

covered with immense heads of men and animals. The ceilings of the principal salons are superbly painted and decorated.

Mrs. Annie Jenness Miller, the dress reformer, wears no corsets and is opposed to the bustle. She calls it "that wretched hump," and says: "If it weren't the fashion every woman whom nature might endow with it would travel the world over to find a surgeon skilled enough to cut it off."

David Crack of Marlboro, Md, said to be 107 years | the flowers out herself to the Sand Hills the patient old. was recently married to Susanna Oaks, a buxom | smiled and began to mend from that very moment, widow of 75 years.

pearance of molten eilver. Thousands of persons watched the phenomena with delight.

Fred Douglass as he appeared to a reporter of a New York paper: "A great, bushy mass of kinky hair envelops his head and a closely, clipped beard of gray almost covers his full round face. His skin is rather light, but it shows, as do all his features, also in a modified form, the characteristics of the negro race. But every lineament betrays also the marks of a strong intellectuality. There is not a line on his countenance on which there is not written the paternity of some great man who is probably unknown to his offepring."

Citizens of St. Louis who were up early the other morning saw a rare sight. Two big flocks of pelicans passe i over the city on their way south. They flew so low that the pouch under the lower bill and tbroat of each could be seen. The first flock, numbering over one hundred, flew slowly and in almost an unbroken single line, crossing the river to the Illinois side and disappearing in the distance. The lost its way and circled over the river for ten minutes, and then the leader suddenly started in a bee Browning has purchased a palace at Venice for line for the southeast and the rest trailed after him. \$25,000. It is a vast seventeenth century structure. Here is a pleasing incident related by a Florica It is in renaissance style, with a magnificent facade correspondent: "A beautiful girl drove out to the Sand Hills yesterday and gave Dr. Solace Mitchell a magnificent bouquet of flowers for a certain one of the patients (mentioning him by name.) When asked by the loctor, 'Whom shall I say brought them?" the young lady, bluehing deeply, replied, 'Never mind name, just give them to him.' 'It's strange how some things will help along a sick man,' said the doctor. 'There was this fellow in a bad fix with the fever, and as soon as I told him a young lady who refused to give her name brought and is now out of danger."

RELIGIO-PHILOSOPHICAL JOURNAL.

COINCIDENCES.

The series of coincidents now being recorded in the RELIGIO-PHILOSOPHICAL JOURNAL doubtless recall many others equally curious to the recollection of our readers. The subject covers an important phase of psychic research; and believing that a compilation of some of the more exceptional ones will be of interest and value, we desire those of our readers who know of any, to send a short, clear statement of the same to J. E. Woodhead, 468 West Randolph St., Chicago, who has consented to revise and arrange them for the JOURNAL. He wishes date of occurrence, name, address and names of witnesses or corroborative testimony to be sent, not for publication but as evidence in case the report of any coincident may be doubted. He will use his own judgment in selecting those he considers pertinent, and also as to order and time of publication. They will be numbered consecutively, and those desiring any further information in regard to any one or more of them may address Mr. Woodhead-not forgetting in each and every case to enclose a stamp for reply-who will aid so far as possible to obtain the same.—EDITOR JOURNAL]. -17--

Alexander Gilchrist, in his Life of William Blake, the artist poet, says (vol. 1, p. 13): At the age of fourteen, the drawing school

East India Company's service, had been killed in a duel. She described the place spot, and his body carried to a shed such as the lady had seen in her dream.

In the Methodist Magazine for February, 1823, G. D. Dermott of Burslem, relates the following:

"A poor widow in straitened circumstances, notwithstanding her utmost endeavor, found herself unable at all times to provide food and raiment for her children. On one Saturday evening they were reduced to bread and water barely sufficient for supper, with nothing for the Sabbath, she retired to bed in much anxiety about the morrow.

The impression was so strong on her mind, that she could not rest until she had hurried her husband off with bread for the widow.

Professor Edward Payson Thwing, M. D.

who told him she had a most unpleasant stances. The two kingdoms do not run into avoiding any attempt at an explanation of dream. She thought a friend who was in the each other at a point where now one is un- the processes by which millions of living distinguishable from the other.

