

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

No. 14

zena in items of news. Don't say "I can't write for the press." Send the facts, make plain what you want to Eay, and "cut it short." All such communications will be properly arranged for publication by the Editors. Notices of Meetings, information concerning the organzation 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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golden summer morning, can not exclaim, I which we perform, are saved by this great is the secret of genius? That it is original. no heart of love understands; but it is not have seen God, I have felt somewhat of the economist to enrich some other part of life It takes us into a world with which we were so; there are watchers beside you; there is a spirit of his joy enter into my being? It was and be restored to us another time. So not before acquainted; not altogether differ- world over, around and about your world, some necessity of the body, you will say, much of our life in this world seems to be in entfrom our world, for just as star-rays unite which now you have no eyes to see. Your which produced this delicacy of perception | vain that we often question why it is that | in a sea of ether, so human sympathy links dif- | solitude is visited by sweet companionship, on the part of the eye. Not of the body alone, we are left to follow in these lowly paths; ferentiated conditions. But even as there is and there are those who watch you, and apart from the soul, but it is the body plus why it is that when we seem to be just on not a single ray that leaves these countless sanctify the lone hours of toil, golden with the soul that demands this eternal vigilance the very eve of some grand success, toward orbs that has not a distinctive individuality patience and self-sacrifice. They know it is on the part of that little organ; first, as pro- which our whole endeavor has been tending, of its own; and though it comes through the fitting you for a new place; this is only the tection, then as a guide to that which shall that we are snatched from it, and all falls ocean of space it never loses itself in all that vestibule of something better, and the more support physical life, and provide for all the back into apparent disuse and inharmony. net-work of light among the stars. So should your patience is tried and the harder the creature comforts. All these things must be Lost to our lives, it seems labor in vain. But it be with the human soul; whatever each heart aches, and the wearier the brain taken into consideration if we would have all this striving, toil and anxiety, do you suffers or enjoys, it is as within a divine, grows, the richer is the fruitage of the soul. the history of the optic nerve in its present think that they are lost to the soul? The ob- self-centred circle to which God is the cir- You feel now like some poor crying child, state of development. It has been discipline ject at which you aimed, to the eye of the cumference. Be thou a distinctive note that needs only to be fed and clothed; but all the way; but for the necessity of close re- Infinite, is not only an end, but also a means in this grand harmony of life, and tell thy the truth is you are related to all the search, of far glancings, of discerning the to still higher achievement. You have spent | soul's desires in a language all thine own! | treasures of the universe, and this one path difference between one form and another, one years in rolling up material wealth. Do you From thy inner-self speak to thy brother which you have discerned only a little way, color and another, there would not have been think that houses and lands and large bank man, and he shall feel that to him is given is leading you straight on out into the indeveloped this organ which is now associated accounts are all that you have as the fruitage a divine revelation.

not only with the uses of the sensuous plane, of these years of toil? If these were all. Ob, to have confidence in ourselves and in are only faithful to yourself. When you but also with the highest enjoyments how little did it profit you! All this will the God whose purposes we express! Old the- speak, speak yourself; when you act, act yourof the mind. So you see that first the bestripped from you in a short time, a very ology says that we are here by a grand mis- self; and if you cry unto God, let this be the soul indicates to the body, which is the short season and you can count them as take. The natural religion of this world de- burden of your prayer: "May I make the spirit-house, what is necessary for its up- yours no longer. But every energy that you clares we are here because we have a right to most of what is given me; the most of hand, building and its maintenance in safety, and have put forth for these apparently ignoble | be here, and because God needed us in just | the most of eye, the most of brain, the most then the soul through the activity of the body | ends, has been counted in the great calendar | the relation we stand to-day; that the whole | of heart; and if I have given much of love and through the performance of this labor on of God as something worthy; not the workings of our world, and of human life are and have little in return, know that the the part of these organs is compensated by rolling up of the wealth by itself; not the disciplining the soul for vastly more than giving of love brings back a thousand fold in what the organs can bring to the soul from | achieving of the temporary glory by itself, | it now apprehends; it is for the kindling of | the ultimate. Only be patient, and remem-

Philosophy of Death" we told you that the thing better in the To Be.

Readers of the JOURNAL are especially requested to harmony; or 'experienced the ecstasy of a The words that we utter and the little acts in this world as none other sees them! What you may think no ear of sympathy hears and

but because all this was training for your an inner light that shall penetrate to un- ber always that you are related, not only to Last Sunday evening in discoursing on"The immortal powers, and relating you to some- discovered countries and reveal to you treas- time, but to eternity; not only to the soul

body and soul were good comrades; that they | Every molecule that is added to the human | Why is there so much sorrow in the world, if | around and about you, all the resources of were counterparts, in one sense of the word, embryo means not simply that by and by it it is all as God would have it? Emerson says, nature, all the infinitesimal things, and the acting and reacting upon each other ever- | shall be ripe for the birth hour, but prepared | "No man ever stated his griefs as lightly as | large, and closely binding forces that are seizmore. So we find with every organ of the to take up the great labor of life as well, one he might..... For it is only the finite that has ing upon you, that are beckoning you towards= body that there was a soul demanding that being related to the other; and so it is with wrought and suffered; the infinite lies that to which you are divinely, unerringly the organ should be, and this organ there- the travailings of our human life in our or- stretched in smiling repose." The sorrows | tending, that all these make up a vast whole fore serves the double purpose of advancing dinary existence. You work to accumulate that pierce my breast are sent to remove of beauty and harmony, not one tone c the interests of the indwelling spirit and of wealth. Why is it, you ask, if wealth is not some imperfections of my life or to hold them which can be spared out of life, not or providing protection to the instrument and a good, if temporary power is not really val in check; the blow that has descended upon grain of which can be spared from Go habitation of the spirit as well. All this has uable, why is it that human beings should me is to make some sweet water, before hid. plan of eternal happiness for his creatu come through strain and effort, through desire it? This is one of the first evidences den, break forth into a crystal fount of light We would teach the religion of patienc

finitudes of power, of beauty, of joy, if you

ures of which you before never conceived. next door, but to God himself, and that

An Inspirational Discourse Delivered by Elizabeth Lowe Watson.

At Metropolitan Temple, San Francisco.

Reported by G. H. Hawes for the Religio-Philosophical Journal.

Every man stands at the center of nature with the permission to go forth in all directions and conquer, with the possibility of gaining the victory over every enemy that stands in the way of his happiness, with the weapons ready for every battle in which he may be called upon to show his strength, and reveal what manner of thing he is; infinitude on all sides of him, and within him the will, gradually developing, to compass it. We have lived in every form of beauty or deformity that came before us; not consciously. but guided by divine, inhering intelligence we have traveled along all the lines of material evolution to present being, and requests of the intellect and the spiritual | feat, even this side of the grave. stand to-night facing the infinite future, with boundless space as a theater for action. A the heart of nature, I say, stands every human soul, equipped with faculties for the examination of every natural phenomenon, and appropriation of every good that is possible for-us to conceive of now, or shall be possible for us to conceive of henceforth.

Very small and insignificant, apparently, lowest form of life without an idea of the infinite purpose to illumine our understanding, how can we prophesy of the future? the higher Will; we call it the religious sentiment, hope, love, desire for truth. It is God of the soul; and every thought, every action that has broken up from the silence and inertia of primal nature has been a necessary step on this path that is leading us to all-good.

Matter, into the realm of which we come as | humanity; there is no function manifest in | his present relationships, knows that for the | tions at large.

THE DISCIPLINE OF LIFE. come through strain and enory, through desire for this is one of the and aspiration; when thus comprehended my self-discipline, of thankfulness for li Very quietly does she give her direction to recting these forces, and just as the child path of virtue; she is lost to me; abandoned of the next. soul, and afterwards by the more important brought to naught, by death, or ends in de- | the spectacle of a tortured child, exposed by | ing, or any of the fine arts, yet when the | that there is not an element that we can | gies spiritually, or intellectually here in this | good. name which is not capable of being convert- life, is so much gained for the life that is God's judgments differ so widely from man's wished." Indeed, even now a higher and a spirit and intellect.

it of this evening's song. There is no organ first accomplishments of our civilization is grief becomes a ministering angel. "Oh!" you find it; the religion that holds of the body which has not been developed in the accumulation of property, the increase you say, "there are griefs in this world to the eternal amid the fleeting, and find. accordance with this principle, and under of human energy. If nature makes no mis- which we cannot become reconciled." For smile in every sorrow; and when at last the operations of this law. First there ap. | take, why is it that men should be tempted | instance, "Here was my innocent girl that | death has wrapped us in the great white, pears to be the external demand, the demand to spend their lives in this apparently ignoble was sweet and unsullied but yesterday. I silent rest, we shall feel that we have acfor the house, for the tools, for the co-opera- | labor? We are not permitted to feel how | thought I had her safe, but in an unguarded | complished that for which we came into this tion of these elements of nature, and the in- very temporary these things are; there is an unment temptation came; eyes were blinded world and are prepared to take up the labor tellect seems at first to be in the background. infinite intelligence watching over and di- to the soul's good, and she strayed from the which that discipline has fitted us for in

the body. Very faint at first is the sugges- must climb and jump and build his card God! What shall heal such grief as this? tion of a sovereign behind these principles | houses that he may learn to manipulate suc- | Can it be that such things as these belong of mere flesh, bone and sinew, but gradually | cessfully the material by which he is sur- | to the legitimate discipline of life?" I must as the organs develop and become more per- | rounded and develop his physical forces, so | tell you, dear heart, that the life of to-day is fect in their relations to environment the the man, only a child of larger growth, must | not all of life, and what is sometimes called soul becomes more bold and says, "Now that | have higher aims that he may unfold his | the unpardonable sin is the beginning of | Io the Editor of the Religio-Philosophical Journal: you have provided for your sustenance, bring capacities. Therefore the object seems wisdom to a human soul. Many things that A pure character and a blameless life are in from this external world treasures to me." | worthy that we may go on full of ambition | we, in our haste and ignorance regard as be- | of inestimable value any where in any pro-And lo! the organs continue their labor; for | for it's accomplishment. But, you say, the | yond all cure, is God's way of saving us from | fession, but especially so in those through when the digestive functions are satisfied gray haired worker totters into the grave and some more lasting harm. Often such a whose sensitive organisms the angels of the began this battle ages ago. We were not and the physical is fed, soul-hunger arises, all his possessions pass to other hands; all grief as this has opened depths of sympathy Spirit-world would communicate with morand the labor continues. This is the man- the dreams of his youth vanish, and all and hove in mother hearts that otherwise tals yet in the shadow-land of materiality. ner after which the physical has been devel- the arduous toil which has burned up the would have remained closed forever. Bear Of course it is a well settled fact that these oped by the silent and at first almost uncon- | vital powers of body, and seemed evermore to | in mind that the misstep of one may be the | gifts are not of necessity contingent upon sciously obeyed promptings of the indwelling | taunt the yearnings of the soul, all this is | salvation of many. Do you remember how | moral character any more than music, paint-

> nature, until at last we find here in almost | I answer, any labor which brings man into | became the chief pillar of a temple of safety | source of great pleasure to contemplate perfect equipoise, the body and the soul, re- possession of himself is not labor lost; every | for the little waifs of the gay city? Thus do | them. No doubt as time passes, a great lated to external nature so harmoniously stroke of the hand which develops the ener- special evils sometimes work the general change will be effected in this regard. Cer-

ed into both useful and beautiful instru- higher and nobler. You are a mathemati- judgments. Human law is but the faintest | purer type of character, is being pressed into ments, and sources of good to the human | cian to-day, not that you may be able to keep | shadow of the divine law at best; just a sug- | service of God, and the spiritual cause is beyour stock accounts all straight and square gestion of the all-protecting, all just Will, coming more and more elevated in tone, re-Darwin tells us that in studying the de- merely, but you are developing these faculties incarnate in nature. Human need has been fined in principle, and marked in spiritual were life's beginnings. Looking upon the velopment of specie she found each crea- in the lower walks of life and in the more the key to unlock hoarded sympathy and culture. The churches are being permeated ture in its way furnished with means for | childish activities, that by and by you may be | treasures of beauty, lacking which the world | with spirit influence, often unconsciously to protection, and that certain habitudes are enabled to compass the geometry of the otherwise would never have realized its pres- themselves. It is a fortunate thing for them accentuated or made manifest in its external heavens; that by and by you may march for- ent standard of civilization; it has torn it is so, for they are fast drifting into a cold, But in every soul there is some conception of form; that there is nothing, indeed, in the ward on the exact lines of spiritual being down mountains of iron and brought forth dead formalism, as destitute of the Christ animal or vegetable kingdom that cannot be and sum up the qualities of soul; and all streams of yellow gold; it has gone down spirit as atheistic Materialism is of spiritutraced to use; whether it be a touch of color, this is as truly training for the higher order into the depths of the sea and gathered the all life. Many of the members are quietly in the soul, becoming, as it were, God outside or peculiar idiosyncrasy of physical devel- of life for the soul as the school-room is for pearls that lay hidden for centuries. It has investigating Spiritualism, if possible, to get opment, it can all be traced to the uses of the the man. The defeats in the little trials of caught electric fire from the clouds and some tidings from loved ones in the, to them, type; and the faintest reflection of environ- | strength upon the playground are necessary | taught it to whisper love and sympathy | unknown world, from which they have been ment is the key to the nature of the bird, the | to the youth; to be defeated here upon the play- | through the wild sea-waves to nations afar. | taught no return is possible. nature of the beast, its habitudes, its welfare, ground or in the great workshop of the world "Necessity is, indeed, the mother of inven- Those through whom their dear ones can

with its kind, etc. Now this is also true of | it cause discouragement; for man, even in | uals become incentives to reform with na- | among their own numbers, so circumstanced

A Wonderful Instrument of the Angel World.

its heartless parent on the streets of Paris, gifts and character are conjoined, it is a tainly, "'Tis a consummation devoutly to be

the all-desired, to the all-glorious, to the its manner of obtaining food, and associating does not mean defeat ultimately, nor should tion," and great wrongs suffered by individ- communicate are being raised up from as not to necessitate the making merchanwhich we shall acquaint ourselves, not only | ence that has not a reason for being; and | there can be no failure; all the organs of the | throughout the length and breadth of all the | Through such the knowledge of spirit return with the power of God within us, but with our life is narrow and insignificant in any body are but for the development of energy kingdoms of the world, there is no needless is rapidly spreading among the church peothe power, beauty, holiness, love and good of its parts only because of our not under- that shall be in demand in some nobler con- pain, no tear is shed in vain, no faintest ple. There lives in this fair "City by the breath of prayer ever parted pale lips of Sea," one who will by and by be known far develop the first consciousness of light into | Through individual experience how clearly | man ever enjoyed the having of gold so much | that is to live on and on forevermore." All tific people among the churches to a knowllittle organ must have suffered in order to was lost forever; but it returns to you to day and ascertaining that we are where we soul has set you to, do it with all your might, world upon this honored instrument of their have arrived at its present standpoint of pow- in some soul that was touched by it, warmed ought to be, that we are as beings some- and delicacy of perception, by which it by it, or restrained by it, and you find that what as we should be; that we each have a duty points the way, for know that you "speaking with tongues," writing in unare laying the foundation for a higher work known languages, reading communications (Continued on Eighth Page.)

outside of us; and I see no form of life any- | standing its relation to the whole. sider the discipline that has been required to | ries us forward forever and forever. conveys to the soul the most exquisite hap- | even as nature loses not a single leaf of the | right to our place.

spirits, is the tool, the medium through all the complex activities of our human exist. soul that has a divine purpose ever in view, I hear a voice saying unto me that dise of the divine "gifts of the spirit."

dition of life.

where in nature, whether it be upon this The moment that we trace our relation as But, you say, "To relegate our joy and our grief but became in the economy of God a and wide by the luster of a spotless Christian planet, or whether it be spread in shining a body or a soul, not only to immediate en- success to some other world of which we wing of light that helped to bear the soul character in conjunction with remarkable panoply beyond the stars, that is not a neces- vironments, but to the enlargement of the know so little, how very sad is this." Dear onward and upward toward a spiritual gifts; a member of the Congregational sary link in this chain of divine life. There sphere, and finally to the divine elements friends, is there not happiness in the very truth. From the height of spiritual exalta- [Church, with a heart as pure as throbs within is nothing unclean or evil here, in its right that seem quite external to ourselves, but exercise of your faculties? When you have to a sweet song comes pouring through a human breast; a guileless spirit, untainted relation, and rightly perceived; everything | toward which the soul is forever reaching, | met with a difficulty and conquered, is there | my heart saying, "There is no lost love in | by the influx of evil; a life in harmony with has its place, and to the illumined soul is that moment do we see that there is nothing not joy in that? The man who is accumu- all this sometimes seemingly loveless world; the most exalted conceptions of the "Golden associated with the idea of discipline and awry in nature, nothing out of joint in the lating wealth to day by the employment of for every act of kindness is but a seed from Rule," and yet so sensitive as to be a specialgrowth. Consider for a moment what has world's constitution. We are all held in bal- his intellectual and physical energies is hav- whence more kindness springs; and every ly wrought instrument of the Spirit-world in given to the human hand its cunning, to the ance; if not to our own consciousness, at ing the enjoyment as he goes along. He is prayer of love, though it may not always demonstrating the immortality of the human eye its power of discernment with its ability least, in our divine relationship; and this putting off the day of his happiness in his reach the object for which 'tis uttered, is soul. One of the grandest missions ever to separate the rays of light and resolve them | moment's experience shall not be finished | mind, perhaps, forgetting that the very ac- | heard of God and helps to bless the world; | vouchsafed to mortals will be entered upon into their primates, then to recombine them | here and now, for it fastens itself upon the | tivities in which he is engaged are real and no pain that pierces your heart to night | in the near future, that of opening the eyes and give us an endless variety of hues; con- next moment and the next year, and so car- joys. Were it not so, he would not continue | but shall be a sword of truth that parts your | of the blind, unstopping the ears of the deaf, along this line of march. The truth is, no selfishness and sensuous self from the diviner and leading the cultured, intelligent, scien-

this intense apprehension of the forms of do we trace the fact that all of our life here as the getting of it. Did you ever see a per that we accomplish in the world of matter edge of the fact that the "spiritual gifts" beauty by which we are surrounded. Do you is, indeed, discipline; every joy and sorrow of son happy merely in the possession of any- in overcoming the powers of earth, helps to which departed from the church long centunot think that the human eye of to day is our ever changing life has a temporary | thing? Never; it is always coming into | strengthen the energies that by and by are | ries ago, are again restored, and the "signs" more than the human eye of ten thousand meaning to the present, but an eternal sig- possession of it. What does that signify? to combine for the fulfillment of that which once followed the proclamation of the years ago? Consider what wondrous changes, nificance to the unfolding future. You It signifies that progressive action is the prophecy of joy that lies shining at the bot- gospel, are again seen as in the days of Jesus what tremendous trials, what burning anx- thought, perhaps, that your expression of law of the spirit. So that our life can be tom of the heart of the great, great world. and his apostles. ieties, what crucial tests of endurance this last year had dropped upon deaf ears, and made happy simply by studying its relations Go on with your labor; whatever task your Among the gifts bestowed by the Spirit-

piness. Who has looked with appreciation autumn of the year, but hoards them all and The monotony of life is owing to the fact still. It may be the most menial service; within sealed envelops, passing solids through upon a springtime landscape, with its vast puts them into her own special garners to that we are merely copyists, as a general it may be making shirts at only a pit- solids, trance speaking, clairvoyance, clairvariety of forms and color, that, like silent be returned again to the glorious face of the thing, and nature believes only in originals tance apiece in some lone garret where it audience, the bringing of plants and flowers music, are felt inflowing along this delicate earth, helpful in renewing her beauty again, Believe in your Original Soul, and know seems no angel ever strayed. The body may from distant countries, and materialization optic nerve, in floods of renewing life and so it is with the falling leaves of the mind. that you see the most commonplace things starve in this slow discipline of the soul, and l

RELIGIO-PHILOSUPHICAL JUURNAL

For the Religio Philosophical Journal. SENSITIVE STATE WHILE WAKING.

Its Division into Mesmeric, Somnambu lic, and Clairvoyant.

HUDSON TUTTLE.