Nor is it true that "life is recognized as a in support of this crude notion, can be brief. | forms, from the inorganic world. ly expressed in a quotation from his writings. He says:

.... If the phenomena exhibited of life. by water are its properties, so are those presented by protoplasm, living or dead, its properties."—Huxley on The Physical Basis of Life. Notwithstanding this strongly materialistic terminology. Huxley is not a materialist. He is, on the contrary, an idealist. In his address on Descartes' "Discourse," Huxley furfact that what we call the material world is only known to us under, the forms of the ideal world; and as Descartes tells us, our knowledge of the soul is more intimate and certain than our knowledge of the body. If I say that impenetrability is a property of matter, all that I can really mean is that the consciousness I call extension and the consciousness I call resistance, constantly accompany one another. Why and how they are thus related is a mystery; and if I say that thought is a property of matter, all that i can mean is that, actually or possibly, the consciousness of extension and that of resistance accompany all other sorts of consciousness. But as in the former case, why they | ula. with the individual. As they dressed and are thus associated, is an insoluble mys-

creatures have come to exist upon the earth. Scientific and philosophic thinkers, as they where the duel was fought, and where the fundamental property of matter" by scien- have come to recognize the reign of laws dead body lay. Her husband endeavored to | tific and philosophic thinkers generally. | throughout nature, have naturally grown quiet her fears, and characterized the dream There are some who regard life as a property more and more into the conviction that all as an absurdity, produced by a disturbed im of certain kinds of matter, produced by pe- the various forms of vegetable and animal agination. A few months after, the melan- culiar molecular combinations, just as they life, the only kind of life known, have been choly news reached them that the friend in | regard the phenomena exhibited by any | produced under natural laws, without any India had fought a duel, been killed on the compound, salt or water, for instance, as the supernatural interposition. Knowing that property of that substance; but they are not this planet existed through enormous periso simple as to imagine that phenomena ods of time, during which the conditions adwhich, in connection with matter, are some- mitted of no living beings upon its surface, thing restricted and sui generis, can be "a and none in it or around it, investigators

fundamental property of matter." The po- have dared to express the belief that life sition of Huxley, whose name is mentioned was evolved, first in the simplest conceivable The contention is that in the elements of

the earth, even in the nebula, were the po-"Carbon, hydrogen, oxygen and nitrogen | tentialities of life; not that there was life are all lifeless bodies. Of these, carbon and actually there, but forces and activities oxygen unite, in certain proportions and which, in the course of time would produce | tumn found the little Log Cabin abundantly sup-

under certain conditions, to give rise to car- such conditions and combinations as would plied with fresh leaves, roots, herbs and balsams, bonic acid: hydrogen and oxygen produce give rise to the phenomena of life. When which were carefully dried and prepared and laid bonic acid; hydrogen and oxygen produce | give rise to the phenomena of life. When water; nitrogen and hydrogen give rise to the earth was in a flery state there was, we ammonia. These new compounds like the | may say, uo oceans or lakes, and no beds of salt, That night a neighbor dreamed that the elementary bodies of which they are com- But there were oxygen and hydrogen, which widow was wanting bread for her family. posed, are lifeless. But when they are would some day be free to unite and produce brought together under certain conditions. water, and there were chloride and sodium they give rise to the still more complex body. | which would in time combine and produce protoplasm, which exhibits the phenomena | salt; and thus it may be said that the oceans and salt of the world existed potentially in "the fire mist." In like manner life existed potentially under the same conditions, though in fact there was no life present when the How life was evolved from the elements that were without life we cannot explain. Huxley, Tyndall, Hæckel and others hold that somehow the forces in the inorganic ther observes: "Thus it is an indisputable | world have been converted into those forces which constitute the life of organic beings, mentally the same, that they are but differ-

LOG CABIN GRANDMOTHERS.

NOVEMBER 3. 1888.

An Indiana doctor has recently discovered in a common weed whose medicinal qualities have never before been suspected, a valuable remedy for bowel disorders.

There is nothing particular strange about this fact. N) th ng.

And iyet the very simplicity of the new discovery would, with some, seem to throw just doubt upon its power. To make it one has only to pour hot water over the leaves of the plant. In its preparation no vast chemical works and appliances are reauired.

Is it to be wondered at since such plainly prepared remecies are accounted as of such great merit in these days, that such wonderful results attended our grandmothers, whose teas and infusions of roots and herbs and balsams, have exerted so great an influence in the maintenance of health and life? Certainly not!

The greatest pieces of machinery strike us most by their exceeding simplicity.

The secret of the success of grandmother's remedies was their freshness and simplicity. Every auaway for use. Dreading to call a doctor because of the expensiveness of his far-made trips, they immediately gave attention to the disease and routed it before it had gained a foothold

The old Log Cabin grandmother, in cap and high tucked gown, and perchance bespectacled in rough silver, her weary feet encased in "hum made" slips, is the dear sweet nurse who rises to the view of many a man and woman to-day as the early years of life passed in retrospect. The secrets of grandmother's medicines were rapidly being forgotten and the world was not growing in the grace of good health. To restore the conditions were such that it could not exist. | lost art of log cabin healing has been for years the desire of a well known philanthropiet in whose ancestral line were eight "goodly physicians" of the old style, men who never saw a medical college save in the woods, nor a "medical diploma" except that inscribed on the faces of healthy and long lived patients. Much time and money was expended in securing the old formulæ, which to-day are put that all these modes of activity are funda- | forth as "Log Cabin remedies,"---sarsaparilla, hops and buchu, cough and consumption and several others, by Warner, whose name is famous and a standard for medical excellence all over the globe. These oldest, newest and best preparations have been recognized as of such superexcellence that today they can be found with all leading dealers. When Col. Ethan Allen was making history along our northern frontier during the revolution, Col. Seth Warner, the fighting Sheridan of that army who was a skillful natural doctor, used many such remedies, notably like the Log Cabin extract, sarsaparilla and cough and consumption remedy, among the soldiers with famous success. They are a noble inheritance which we of to-day may enjoy to the full as did our forefathers, and using, reap, as did they, the harvest of a life full of days and full of usefulness.

of Mr. Pars in the Strand, was exchanged for the shop of engraver Basire, in Great Queen street, Lincoln's Inn Fields. There had been an intention of apprenticing Blake to Ryland, a more famous man than Basire; an artist of genuine talent and even genius, who had been well educated in his craft; had been a pupil of Ravenet, and after that (among others) of Boucher, whose stipple manner he was the first to introduce into England. With a view of securing the teaching and example of so skilled a hand, Blake was taken by his father to Ryland; but the negotiation failed. The boy himself raised an unexpected scruple. The sequel shows it to have been a singular instance—if not of absolute prophetic gift or second sight-at all events of natural intuition into character and power of forecasting the future from it, such as is often the endowment of temperaments like his. In after life, this involuntary faculty of reading hidden writing continued to be a characteristic. "Father," said the strange boy, after the two had left Ryland's studio, "I do not like the man's face; it looks as if he will live to be hanged!" Appearances were at that time utterly against the probability of such an event. Ryland was then at the zenith of his reputation. He was engraver to the King, whose portrait (after Ramsay) he had engraved, receiving for his work an annual pension of £200. An accomplished and agreeable man, he was the friend of the poet Churchill and others of distinguished rank in letters and society. His manners and personal appearance were peculiarly prepossessing, winning the spontaneous confidence of those who knew or even casually met him. But twelve years after this interview, the unfortunate artist will have got into embarrassments, will commit a forgery on the East India Company-and the prophecy will be fulfilled. —18—

On page 298, of same volume, Gilchrist speaks of Blake's artist friend John Varley, as follows:

John Varley, one of the founders of the

Ph. D., for four years President of the Academy of Anthropology, New York, reports the four following, Nos. 22, 23, 24 and 25:

The wife of Dr. W., a physician near Boston, had a dream or vision one night in which she distinctly saw her aunt. This lady resided several hundred miles away in a distant city. She appeared to be walking in the street, descending a hill towards a railway track. The dreamer saw the movement of her aunt as she approached the rails and also that of a passing train by which she was killed. A few days after a letter was received which narrated the death of the lady at the very place and under the very circumstances described.

This same person, at another time, woke in the morning with the conviction that a certain neighbor was dead, and so remarked to her husband, the physician. Neither of them had had any personal acquaintance looked out of the window, the first object seen was a crape on their neighbor's door. The lady had just passed away.

The night that President Lincoln was murdered, a neighbor of mine, writes a physician, declared that the president was killed and by an assassin. It was several hours before the news reached the town.

-25-The wife of a New York clergyman made a similar statement just before this news ar rived of the murder of President Garfield and said that she saw him in a railway station surrounded by ladies and others.