In the normal state we know and understand the external world through and by the senses. The eye reveals to us the beauties | mind that these merge into each other; and of light. and by its aid the wondrous diversity of nature. The ear brings to the mind the varied sounds, makes oral speech possible, and the sweet harmonies of music. The organ of smell sentinels the citadel of health against pestiferous odors, and gives the exquisite enjoyment of perfumes. Ordinarily we rely on these senses as our guides, and so complete is our reliance that we recognize no other avenue of knowledge of the external world; yet at times we find that our minds extend beyond the senses and common experiments without the facts dehave capabilities which can not be referred | manding even as a working hypothesis, this thereto. There is an interior perception, same specific influence which they scout as which has been called the sixth sense, which, | the assumption of ignorance. sensitive to impressions from supernal sources at times, rises above all the others. | ear. or intensely gazing at some object will It is through this sense, or better, this sen- | throw a sensitive into an abnormal condisitive state, that we gain an insight into diton, at the mercy of the "dominant idea," the spiritual nature of man. The senses and an automaton in the hands of an exwould lead us away to a gross materialism, | ternal influence. This is the hypnotic state, for they belong to the animal organization; | beyond which the theory utterly breaks down. this sensitiveness leads in the opposite di- A sensitive may be led by a "dominant rection. We find through it another nature | idea." but soon manifests a power which overlaid and obscured by the senses and their | stretches beyond into an unexplored region understanding. This sensitive state is the of possibilities, exhibiting mental percepactivity of the spiritual being, in the ratio | tions far more acute than those possess who of its perfection, and is really as normal as are around him, or he himself possesses in the most sensuous condition. The study of | his normal condition. Hypnotism as treated this state is the gateway to the understand- | by its exponents is an extremely complicating of our spiritual being, and the first lesson | ed state, ranging from the cataleptic to the it teaches is that man is a dual structure; a | independent clairvoyant. To define it with spirit, an intelligent entity, clothed with, the usual narrow meaning is extremely misand circumscribed by, a physical body. leading and far from scientific. Only so far as that body interferes with the activity of the spirit, is it of interest to us in the present discussion, which relates entirely to the spirit. This sensitive state is possessed by many, questions, is governed by a "dominant idea," and in many more it may be induced by believing all the operator wishes him to, proper means. It may be laid down as a rule | and doing as commanded. that whatever weakens the physical faculties, strengthens this spiritual perception. Thus it is often manifested in disease, after fatigue, or in the negative hours of sleep. Some drugs have the power of inducing it, and mesmerism is strongest of all artificial means. I use the term sensitive with the or "unconscious cerebration." In the promeaning here given, and from that meaning shall not deviate. Many who possess the power in a slight degree may not distinguish its perceptions from those of the senses with which they blend, but there are times when the mind passes into an entirely different of sensitive receptivity, and what is usually ciety for Psychical Research, shows that it termed intuition is intensified. I propose to confined its attention to fifty or sixty stustudy this sensitive state first in connection | dents of Harvard College. Of these a dozen | with that of wakefulness, and then with that | more or less were affected, and of these, two | of sleep; and from simple thought reading. to the reception of thought from supernal sources. Hitherto the discussion of spirit has been considered impracticable by scientific methds, and theology and metaphysics have ocupied the field. In this border land beeen the known and the unknown, ignore and charlatanry have held high carnival. self titled scientists sneer at everything d the steelyards and melting pot, and us belief in spiritual being as superstition; yet there has accumulated as folk lore, as myths, as an outside, out-of-way literature, a vast mass of material, some of which, it is true. is mere rubbish, through which gleams bright veins of truth, showing the close relations between the seen and the unseen universes. Here and there a sensitive mind has received the light in clearer effulgence, and made the surrounding gloom more densely impenetrable. At remote intervals the oriflame of the spiritual conception of nature has flashed athwart the intervals of gross materialism, but religion, moral right." conduct, not knowledge, has been the motive. This age demands knowledge for its own sweet sake, assured that the highest morality will flow therefrom. In the study of the conditions of the mind in the states of sleep. clairwoyance, somnambulism, etc., we shall consider, first define and illustrate these various states. SLEEP.

itive condition is possessed in a marked degree by about one in five, and may be induced in a still larger ratio. It is more frequently found in women than men. It may be cultivated to almost any extent, and become an important factor in the character and happiness of the individual.

We will simply for convenience divide the sensitive state into the hypnotic, somnambulic and clairvoyant; but it must be held in that no sharp line can be drawn.

Mesmerism we regard as the method by which the first, or all of these states, may be induced. The mesmeric state then becomes equivalent to the hypnotic. After years of sneering, scientific men have accepted mesmerism under another name, that of hypnotism, attempting to discard the theory of a "fluid" or specific influence. It is very singular, however, that the hypnotists cannot exceed the most

The ticking of a watch held close to the There are two distinct states of hypnotism. The first is that in which most platform experiments are made. The sensitive is capable of carrying on conversations, answering The sensitive rapidly enters the next stage. when he becomes insensible to pain, and irresponsive to the address of any one except the operator. Until this stage is reached consciousness and memory are retained. a fact fatal to the theory of automatic action found state the sensitive has no memory of events which occur. It is an induced incipient. somnambulism, the true counterpart of that which under proper condition appears spontaneously.

intense wakefulness and activity. The sens- | the discovery that it was already quite familiar to her.

. A young man on a farm in Australia, after a hard day's work, went to sleep on a sofa; after some little time he arose, passed through several gates, opening and fastening them. Reaching the shed, he took off his coat, sharpened his shears, caught a sheep and had just finished shearing it when his companions came with lanterns in search of him. The shock of awaking caused him to tremble like a leaf, but he soon recovered. The sheep was shorn as perfectly as if the work had been done in broad daylight.

[New York Herald.] THE SWEET BY-AND-BY.

What Will Heaven be Like and What Will We Do There; From a Christian Standpoint.

The Good People of New York, Assuming there. He says: and Anticipating Their Arrival, Are Much Exercised Over the Arrangements in the Future. World—The Leading Preach ers Hold Forth on the Subject-Nearly as Many Opinions as There are Preachers.

find three surprises awaiting him in Heaven. | away from his presence. What would Judas He would find people there he had never ex- do in the presence of Jesus? There is a law pected would be able to get there; some he of moral gravitation as truly as there is a bad been sure of finding there would be miss physical one, and every man will go to his ing; and he would be amazed to find himself | own place. There should be more sanctified there. The Scriptures say a good deal about | common sense and more true religion than what there will not be in Heaven; the reason vague speculation about Cherubim and they give no positive information is probably | Seraphim, harps and robes, streets of gold because people could not comprehend it if and palms of victory." given. The description of a spirit existing without a body would be difficult for people to understand. Heaven is a place to be en-

joyed when one gets there, and inasmuch as his getting there depends a good deal on his manner of living among his fellow-men on earth it is better that he dream less of Heaven and work more on earth.

NOT A MATERIAL HEAVEN.

Belief in a material body in Heaven is repuguant to Dr. Scudder. But we are promised and expect to have some kind of a body all; how are they going to spend their eter-

which it has built up for itself during this at their hearts' desire why do they not someexistence, so can the soul build up another, a | times 'revisit the glimpses of the moon' and purer, more congenial body in the new life it speak a word of comfort to the anguished enters upon at the close of this one. It will souls they left behind on earth, often, alas, simply be another and different stage of ex- utterally disconsolate? No nobler, juster,

Dr. Armitage expected with Dr. Watts to send them into outer darkness, anywhere

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FEW WILL SEE HEAVEN.

Rabbi Gotthiel firmly believes in a hereafter because there is a principle in man which is not of the earth earthly, has no analogy in the forces of matter, and sets time and space at naught. There are many indications to prove that the immortal hope is not borne of selfishness. "But when we come to the where and the how there is no data upon which to ground a conclusion. The vast majority of poor human creatures will see no Heaven at nity is, therefore, of much greater import-"As the soul now inhabits this mortal body, ance. If the disembodied spirits can travel

The report of the Committee on Hypnotism, were so much the best that attention was confined to them.

discrimination with the grossest insensibility. is one of the most remarkable features of machine-cut edges, without water-marks or any thing which could lead to the recognition of one side or edge from the other, is shown to the subject with the statement that it is a photograph of a well-known face. As soon as he distinctly sees the photograph upon its surface, he is told that it will float off from the paper, make a voyage around the walls of the room, and then return to the paper again. During this imaginary performance, he sees it successfully on the various regions of the wall; but if the paper is meanwhile secretly turned over, and handed to him upside down, or with its under surface on top, he instantly recognizes the change, and seeing the portrait in the altered position of the paper, turns the latter about, 'to get the portrait In the hypnotic state the subject is under the control of the operator, and in a great degree an automaton; in the somnambulic, be in part regains his individuality, and is in certain lines of thought and action superior to himself in his waking moments. Natural somnambulism comes without warning, and illustrates the condition induced by messmeric passes.

The good people of New York are just now engaged in the discussion of a subject of peculiar importance and most absorbing interest. They are anticipating the date of their arrival in Heaven, wondering what they will do and how they will feel when they get there. Naturally the opinions of the leading ministers are regarded as having some weight and the Herald has of late devoted a good deal of space to them.

The Rev. Dr. T. De Witt Talmage has preached a good deal about the soul's hereafter. On the whole his opinion is the most comprehensive and satisfactory. "I imagine," he said, "that we shall do in heaven what we do on earth in our most elevated moods. The constitution of our minds will not change, and I imagine that our tastes life." that are dominant now will be dominant then." Dr. Talmage believes that in Heaven people will no longer be the victims of circumstances. The man who has a passion for music and has to heave coal for a diving will have a chance to cultivate his taste in Heaven. The woman who is fond of fine paintings and can afford nothing better than chromos on earth can possess a whole gallery of masterpieces in Heaven. The astronomer who gets to Beaven will find a better observatory at his disposal than h- ever had the use of on earth. His range of celestial vision will be immensely broadened. He will see all that God has created. He goes on:

CELESTIAL RAPID TRANSIT.

"Man is going to be furnished with celes state from that of its normal activity, that vol I. p. 95, of Proceedings of American So- tial rapid transit. He will be able to visit Heaven will be precisely the reverse. It will fects thereof in many places are easily dis-Jupiter before breakfast and after tea go to be the gathering together of the better spir-Mercury, having spent the day with a few its. Bad men drift together in this world, cernible. friends in Mars. The bodily limitations that and the good, the pure, are attracted to one confine us will all be gone. The soni will be another by the same law of natural affinity. released and enjoy a freedom which will be | I believe that in this future life we all look delightful and expanding. On earth we can forward to people who will be regularly "The extraordinary mixture, in the hyp- have no real or adequate conception of the graded like the rungs of a ladder. The best

> rations of the bird. we see confined in its than those who enter into eternity in a state duction, however, would be so much longer cage. The soul is cabined up and has only a of less purity, while the more wicked they the condition. A blank sheet of paper, with | couple of windows an inch or two square to | are the lower the scale they will be relegated | look through. In Heaven its vision will be lim- to. The goodness or badness of our lives heavy. So then: itless, its movement swifter than thought." People who on earth are ignorant and undeveloped will, according to Dr. Talmage's theory, become perfect spirits in Heaven; and the scholar will know more in a second of time than any of the wise men learned on earth in their whole lifetime. And Heaven is no more fixed and stationary than are the souls that inhabit it. To each succeeding generation Heaven is different from what it was before their relatives and friends died and went there. Oue of the delights of Heaven will be this endless chain of friendships, connecting generation with generation, and each linked together by a bond of sympathy and divine love. Dr. Talmage interpreted the Bible statement that in Heaven there are many mansions to mean that there are many rooms there-"the reception room; the music-room, the family-room, the throneroom." When a musician renews his ac quaintance with the loved ones who arrived before him he will go to the music-room and see and talk with the great composers, whose works he loved on earth. The painter will pass a few happy hours with his kin and then set out to find and enjoy the society of Ra-Sleep waking, or sleep walking, whatever | phael, Rembrandt, Titian, and the rest of the the use of his senses. He feels, hears and among them. As to the resurrection of the sees nothing by touch. ear or eye, and yet | body inhabited by the soul when on earth | the objects to which his attention is drawn | that is impossible. Even on earth the body | changes entirely every seven years. The The Archbishop of Bordeaux is authority for | earthly body is lost at death, and that which the following narrative: A young clergyman | is promised at the resurrection will be spirwas in the habit of rising from his bed, and | itual-diaphanous, luminous, ethereal. The writing his sermons while asleep. When he soul will have room for expansion, and will not be fettered by the dross and corruption of the earthly body. "In short, Heaven will be sion "ce devin enfant," he substituted the a state, a condition of happiness the extent and fullness of which no human mind can comprehend or fully understand. There will Church people believe that we will have to be no material life toere, as the Spiritualists | do in the other world the same as we have believe, but an immeasurably enlarged sphere of existence, no time, no space, no hinderance.

istence in Heaven, a purer, notler, and much | purer longing can they have than this."

more delightful one than the one we are now passing through, My idea is that when we enter the next world we will carry with us two things-our intellectual powers and our character, also our peculiar tastes. Here we gratify these tastes as far as is possible, but | tinued: many of them are necessarily confined and cramped here on earth. Of course, I mean all pure tastes, the best instincts of our moral natures. It is reasonable to suppose that the mental longings, the wishes we now experience or give thought to will go with us into Heaven, and I take it as natural that these emotions and longings will be expanded and receive their full fruition hereafter. This does not portray a material Heaven, but an ecstatic condition of the soul, which we now long for and can not obtain in this

The intellectual part of the earthly life will exist in Heaven. People will love in Heaven, and the Bible says there will be pleasures there. What those pleasures will be no one knows further than that they will undoubtedly conform to the more exalted and purer conditions of the soul. "Heaven will be living with God, an ethereal, loving, pure, and holy condition.

"Heaven and Hell, as we now understand them, consist of the emotions within us. We carry Heaven or Hell with us in our own breasts, according to our way of life, our obedience or disobedience to the mandates of the Creator. Hell will be simply the drifting together of evil natures, whose wicked affinities lead them to herd with one another. | ening the various churches, and the good efnotic trance, of preternatural refinement of human soul, no more than we can the aspi- and purest spirits will enter a higher sphere as it is it needs an introduction; the intro-

here will decide our condition in the next man, not yet out of his teens, came to our home to pass the night. After tea we enterfore us and those who will come to us after- | ed the sitting room where some young ladies ward. If this boon is to be denied up, then of the household were engaged either in readthis world would be preferable to it, for we | ing or in the study of their musical exercises now enjoy the blessings of natural affection. | at the piano. We sat there for some time, and the happiness of home life. In fact, my con- then arose, the young man and myself, and ception of Heaven is best symbolized by a went out for a walk. In about half an hour happy family on earth. We will not be con- we returned and repaired to the same room fined to one planat, as we are in this life, but | we had left. We found the gas turned low shall see the glory of God and the wonders of | and the room vacant, the ladies having retired to chambers in the second story. Suppos-Dr. Charles E. Eaton of the Church of the | ing that the members of the family were all Divine Paternity does not look upon Heaven | in I locked and bolted the front door for the as "an old curiosity shop where useless and night, as is my custom, and turned out the lifeless saints are kept in stock," and people gas-light in the hall. Taking our seats at a who are fortunate enough to get there will | table we commenced looking over the evennot spend their time singing psalms and ing papers, but we had not been long thus waving palms. Heaven is rather a place employed when both of us heard the door where the deepest thought, the largest im- knob of the street door turn and the young agination, and the most reverent spirituality | man was the first to remark that somebody find their realization. Heaven should convey | wanted to come in. I replied, "I thought evthe idea of an intensely homelike place rybody was in and that is why I locked the where kindred and friends unite. The future | door." Again we heard the knob turn and life will be one of endless progress and expecting every moment to hear the bell ring larger opportunity. It will be what people | I went hurriedly to the door; unlocked and make it in this life. The artist, the moralist, opened it, but found no one there. I returnthe sensualist will all find an opportunity | ed remarking that "we were fooled that time!" Again we resumed our reading, but not or a constitutional inclination thereto, is of too-Christian wits-and be happier and end the moral government of God will be long were we thus engaged before we both with the least waste. It is essentially restful deepest interest to the psychologist as more exalted in their witficisms than ever. justified. Some time and somewhere through- simultaneously had our attention arrested out the processes of punishment, all souls by what sounded like the faintest thrumming will turn to the light of Christ. All men will of some stringed instrument as if of a zithern. There was a zithern in the room, or had been, standing on the floor at the end of the piano, and I best forward to see if it was still where I last saw it. Yes, there it was in the corner, but inclosed in its embroidered case, and I did not remember to have seen any one handle it for a year. I listened to hear if the strains proceeded from the rooms up stairs, but I heard neither voices nor notes of music of any kind from that direction. No, the sounds came from the direction of the piano and the zithern. There was noth-

WE DON'T KNOW ANYTHING ABOUT IT.

"We will be overwhelmed with curiosity to see Heaven," said Dr. Robert Collyer, "yet it will seem natural to us. We shall see the friends who have gone before." He con-

"I remember when I came here to this country I thought if there were only some one I knew to welcome me it would be so pleasant. I have many to welcome me in Heaven, many I long to see again and who long to see me. Heaven would not be Heaven to me if they were not themselves. I shall see my old mother and my children and my friends, and I shall be perfectly happy. shall spend a time talking to them and they will tell me of what they do and then I shall. know what I am to do. We will see God in his glory and Jesus with his loying glance and all the holy men we have heard of or known. And then our personal loves will continue forever. We will not stand still there: we will move on as we have here and grow in grace. We do not know much about Heaven, for its glory has been hidden from our eyes, and we do not know anything about what we will do when we get there.

As an expression of the opinion of eminent divines the above will be read with deep interest. Some of the statements made will receive the cordial endorsement of Spiritualists. Spiritualism has commenced leav-

Mysterious Manifestations.

To the Editor of the Religio-Philosophical Journ.1:

I have a very short story to tell, but short than the story. I think I shall have to tell the story first lest the introduction make it top-

On the evening of the 19th ult., a young

Sleep is the "twin sister of death," only in appearance, for aside from poetic fancy, sleep is the negative condition of activity. In perfect sleep all the faculties of the mind are disease or intense exertion of mind or body, and emulated. 'The great wits will be there. in repose, and the bodily functions go on | and recuperative. The waste of the body. its wear and tear of muscle and nerve is repaired; new cells take the place of those broken down, and the debris moves slowly forward to the excretory organs to be burned in the lungs or eliminated by the excretories as soon as the furnace fires of life again are aflame.

In this state of negative repose there is no manifestation of thought, and it is as unlike the clairvoyant or sensitive state as it is that of wakefulness; but shaded into this state of sleep, as into that of wakefulness, are various degrees of sensitiveness. The conditions of sleep are provokative of this impressibleness. Night is negative, the silence and the veil of darkness shutting out external objects, conduce to make the mind negative and hence susceptible.

At midnight is the culmination of this

SOMNAMBULISM.

may be its cause, mental derangement by great masters whose works he had adored proving the independence of the spirit of the | It was safe to say that Shakespeare, Christophysical senses. The somnambulist has lost | pher North, and Sidney Smith would be are plainly perceptible.

had written a page he would read it aloud and correct it. Once in altering the expresword "adorable" for "devin" which commencing with a vowel required that "ce" before it should be changed to "cet;" he accordingly added the "t." While he was writing the Archbishop held a piece of pasteboard under this chin to prevent him seeing

world. We shall certainly be able to recognize our loved ones, those who have gone beall his creation."

for personal and universal growth. In the be saved. "A good mechanic does a good piece of work. A perfect God can in the long run make nothing but perfect humanity."

QUITE A BUSINESS.

The Swedenborgian idea is that all life activity; that without activity there is no such thing as life; that the absence of life is death. Dr. S. S. Seward of that church believes that this law prevails no less in Heaven than on earth.

"One thing is quite certain, that the common slander to the effect that the new done in this is false, because then the question arises, What will become of the under-To wish will be to do-a beatific existence, takers, for instance? But there are many duties which will be required to be performed in that world as well as in this. The essential elements of human character are not changed by death. Men will need organization, instruction in spiritual life, mutual help and support in that world as much as they need government, preaching, and education, and the interchange of commodities in this. Therefore it is presumed that there will be governors and priests, and educators and trades and professions in Heaven. Death transfers people from earth to Heaven, there to develop their capacity for enjoyment and usefulness."

negativeness, and hence the ghastly dread of that hour has a foundation in fact, and is not an idle superstition. Ghosts may never appear, yet if they were to appear the midnight hour, of all others, would be assigned by the student cognizent of this fact for them to appear like shafts of frozen moonshine, in the walks of men.

Mesmerism, under whatever name it is fashionable to apply it, animal magnetism, hypnotism, etc., has done more to advance the study of true psychology than all other methods combined. It has made it possible to command many of the most evanescent phenomena, and allow of their careful examination, where otherwise they came at moments, it was impossible to carefully compare and study them. Somnambulism, clairvoyance, and that state of exquisite sensitiveness which makes us receptive of impressions transformed to dreams, may be commanded in a sensitive and observed at leisure. | out difficulty to play at backgammon while | ing around a throne St. Paul may be in some | ment." Said Dr. MacArther: In the commencement we must free our- in this state, and would generally beat her distant planet working as of yore for the "If you were to put bad men into Heaven were not in harmony with old time theology. selves from the commonly received idea that antagonist, though in her normal state she salvation of souls. There will be plenty to it would not be Heaven for them. If you He distrusted Spiritualism, and certain persleep has any resemblance to any of these knew nothing about the game. several states which are usually called magnetic, mesmeric, or clairvoyant sleep. As | her latin exercises without devoting much | here it is different; the Devil is always squat- | ple. There is no Heaven anywhere to a man | their prospects in life by dabbling in that already stated sleep is the negative of being, time or attention to them apparently. At ting on our safety valves." Heaven exists who hates God and purity. There is no Hell ism, made his prejudices strong against it. and more distinct from these states of exalt- length the secret of her easy progress was for all classes. Dr. Paxton agrees with Tal- anywhere to a man who loves God. I say it He knew of my leanings to its brighter ed perception than the waking. The incon- discovered. She was observed to leave her mage that what people enjoy on earth reverently, God Almighty could not put such phases and was not uncharitable, being gruous and often incoherent visions which room at night, taking her class-book, and they will enjoy in Heaven, only im- a man into Hell if He would. Such a man ready to acknowledge that there might be arise in the half waking state, or when only go to a certain place on the banks of a small measurably more perfectly. "This life is has Heaven within him wherever he goes. some hidden truth "Undreampt of in our a part of the mental faculties are at rest, stream. where she remained but a short time | simply rudimentary, elementary, elementar are the ordinary dreams, which have no sig- and then returned to the house. In the morn- here getting an idea of what we shall have the man to whom Heaven comes here. What away future would be revealed. At different nificance, and are very different in their ori- ing she was invariably unconscious of what to be. Here we are scrub pines, dwarf pines; would men who hate God do in Heaven if he times during his illness he spoke of seeing gin and meaning from the impressions re- had occurred during the night; but a glance | up there we shall be big pines, Yosemite | should take them there. His presence would | children playing about, and wondered that

what he was writing, but he went on without being in the least incommoded. The paper on which he was writing was removed

and another piece substituted, but he at once perceived the change. He also wrote pieces of music with his eyes closed. He once wrote the words under the notes too large, but discovering his mistake. he erased and rewrote them. He certainly did not see

with his eyes and yet the vision was perfect. The case of Jane C. Rider, known as the bands she will owe allegiance in Heaven. Springfield somnambulist. created in its time much wonder and speculation among intel- hates a lazy man. To be sure Heaven is a ligent persons acquainted with the facts. A place of rest, but rest is not repose; "rest is full account of it was published in the Boston Medical and Surgical Journal, Volume which keeps good time is in a state of perwalk in her sleep, attend to domestic duties with cotton batting over which was tied a

ceived in the sensitive state, which is one of at the lesson of the day usually resulted in 'pines!"

the glory of which will be equal to the glory and goodness of God."