A lady residing in Chicago, was one day holding in her hand a sealed letter, that had been written and mailed by a gentleman in Georgia to one in Chicago. In a few moments, she said that she seemed to receive from the letter, the mental impression of a picture of

New School of Water-Color Painting, a landscenes with surroundings different from anyscape designer of much delicacy and grace, thing she ever saw. The picture was very diminutive although very distinct, similar to one obtained when looking through the large century, among other things, and a sincere | end of an opera glass. She said she could see a collection of buildings recently constructed, one of them differing from anything she had ever seen, in which was a large vat, or tank, set in brick, with fire-place untrue in the sequel, and strange stories are derit; all in seeming readiness for cooking or boiling something, she could not tell what. She was also conscious of the odor as of the cooking of fragrant herbs, and could Generation. accident had been foretold by Varley. Think- | distinctly see a man, who seemed to be the proprietor, or manager, and described his ap- i the idea of the derivation of living substance pearance, dress and peculiarities. On opening the letter, the gentleman to whom it was addressed, found it was a proposition to unite in forming a company, to erect a factory or laboratory, and make patent medicines; he said the description of the man seen in the mental picture, was as accurate a one of the writer of the letter as one who knew him well would give, and the picture of the buildings and their contents, tallied with the plan the writer had in his mind when he wrote the letter. For the Religio-Philosophical Journal.

In the sense in which the writer we are criticising claims life for matter, he has no support from Huxley, nor from English and German thinkers generally.

teach, "No living substance but from living substance. There is no life but from life. The hypothesis of generatio æquivoca, of a spontaneous generation of life, of hetero genesis, and of a vivification of dead matter. as it had been supposed to take place in pumany superstitions of science which are done with forever.'

The experiments thus far made to produce living forms artificially have not been successful. It may not be possible tous to produce them. But there is no reason for denying that life on this planet was the outgrowth originally from conditions which did not before admit of life.

Let Prof. Huxley, who ranks high as a biologist, speak on this subject:

nt manifestations, all convertible into onea | nother, of one great reservoir of force. But now comes our dogmatizer and , clarifier(?). In order to explain what has puzzled thinkers, how phenomena so different as those of the organic and those of the inorganic world can have a common basis and mutual kinship, he assumes that "life is a fundamental property of matter." That is the reason that moneron and man have appeared on this globe, which was once a ball of fire and before that part of a diffused neb-

Thus the meaning of a special term which men employ to designate a peculiar kind of phenomena is stretched to cover all phenomena, and it is imagined that the difficulties are thereby made to vanish. If the molecular motion in a nebula, and the convolutions Modern Biologists, this writer declares and upheavals of a cooling globe are characterized by the same term which has come to mean the peculiar and unique class of phenomena observed in vegetal and animal organisms; does such misuse of language make the difference-the difference between the purely physical and the biological phetrid substances, are counted now among the nomena-any the less? As George Henry Lewes wrote touching this point in 1877:

"The general consent of mankind has made life synonymous with mode of existence. The universe assuredly exists, but it does not live; its existence can only be identified with life, such as we observe in organisms, by a complete obliteration of the specialty, which the term life is meant to designate.

The experiments made to produce life in the laboratory of the chemist, have failed according to four monistic expounder, because there is "no life but from life." Then it is admitted that the substances which Cross, Bastian and others used in their experiments were not living substances. They were destitute of life and therefore lacked the capacity to generate life. That was the reason. But if "life is a fundamental property of matter," it must be common to all



was otherwise a remarkable man, of very pronounced character and eccentricities; a professional astrologer in the nineteenth one: earnestly practicing judicial astrology as an art, and taking his regular fees of those who consulted him. He was author of more than one memorable nativity and prediction; memorable, that is, for having come told on this head; such as that of Collins the artist, whose death came, to the day, as the stars had appointed. One man, to avoid his fate, lay in bed the whole day on which an ing himself safe by the evening, he came down stairs, stumbled over-a coal scuttle, sprained his ankle, and fulfilled the prediction. Scriven, the engraver, was wont to declare, that certain facts of a personal nature, which could only be known to himself, were nevertheless confided to his ear by Varley in every particular.

Varley cast the nativities of James Ward, the famous animal painter's children. So many of his predictions came true, their father, a man of strong, though peculiar, religious opinions,-for he, too, was "a character,"-began to think the whole affair a sinful forestalling of God's will, and destroyed the nativities.