NOT A PLACE FOR LAZY PEOPLE.

None of the other ministers whom the Herald quotes entirely explodes the theory dear to the heart of the fond wife and the loving husband—that they will see and know each other in Heaven. Neither do they say much to soothe the anxiety of the muchmarried wife as to which of her several hus-

The Rev. John R. Paxton believes that God perfect powers in perfect action." A clock

HEAVEN AND HELL.

Dr. Robert S. MacArther of the Baptist persuch rare intervals and at such unexpected XI, Numbers 4 and 5. Miss Rider would fect repose. A ship sailing with all sails set suasion believes that the idea that the time is an example of perfect rest. Heaven is not in Heaven will be spent in listlessness is his venerable and handsome face. He was a in the dark or with her eyes bandaged, and a place where people will lie under palm | not in harmony with the noblest conception | pleasant and genial man, and fully as liberal read in a dark room with her eyes covered trees eternally, sing, and take things easily. of life and is not indorsed by the hints given as you could expect one of his profession, oc-According to the theory of evolution there in the Word of God. "Heaven is both a state cupation and training to be. Church assoblack silk handkerchief. She learned with- may be other worlds to save. Instead of loaf- and a place, a condition and an environ- ciations and family surroundings made him

> do in Heaven. "But it is consoling to know were to empty Hell into Heaven to-day it sons formerly in good standing in the minis-A young lady, while at school, succeeded in that there will be no Devil to help us. Down would be no Heaven for these wretched peo- try whom he could cite as having wrecked be Hell to them. They would beg him to we did not see them; and he often addressed

not be an explanation. "May it not be a mouse running over the piano keys," he queried again. No. I had never seen mice around. The tinkling music lasted about three minutes, not longer, then ceased altogether. We extinguished the light and went up stairs, and there learned that two members of the family were out attending a social meeting, and the others had retired for the night and had had no instrument in their possession on which they could make a sound. So the turning of the door knob and the "fairy-like music" remain a mystery. My story is at an end.

ing like a tune, only the slightest possible

touches of simple chords in a fairy-like harp.

The young man suggested that some one

might be serenading, but the night was dark

and it had commenced to rain, so that could

On the 18th of last month, after a lingering and painful illness, my dearly beloved and greatly esteemed father-in-law passed to the other life. You have looked once upon very cautious of expressing opinions that

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the reach of all sectarian control and aims people unseen by us. but I could never be whatsoever or else it must be entirely abansatisfied as to whether these were visions or doned, and education be given up to such whether his brain was not clouded from the voluntary support as can be secured for it. use of meethetics administered for the alle-No republican government in this age will viation of cain. When assured that no one else take the latter course. So to do would be saw what he did he seemed to feel that he suicide. Nor can any State in this country had been under the spell of an illusion. As consistently or safely undertake to raise mohe breached his last a member of the family ney by taxation for the maintenance of dethought he said, "Angels! they come." His nominational schools over which it has no speech was difficult. and I cannot say that control. To secure fairness, the public school this was the case, but it may have been so. money would not merely have to be divided He clung to life with great tenacity, for he into two portions, Catholic and Protestant, was strongly attached to his family and to

his home; and now that he is free from his all the different sects and religions that are worn out incumbrance I have no doubt but represented in the community, and also to that he is much with us, although veiled those who adhere to no religious sect. Such from our sight, for they who reluctantly quit the mortal frame and fondly cling to earthly | an anomalous system in the United States ties are the ones to be the most attracted to | would be full of mischief. It would be manifestly unjust that the the homes and friends they leave behind. In fact I am half conscious myself of the dear

fund should be divided in proportion to the one's presence in ways that I can scarcely ex- i number of scholars in the various religious plain. Should I suggest that he had had any- groups, since no right of representation in thing to do with the door knob or zithern the the management of the schools would go other night, my orthodox friends would be with the taxation. The only plausible plea shocked, for how would he, a "glorified spir- | on the ground of justice would be that each it," stoop to such trivial things? But he of the groups should receive for its own would not be above doing that in physical life | schools that part of the funds which has did he wish to call my attention and had no | come from the taxes of its own members,--a other means of doing so; then why would it | plan which would necessitate that assessors

be beneath his dignity to do so now should he | should classify tax payers according to their have discovered the thing possible. The or- | religious beliefs! It is a fundamental printhodox idea of the spirit realm is so crude | ciple of government in the United States that and unnatural that any thought of our van- | the State knows its citizens, not as Catholics ished friends as doing or setting as they were | nor Episcopalians nor Baptists nor Jews nor wont to do in this life is shocking to their | Liberals, but only as citizens, and no civil sense of propriety. Their place, think they, government here would assume the duty of is in the far away somewhere singing | taxing the citizens according to the lines of psalms or playing upon golden harps, and a denominational checker-board for the supthey should no longer have any concern port of schools of their multifarious forms of belief. The only alternative is a system of about those they have left behind. Nothing that savors of their former characteristics | common schools non-denominational, nonsectarian, supported by the impartial taxacan now be tolerated. But as for me, I love tion of all citizens, and open impartially to to think of the dear departed as ministering the children of all citizens. If any class of angels sent to us for our comfort and consocitizens choose. for any reason, to establish lation. and support other schools for their children. I do not know that it is necessary to assothis they have a right to do; but they cannot ciate my dearly loved friend with the turnjustly plead to have their share of the public ing of the door knob or the weird chords of school fund remitted to them. If remitted whispered music above referred to, but there in one case, it must be remitted in all cases is certainly no harm in thinking, for the of the kind: and the result would be the des lack of any other explanation, that the pretruction of the public school system, on which sence of the young man to whom allusion has the very prosperity and safety of republican been made was in some mysterious way a institutions rest. means by which the returning spirit may 3. The public schools should be made so have been able to vibrate the strings of a good that Catholic parents, as all others, zithern to make his presence known to me. will see that their children will suffer detri-And this is the introduction to my story. ment by not attending them. And here there R. A. REYP. is much chance for improvement. Though Boston, October 20. the public schools are by no means open to all the charges which many catholic zealots bring against them, yet they are capable of CATHOLIC PAROCHIAL SCHOOLS. being made greatly better than they are. This their best friends are beginning to see. That the Catholics have a perfect legal and various reforms are already proposed. It right to institute schools of their own for the is certain that, for the money expended upon education of their own children is, of course, the public schools, much better results might to be admitted. They have the same right to be secured in preparing the young for the vado this which Episcopalians, Methodists, Baprious duties of society and citizenship. Retists, or any other sect, have; and no statute form should aim at three points: first, to in this country can interfere with this right. train the mental faculties to work accurate-But, this right being conceded on the ground ly rather than to stuff the mind with knowlof liberty of conscience, the State must firmedge: second, greatly to increase moral inly stand by its unsectarian public school sysstruction and training; third. to graft industem as one of the strongest ultimate defences trial education upon the public school sysof this same freedom of conscience and as a tem. With reforms in the direction here innecessary bulwark of republican government. dicated, such as many of our wisest educa-Let there be on the part of the State no weaktors are now advocating, our public schools ening in the position that, as a matter of selfmight be made so excellent that parochial preservation, it must provide and guarantee schools, even if upheld by the rigid authoria common school education, open and free ty of the Roman Catholic Church, would find alike to the children of all citizens. And, in it difficult to compete with them; and the order that it may the better maintain this more enlightened Catholics would not be position against the antagonism of the Cathlikely to submit readily to the double taxaolic Church or the indifference of any other tion which the parochial schools necessitate, sect, there are certain measures that ought to when they would only be getting a plainly be adopted and rigidly adhered to. inferior article. 1. The public schoo's should at once be And, finally, since education is so all-immade really as well as theoretically unsectaportant as a condition of republican governrian. They are not generally so now, and ment that the government is under obligawill not be until the reading of the Bible as tion to guarantee a certain amount of educaa religious exercise, and other special forms tion to all children in its domain, it might of worship, are excluded from them. This is well be maintained that, even if parents a simple act of justice which it is a public choose to send their children to parochical wrong to delay. Not only do Catholics object or private schools, the government should on the ground of conscience to their children have a right to establish some method for exbeing obliged to join in reading the Protesamining these children annually within the tant Bible or in Protestant ceremonies of worlimits of the common school age, in order to ship, but the Jews, agnostic, free thinkers, ascertain whether they are receiving the remay and do obj-ct for their children on simquisite amount and kind of schooling; and ilar ground. And since the public schools one requirement at such examinations, as are supported by the impartial taxation of well as in public schools, should be ability all citizens, and all kinds of religious believon the part of the older pupils to show that ers and non-believers are thus called upon to they had been instructed, to a certain extent, pay for them, it is a manifest injustice that in the history and free institutions of their they should be used to secure an advantage own country. The necessity of meeting to any one religious sect or group of sects. It such public examinations would tend to is true that this exclusion of the present form counteract some of the evil effects of sectaof religious exercises from the public schools rian parochial schools. would not now meet the objection to these WM. J. POTTER. schools made by those Catholics who are most eager to establish their parochial schools. BOOK REVIEWS. Their objection is to the secular school system as such, and their aim is to have schools in which religious instruction can be im-[All books noticed under this head, are for sale at or parted under their own supervision. But not can be ordered through. the office of the BELIGIO-PHI-LOSOPHICAL JOURNAL. all Catholics have yet been brought to this position. It is evident, from an article in PHYSICIAN'S PROBLEMS. By Charles Elam, the Catholic Review, that there is not a little M, D., M. R., C. P. Bosto : Lee & Shepard. 1888. of "indifference" and "opposition" even Pp. 400. Muslin. Price 50 cents. among Catholics to the parochial schools. This volume is a series of essays written by a phy-Many of them prefer the public schools as sician during years of active practice, and contribbetter than their priestly schools, and think ute to the "outlying regions of thought and action, that the Church may amply provide for reliwhose domain is the debatable ground of brain, nerve and mind." The first essay on "Natural Heriinstruction elsewhere. Others, pertage" presents ideas of vital import for the improvehaps, do not like the idea that their children ment of mankind, as well as an explanation of the should be brought up as a religious clan by mysterious transmission of qualities from parent to themselves. They see that this is a free off-pring. All qualities and endowments are not country, with political and social opportuniequally transmitted. There is infinite variation in ties open to all; but they foresee that these form, size and color; in organic and mental pecuopportunities are more likely to be gained by liart e. Disease may or may not be transmitted. those who have been educated amijst public but habitual vice rarely fails to become inherited, and in the child become intensified to the more or interests and relations than by those who less complete enslavement of the will. The vices of have been closely guarded within an eccleparents become in their children active, of en unconsiastical enclosure. For these reasons, it is querable tendencies to crime. Of all vices that of still important, as one means of resisting the intemperance inflicts the greatest curse on posterity. present Catholic policy with regard to edu-Dr. Elam wreatles with the mysterious problem of cation in this country, that the public schools diversity of individual traits, and the constant devishould be freed from those religious exeration from the common type. While climinal tencises to which the conscientious Catholic obdencies are, as a rule, transmitted, they are not always, nor are the higher qualities of intellect or jects. And, even if these reasons did not exmorality. The children of moral parents may be ist, justice demands that these exercises criminal; those of the intellectual, dull in the exshould be abolished, not only for the sake of treme. He just touches the cause in "ativism." the the Catholics, but many other citizens; and tendency to revert to the wild type of the species. what justice demands should be done. and fully illustrates the force of this law among 2. The State should strenuously resist any animals; but he fails to apply it in its full force to man. If the purest races of animals, under the attempt on the part of the Catholics to secure careful selection and propagation of the breeda division of the public school fund for the er, often revert back to ancestral forms and colsupport of their own schools. This attempt ors, why may not the same reversion take place will doubtless be made. The Catholic Review in the human family? . We know in domestic aniis already advocating it. It commended for mais, that the purer the strain the less liable this is adoption in the United States the usage in to occur. Purity means long continued breeding to the Canadian Province of Quebec, which a fixed standard, and the longer this is continued the makes "a fair division of public funds to more permanent the type; but with the purest, there Catholics and Protestants alike, according to is a constant tendency to reproduce remote ancesthe relative number of each." To meet all tral forms and disposition. attempts of this sort, whether made by Cathtervene between us and our savage ancestors, and 88 Warren St., N-w York City, will receive the olics or any other denomination, every State that there has never been the least attempt to prop- recipe free of charge. and the United States should have a constiagate the race according to any fixed standard for tutional provision prohibiting public taxa excellence of off-pring, can we be astonished at the want of permanence of type, or that there is skin is covered with pimples and blotches. These tion or the use of public funds for the support of any sectarian schools. In this conn- instead of the inheritance of the good qualities of disfiguring eruptions are easily removed by the use

crime, and uniformly of superior morality and intelligence as that by careful breeding after a fixed standard, that standard becomes permanent in our domestic animals. The theologian opposes this view because it takes the evil from metaphysical grounds, and the lawgiver objects because it disturbs the moral sense of obligation on which the punishment of crime is hased.

The essays on Illusions and Hallucinations and Somnambulism, are of especial interest to readers of the RELIGIO-PHILOSOPHICAL JOURNAL. The author disclarms any desire to off r even an opinion on the possibility of intercourse between the spiritual world and ourselves. His purpose is simply to investigate a curious and outlying province but it must be apportioned impartially among psychology. As a magazine of facts the book is great value, as it contains all of value that has appeared in books on kindred subjects, condensed and presented in classified form; yet it must be remarked

that they have not been sifted with the critical closeness that science demands, nor do they lead up to any certain conclusions. As to the real cause of

halluciant ions. of somnambulism, trance, visions and other oullying psychic phenomena the author is silent, or by offering various theories and giving decided preference to none, leaves the reader to draw his own inferences.

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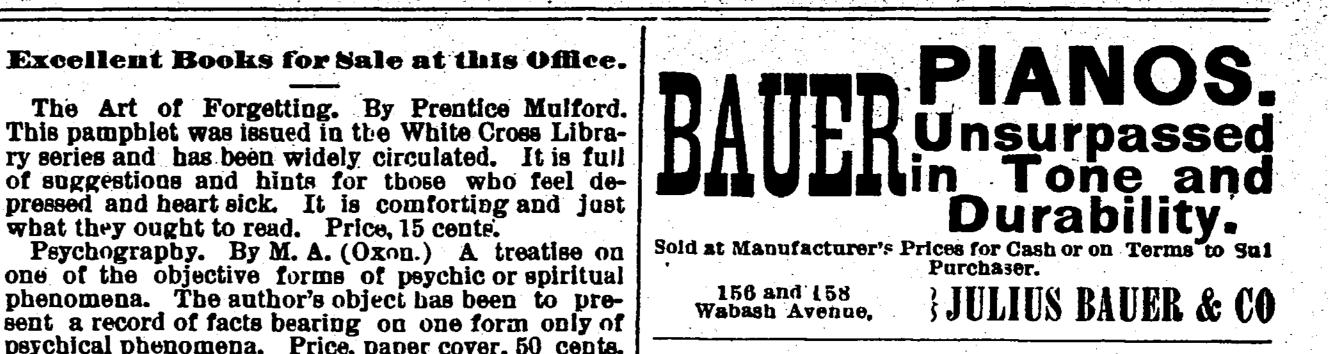
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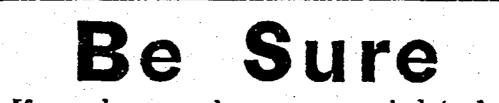
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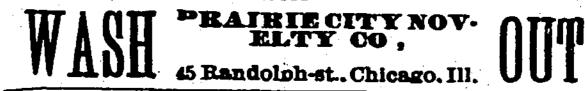
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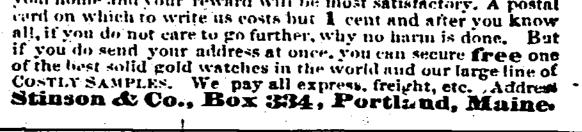
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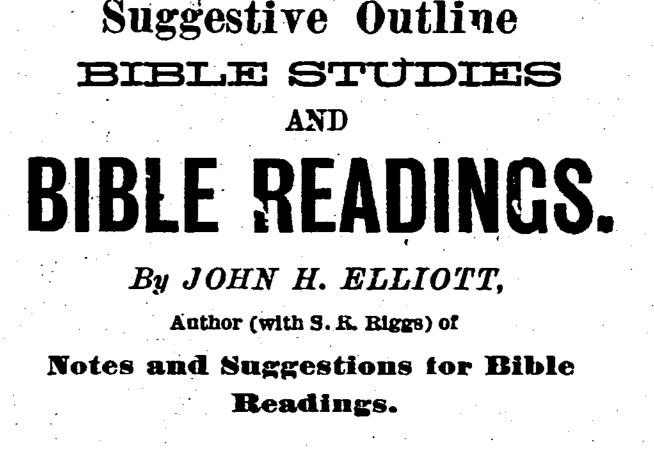
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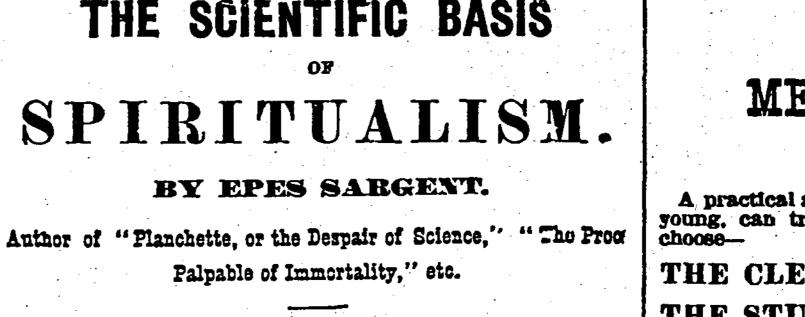
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but a substantial reality, inhabited by sub- have you ever been, in fellowship with a stantial beings who can in no way dem- | church, and if so of what sect?

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stances, we are forced to recognize it. In such cases it would be a crime against Spiritualism to cover it up or ignore it. Even then we much prefer to quietly consider persons guilty of such offenses as no longer entitled to mention in our columns. We would let them go their ways with no other re-proof than that of our silence. It affords us far greater pleasure to speak well of mediums we know to be genuine and believe to be honest, than to con-demn those we know to be capable of dishonest practices. We can all afford to be charitable in our judgment of the faults of others. Having been accessory before the fact, in helping to dupe a gullible public, and a sturdy backer of the identical tricksters to whom he refers in the above, acknowledging by implication that he never sees fraud unless by some fortuitous accident he "stumbles upon it," knowing of his own knowledge or by trustworthy evidence that the very people whom he has repeatedly and strongly commended to his readers and the public are swindlers; under these circumstances, he shirks his plain duty and allows his previous commendations and endorsements to stand unrevoked. Let us make the matter

made with no intention of invading the territory of "Pure Thought," or of pro-

onstrate their continuity of life and substantiality, so as to convince those morstill more pointed. Mr. Owen knows that Dr. Stansbury, the alleged slate-writer, spirit

voking hostilities with the Intuitive Kingdom. As a matter of fact, despite the potency of Plato, Kant, and Hegel, of Boehme and to any great degree, by philosophical specunot appeal to the common heart and are not intellectually grasped.

journey from this world to another, and that | separate sheet. the grave makes no hiatus in their life. If there is such a world, as we believe, it is not an airy, intangible realm of "pure thought,"

SPECIAL NOTICES.

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

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

Anonymous letters and communications will not be noticed The name and address of the writer are required as a guaranty of good faith. Rejected manuscripts cannot be preserved, neither will they be returned, unless sufficient postage is sent with the request. When newspapers or magazines are sent to the JOURNAL, containing matter for special attention, the sender will please draw a line around the article to which he desires to call notice.

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

CHICAGO, ILL., Saturday, November 24, 1888.

The Gate Thrown Wide Open.

To judge a man's utterances, to weigh their candor, value and purpose, one must consider the times in which they are expressed, the impelling causes that bring them forth, contemporaneous circumstances, and the relative position in his environment of him who speaks. Sentiments, very beautiful and commendable in the abstract. sometimes become the merest drivel, the mouthings of a time server, bids for the support and patronage of thieves and fools, when brought down to real life. Unctuous cant is intolerable at all times and especially so when used to cover cowardice and to guard knaves and tricksters against the just indignation of an outraged public; it may mislead sensible people once: But idiots only may be cozen'd twice. For four or more years past, San Francisco has been the stamping ground for a horde of the vilest mountebanks that ever plagued Spiritualism by wearing its cloak to better ply their despicable purposes. This gang of outlaws, male and female, have held high carnival off the gains coined from the dearest desires of broken hearts longing to hear from their lost ones, and from despairing souls crying for one ray of light into the, to them, awful mystery of death and the Great Beyond. During more than three years of this time Mr. J. J. Owen has been editing in that city a newspaper called The Golden Gate, published ostensibly in the interests of Spiritualism. Mr. Owen is neither a fanatic, a fool nor a crank; but an old politician, and an experienced man of the world. He has edited a political paper, lectured "to gentlemen only" on how to avoid increasing the population, family cares, etc., aspired to a foreign consulship which he probably would have secured but for the "Rum, Romanism and Rebellion" speech of the Rev. Burchard, and he has also taken a hand in exploring the field of psychism. With such a preliminary equipment, it cannot be pleaded in extenuation that be is "fresh," or that he lacks intellectual power. Yet after he started The Golden Gate the mediumistic frauds and spiritualistic mountebanks in San Francisco flourished as never before in that city; and, attracted by the rich harvest, others more wicked and cunning flocked to that city. To the advertising columns of his paper he eagerly welcomed the cards of exposed trick-

photographer, etc., is a swindler; yet, after long and emphatic editorial endorsements of this man, the editor of The Golden Gate, instead of promptly withdrawing his endorsement and candidly giving his reasons, seeks, forsooth, to hide his knowledge and cover his indiscretion by such puerile drivel as: ... "We much prefer to quietly consider per-

sons guilty of such offenses as no longer entitled to mention in our columns. We would let them go their ways with no other reproof than our silence." With such maudlin mush, or hypocritical hedging-whichever the public wishes to call it, does this volunteer defender of Spiritualism and would-be exponent of its ethics and philosophy attempts to "ride two horses," to "carry water on both shoulders," to cheat the Goddess of Justice, to deceive the Goddess of Virtue.

"We can all afford to be charitable in our judgment of the faults of others," says the editor of The Golden Gate, having in mind and referring to the San Francisco thieves and moral murderers. In the name of all whose "faults" we are asked to condone and | tion or unbalanced mind. conceal from the world? To condone and conceal, only that more victims may fall prey and that the "faults" may still retain their commercial potency! Such charity is the

mock brand, current only with the weak, the cowardly, and the guilty.

Clearly, the ethics of The Golden Gate is not the ethics of the RELIGIO-PHILOSOPHICAL JOURNAL and its constituency! We have spoken strongly of this matter, but "more in sorrow than in anger," though we confess to a righteous indignation. If, perchance, some of our readers think we too vividly draw the picture, that we lack charity for our contemporary, let them soberly reflect upon all the grave issues which interblend in this matter of toying with vice, condoning the crimes of unrepentant criminals, and cheapening virtue, while engaged in formulating psychical science, establishing a scientific basis for ethics and religion, demonstrating the existence of a world beyond the grave and perfecting the method of inter-communion! Don't forget that we are making history; that we are building for future generations, that we have duties and responsibilities that are not to be avoided with impunity, however much the fulfilling of and meeting them may disturb our ease and push us on to renewed physical, intellectual and moral exertion. Don't forget that to illustrate impersonal principles, we must deal with the personal representatives and organs which ally themselves upon one side or the other, or essay the impossible task of keeping on both sides.

tal phenomena for the reception of which the objective method, the method of obser- | Give particulars. vation, investigation and verification; and, our esteemed friend criticises: assertions, | the answer you give.

declamation and mediumistic performable Spiritualism to make conquests among | to-day?

the intellectual classes. However sublimated and refined man may become under never get beyond matter-or substance, if | to Society and to Government? one prefers the word. Let us labor to establish communication with the Spiritpsychical knowledge so that it may afford a scientific foundation for philosophy and religion. Let us force the world to the ac-

of life, before asking it to listen to our speculations, and intuitional rhapsodies. We that is good and beautiful and true! has it | have nothing to say in disparagement of iu- | come to this, that the crimes of these people | tuition; we believe in it so thoroughly and must be gently spoken of as "faults" toward esteem it so highly that we are jealous of and for the second best \$6. For the best eswhich "we can all afford to be charitable"? | everything that masquerades in its name. | say in response to the seventh question, to oc-What of the depleted pockets, the broken | We want to scan every figure that wears its | cupy not to exceed two columns, and less space | hearts, the distracted minds, the shattered | cloak, to see if some neurotic imp is not ma- | would be better, we will give a prize of \$10, investigators and liberal minded people of hopes of the victims of these imps of hell nipulating the keys of a diseased imagina- and for the second best \$6.

Woman's Congress.

The sixteenth annual meeting of the National Association for the Advancement of Women was held in Detroit last week, the 14th, 15th and 16th, being invited there by the Detroit Woman's Club. The association is not for any one specialty, but for the discussion of the wide range of topics in which women are especially interested, and in which their efforts and good influence are most felt. Members were present from the wide expanse of states and territories, from Maine to Maryland and Oregon-not a large host, but perhaps fifty or more gifted women. The Church of Our Father was full from the beginning, great interest was manifested, the daily papers making good reports, and high respect being shown to the managers of the meetings and to all present. Hon. T. W. Paimer, United States Senator, welcomed the Association at the opening in an excellent speech, expressing in brief and choice words, unity with its aims. Mayor Pridgeon sent a handsome letter of welcome to the city, and Alice E. Ives of Detroit read a fine original poem; High Life and High Living, by Mrs. Julia Ward Howe; Women's Organizations, by Mrs. N. R. Carey, of Iowa; Women in the Ministry, by Rev. Ida C. Hultin, of Iowa (Unitarian); Social Purity, by Frances E. Willard; Manual Training for almost anything—that you never, no never, "dead head" readers. Girls, by Ella C. Lapham, of Fredonia, N.Y.; Legal Aspects of Temperance, by Mary F. Eastman, of Mass.; Women as buardians of Public Health, by Ella V. Mark, M. D., of Baltimore; Realism in Fiction, by Lillian Whiting, of Boston, Mass.; Equal Work of Men and Women, by Rev. Antoinette Brown Blackwell; and other papers were read, and the discussions on these topics were valuable and eloquent. Mrs. E. B. Harbert, so long connected with the Inter-Ocean, took part with her usual aptness and ability. The spirit of the discussions, and of the fine audiences. was reverent but unsectarian, high in moral and spiritual tone, hopeful of the future yet aware of great work pressing to be done. Cheering applause responded to the happy word of Miss Hultin when she said: "Some men call us angels. I do not want to be an angel, but a woman; yes, and when I leave this world I do not wish to be an angel, but still a woman and more of a woman through all the ages." This brief sketch of an important meeting is gathered from the newspaper reports and from the notes of a correspondent in attendance. At some future time extracts from some of the addresses may be given.

the physical senses are essential. A knowl- of your experience with spirit phenomena gift of the JOURNAL for one year! We will edge of the objective can only be had by which you can satisfactorily authenticate? help you to do it too.

as was affirmed in the editorial which | ion? Please state your reasons briefly for

ances under conditions not excluding the alism, or, to put it differently, what are the one year. This certificate can then be prepossibility of fraud or error, will not en- | greatest needs of the Spiritualist movement |

7. In what way may a knowledge of psychic laws tend to help one in the conduct the evolutionary processes of eternity, he will of this life-in one's relations to the Family,

It will at once be seen that a general reworld by scientific methods, and to formulate | formation of wide and absorbing interest, | direct us to do so, that there may be no mistherefrom would have permanent value to ceptance of our central claim of continuity and to those who are working for the material and spiritual better ment of humanity. For the best answer to the sixth question occupying not to exceed one column in the JOURNAL, we will give a prize of \$10 in cash; remainder of the current year.

> The editor of the JOURNAL will secure the assistance of a competent committee in making up the award. Competition for these prizes is open until January 10th, 1889, and the manuscript must be mailed on or before that date. All answers are to be the property of the JOURNAL, and the editor will publish they will send in a carefully prepared estisuch of them as contain points he may deem

The publisher will be glad to receive the addresses of rational Spiritualists, candid the various religious sects whom the subscribers to the JOURNAL may think are not now readers of the paper bat would be interested in it.

Subscribers and readers of the JOURNAL will advance the interests of Spiritualism if mate of (1) the number of Spiritualists in worthy of consideration, even though they their respective localities; these estimates may embrace a city, village or county, separately or collectively; and (2) the number of trustworthy public mediums; (3) the number of public meetings regularly held, together with the names and addresses of the president or manager, and secretary. Should this suggestion be generally complied with, valuable data will be accumulated which will be classified, tabulated and published in the JOURNAL. To be of any value, however, the estimates must be made with care and all the information asked for should be as accurate as possible.

A Word to an Intuitionalist.

On the eighth page a valued friend and contributor criticises our editorial of November 10th, entitled, "The Old and the New Method." His opening sentence clearly shows that from his altitude his vision does not penetrate to the foundations of our point and purpose. We did not desire or propose to broach discussion with speculative phi losophers or intuitionalists; a weekly newspaper is not the proper arena for such contests. The word Spiritualist as popularly used by press and people has quite a different signification than the philosophical one given it by our correspondent. We have no quarrel to precipitate with speculative philosophers and intuitionalists. That the inductive process may be fertilized by deductive reasoning is not denied. With the soul that thinks "it has the truth or wisdom ol God, but can give no reason why," the JOUR NAL can have no common ground. The day has passed when, with here and there an exception, people above the level of intellectual mediocrity will blindly follow such a soul. Such a soul, acting as a sort of mental anesthetic, may lull the reason of listeners into a state of inaction which permits untrained pothesis, where it is often hopelessly bewilthat truth upon others unprepared with nat-

ural or acquired abilities to receive it, disas-

trous consequences inevitably follow; for the

may not be the prize-winners. Competition is open to the world. The names of the successful competitors will be announced, and honorable mention will be made of all meritorious papers prepared on either or both questions.

The Fox Fizzle.

It has come about as every one but the parties in the scheme foresaw. Maggie Fox has been deserted by her theatrical manager Stechan and her prompter Richmond. This occurred in Boston, and our esteemed contemporary of that city deems it of sufficient importance to devote a leading editorial, of a column in length and "double-leaded," to the announcement. It seems she had to beg for stands. transportation back to New York, and has apparently become disgusted with her illsuccess. Now, Maggie, all you will need to do in order to re-instate yourself in the good give away your paper twice to a person able were guilty of denying your mediumship, that all these last few weeks you have been under the control of Jesuit spirits, and totally helpless. Swear that you have at last succeeded, with the help of the Banner's "business" band, in throwing off the malign control and are once more doing business at the same old stand. Declare that the discourteous remarks concerning Bro. Newton, which fell from your lips, were the output of Loyola himself. Do these easy things—easy for you along with Mrs. Wells and others who have Arbor. escaped Jesuit bondage.

Nearly every week we hear of somebody who has been imposed upon by one pretender or another by believing a plausible story that Cleveland, during January. the impostor has a letter of recommendation or introduction from Mr. Bundy, which document has either been "mislaid," "left in my trunk" or "presented to some other person and not yet returned." Mr. Bundy is especially cautious about giving such letters. When he does, he never says more than he means, and nothing is to be inferred which is not expressly stated. Demand to see the papers from every person professing to have them, and then exercise your own judgment.

If you are owing the JOURNAL, don't let another day pass until you have paid arrearages and renewed for another year. Look at vour address tag and see how your account

Don't loan consecutive numbers of your paper to the same individual. Don't loan or graces of Bro. Colby is to solemnly affirm- | to subscribe for it. You neither benefit the you know it is no trouble for you to affirm | cause nor the JOURNAL by encouraging

GENERAL ITEMS.

Isabella Beacher Hooker follows Mr. Massey in the lecture course of the Independent Club of Boston.

Gerald Massey speaks in Providence, R. I. next Sunday. He will pass the winter in California.

Giles B. Stebbins supplied the pulpit of the Universalist church in Detroit on the 11th. -and you will no doubt be paraded for ex- | On December 9th he is to supply Mr. Sunderhibition as usual on the 31st of March next, | land's place in the Unitarian church at Ann

Walter Howell was in Chicago last Tues-

sters and vile adventuresses. His editorial columns lauded the powers and virtues of creatures whose offenses in some cases have been too abominable to mention. To Briggs of Boston and Colby of Texas and Chicago, and embracing a squad of materializing mediums and spirit-photograph fakirs, his pages have been open, and his editorial pen ready to help them bleed the public.

With no assistance from Mr. Owen, but in the face of his diplomatic influence in favor of the frauds, the Spiritualists of San Francisco inaugurated a movement which unmasked many of the worst and drove most of them either out of the business or into other fields. But Mr. Owen is plastic; he prefers to bend, where not to do so would be to break; and so he published commendatory notices of the work of the Society which had driven away his advertisers; there was nothing else for him to do, and he did it.

Now for the application of our opening paragraph. In the editorial column of oleomargarine "fragments," with which the weekly Gate is regularly opened, there appeared on the 10th of the current month, the following:

It is not the work of this journal to spend much time in searching for fraud in mediumship. Bu

Thomas Cook, once publisher of the Kingdom of Heaven, and a harmless "missionist," with a heart full of benevolence and good demons, Superstition, Credulity, Bigotry and ica, it is not unlikely that Cook has selected Intolerance with their hordes of visionaries | it for that reason, believing that it will take and vagarists are ever on the alert for re- all the combined forces of heaven and earth when we stumble upon it, as we have in some in- | cruits, and always foraging for subsistence. | to regenerate it, and that it is his mission.

the chicanery of a mechanic over on the "west imagination to roam unbridled through the | will, after years of quiet has once more | side" who has sold his kit of tools and taken | but is open to that of knave. length and breadth of a transcendental hy- turned up at Hot Springs, Arkansas. He up the spirit photograph confidence game. writes: "These springs are chosen to become The JOURNAL can not protect people who are Saturday in honor of Judge McAllister, one dered. Such a soul may, posssibly, have the | the center of the great spiritual movement | fools enough to patronize this pretender. | by the Bar Association in the afternoon, and ultimate of truth, but if it attempts to impress on the earth which has been aggregating for They don't want to be protected; but prefer the other for the general public at Central nearly half a century." As it is the center of to part with their money, having already Music Hall in the evening. At both meetings a greater aggregation of moral and physical parted with their senses. The JOURNAL'S there was deep feeling exhibited, both by rottenness than any other village in Amer- | constituency is not spotted with such psycho- | speakers and listeners. Not once in a genermaniacs.

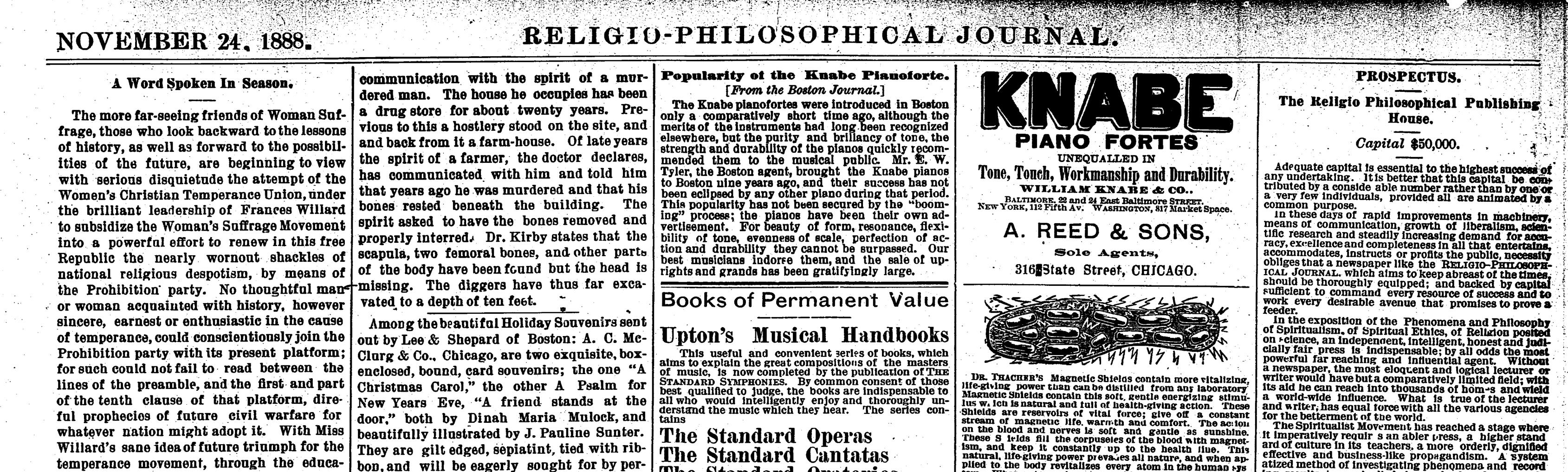
> started in the old univeristy town of Cambridge, England.

day. He remained until Friday when he returned to Cincinnati, Ohio. He has an engagement for Erie, Pa., during December;

On Thursday evening of last week at Rochester, N.Y., Mrs. Kate Fox Jencken joined forces with "Prof." Star. who has for years made his living as an exposer of Spiritualism. Kate does not seem to have added much to the show, aside from the prestige of her presence.

The Syracuse (N.Y.) Standard of the 11th published a column of downright rot and falsehood with not a dozen lines of truth in the whole of it. The mush was headed "Katie The JOURNAL is urgently requested to expose | Fox in Hiding." If the article was paid for. then the publisher escapes the charge of fool

Two memorial meetings were held last ation does a man pass away to whom such A college of carpentry for women has been | eulogies can be given, in truth. Next week the JOURNAL will reproduce excerpts from the eloquent tributes.



temperance movement, through the education of the child, we are in most hearty accord. Against the insane and dangerous desire to put this full grown republican government into the swaddling bands of Church and State Union, all thoughtful people must vigorously protest. Apropos of this, the Woman's Tribune of November 3rd, publishes, "An Open Letter to Frances Willard," by J. K. Ingalls, which. while admirable in tone and temper, states the case against the W.C.T.U. and Prohibition party very clearly. This letter is "The Word Spoken in Season." It is too long to reproduce entire in the JOURNAL but we give some pertinent extracts: "I hope you may fully define your aim and purpose in regard to the principles of government, now being discussed, both by the National and Prohibition parties. Your wellattested piety and devotion to the religion you profess, could be safely relied upon in any question of morals or religion, as such; but when a question of subjecting others to our will is involved, these qualities instead of giving assurance, but excite the appreheusion of cool and considerate minds. To me it seems due to the liberal minds interested in the several reforms you so ably champion, that a clear definition should be given to such phrases as: "God is the source of all power in governments." "It is the spring months, and doubtless the cause will right of Christ to rule the Nations," etc. You go on better than ever." cannot be allowed to follow the line of ecclesiastical subterfuge, which "palters in a double sense" through use of equivocal terms, however, unintentional on your part this may be done. Should I use the term "government of God," I should mean the inevitable sequence of results to action in every cognizable domain of His Universe: and this implies the absence and denial to any man or woman to control and rule any other man or woman, except such as the force of truth and the suggestion of the worthy example cause them to voluntarily yield. But this is not the Church's meaning. She means a government under the authority of a revelation made by the barbaric people in ages long gone by; when authority was everything, exactness of statement of little account, man nothing and woman less, the slave of a slave or "the instigator of the devil to lure men to sin." She means government by "a visible head or vicegerent." The platform of the Prohibition, and of the National party, to both of which the W. C. T. U. is allied, in direct issue with our "Declaration of Independence," asserts that "governments derive their power from God," and not "from the consent of the governed."....God has never directed the creation or destruction of any forms of government, but has left us free to learn by trial which is best suited to any times or peoples. What has been termed by theologians "free will" has never been circumscribed and never can be without reducing man to an irresponsible thing. God does not enforce virtue, temperance, or piety; but by allowing us to learn by experience, "what is good." For more than fifteen centuries the church; however, has been trying the alternative of force and superstitious fear, and of course had failed in employing the Divine sanctions of reason and experience; inculcating instead, hatred of differing opinions and bending all moral axioms and aim to increase her authority and maintain her power, over the actions and beliefs of It seems to me that the true basis of reform in all the social matters you are engaged in, is industrial and economic, and can be effected only through liberty, not repression; love, not violence; by means of equity and knowledge of exact truth, as it is found in the nature and experience of man-Ala, Mrs. Sarah Kilroy, aged 65 years, the beloved aunt of Dr. and Mrs. John E. Purdon. She was a woman of clear in-tellect, powerful will, loving heart and self-sacrificing dis-position. She leaves a blank in the family circle which will kind and by promoting exact estimates of the value of things. The shallow device of the National party not be easily filled. "Our dead are never dead to us until they are forgotten." convention, in starting out with a denial of intention to join Church and State, can deceive no one. They afterwards expressly proclaim it. One is you have the first stages of catarrh, though To place the utmost charitable construction on this purpose would be to assume that you may not know it. Another reason is you do not clean your teeth properly. If you will cure it intends after all a popular government, your cataira by taking Hood's Sarsaparilla, and not a hierarchy, in which the legislators, clean your teeth carefully by using Hood's Tooth judges and executive shall be churchman; Powder, your breath will be sweet and your genbut this would necessitate confining the fran- | eral bealth better. chise to the church membership. It would be a perilous as well as unjust thing to disfranchise thus a majority of present voters. But since women outnumber men in the churches and have not yet been enfranchised, they might submit to such limitation. But I am interested to know this, whether your idea of a "Godly government" contemplates issues of this kind? And if so, it seems but just that it should be clearly stated, and so be fully understood.... I do not think it possible you can really intend anything of the kind; but it is evident that your position is otherwise quite misunderstood not by Mrs. Gage alone. The advocates of "a religious test" so regard it and quote you as sustaining their fanatical or designing aims."

bon, and will be eagerly sought for by per

natural, life-giving power prevales all nature, and when ap-plied to the body revitalizes every atom in the human +ys

sons looking for Christmas gifts. Price, \$1.00 each. Another novelty sent out by these well-known publishers, who are justly celebrated for their art productions is a calendar for 1889 in sepiatint, on heavy card board, gilt edged, tied with silken cord, card board, gilt edged, tied with silken cord, and silver chain. Each card has not only the days of the months, but a motto and the figure of a beautiful child; illustrated by J. Pauline Sunter, who is a most charming artist. Price, 50 cents. A Philadelphia correspondent writes: "A

genuine revival in Spiritualism is now going on in our city. During November Mrs. Ada C. Foye, of San Francisco, Cal., has occupied our rostrum, and her convincing tests have drawn overflowing houses. Test after test are given every Sunday evening. Thursday evening last was the occasion for the first supper of the season. After a most beautiful repast, our choir gave some pleasing songs, ending with a new burlesque by the Peak Sisters from Alaskey. The First Association has received many able speakers and mediums for the coming winter and

In the Sandwich Islands the natives paint their faces and knock out their front teeth in mourning for their friends.