James Grant, in his "Rise and Progress of Superstition," says:

"Dryden put faith in judicial astrology and used to calculate the nativity of his children. On the birth of his son Charles, he caused the exact minute of his coming into -told his friends that if the child lived to the

Is Life a Fundamental Property of Mat-

From an article by some writer who imthe world to be noted. He calculated the agines that he is making a contribution to child's nativity, and observed with grief that | thought, by advancing old ideas under new he was born in an evil hour; for Jupiter, names, and thinks he has unified things that Venus, and the Sun were all under the earth, are dissimilar by applying to them all a speand the lord of his ascendant afflicted with a cial term which has been used to designate hateful square of Mars and Saturn. Dryden | one of them, the following extract is taken:

"The barrier between organic and inorganeighth year. he would narrowly escape a vi- | ic nature is broken down, and life is recogolent death on his very birthday; but if he | nized* as a fundamental property of matter.

"With organic chemistry, molecular physics and physiology yet in their infancy and every day making prodigious strides, I think it would be the height of presumption for any man to say that the conditions under which matter assumes the properties we call 'vital' may not someday be artificially brought together."

Prof. Huxley says that if it were given to him to look back to the remote past when the earth was passing through physical and chemical conditions which it can never see a "fundamental property of matter." again, he "should expect to be a witness of the evolution of living protoplasm from not living matter."-Huxley on Spontaneous

Although this writer who expounds Huxley and other thinkers so strangely discards from non-living substance as mere superstition, to escape the difficulty of explaining how forms exhibiting phenomena so different. from those exhibited by inorganic matter, how vegetable and animal organisms could have appeared without a miracle, on a planet which was once but part of a nebulous mass, childishly says that "life in the broader sense"; that "the most primitive and at the same time most intense life. must have existed on earth when our planet was still in its gaseous state. The death of the igneous form of life was the birth of the organic form of life."

"THE IGNEOUS FORM OF LIFE!".

This life, or life "in the broader sense," is characterized as "self-motion or spontaneity" without intelligence or volition.

"The spontaneity of living substance is found in the kingdom of inorganic nature also. A base and an acid rush toward each other and combine in the form of a salt."

"Our opinion is that the atoms, as well as the masses of matter, possess spontaneity or the property of self-motion which is akin to nomena in the organic kingdom is called life."

"the broader sense" the claim is, life is the press thought and not as substitutes for motion of the universe. Material atoms and thought. their motions, coexistent and coeternal, are the source of all phenomena. From them has been evolved sensation and thought. What are known as phenomena of life-assimilation, growth, reproduction, sensation, stc., do not belong to the atoms; yet from these atoms and their motions come **a**]]

matter. If there is matter, like "putrid substances," that is without life, then life is not If there are any substances which do not exhibit the phenomena of life, then life, if it is a property of matter at all, can be the property only of matter in certain conditions, in which case (since conditions are ever changing) it cannot be persistent, much less fundamental. It must be a product due to certain molecular combinations; and a property only in that sense is fugitive and fleeting

in its nature. By calling the motions of the inorganic world-the union of two elements, for instance-life, does not help us to understand how the motions of atoms-that is, their change of space relations—can give rise to feeling and consciousness. How the motions of atoms and molecules without knowledge or sensation, how their changes from one point to another can produce intellect and conscience, is not explained by the assump tion that "life is a fundamental property of matter"; nor is any thing gained for the theory by ignoring the essential differences between unlike classes of phenomena, and by changing the meaning of a word which has been used to designate one of these classes, so as to make it include them all. The tendency of this method is to obliterate distinction and to lead to indefinite and general ideas.

Synthesis is all-important in philosophic thinking; but a synthesis obtained by ignoring real differences and slurring over them what in the higher form of natural phe- by a general definition, such as can satisfy. those only who want unity at the price of intellectual sluggishness and unanimity at the This is nothing but materialism, and ma- price of intellectual obtuseness or cowardice, terialism, too, of the old and crude sort. In is of no value. Words should be used to ex-