General News.

Landlord Drake gave his annual game dinner last Saturday, entertaining five hundred guests.--Three thousand republicans paraded the streets celebrating the election of Harrison and Morton.-The Harvard school team defeated the young men from Lake Forest university in a game of foot ball at the Wanderers' Cricket club grounds.-Henry W. King, Jr., of Chicago, was shot and killed in an Omaha hotel by a woman who claims to have been his lawful wife. They had kept house at 268 Cass street, Chicago.-It has been announced in Minneapolis, Milwaukee, and St. Louis that the flour mills will shut down December 1st. and it is said there is a gigantic flour trust, the purpose of which is to force up the price of bread.-The Knights of Labor convention in Indianapolis voted to | not be intensely interested in the book. sustain the action of the general executive board in expelling Barry from the order, and the latter says that he will make the facts in his possession public.—The rumor that the Lake Shore road was about to wrest the Cleveland Mahoning Valley road from the New York, Pennsylvania and Ohio is said by officials of the lines concerned to be without foundation.—Harvard college is fitting out an expedition to Peru in charge of eminent astronomers to study the southern heavens. -President Fitzgerald of the Irish National League of America has issued an appeal for funds to supprt the Parnell case before the English commission.—The J. M. Ward furniture company in St. Louis has failed.-Elaborate preparations are being made in New York to celebrate the one-hundredth anniversary of the inauguration of George Washington as president. President-elect Harrison will be present. Chauncey M. Depew will leliver the oration.

Lassed to Spirit-Life.

Passed to the higher life on November 14th, at Valley Head

Sweet Breath.

There are two causes why your breath is offen sive

The Standard Oratorios The Standard Symphonies

Each is beautifully and clearly printed and very tastefully bound in a compact and convenient volume, and the

"There are thousands of music-loving people who will be glad to have the kind of knowledge which Mr. Upton has collected for their benefit, and has cast in a clear and compact form."-R. H. STODDARD in New York Mail and Express.

The Great French Writers A Series of studies of the Lives, works, and Influence of the Great Writers of the Past by Great Writers of the Present. Now Ready: Madame De Sevigne By GASTON BOISSIER, of the French Academy. Translated by M. B. Anderson. 12mo, \$1.00.

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Victor Cousin By Jules Simon. Translated by M. B. Anderson and E. P. Anderson. 12mo, \$,00.

Turgot

By LEON SAY, of the French Academy. Translated by M. B. Anderson. 12mo, \$1.00.

In Preparation:

VOLTAIRE. By Ferdinand Brunetiere. ROUSSEAU. By M. Cherbuliez. LAMARTINE. By M. De Romairols. BALZAC. By Paul Bourget. SAINT-BEUVE. By M. Taine.

"One of the most notable literary enterprises of recent years."—The Nation, New York.

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"This series opens so charmingly that, if indeed it prove interminable, we, for one, shall not complain."-The Press, Philadelphia.

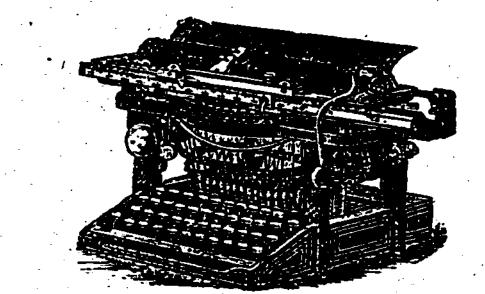
An Exceptionally Clever Book:

tem. What water and warm senshine are to the vegetable world, these Shields are to the human organism. Life, health, and physical growth follow the wearing of these Shields. Dead molecules are carried out of the system and new ones are brought into life and action. Disease will yield to the influences of these Shields just as surely as this grand natural law is called into action. All pure blood is Lighly magnetic. Disease I wers the magnetic polarity of the blood and when we supply magnetism we offer rich food for the blood and nerves. All who are sick should read Dr. Thacher's new book on the subject of health. To live healthfully is to enjoy the life our Creator gave us. Book sent free to all.

Dr. C. I. THACHER, No. 6 Central Music Hall, Chicago, 111.

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THE WORLD'S CHAMPIONSHIP. **OFFICIAL**

Report of the Committee appointed to conduct the speed contest at Toronto. Aug. 13th, 1888. "On general writing, law evidence and commercial matter

-Miss M. E. Orr won the Gold Medal for the Championship of the World. Mr. McGurrin won the Silver Medal in the same class."

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ing results is gradually being evolved, and needs to be further developed. A well-organized and endowed activity for the instruction, care and development of sensitives and mediums is almost indispensable to the development of psychic science. The keener the apprehension and broader the comprehension of causes, the better able are we to deal with the perplexing sociologic, economic, political, and ethical questions now vering the world; and in no other direction is there such promise of progress in the study of cause as in the psychicalfield.

A first-class publishing house can be made the promoter of all the agencies necessary to carry forward such a work. With its newspaper, magazines, books, branches for psychic experiment, missionary bureau. etc., etc., it can satisfacto ily and with pront accomplish what is impossible by such inadequate methods as now prevail, and as have hitherto marked the history of Modern Spiritualism

To lay the foundation of what it is hoped will in time grow into a gigantic concern, a license has been secured from the Secretary of State of Illinois to organize the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE in Chicago, with a CAPITAL STOCK of FIFTY + HOUSAND DOLLARS. in ONE THOUSAND SHARES OF FIFTY DOLLARS each. The Commissioners have opened books for subscriptions. Fifteen Thousand Three Hundred Dollars have already been subscribed. Two of the subscribers are men prominent in Chicago business circles, and another is a wealthy farmer and stock raiser who desires to give or bequeath a large sum to benefit the world, and who may make this publishing house his trustee should it give evidence of being a desirable repository of his trust. In this connection it may be well to call special attention to the desirability of having a stable, well managed and confidence-inspiring corporation to actas trustee for those who desire in the interest of Spiritualism to make donations during their life-time or to leave bequests. One of the important purposes of the Religio-Philosophical Publishing House is: To receive hold, use and convey any and all property estates, real personal or mixed, and all bonds, promissory notes agreements, obligations, and choses in action generally that may be bestowed upon it by bequest, gift. or in trust. and use the same in accordance with the terms of the trust when imposed, or discretionary when the bequest or gift is unconditional

The Commissioners have decided to publicly announce the enterprise and to solicit stock subscriptions from the JOURNAL'S readers. It is hoped that a considerable number will be found ready to take not less than twenty shares, or one thousand dollars each; and that a goodly number will subscribe for not less than ten shares each; while those who will be glad to subscribe for a single share, fifty dollars, will reach into the hundreds.

In the State of Illinois there is no liability on subscription to stock of a corporation, the amount of whose capital stock is fixed, (as is the case in the present instance) until the whole amount of stock is subscribed. See Temple vs. Lemon, 112 Ill. 51. Therefore no one need fear being caught in a scheme which is only partially a success. Subscribers to stock will not be called upon to pay for it until the whole amount is subscribed. No one in any event assumes by subscribing, any pecuniary responsibility beyond the amount of his stock. It would seem as though the entire remaining stock, Thirty-four thousand seven hundred dollars ought to be promptly taken. That the stock will pay a fair dividend is highly probable; and subscribers to the shares will be guaranteed five per cent, annual dividends, payable in subscriptions to the RELIGIO-PHILO-SOPHICAL JOURNAL. This will secure to each single share-holder, and to his heirs or assigns after him, a copy of the JOURNAL without further cost; and to larger holders in proportion. Those desiring to subscribe will please promptly write to the Chairman of the Commissioners, John C. Bundy, Chicago, notifying him of the amount they will take. There are, no doubt. friends so interested in the JOURN-AL and all that promises to advance the interest of Spiritualism, that they will be glad to assist in procuring stock subscriptions among their acquaintances; and they are invited to correspond with Mr. Bundy upon the matter.

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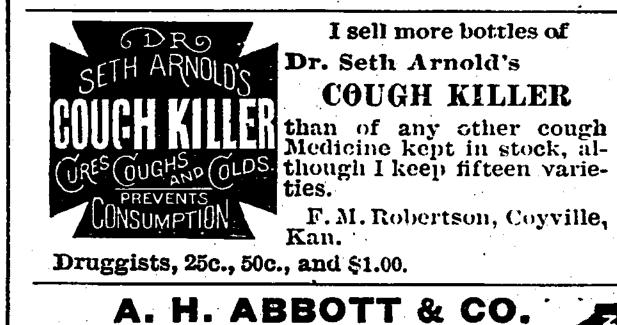
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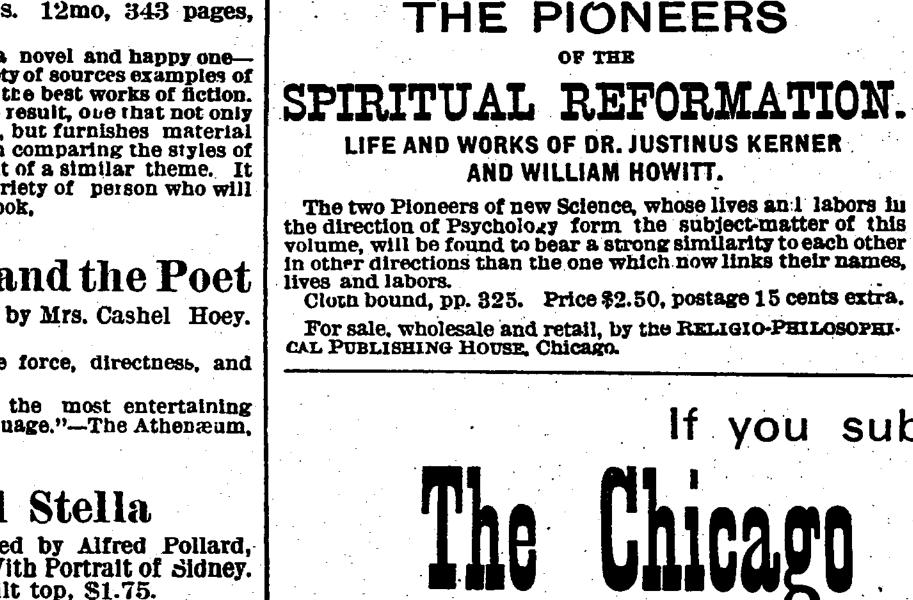
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A dispatch from Baltimore. Md. states that Dr. Edward Kirby of that city, proprietor of a drug store, is a firm believer in Spiritualism. He is a highly respectable gentleman, 50 years of age, a physician of prominence, and a medium. Of late he has had several laborers digging in the cellar under his store. At first he was mysterious about the matter, and declined to tell what he was doing. Now, splendid logic and beautiful arrangement." Price, however, he declares that he has been in \$1.75. For sale here.

For The Friends of Progress: A fund composed of ten cent contributions is now being raised to assist the cheap publications of the THEOSOPHICAL PUBLICATION SOCIETY of London (International) and of The Path. These publications are not confined to purely theo-

sophical subjects, but raege from spiritual to material topics. They aim to show the Unity underlying the Universe. and the Spiritual Identits, or Brotherhood, of all Being. Numbers have been issued twice monthly, at private expense, for \$1.25 a year, and help is needed to meet future expenses. Some of the numbers are on the Keely Force, Elementals. Practical Occultism, Matter versus Force, Reincarnation, etc., etc. Interested persons are invited to send contributions of ten cents (or more if desired) to Mrs. J. C. VerPlanck, Wayne, Delaware Co., Penna, Endorsements found in Lucifer and The Path for October '88. Subscriptions also invited.

No paper in this country ever was sold at the Court low price at which the Chicago Weekly Times is now offered, viz., 50 cents a year (postage paid). The offer is only open till January 1st. Subscribe now. It is so cheap everybody can buy it.

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	RETIGIO-	PHILOSOPHICAL J	OURNAL.	NOVEMBER 24, 1888
Voices from the Leople.	A PLEA FOR THE POOR.	S. Gorinda Row Sattay.	LOVING TRIBUTE TO WOMEN.	Notes and Extracts on Miscellaneou
INFORMATION ON VARIOUS SUBJECTS	Felix Adler Says Sunday Is Now a Day of Gloom		Gems from Poets, Preachers, and	Subjects.
	for Him Who Labors.	To the Editor of the Religio-Philosophical Journal:	Sages of Many Lands	
For the Religio Philosophical Journal.	<i>jui iiui iiiu iiu</i>	There passed to the unseen world from the Brook- lyn, (N. Y.) City hospital, October 28th, Mr. S. Gor-		Fifteen hundred and three arrests were me last week in New York.
TWENTY-ONE.	Chickering Hall, N. Y., was crowded on one	inda Row Sattay, a learned Hindoo Brahmin, and	Confucius—Woman is the masterpiece. Herder—Woman is the crown of creation.	It is proposed to erect a statue of Robert Bu
	occasion lately to hear Prof. Felix Adler's lecture	member at large of the Theosophical Society. Une		at Toronto, Canada.
HELEN M. COMSTOCK.	before the Society for Ethical Culture on the ob- servance of the Sabbath.	"This was a wonderful character, pure and inno-		A Republican club of 125 young ladies in dat
	"The word Sabbath," began the speaker, "means	cent as a child, yet wise and learned as a college		In Wissonsin
ch boyish heart looks forward to the time, An epoch bright when youthful tasks are done;	rest. Whether the day be Sunday, Friday, or any		1 John Camel Adams-All (Dat 1 am my mother	Some new toys are "Johnny-get-your-gun-s
be day that lifts him unto man's estate,	other day, the idea remains the same. We will review the subject from two standpoints or principlesthat	j under British rule. He intended to make America	Buskin-Shakespeare has no herces-he has only	Louis all southing ger-your-guilte
That day of days when he is twenty-one.	I of modorn light and reason and that of the datk-		heroines.	{ musical instrument.
nd yet his eager joy can scarce outstrip	and remote antiquity. Among the Rabylonians	bis intention of becoming a citizen. Although not professing to be a Christian, he was a firm believer	Whittier-If woman lost us Eden, such as she	There are now four medical colleges for wom
The mother's heart in life's ambitious plan;	thousands of years ago the idea of the Sabbath ex-	in the truth of the teachings of Jesus, and about as	alone can restore it. BoucicaultI wish Adam had died with all his	in the United States. They are located at Chica New York, Philadelphia and Baltimore.
nro' anxious thought, and deep solicitude, hile yet a child she sees him as a man.	isted, marked, however, by the dark and repulsive	good a practical Christian as I ever met." When falsely imprisoned two years ago by the	ride in his body.	The richest gold mine in the world is said to
	element of superstition. "Among the Chaldeans the Sabbath was observed	Rev. Mr. Stokes of Ocean Grove, who would not	Gladstone-Woman is the most perfect when the most womanly.	the Douglas mine, in Australia, which yields ab
sympathy with all his fondest hopes, She helps to build his "castles in the air;"	with that fanaticism which from the first has con-		E. S. Barrett-Woman is last at the cross and	\$200,000 every month, and has but three owners
et checks his wild anticipations' flight	tended with the principle of light for mastery. These ancients worshiped the moon, and with	ing services, Mr. Sattay refused to prosecute for false imprisonment, although obliged to suffer four	earliest at the grave.	a numl has shall at a t
With cautious words, and tender, earnest prayer	* Levery new moon and every seventh day thereafter	days in a common jail and pay two dollars costs to	right of her ser	of the family at their nuptials for more than
ll worthy effort quickly she commends,	they fasted. The question arises. Why should an	obtain release. "A sad commentary on so-called	SaadiA handsome woman is a jewel: a good	Century.
And moulds each thought to aspiration high;	idolatrous people have recognized a day of complete constion from labor? That any moral principle	day services held in the jail, when three ministers	Woman is a treasure.	I ornamoning level and note babel of Us
nd courage gives, and strength to choose arigh When all life's grandest purposes doth lie.	was involved we de not for a moment believe.	preached at the prisoners and then departed without	all great things.	dustry in New York as well as in London, Pa
	"Prometheus, for example, was a mythical bene-	a word to them or a kindly clasp of the hand. His	RochefoucauldA fashionable woman is always	and Vienna.
hro' all the larger life of manhood's years Her love will go—thro' even sin's dark lair—	factor. In him was typified the daring inventive genius of the human mind. He taught them the	study to develop himself to the best of his ability.	in love with hereelf.	Two Delaware County citizens returned a day
or naught on earth is true as mother-love,	use of fire and the useful arts, and was persecuted	When he first began to lecture he found that the	ture's agreeable blunders.	I horseback. They visited the old hattle group
Abjuring self, naught can with it compare.	by Zens. The reason for this was that, according	proceeds of collections taken would not afford him	Richter-No man can live piously or die righteous	along the Potomac.

And so with conscious pride, and tender joy. One softly eings of happy triumphs won; And bids all mother-hearts rejoice with her Whose youngest son to-day is twenty-one. **Rochelle**, Ill.

The Decline of Religious Materialism.

6

If Luther or Melanchtnon, Sir Thomas More or Wesley, or Calvin or John Knox were to come on earth to spend a Sunday with their respective creed followers, they could scarcely return to the tomb in contentment or complacency. Instead of the doctrines which they, differing so widely in many things, preached while they lived to those who accepted their teaching, they would discover little trace of any dogmatic influence left by them collectively or individually. Doubtless many Christians, whether Lutheran, Catholic, Methodist, Presbyterian, Baptist, or other, still suppress in their consciousness without wholly effacing what seem to be convictions that after the immaterial soul has passed out of the material body it will rise into a material Heaven or descend into a material Sheol. They do not pause to consider the intrinsic absurdity of the suffering or enjoyment which an immaterial entity would have in a material state.

Without assuming to discuss the creed aspect of any religious idea, the newspaper of the day, indifferent in a friendly way to the special religiousness of any portion of the people, will be summoned by the historians of the future to witness the universal decay in our time of religious materialism. One of the reproaches which the orthodox pulpit habitually and vehemently makes against what is slightly termed "the progress of the nineteenth century" is that the materialism has taken the place of religion. It has not dawned up to the time upon these critics that in religious materialism—in the material and the material Heaven set apart for immaterial souls-ekepticiem has found its best ally and its inexhaustible magazine. The current phase of religious sentiment is one in which orthodoxy is quietly passing from materialism into estheticism. Literature, art, the humane effects of science, the conservation of the family by corrective legislation affecting divorce—poetry and metaphysics furnish the pulpits with themes in place of a material Heaven and a material Hell for immaterial spirite.

Religious materialism has done its part in making its own dogmas intolerable because inherently absurd. Philosophical and skeptical materialism will not exercise so much influence upon the young when religious materialism shall have been suc--ceeded by religious spirituality. The leaders of the Christian pulpits are seeking a way to that through

mankind. They did not wish to see man assert himself, but wanted him to rely for everything on the favor of the gods. The inventive spirit was abhorrent to the gods, and because Prometheus taught mankind to be self-reliant Zeus punished him. "If we are at the mercy of some giant we may induce him to be merciful by sacrificing ourselves be-

fore him; but we challenge him to exert his power when we assert ourselves. Hence, to fully carry out the ancient idea, we should not work at all. Labor was an offense to the gods, and act of mutiny and rebellion; but men must work some, and therefore there must have been some days in which men conciliated the gods by not working at all.

"It is hard for us moderns to put ourselves in the place of the ancients and to realize how they considered labor an affcont to the gods. hence the commandment requiring the cessation of labor. It was no beneficent idea which lead them to found the Sabbath, but a dark and gloomy view of things.

THE PURITAN SABBATH.

"Now, take the Sabbath of the Puritane; like the Chaldean Sabbath, it was distinguished by its gloom. The old superstition had faded, but a modern superstition had taken its place. The j-alousy of God was gone, but the wrath of God remained. Consider the lugubrious pleasure the Puritans took in their Sunday worship. It is almost incredible."

Here the speaker read an account of a Puritan service lasting over eight hours, which excited laughter among the audience. The minister, he said, threw in an extra psalm by way of a parting gift before the meeting adjourned. He further spoke of how the Puritan Sabbath was marked by gloom and misery, and how a solemn and wobegone expression was considered appropriate in the faces of the worshipere.

The speaker then took up the Sabbath of the prophets. "We owe to them," said he, "the institution of the Sabbath as a day of joy. They borrowed the idea from the Chaldeans, but as the artist borrows the rough block from the quarry and shapes it to his own idens. The Sabbath, in their eyee, had nothing to do with ceremonies; it was regarded from its moral standpoint.

"Now, take the practical side of the question, the day as we now find it. How are we to regard it? As a day of rest, especially for those who are hard worked. What a world this would be for the laboring classes were it not for the Sabbath of the Hebrew prophets. Society has a peculiar interest in maintailing the strength of the working classes. do not wish to see the shops open, nor to hear the whistle of the factory this day, and if exceptions must be made in the interest of the greatest number, let these exceptions be carefully made. Let

photograph gallery, living very simply and saving money to maintain him as a lecturer. Last spring he found himself able to devote a year to this purpose, and he spent the summer in Saratoga, where I met him and heard him deliver three lectures, and became acquainted with him. He was very scriptural and primitive in his methods, and could not be nduced to enter a lecture bureau, but spoke as he was invited and took without comment whatever was offered him. His idea of success in his work differed from others, as I learned from perusing his diary. To him success meant the interest created in bis hearers and not the amount of money received. His last thought was for others, as my cousin Mr. Carpenter in her letter announcing his transition writes: "He was philanthropic to the last, and asked where were the books and papers which should be in the hands of his fellow patients in the hospital wards. He had noticed boxes in depots and ferry houses to collect reading matter for the hospitals but saw none in the ward. He asked to have the **RELIGIO-PHILOSOPHICAL JOURNAL sent him, not** so much for himself as for the benefit of others." This was but nine hours previous to his departure. He was intensely patriotic and very desirous of giving

Americans a more correct view of his religion and the customs of his country. To further this aim he was about to establish a school of Sanscrit and an Oriental library in New York, and had ordered books from India for this purpose. He was strictly just and willing to examine both sides of every question and have both favorable and unfavorable items regarding bie country appear in print. He was very progressive and favored everything tending to ad vance women as well as men. In a recent letter to his friend Mr. Joshee, in India, he wrote: "The most ignorant American woman is wiser and can read and write better than the most learned delegates of our vainglorious national congress." But of this I can only say that I think Mr. Sattay must have met only the better class of our women, as fear we have some ignorant women in this country. However he had a boundless admiration for America. A purer, nobler soul I have never met. Mr. Wm. Q. Judge, General Secretary of the Theosophical Society | tears than we have by our arguments. carried out his last wishes. C. A. H., F. T. S.

THE JESUIT'S VOW.

Printed for Circulation by Requests of the Numerous Patriots of Civil and Religious liberty Attending the Lectures Delivered by Mrs, M. L. Shepard, in Tremont Temple, Boston. 1888.

JESUIT'S OATH.

Cervantes-All women are good-good for nothing, or good for something.

Victor Hugo-Women detest the serpent through a professional jealousy.

N. P. Willis-The sweetest thing in life is the unclouded welcome of a wife.

Francis I.—A woman changes oft: who trusts her is the softest of the soft.

Shakespeare-There was never a fair woman but she mouths in a glass.

George Eliot-A passionate woman's love is always overshadowed by her fear.

Heine-Handsome, women without religion are like flowers without perfume.

Voltaire---All the reasonings of men are not worth one sentiment of a woman.

Leopold Schefer---But one thing on earth is better than a wife---that is the mother. Beecher---Women are a new race, recreated since

the world received Christianity.

Cervantes---Between a woman's "yes" and "no" would not venture to stick a pin.

Luther---Earth has nothing more tender than woman's heart when it is the abude of pity. Shakespeare---For where is any author in the world who teaches such beauty as a woman's eyes

Michelet---Woman is the Sunday of man; not his repose only, but his joy, the salt of his life.

Margaret Fuller Ossoli---Woman is born for love, and it is impossible to turn her from seeking it. Louis Desnoyers--- A woman may be ugly, illshaped, wicked, ignorant, silly and stupid, but hardly ever ridiculous.

Lord Lonedale---If the whole world were put into one scale and mother into the other. the world would kick the beam.

Malherbe---- Chere are only two beautiful things in the world---women and roses, and only two sweet things--women and melons.

Bulwer Lytton---O, woman! in ordinary cases so mere a mortal, how in the great and lare events of life dost thou swell into the angels!

Saville--- Women have more strength in their looks than we have in our laws and more power by their

Emerson----A beautiful woman is a practical poet. taming her savage mate, planting tenderness, hope, and eloquence in all whom she approaches.

Anna Cora Mowatt---M sfortune sprinkles ashes on the heart of the woman and brings forth germs of strength of which she herself had no conscious possession.

Thackeras---Almost all women will give a sympathizing hearing to men who are in love. Be they ever so old, they grow young again in that conversation and renew their own early time. Men are not quite so generous

One young woman who wagered to cook the Sunday dinners for her physician if Harrison were elected has purchased two new cooking aprons and half a dozen recipe books.

Exiles from Florida are longing to return to their native land, and are moving nearer and nearer as the frost belt moves South. They will find many sad changes in the sunny land.

The employes of the Providence Bleaching and Calendering Company are called to work by a bell which was taken from a convent in Spain, and was cast in 1815 in honor of Ferdinand VII.

It was shown by the horse show in New York that long tails are the fashion of the day. From the polo pony to the sedate carriage pair the horse's natural switch is made to conform to fashion.

Plumbago, pronounced to be of an excellent quality, has been discovered at Willow Point, Greenwood Lake, N. J. The "find" was made by artesian well-boters. It is likely a mine will be sunk.

The color of Othello has been a questioned point in Shakespeare. M. Benjamin-Constant, the French artist, has recently expressed his opinion that Othello was not yellowish-brown, but decidedly black.

Some sea urchins have been dredged from the Pacific entirely different from any previously known. They are ridged and of no particular shape, while all others previously dredged have been round.

A bunch of dates that weighed thirty-five pounds was picked on a ranch at Winters, Cal., recently. The owner set out a few trees as an experiment twenty-five years ago, and they have been bearing for ten years.

It is estimated that there are 3.000,000 men in America who get shaved three times a week. That means an expenditure of 30 cents a week, or \$15.60 a year for each man, or for the 3,000,000, \$15,600, 000 annually

Scme of the snakes and other creatures which eleep through the winter have begun to lay dormant, though it seems as if they must have made a mistake. The approach of winter can be only imagined at present.

It is the opinion of an experienced California a riculturist that the best apples to plant are the B-d Astrachan, Alexander, Cavenstin, Bellflower. Hoover, Spitzenberg, New Town Pippins and several California seedlinge.

The use of tobacco at Yale is decreasing each year, owing to the examples set by the athletic associations, which do not allow their members to smoke or chew. Gymnasiums have a wide influ-

÷		the day of rest be sacredly preserved for those who	I. A B, now in the presence of Almighty God,	not guito so gonorous.	ence over the nearth of collegiates.	
	among them will yet doubtless reconcile the Scrip-	labor and toil.	the Blessed Virgin Mary, the blessed Michael the		The citizens of Dijon boast that they have the	
	tures with what the clearer light of the advancing	REST THE FIRST OBJECT.	Archangel, the blessed St. John Baptist, the holy	NEGRO BURIAL GROUNDS.	oldest poplar in France, but just how old it is no	
۰.	world perceives to be the true interpretation of the	"Rest, then, is the first object; the second is recre-	apostles, St. Peter and St. Paul, and the saints and		one knows. It is 122 feet high, forty-five feet in	
•	teachings of Christ. Meanwhile the pulpits have			One of the strangest sights to be seen in the South	circumference fifteen feet from the base.	
	become a hebdomadal tripod for the elucidation of		sacred host of heaven, and to you my ghostly father,	is the negro burial ground in Wilmington, N. C. It		
	novels; and meledictions which would be pictur-		do declare from my heart without mental reserva-	u u u u	Five hundred and twenty-four cats have been on	
	agginal popro (forth upon their offuminate occupiers	Work for their living on the other days of the week.		is not very far removed in location from the ceme-	exhibition at the Crystal Palace this fall. The most	. •
	esquely poure i forth upon their effeminate occupiers		is the true and only Head of the universal church	tery in which the blue blood of Southern chivalry	valuable cat was prized at \$10,000. He was a big,	
•	by the heroic materialists of religion would surpass		throughout the earth; and that by virtue of the	mes entomoed, but it is very far removed in its sur-	black-belied cat, who had graced many exhibitions	•
	any novel yet written in power, in passion, in me-	Sundays, but think of the Sundays of the Winter.	keys of the binding and loosing, given to his Holi-	roundings and conditions. There is nothing unusual	with his presence.	
	taphor, and in epithet.	What is then offered the poorer people in the way	ness by Jesus Christ, he hath power to depose her-	to be seen in the portion owned by the well-to-do	The town of Cullman, a thriving Alabama village,	
	But the religious world is doomed to be deprived	of refined and elevating pleasure? If you have	etical kings, princes, states, commonwealths and	colored people. But in the part where the common	makes the beast that it has not a mean with in the	
	of so startling a sensation; and the whole world		governments, all being illegal, without his sacred	people are buried. what may be called the Potter's	berders. It is named after a rich German who	• .
÷		music in the halls in winter?	confirmation, and that they may safely be destroyed;	Field, there is much cause for wonderment. As the	Wished to found a colone of his area in the	
•	who are helping efface a spurious materialism;	"Where can the poor man turn for recreation	therefore to the utmost of my power, I will defend	graves there cost nothing the most is made of the		
	without a poet equal to any of the great irreligious	during the black and glaamy Sundays of the	this doctrine and his Holiness's rights and customs	ground, not a spare inch being allowed between the	Alabama fruit growing region. It has a popula-	
	versifiers; without an artist equal to any of the	winter. The public library is barred, the art		mounds. Here the old and the young are huddled	tion of 2,500.	
	splendid medieval spiritualists in art. When the			together, and the whole plot is covered with decor-	One department of agriculture has many oppor-	
	any store metasicitan of their instants shall have all		authority whatsoever, especially against the now	ations. No grave appears to be too humble or too	tunities for development. Italy has two and a quar	
	dias newspad ma man mana reasonable arroat to End	the week, are not allowed to play their innocent	protended authority and church in England, and		tor million acres of olive trees and California bas	
1	man to a sector of the state of the sector o	games in the parks, and instead of being a day of	all adherents, in regard that they may be usurped	Small to romain unvocorator.	ouly 5,000 acres, while the use of olives and olive	
	genius coming back to its support in every depart-	Joy Subday is to them a day of groom.	and heretical, opposing the sacred Mother Church	It is the quality of the decorations that excites the	oil in this country is increasing far more rapidly	
	ment of intellectual endeavor; and finding in a pure	Inte A lot thom discussed the day from its martar	of Bome.	wonderment of the beholder. These embrace every	than the production	
	atmosphere of religious spirituality the same inspi-	and spiritual standpoints, saying that the Sabbath	I do renounce and disown any allegiance as due	description of crockery known. One little mound		
_	ration which has consecrated genius to the highest	presented a space for better thoughts to enter the	to any heretical king, prince, or State, named prot-	is covered with cups and saucers. Near by is one on	The Savannah News reports that the hotels of	
	human achievements.—Chicago Tribune.	mind. He concluded his lecture by saying:	estant, or obedience to any of their inferior magis-	which plates and sugar bowls are most prominent.	that city are crowded. Very few tourists, however,	
•	· · ·	"Let it cease to be a day of gloom. Eliminate		Conspicuous on another is a huge pair of andirons.	are included in the vast army of guests. It is com-	
	Eastern Religions.	from it the relics of barbarism. Make it a day of	of the church of England, of the Calvinists, Hugue-	Broken pictures are scattered on all the mounds.	posed almost exclusively of "crummers," who re-	
	· · · · · · · · · · · · · · · · · · ·		nots, and any other protestants, to be damnable, and	An old man's grave is ornamented with a buge soup	frained from soliciting trade in the South during	
•			those to be damned who will not forsake the same.	tureen and a washbowl, with a full set of knives and	the yellow fever epidemic.	
	During the last few years we have been treated	JAJ 70000	T do further dealars that T mult halp against and ad	forke One long grave has had at its head a slub re-		
•	to a great deal of foolish guen about the beauty and	••••••••••••••••••••••••••••••••••••••	vise all or any of his Holiness's agents in any place	cording the age of the old man underneath at ninety	It is believed that the city of Paris affords the most successful and remarkable system of clocks	
•	nobility of Eastern religions. I don't deny that	Notes from Colorado.	The and the second de manufact to antiposta	years. Somebody has remembered the veteran with	most successful and remarkable system of clocks	
-	there are many commendable features about them,				worked automatically by compressed air, several	
			the heretical protestants' doctrine, and destroy all	the bust of a huge doll plant-d in the middle of the	thousand being carried on according to this prin-	
	and that they often get near to the heart of true	the Editor of the Religio-Philosophical Journal	the heretical protestants' doctrine, and destroy all their pretended power, legal or otherwise. I do	the bust of a huge doll plant-d in the middle of the mound, while a toy wire cradle lies at the head of	thousand being carried on according to this prin-	-
•	and that they often get near to the heart of true religion as we understand it. But in their practical	the Editor of the Religio-Philosophical Journal-	the heretical protestants' doctrine, and destroy all their pretended power, legal or otherwise. I do further promise and declare, that notwithstanding	the bust of a huge doll plant-d in the middle of the mound, while a toy wire cradle lies at the head of	thousand being carried on according to this prin-	-
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About	Dat	icin 2
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Young church people with latent, doubts concerning the sinfulness of daucing may find be p in their vacillation by considering the subject from the standpoint of Rev. John L. Scudder, pastor of "the Jereey City First Congregational Church. Iu a recent Sunday evening lecture he said: Darcing is the external manifestation of internal exuberance. The happy girl si ps to school. That skip indicates vivacity. It is a ite, we all learned from nature, our first datcit g-master. Every organgrinder is surrounded by provetting children. In Hebrew to dance means to "leap for joy." When the prodigal returned, the family took naturally to dancing. Dr. Lyman' Beecher, after a good revival meeting, would go home and caper about his room to the music of his own violin. Dancing, whethe natural or artificial, is not a sin if kept within proper bounds. Nowadays deacous' daughters dance, and a church picnic is considered tame without this form of amusement. If we should ex-DDIVERSAL communicate those in the church who approve or participate in dancing, the "outs" would often outnumber the "lus." fuere are certain restrictions. however, which should to placed upon this popular amusement for the physical and moral wellbeing of our young pople. We should look well after the "how," the "when," and the "with whom." others who have had similar experience, and this but Mrs. Carter as a slate writer, clairvoyant and

regular mertings are matutatued every Sunday in knowledge of immortality, will Spiritualism grow the truths of Spiritualism that I can never doubt our Town Hall. I am sorry, however, to say that and preservatil the end of time, notwithstanding | again, and still what is of greater consolation to me, the attendance is not what it has been. A coldues its backeets, expose- and oppositions of its enemies. I have started three Catholic families of St. Paul to has settled down upon our people. When we have It is destined to go on, growing better and more investigate Spiritualiem. They had the raps, spirit speakers of note the hill is well filled, but local understood and appreciated. It will be, no doubt, forms and voices, but they did not know their meanspeakers don't draw. Beautiful and grand as are the only religion of the future; at least, let us hope ing until I started them in the proper channel. I the teachings of Spiritualism compared with the so, and in every effort of our lives end-avor to live an sory to say that many of my old faith (Cathso-called orthodox, the latter has crowds to follow. upright, honestly doing all within our power for olic) are in a worse than a midnight darkness; but while with us there is "Lore and there a travel r." the elevation of the human family and the purifica- the light is coming fast, and may God hasten it, is If angels could be seen by the multitude, they would | tioss of true Spiritualism. flock to the show.

have learned of another freak of human nature I hope you will permit me to give through your which Spiritualism will profit by and Spirtualist can guard against; therefore, none should regret that Maggie proved false, but thank God t at she lived long enough to make known her rascally imposition and tricky doings of a life time, and in the future be advised by the JOURNAL, which has repeatedly, time and again, pointed out the way to be pursued in order that Spiritualism be field of dishone t mediums, and made respectable and worthy of the patronage of all seekers after truth; and bear in mind that notwithstanding the many exposes of tricketers and their manifestations, there is yet material sufficient left, honest shough, truthful and succre, through whom we may be comforted in the sweet expectations of a life beyond the grave, and althougu it may seem so hard to have to lose faith in many in whom we have placed confidence for year-, yet their failures and imperfections cannot possibly affect us and ovr exeptionces, or in the least change our individual opinions' of the soul's u mortality.

We have all had our experience during lifetime, and many of us are satisfied of a future state after death. ing this of ourselves, we long to know more of slate writer I have ever met under test conditions

P. Thompson, of Saratoga Springs, writes: "Our and so long as the human heart craves for the of mine to the west has given me such evidence of R. W. MORROW. | the prayer of your subscriber. Aspen. Col.

valuable paper a brief account of my visit to several mediums in your city, and also some in St. Paul, and the results of the same. My proofs of spirit return l recrived through independent slate writing several years ago; but I was never satisfied in my mind but what personating spirits might have been doing the writing. Two wesks ago I called at your office and received a list of several trance mediums. I was unknown in your city, and my name was not asked for, so I started on a tour for information. I called on Mrs. Slosson, Mrs. Pirnie, Mrs. Bishop, and Mrs. Hapsen of 621% S. Elizabeth St., who is a woman of remarkable gifte. Mrs. Bishop, Mrs. Slosson and Mr. P.rnie confirm the statement of that brilliant lecturer and medium, Charles Dawbarn, that the most convincing phase of mediumship is trance. There have been several spirits coming to me for years, and the same came to me through these mediums in Chicago. St. Paul and Minneapolis, and gave their names in full, confirming every statement in detail that I have been getting through Mrs. John Carter of Price Hill, Cincinnati, Uhio, through indep. ndent slate writing. These four Chicago mediums caused by having real z-d through experience vivid- | are of the genuine stamp, and it is with much pleasly portrayed some stariling foreshadow of death or | ure I say it, as there are so many fraudulent ones. accident to ourselves or others, and therefore know- Mr. Woods of Minneapolis is the best independent being the case, we seek through Spiritualism for seer cannot be excelled. Dr. Trobridge (a trance) of the light and truth we cherish and earnesily desire, St. Paul is very truthful and convincing. This trip

⁷ Cincinnati. O.

sionary work.

except a few chairs, a table, a pot and crane and a pair of andirone.-N. Y. Weekly Press.

George' P. Colby-Missionary Work.

To the Editor of the Religio-Philosophical Journal

I received a letter from Bro. George P. Colby a few days ago. He was well, and at his home. Lake Helen. In consequence of yellow fever at Enterprise, within eight miles of Lake Helen, a strict quarantine is kept up. I am sorry be cannot be kept in the field as a missionary. He is a grand medium, and did much good here in March and April last. Our association could not employ him for want of means. Could there not be a fund raised among our Spiritualists to keep missionaries employed, especially in the South, as so little is known of our philosophy? JERRY BOBINSON. Charleston, Miss.

This call for missionary work is only one of many constantly coming in. Without organization or concerted action, with no machinery for collecting and disbursing missionary funds, and no special interest manifest except by those who wish to engage in the work, there is little prospect to be held out to those praying to have it done. The time has not come for such work to be done in an orderly, systematic and sustained manner. Spiritualism as a movement is

still too crude, and there are too many things for Spiritualists to first settle and agree upon among themselves before they will do much organized mis-

Mrs Edward C. Smith, of West Springfield, Mass, has the proved reputation of bring the went to them and gathered about one hundred in a champion breadmaker of that state and New York. | sack that be carried with him. A few that were She recently took first premiums on wheat and rye | not fully druck were caught by the dog. He has bread, and second on graham at the Bay State Fair. practiced the same method since successfully.

New South Wales and Queeneland, in order to keep the jick rabbits out of the latter country. Australia is paving not less than \$125,000 per year to keep the pests down in what are known as crown lands The offer is still kept up of \$190,900 to any man who will produce something that will exterminate the pests.

Fishing in Alaska is good if a Canadian gentleman recently visiting there tells the truth. He says that at Tongass Narrows he saw a creek so crowded with salmon that the surface was actually bl ckered with their backs and dorsal fige. In some places they were crowded so closely that they could nardly move, and could be picked out of the water by hand. At a canning establishment he saw 8.000 fish just taken, waiting treatment, and in one case one graught of a seine brought to shore, 2,500 salmon.

A Philadelphia newspaper says that the prevailing impression that the "old-time, broad-brimmed sugar-scoop Quakers" are dying out is erroneous, at least as far as Philadelphia is concerned. Twenty-five years ago the same impression provailed, but today the benches in the meeting houses are as full as then. The explanation is that after coquetting with worldly ways and fashions for a season the young generation of Friends undergo a reaction and gradually fall into the same ways and the same austere life, even to the plain garb of their grandfathers and grandmothers.

A man living near Santa Cruz has been catching quail in a p-culiar way. For three weeks he has been epreading grain in the road near his place. where the quail abound. On the day the law was out he put wheat in the place as usual, but had previously soaked the wheat in whisky. Watching the place, he saw the quail come out, est, get drunk, and in a short time lie down stupefied. He then

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W. H.