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should then overleap danger, he would in his | This view of the origin or rather the nontwenty-third year be under the same influ- | origin and eternity of life, has been proence; and if he should escape the second pounded in England by Mr. Huxley, and in time. the 33rd or 34th year would prove fa- | Germany by W. Preyer, chiefly." tal. The boy's eighth birthday was looked | The belief has been gaining ground rapidents. On the dreaded day Dryden, with the all organic forms, vegetables and animals, view of keeping him indoors and away from the lowest to the highest, have in some from danger, gave him a double exercise in | way been evolved from the inorganic world; Latin. Charles was complying with his in other words, that the fiery globe and the father's command, when a stag pursued diffused nebula even, millions of years was seen making toward the house. The ago, contained the potentialities of living noise reached the servant's ears and they | creatures; but that "the barrier between orrushed out to see the chase. A man-ser- | ganic and inorganic nature is broken down," vant seized Charles by the hand, and took | is not true. There is no form of life so simgate, the stag, being at bay, made a bold | link between the domains which are distinrush and leaped over the court wall, which. | guished, respectively, as organic and inorbeing old and low, the dogs followed, threw ganic. The lowest organic forms exhibit down a part thereof, and the unfortunate certain phenomena not exhibited by the boy was buried in the ruins. He was much | highest and most complex inorganic subbruised, so that he was six weeks in a dangerous state. In the 23rd year of the son's age he was at Rome, where he fell from an old tower belonging to the Vatican, which | distruction of the barrier between organic and inorso greatly injured his head that he never ful- | ganic nature, I take it for granted that by organic ly recovered from the accident. In his 34th year he was bathing in the Thames with another gentleman, when he was seized with cramp while in the water, and drowned before assistance could reach him." -----20 ----

Grant also relates the following: "A gentleman holding a good position in

forward to with great anxiety by his par- | ly during the past quarter of a century that him out with him. Just as they reached the ple that we can refer to it as a connecting

> *Since the alleged recognition of life, as "a funda mental property of matter" is here referred to apparently as the logical and necessary result of the nature is meaut all animal and vegetable forms and substances, all forms and substances seen or known to exhibit the phenomena of life, and that by inorganic nature is meant that part of nature in which these phenomena are not observed and in which it is commonly believed there is no life, like iron, carbonic acid, salt, granite, etc. In chemistry, sugar, starch, morphine, quinine, strychine, alcohol, etc., are called organic substances, but they do not exhibit the phenomena of life and do not serve as a

society was awakened by his wife one night | transition from the not living to the living.

intellectual and moral qualities of man. The writer is not able to state clearly his position. but this is evidently what he has a confused idea of and what he is trying to expound. He presents it as though it were something new, peculiarly original, unquestionably scientific, demonstrably true, and destined to revolutionize philosophic thought.

The vast difference between living, feeling, thinking beings and substances that are without life, like the elements or any combination of them in the inorganic world, is so striking that they are popularly regarded now as they long have been, as belonging to two distinct orders of existence. The theory that a personal, anthropomorphic being some | seemed to have a firm hold. thousands of years ago, miraculously, that is in some abrupt but unknown way, created a first dog, and a first pair of human beings, curative.

has been, and is to-day among the masses. the popular theological theory. It is not an explanation, but a short and easy method of 'hair, if the hair cells are not closed up.

AGNOSTIC.

That Little Tickling.

You have been cautioned many times to do something to get rid of that little tickling in your throat, which makes you cough once in a while and keeps you constantly clearing your throat. Your reply, "O, that's nothing," "It will get well of itself," etc. these phenomena, together with the higher | will not cure it, nor will the disease stand still; it will grow worse or better. This trouble arises from catarrh, and as catarrh is a constitutional disease the (rdinary cough medicines all fail to hit the spot. What you need is a constitutional remedy like Hood's Sarsaparilla. Many people who have taken this medicine for scrofula, dyspepsia, loss of appetite, and other troubles, have been surprised that it should cure this troublesome cough. But to know the actual cause of the cough is to solve the mystery. Probably nearly all cases of consumption could be traced back to the neglect of some such slight affection as this. The test authority on consumption, says that this disease can be controlled in its early stages, and the effect of Hood's Sarsaparilla in purifying the blood, building up the general health, and expelling the scrofulous taint which is the cause of catarrh and consumption, has restored to perfect health many persons on whom this dreaded disease

In meeting every want and in accomplish the "beginnings of life" on this planet, made a first litchen and a first oak, a first oyster, a first shark, a first serpent, a first burning bird and estrich a first borge and humming bird and ostrich, a first horse and this eminent predigested food most nourishing and

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