NOVEMBER 24, 1888.

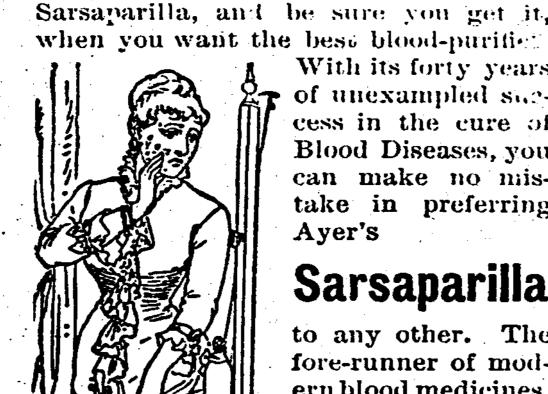
Truth Will Triumph.

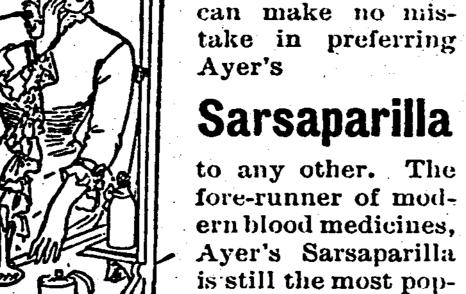
To the Editor of the Religio-Philosophical Journal:

I send for your use the following extract from a recent letter of a valued correspondent with whom for a long time I have been in the habit of a free exchange of thoughts connected with the great spiritual movement of our dayr It will be readily seen that the writer is one of our most earnest and able advocates, and that the thoughts expressed are of vital importance in our work. It is with some hesitation that I make this public use of what was written for private use, but the importance and graphic power of the thoughts expressed seem tojustify my course.—HERMAN SNOW.

TRUTH WILL TRIUMPH,

"I know that truth will triumph at last. I know that these storms and struggles are a part of God's plan for separating the gold and the dross. Disci-pline and evolution are watchwords that never grow obsolete or unwarranted in human history, and all these exposures of Spiritualism, so-called, are simply exposures of human frailtier, while the great gulf stream of the spiritual truth and power sweeps on softening life's asperities, turning arctic circles of doubt to summer zones of faith and heavenly knowledge. I do not know but Spiritualism as a public movement, crystallized into a distinctive religious system, is on the wane, b-ing absorbed by such churches as those of Savage, Newton, Thomas and Swing. It certainly cannot survive long unless it becomes more reverential and spiritual. But this gives me no anxiety. I want the best results to ripen





ular, being in greater demand than all 2 a others combined.

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With its forty years

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"I am safe in saying that my sales of Aver's Sarsaparilla far excel those of any other, and it gives thorough satisfaction."-L. H. Bush, Des Moines, Iowa. "Ayer's Sarsaparilla and Ayer's Pills are the best selling medicines in my store. I can recommend them conscientiously."-C. Bickhaus, Pharmacist Roseland, Ill. "We have sold Ayer's Sarsaparilla here for over thirty years and always recommend it when asked to name the best blood-purifier."-W. T. McLean, Druggist, Augusta, Ohio. "I have sold your medicines for the last seventeen years, and always keep them in stock, as they are staples. 'There is nothing so good for the youthful blood' as Ayer's Sarsaparilla."-R. L. Parker, Fox Lake, Wis.

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The Most Fascinating Book of the Year. D. D. HOME. His Life and Mission, Madame Dunglas Home. "La raison ne prescrit jamais; élle éclaire" This book is by all odds the most valuable addition to Spiritualist literature that has been seen in some years. Its value as evidence in support of the phenomena of spiritual-ism is very great, as the vast mass of incidents of spirit pres-

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he Unitarian.

from it; I want to see the great marses of the people uplifted and comforted by its basic truths, and I am willing to do my part at any sacrifice, if only I may know what that is."

The Curative Properties of Coals of Fire.

AU the Editor of the Religio-Philosophical Journal:

My wife sometime ago related to me how her mother was cured of running sores on one of her limbs. This happened in a little town in Pomerania-you might say out of the world-where the majority of people are very ignorant, and where Spiritualism is unknown. One evening, some 17 years ago, an old beggar woman, who had no home, came to my mother-in-law's house and asked for a night's lodging. She being a widow and very poor, could not provide her with a bed, and told her so. She then said, "Any place, even the floor, is good enough for me to sleep on." She was kept, and provided with the best the house afforded. During the evening the old beggar woman noticing my mother-in-law's affliction asked to be shown the sore limb. She then went to the open fireplace, which is common in that country, and put her hand in the middle of the hot fire, took out a red hot coal with her fingers, and put it in one of the holes on the afflicted woman's leg. She repeated the operation until every hole had been treated with a hot coal. My mother-in-law said she felt no pain. After a very short period of time her leg was well, and has been so ever since. I think that the old beggar woman was a fire-test medium, and a true one. She took no pay; .neither did she know anything about Spiritualism, further than her own power to cure by fire. NICK BECKER. Chicago, Ill

The Rev. H. O. Pentecost.

To the Editor of the Religio-Philosophical Journal:

I should judge from a statement in the JOUBNAL that the Rev. Hugh O. Pentecost, of Newerk, who is giving his talent to what he seems to think will perfect the social question, is about to collapse and return to the printing business,-which assertion think I am warranted in contradicting. It is true he said in the beginning that he would return to that rather than the church; but I do not think that indications point that way at present, for I attend his meetings and know that he speaks to a crowded and enthusiastic audience. While I admit that I have not the ability to do justice to the large heartedness, and great and good principles of this dis-

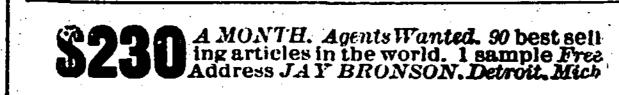
"Ayer's Sarsaparilla gives the best satisfaction of any medicine I have in stock. I recommend it, or, as the Doctors say, 'I prescribe it over the counter.' It never fails to meet the cases for which I recommend it, even where the doctors' prescriptions have been of no avail." - C. F. Calhoun, Monmouth, Kansas.

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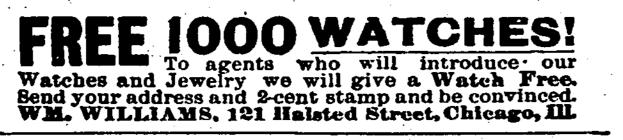
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Dr. J. C. Ayer & Co., Lowell, Mass. Price \$1; six bottles, \$5. Worth \$5 a bottle.

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will be suggested by any candid re. der. A concise history is given of the results of experiments made with Home by Prof. Crookes. The scientific tests applied by Prof. Crookes are lucidly detailed. The testimony of serjeant Cox is given; reference i. made to the eighty seances held by Viscount Adare, including the medium's transit through the air at a height of seventy feet from the ground, a phenomenon witnessed and vouched for by Lord Lindsay, Lord Ad. re and Capt Wynne.

ence and manifestation crowded into its pages will prove t

every reader. The testimony therein setforth can not be

impeached, weakened or ignored; and the host of names em-

ivent in state craft, science, society which are introduced

The phenomena witnessed through the mediumship of Home were trule remarkable both for their nature and

variety and above and beyor d all because of their cartitude.

No question of deception, delusion or error is admissible or

strengthen the interest of the recital.

The confirmation of Crookes's experiments by Prof. Von Boutlerow is given. A witness testifies that Home refused an offer of \$10 000 for a single seance; always declining to sell his gifts, money was no temptation Seances with Empress Eugenie, Napoleon III., Alexander II, Emperor of Russia, Emperor William of Germa y, Robert Dale Owen, William Howitt and a host of others are concisely given. Home's acquaintance wit Alexander Dumas and other his toric characters, his expulsion from Rome; the early friend. ship and continued confidence of Bishop Clark of Rhode Island-extracts from whose letters to Home are given .- of Mr. Frank L. Burr of the Hartford Times whose testimony to astounding phenon ena is repeated, together with a kaleldoscopic view of his struggles, success marriages, freedom from guile, altruism, devotion, faith and goodness and his importance as a factor in the Modern Spiritual Dispensation, all combine to rander the biok both fascinating and inspiring as well as Lormanently valuable.

Within the compas-, of an advertisement no adequate description of the interesting contents of this book can be given: it must be read before its importance can be realized.

The work is a large 8vo of 428 pages, printed from large type on fine heavy, super calendered paper and strongly bound in cloth. The price put on it is les than value, but Mrs. Home is desirous that this work should have an extended reading in America hence the book will be sold at a low

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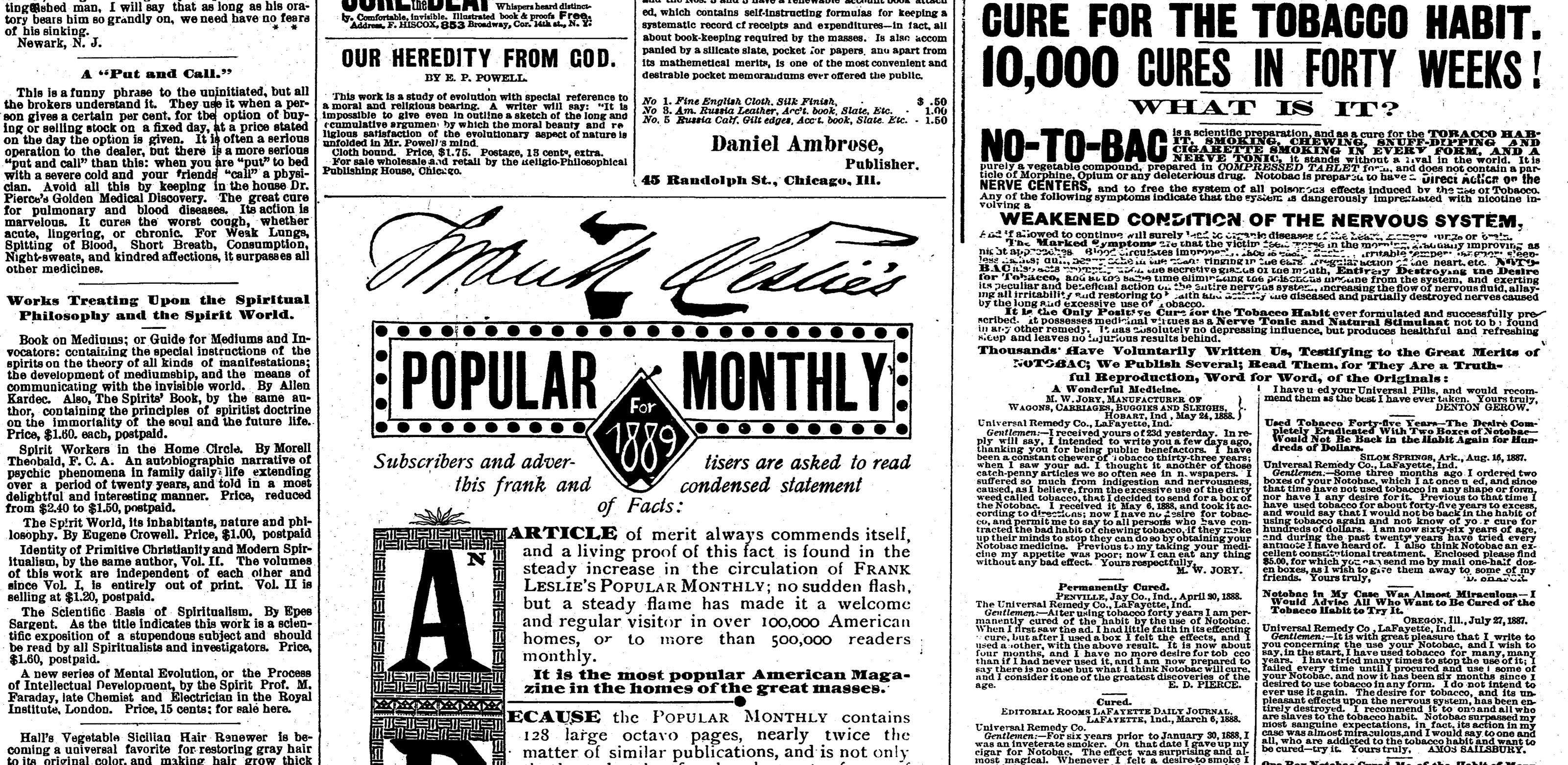
BOOKS

Spiritualism, **Psychical Phenomena**¹ Free Thought, and Science. The crowded condition of the JOURNAL'S advertising columns precludes extended advertisements of books, but investigators and buyers will be supplied with a CATALOGUE AND PRICE LIST. on application. Address. JNO. C. BUNDY, Chicago,III. THE

ABSENCE OF DESIGN IN NATURE. -BY-

PROF. H. D. GARRISON,

In this Lecture, which was delivered before the Chicage Philosophical Society, the Author shows that the existence of an "over-ruling Providence" cannot be proven from Nature. **Price 10 Cents.** For sale, wholesale and retail, by the RELIGIO-PHILOSOPHE AL PUBLISHING HOUSE, Chicago.



of Intellectual Development, by the Spirit Prof. M. Faraday, late Chemist and Electrician in the Royal Institute, London. Price, 15 cents; for sale here.

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The Psychograph or Dial Planchette is an instrument that has been well tested by numerous investigators. A. P. Miller, journalist and poet, in an editorial notice of the instrument in his paper, the Worthington, Minn.) Advance says:

The Psychograph is an improvement upon the planchette, having a dial and letters with a few words, so that very little 'power' is apparently required to give the communications. We do not hesitate to recommend it to all who care to test the question as to whether 'spirits' can return and communicate." We are prepared to fill any and all orders. Price, \$1, postpaid.

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City Editor LaFayette Journal.

Notobac Did Just What You Claim—One-half a Box Cured Me, and I Gave a Portion of the Balance to a Friend of Mine, and He Is Cured Also.

LYELL, Hickman Co., Tenn., Aug. 1, 1887. Universal Remedy Go., LaFayette, Ind. Gentlemen:—I takepleasure in writing a few lines to say that your Notobac did just what you claimed for it. I only used one-half box and it entirely cured me, and I gave the balance of the box to a friend of mine, who had been useing tobacco for ten years, and he used about half and reported himself entirely cured. I still have a small portion of the box, which I will preserve as a memento. Yours truly, T. J. BRADY.

Cured of the Tobacco Habit, and My General Health Has Been Greatly Improved.

DONNELSVILLE, Clark Co., O. Universal Remedy Co., LaFayette, Ind. Gentlemen:-I take pleasure in advising have used Notobac with the best result. It has not only cured me of the tobacco habit, but greatly improved my health. I also think your pills, the "Universal," the best 1 have ever taken. S. B. KINGORE.

Chewed and Smoked for Fifty Years-Notobac Curcd Me and Greatly Improved My Health.

The only medicine in the world that will effectually destroy the appetite for Tobacco and eliminate the poisonous effect of the nicotine from the system. **PRICE**, **S1** a Box, or **3** Boxes for **S2.50**. Three boxes guaranteed to cure when used according to the simple directions. For sale by druggists generally or sent by mail, prepaid, upon receipt of price, stamps or postal note.

Address THE UNIVERSAL REMEDY CO., Box G. La Fayette, Indiana.

One Box Notobac Cured Me of the Habit of Many Years' Standing.

EGYPT. Monroe Co., N. Y.

Universal Remedy Co., LaFayette, Ind. Gentlemen:—Enclosed please find \$1.'0 for which please send one box of Notobac for a friend of mine. One box of your Notobac cured me of the tobacco habit of many years' standing. Yours truly, J. O. LEOPOLD.

One and a Half Boxes Notobuc Cured Me of the To-bacco Habit of Ten Years' Standing—I Also Have Two Friends Who Used Notobae Upon My Recom-mendation and They Are Cured.

mendation and They Are Cured. PLEASANT VALLEY, Tex., July 27, 1887. Universal Remedy Co., LaFayette, Ind. Gentlemen:—I write to you concerning your cure for the tobacco habit, and would say that I was addicted to the use of the terrible weed, and noticing your adver-tisement I thought I would try it and ordered a box, not expecting to reap any benefit. I thought it would be like all the other remedies I had heretofore tried, a humbug. I had used tobacco for ten years an i made many ineffectual attempts to quit the habit, but could not do it until I used your Notobac. One-and one-half boxes cured me and now. after six months, I am able to say that the desire for tobacco was entirely destroyed within ten days after I commenced the use of Notobac, and I have never had the least desire for it since. I have two friends who, upon my recommendation, 1 nave two triends who, upon my recommendation ordered Notobac, and they have been cured. They say they have no desire for tobacco at all. Very truly, your friend, J. J. McCALLUR.

> Cigarette Habit Cured. GIDDINGS, Tex., March 7, 1887

Curca Me and Greatly improved my menual EAST CHARLESTON, Tioga Co., Pa. Universal Remedy Co., LaFayette, Ind. Gentlemen.—Your Notobac will do just exactly what it is a ecommended. It has entirely relieved me of the tobacco habit that I have been afflicted with for the past six months. Since I quit the use of tobacco with the assistance of your antidote, I have greatly im-proved in health, and am feeling better than I have for many years. Gentlemen .-- I received a box of your Notobaca few

RELIGIO-PHILOSOPHICAL JOURNAL.

(Continued from First Page.)

of hands and forms absolutely free from the suspicion of collusion or fraud. More wonderful endowments are yet to be added to the above.

The apostles were commanded to tarry a Jerusalem until they were endowed with power from on high. The exhibition of spirit phenomena on the day of Tentecost was not produced through the agency of undeveloped spiritual novices. They had to be fitted for their work before the Spirit-world could use them effectively. It is even so now. The gifts that are to convert the church and the world to a knowledge of immortality, and of spirit return, are being developed in pure sensitive organisms in the church and out of it, and the day is not far distant when skepticism shall pass away, when prejudice shall die, when ignorance and bigotry shall be no more, when wisdom and knowledge shall be in the ascendent, when at least, 900 of "the 1,000 natural shocks that flesh is heir to," shall be among us no more, and when intercommunion with the Spirit-world, may be enjoyed in the homes and families of earth, from which the gloomy shadow of death shall have fled forever. Then, indeed, shall "Death be swallowed up in victory," "Paradise lost," be regained, and "Eden" restored, till peace shall triumph over war, good over evil, love over hate, life over death, truth over error, and the higher faculties of man over the lower impulses of his nature. Then shall the earth be restored as it was, and all the kindreds of humanity dwell as in the Ambrosial N. F. RAVLIN. Garden of God. San Diego, Cal.

cally he ran the cycle from a Garrisonian Abolitionist, to a vigorous republican, and followed that party from Lincoln to Garfield, and then dropped into democracy!

Spiritualism is, indeed, a great emancipator. Its genius is love, wisdom and worship of truth. In its hallowed light partisan bitterness melts, and opposing judgments and sentiments pleasantly interchange and "agree to disagree" under the blessed baptism of reason and fraternal generosity.

Without dulling the points of our convictions or withholding frank expression, let us clothe the "naked truth" in the habiliments of love, charity and gentle forbearance while November 8. we work for the "good time coming."

LYMAN Č. HOWE. Willimantic, Ct.

A Bishop in Bad Business.

and often forecast events with remarkable pared and read an essay on Public Hygiene, accuracy. 1 was pleasantly entertained at which was highly appreciated by the mediher home during my stay, and her pure face | cal fraternity and which was subsequently and pleasant sphere were a tonic to my spir- published. He was also a member of the it. Brother Melony is a sturdy, radical, in- Academy of Sciences and during the epidemdependent, good natured saucy spiritualis- ic of 1878 his services were in almost contic democrat!! Religiously he graduated | stant demand and he was most successful in from Methodism to Spiritualism and politi- | the treatment of his patients.

The funeral of the deceased took place at 4 o'clock yesterday afternoon from the late residence of the deceased, No. 86 Marengo st.

The De LaSalle Council, American Legion of Honor, and Section C of the Academy of Sciences, escorted the remains to the grave. The following were the pallbearers: Mesers. A. L. Abbott, E. Pfeffer, H. R. Arbo, H. L. E. Weidig, H. M. Wright, Charles Burkhardt, John Robinson and L. B. Diez.

Pr. Uriel Richardson Milner was 64 years

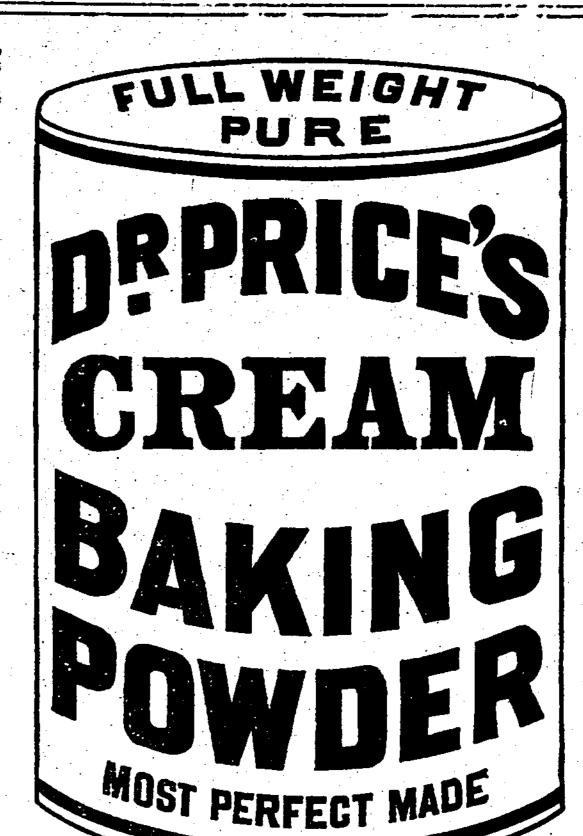
Dr. MILNER was a devoted Spiritualist and recall with pleasure our meeting with him some years ago.-ED. JOURNAL.

An Added Word.

A Criticism on the Journal's Plea for th Inductive Method in Dealing with the Objective Phenomena of Spiritualism.

To the Editor of the Religio-Philosophical Journal:

In a recent issue of the JOURNAL you insisted upon what you call the "Inductive method," the "method" of science-as being the only "method" for ascertaining the certitude of truth, especially spiritualistic truth. In the face of such thinkers as Plato, Spinoza, Kant, Hegel, Fichte and other writers of the "speculative" school, are you not dogmatizing too rashly for one who should hold out a welcome hand to all the "methods" which have been equally as sucof age at the time of his death, and was a cessful in determining "What is Truth?" resident of New Orleans for the past twenty- | Pilate, it seems to me, is the leading repretwo years.—New Orleans Daily Picayune, sentative of the skepticism, to which the inductive method leads; and if you will permit me to say so, this method has largely a long-time subscriber to the JOURNAL. We retarded the spiritualistic movement by confining it to just what you insist upon. Your method has demonstrated, unquestionably, and his accomplished wife when in their city | the continuity of life; but what kind of life? You will say, under the impulse of what you fully believe, no doubt, "Why, of course, individualized spirit life, the life of our friends and kindred." Are you quite sure? How do you know that the spirit or spirits communicating are what they purport to be? The old heathens and Christians believed there were "lying spirits." May they not "communicate" now as then? Mind you, I rick's Cathedral, New York, the largest and ship and complicity in base deception by all am not denying the fact that spirits of some the family, of two of the Fox Sisters, Mar- kind do communicate. I am only trying to States, and that it formed part of the cere- garet and Catharine, in New York, prompts me call your attention to the possibility of inmonies of a triduum in honor of the beatifi- to say a word which justice to the good name certitude where the senses only are adcation of John the Baptist de La Salle, of their kindred demands. In substance dressed. There are at least two other methods founder of the Brothers of the Christian these two women, now middle aged, state for ascertaining knowledge, the logical and Archbishop Corrigan. The nature of the oc- | Fox family so well-known, which commenced | You have admonished your contributors to casion lends added significance to the ser- in their farm house in Hydesville, New York, be brief, so I will only hint these two methmon, and it may be accepted as reflecting the went with them to Rochester and many ods. First, then, the method of logic; not sentiments of the high church authorities in other cities, and have since been heard formal but speculative logic. This method this country, though we do not believe it will around the world in wide regions which leaves the immediate presentation of thingsbe indorsed by a majority of the American- they never saw, were, so far as they were not involved in thought-to empirical dogconcerned, a cheat. By saying this in the matism, the domain of the mere scientist. my knowledge. This much in order to point | this character. Swedenborg had this faculty



NOVEMBER 24, 1888.

PERSONS AND PASSING EVENTS.

Temperance, Religion, Politics and Spiritualism.

L.C. HOWE WRITES FROM WILLIMANTIC.

to the Editor of the Religio-Philosophical Journal:

Here the busy spindles play and the active looms inspired by steam obey the will of man and distribute the energy of the Willimantic River in fabrics for human comfort and thread for the world. I asked a colored gentleman, what do those mills to the Northwest manufacture?

"O them's woolen mills where they make cloth," was the ready reply. ""Then they do not make thread here at

all?"

'No! Them's woolen mills where they make cloth, nothin' but cloth."

"Do they produce nothing but woolen cloth?"

"No! They make cotton cloth, great loads of it sent off every day; nothin' but cotton cloth made in them mills!"

"If they make nothing but cotton cloth in woolen mills, what do they make in cotton mills?"

He did not know. In this little manufacturing town 49 passenger trains arrive and depart daily, and freight is in constant motion all night. Just now politics run every thing but the "woolen mills that make nothin' but cotton cloth," about as patriotism manufactures nothing but party and "the spoils of office."

Thursday last the Rev. Francis Silas Chatard, Catholic Bishop of Vincennes, Indiana, reached a sermon' in which he boldly took the ground that the Roman Calholics have a right to a share of the public taxes to teach dogmas in their parochial schools. The sermon is possessed of unusual significance for the reason that it was delivered in St. Patmost influential Papal Church in the United

ized Roman Catholic laity.

satisfied with this. He would add education such was his personal goodness and piety empiricist.

particular creed!

people of the United States that Bishop Chathe various States of the Republic to force and prompters of the life of trickery, for free secular institutions of those States. The | thirteen years of age. The father and | fold evolution of our thought. National Constitution declares, that "Con- mother passed to the higher life years ago, gress shall make no law respecting an estab- respected and beloved by those who knew lishment of religion or prohibiting the free them best, and these two unworthy daughexercise thereof." It protects every one in | ters now seek some paltry gain by smirching the right to enjoy his dogmas and teach them | the fair fame of their good parents and virthimself, but it does not allow any sect to levy | ually charging one of the best of mothers, as taxes on the general public for its support, well as the older sister, with trifling with nor to inculcate its creed in common schools, the most sacred feelings of the human heart, nor to tolerate any partnership, voluntary or and training them to cunning deception. otherwise, between the political State and No words can make this shame of these poor

The Fox Family-Justice to its Older Members.

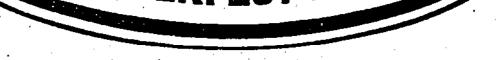
10 the Editor of the Religio-Philosophical Journal:

The late pretended exposure of their own long career of fraud, involving also partner-Schools, and held under the patronage of that the alleged spirit raps which made the the intuitive.

In the course of his sermon Bishop Chatard presence of a large audience in New York and rises into the realm of the universal was careful to say that "the public schools | lately, they made some money to tide over a | reason, and through "Categories" dialectiof this country are excellent so far as they | few days in their pitiful career. I knew all | ically thought out, dissolves all "contraries" go, and no improvement can well be made | three sisters and the mother, and knew per- | into "harmonies"-until by logical evolution upon them from a secular point of view." | sons of entire integrity and good capacity in | all thought is subserved under one universal This is tantamount to a confession that Ro- Rochester, my home at that time, who were concept, which reveals God, man and nature man Catholic children can obtain a success- friends of the family in the earlier days of as one all-reconciling divine idea; this ful and unobjectionable secular education in | their career as mediums. The father I never | method found its clearest expression through our American public schools, which is the met. He was, to the day of his death, a Plato, Kant, Hegel and their modern succeslimit of their scope under the Constitutions | Methodist class leader in Hydesville, a quiet | sors. They believed that their method had of the States. But Bishop Chatard is not and most excellent man as I was told, and certitude of knowledge not shared by the

in dogma to education in the three R's at that his brethren in the church never ques- The other method-if it may be called the State's expense. He says: "We have a tioned his right to be a Spiritualist, as he such-is that of intuition or insight. "Blessright to the money of the State"-for the was for some years. The mother sympa- ed are the pure in heart, for they shall see purposes of dogmatic education! It is not thized with her husband's religious opinions, God." Here, if you please, the soul, rising for education for the purpose of inculcating and was a most kind and conscientious by experience, logic and intuition into the morality, but for teaching the child the woman, rarely thoughtful and motherly, and | realm of pure thought, sees the truth as no forms, ceremonies, and creed of the particu- always with the daughters in their journeys | logic nor experience can ever see it. It is lar sect to which he belongs that he would di- and early experiences as mediums, her the realm where the Divine Wisdom is bevert public taxes, and to accomplish this he matronly presence and motherly care a held as the "vision of God." It comes often claims his church has the right to assess the shield from all harm, a preservation of sin- without external culture, as in the case of general taxpayers and use the public power | cerity and right conduct. The older sister | Jacob Boehme; and within our acquaintance, of the State to compel them to contribute a | Leah, who has no part in this pretended ex- | of H. B. Champion. The soul knows that it has certain portion of their substance to the posure, was then a young widow against the truth or wisdom of God, but can give no Catholic Church authorities to inculcate a whose fair name no word had been said to reason why. The teachings of Jesus are of

It is evident in the present temper of the and emphasize what I especially wish to say. | largely developed under a rational culture,



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Religion shares the spirit of the campaign and prohibition wears the Sanday mantle of sectarian partisauship. Nearly or quite all the prohibition orators ring the changes on God and the holy Sabbath, and praying mothers, sin and salvation, and while these appeals to sectarian sentiment may be innocent in the abstract, and serve to evoke emotion and enthusiasm, - in theirpolitical bearings and general animus they belong to the God-in the-constitution amendment, and the temperance tide sets strongly that way. Urging political action as the last hope, they yet insist that there can be no safety or success in reform without Christ. They open their meetings with prayer, which may be well if it be devotion; but the whole tendency and effort is to foster the religious sentiment of the reigning theology, as against the free worship and spontaneous aspirations of unsectarian reformers. I believe these earnest devotees desire to be generous and just, and do not realize the partisan animus so palpable to fully emancipated liberals. Many,—probably most Spiritualists who think they are larger grown, display the same sectarian bias toward all branches of philanthropic effort which do not take root in Spiritualism as defined by their creed. This party affiliation which often works to hurtful extremes is doubtless a needful and powerful incentive impelling to action and concentration of purpose; and therefore not to be condemned but directed to the service of truth and mutual helpfulness. There is much sectarian feeling among Spiritualists to-day, which rightly utilized may evoke much valuable truth. The prejudices against religion. the use of the Bible, oral prayer and all organic effort, lest it lead us into bondage; and the opposite feeling that demands religion, the acknowledgment of the Bible as a guide, and prayer as a sacred obligation; and organization with a creed as the only means of safety and success, often divides our strength and wastes our opportunities for good. The extremes of thought on questions of mediumship, frauds, the supreme value of phenomena, mental and physical factors in the great problem of life and immortality, all

any church. The State Constitutions are even more ex- ment. plicit in this matter, and no sect can secure A word is due the older sister and her worthy the power claimed by Bishop Chatard with | husband. Some thirty three years ago Leah out subverting State institutions. He can only hope to accomplish this by overturning | birth, of good character, kind and genial | to know God as He dwells in man-universal the foundations upon which the National in private life, true and honorable in his well man. and State governments of this country are erected and reversing their traditions and has been president of the New York Fire Intheir policy.

It would be a sad day for America or for and solid company. Since their marriage and secure the right of taxing the people for New York. the support of their dogmatic schools. It

would be an end of free and non-sectarian | fused all offers of money to sit for strangers government. But there is no immediate as a medium, but has given many hundred danger that they will secure this baneful sittings to friends, or for their friends, authority. Before such a calamity can hap- always without fee, care being used that only pen that sect must not only overpower the the most fit and worthy are thus favored. Protestant people opposed to its purpose, but She has written a valuable book, "The it must have the support of that large body | Missing Link in Modern Spiritualism," pubof Roman Catholics who do not believe in | lished by a respectable firm in New York, a Bishop Chatard's position, and who are in | true narrative of facts in the mediumistic favor of rendering unto Cæsar the things | life of the family, with some of which I am that are Cæsar's. His only following is that familiar. In this she tells of the early cares of alien and un-Americanized Catholics, of her sisters, but is chartiably silent as to while Americanized Catholics will oppose their later course.

just as bitterly a union of the three R's and dogma in public schools as the Italian Cath- long years to cheating the best people in New olics oppose Papal interference with their | York and elsewhere with no gold, fame or

If these two sisters led a life of fraud, in | which made him the seer par excellence. He tard cannot expect to realize his scheme of those days, as they declare, that fraud was united in his experience the empirical or taxing them for the benefit of the sect to impossible without the knowledge and col- scientific; the logical or rational, with an inwhich he belongs, except by revolutionary lusion of all the family. The parents, es- | tuitive insight into truth which gave him a proceedings, and that there is no hope for it | pecially the good mother and the older sis- | fullness of knowledge never enjoyed before unless the Papal Church is strong enough in | ter, must, indeed, have been the main plotters | by any of his peers.

| known business walks. For sixteen years he | Parkersburg, W. Va.

We are partial, not full grown men in inthe Protestant minority by subverting the | these two sisters were then but some ten and | tellectual culture, until we attain this three-

Most spiritualistic writers, it seems to me, are psychologized by what is called "the critical spirit of the age," and as per consequence linger in the first or scientific, rarely evolving into the second,-none, so far as I know, having attained the third except Mr. Champion; and his writings are known only to the few who shared his acquaintance. He, more than Davis, Harris, or Oliphant gives man, whether cultured or uncultured, the key which unlocks the great women more pitiful than this simple statestorehouse of God's own teaching to the soul. He, more than any other modern seer shows the only path in which to travel to find truth | married Daniel Underhill, a man of Quaker | for the earnest seekers who candidly desire

surance Company, at 78 Wall street, an old | "A Word to the Wise is Sufficient." Catarrh is not simply an inconvenience, un any State in the Union should the Catholic | they have occupied the pleasant house which | pleasant to the suffer and disgusting to others-it is bishops obtain sufficient strength to demand he owns on West Thirty-seventh street in an advanced outpost of approaching disease of worse type. Do not neglect its warning; it brings deadly evils in its train. Before it is too late, use During all those years she has steadily re-Dr. Sage's Catarrh Remedy. It reaches the seat of the ailment, and is the only thing that will. You may dose yourself with quack medicines 'till it is too late--'till the streamlet becomes a resistless torrent. It is the matured invention of a scientific physician "A word to the wise is sufficient."

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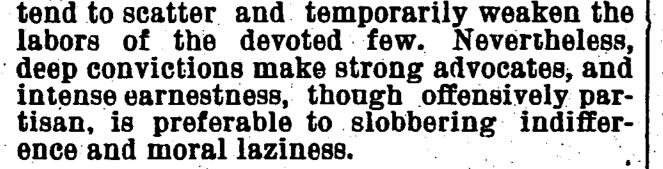
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New England is active. Spiritualism breathes in its vital centers. Some new Societies are coming forth, some old ones awakening, and some sleep and others are buried. In Willimantic are many choice souls, and the first Society owns a fine church and pays | R. Milner, one of the best beloved and most | trials, yet the most severe of these they have as it goes. The numbers and enthusiasm | prominent citizens of the Sixth district. are not what they were fifteen years ago when Dr. F. L. H. Willis was their settled | Georgia, and graduated from the Philadelspeaker for a term of years, but there are phia Medical College, after which he came counter attractions now in nearly all large | to New Orleans and began the practice of his towns that absorb a large per cent. of the profession here. He was successful and be-Spiritually minded. When Spiritualists out- ing studious and skillful in the practice of grow prejudice and rise above the day of medicine and surgery, established for himsmall things—such as petty jealousies and self an excellent reputation.

Society with brother Bill for President and | ular with the soldiers.

state himself in the good opinion of the best repute for honor, helped in this poor Americanized members of his own sect.-Chicago Tribune.

Transition of Dr. U. R. Milner.

Yesterday in Washington Cametery No. 1, was laid away to rest the remains of Dr. U. I have no wish to add needlessly to their Dr. Milner was a native of Wilkes county,

invidious personalities—and unite for the At the commencement of the late civil war great work of education and spiritualization | he was a resident of Jackson, La., and joinand mutual helpfulness, in a broad free ed the Confederate army, being elected sur- and without the knowledge of any other perchurch (call it a circle if it will have a sweet- geon of the Twelfth Louisiana Regiment. er savor!) these scattered forces will natu | Upon the fall of Island No. 10 Dr. Milner was | that your readers may more clearly underrally gravitate to their own and the power | taken a prisoner of war but was exchanged. | stand that only a shattered and disjointed thereof will be felt in all the world. Willi- He was made surgeon of the military hospi- fragment of that family have any part or lot mantic has excellent opportunities, and the | tal at Selma, Alabama, and became very pop- | in this wretched affair. G. B. STEBBINS.

W. D. Clark, Secretary, seems healthfully and When peace was declared Dr. Milner came quietly progressing. The music is fine, the to New Orleans and located in the upper dischildren have a lyceum, and good mediums | tricts, where he built up an excellent prachelp on the work. Miss Flora Melony, who | tice. He was elected physician of the Firerendered valuable service at Cassadaga last man's Charitable Association of the Sixth Angust is a faithful helper in the musical District and held that position for several and other departments, and her mother, Mrs. | years. He was a member of a section of the Norman Melony is a fine medium and seer. World's Congress of Medicine, of which Dr. Pinto, Eureka County, Nev. The specimens Her descriptions and predictions seldom err, Joseph Jones was presiding officer. He pre- | are oak and pitch pine.

State affairs. Chatard is in bad business, | reward? Did she begin by helping her mother and the sooner he retreats from his un- to show these, then young girls, how to cheat American position the sooner he will rein- their visitors? Has Mr. Underhill, a man of gamei

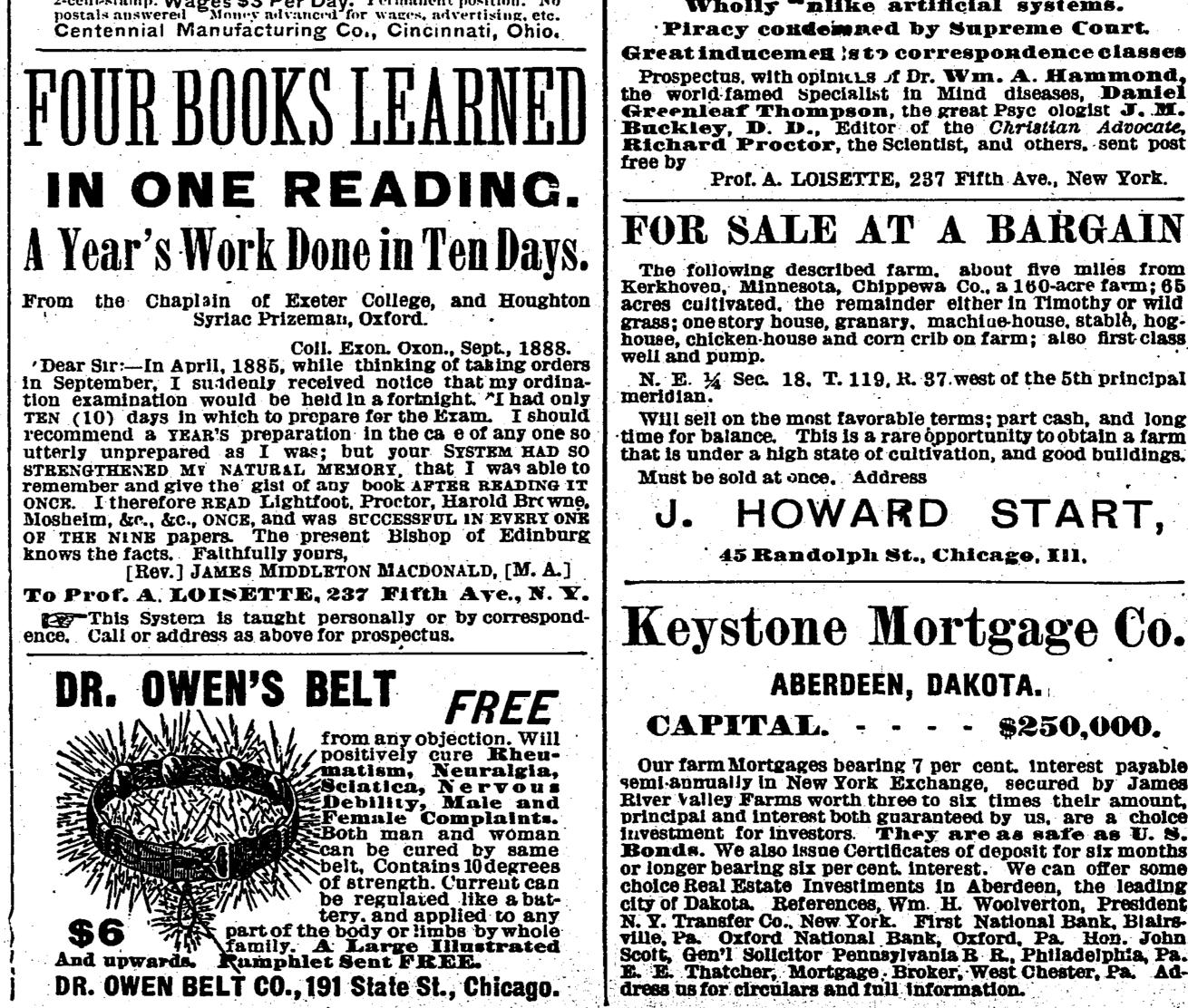
All are implicated, even if not named, and and it is this implication which I wish to show as not only shameful but shallow and absurd. I know that the two sisters, especially Margaretta, have had sore troubles, but these do not justify their equivocal position.

brought upon themselves. Justice to the other members of the family demands what I have said. The pretended exposure is not worth spending much time on, for no great movement like Spiritualism, with truth at its foundation, can be seriously harmed by the misconduct of these poor women, who are too weak to excite fear and can only awaken pity.

As one of the few who knew the Fox family from 1848 to our day, of my own motion and son, I write this for the sake of justice, and Detroit, Mich.

At last accounts there were no fewer than 1,648 newspapers and periodicals published in Paris. Of this number Freemasonry claims 24.

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