No. 17

press." Send the facts, make plain what you want to from the immortal life. say, 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 acsounts of spirit phenomena are always in place and will be published as soon as possible.

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## QUESTIONS AND RESPONSES.

QUESTIONS.

1. To what church, or churches, did, or do, your parents belong; and are you now, or have you of what sect? 2. How long have you been a Spiritualist?

3. What convinced you of the continuity of life beyond the grave, and of the intercommunion between the two worlds? 4. What is the most remarkable incident of your

experience with spirit phenomena which you can satisfactorily authenticate? Give particulars. 5. Do you regard Spiritualism as a religion? Please state your reasons briefly for the answer you

6. What are the greatest needs of Spiritualism, or, to put it differently, what are the greatest needs of the Spiritualist movement to-day?

7. In what way may a knowledge of psychic laws tend to help one in the conduct of this life -in one's relations to the Family, to Society and the Govern-

RESPONSE BY C. T. H. BENTON.

My mother when a girl, I believe, belonged to the M. E. Church, but ever since i can remember she has been a faithful Seventh Day Adventist. My father on account of a lack of veneration or spirituality, or posessing too much sense, never has belonged to any church. I was a member of the S. D. | been! A. Church for about fifteen years, and of the M. E. Church about one year. I joined the S. D. A. Church in the spring of 1871, when I was about thirteen years old, and remained therein until the fall of 1885, when I became dissatisfied and withdrew. I then joined the Methodist Episcopal Church, and remained a member about a year, when I began to investigate the phenomena and philosophy of before Christmas, 1886, when I openly denounced all church dogmas, and avowed my-

self a Spiritualist. About the first Saturday in Dec., 1866 made up my mind to attend a Spiritualist meeting about seven miles away. I had been holding religious meetings in the country at schoolhouses, assisting the pastor in his regular work on his circuit. The Saturday before mentioned I received word from the pastor that my services were needed the following Sunday, so my intended meeting with Spiritualists had to be abandoned. The next Saturday the pastor made the same demand in person. I gently informed him that I had an appointment at a schoolhouse and could not comply with his request. I attended two meetings. At the second one, after the meeting was over we had a circle,-Mrs. J. Rosenberger was the medium, through whose organism a number of my loved ones made themselves known to me. I received a number of raps in answer to mental questions. Towards the latter part of the séance a strange feeling came over me, and I was controlled. I saw many of my loved ones and conversed with them. I have been a clairvoyant, clairaudient and trance medium ever since, and my powers as such are increasing.

Mich., at the house of Dr. Edson, a clairvoyant physician of considerable note in the place. The mediums were Charley Barns and D. A. Herrick. It was a dark seance for | algebra. physical demonstrations. Being pretty well acquainted with Dr. Edson and the mediums, act honestly with himself and toward his daughter a child, as she was "when she went and relying a good deal upon my own clair- kind. Thus give his money and influence in away," and as "a woman as she is now." voyant powers, I felt no danger of being de- favor of and for the support of Spiritualism, ceived. The demonstrations were genuine and not cry fraud and deception every time he about my children? In other words, how did and satisfactory. The guitar was played speaks of Spiritualism, and not even a hint of the medium know I had such a child, and upon by spirit power—every note clear and falsehood or error when speaking of religion. that she died in infancy? How did the Indistinct, while the instrument seemed to be Spiritualists are human, like all other beings dian know their names, and that the daughtfloating in a circle above our heads and close | that frequent churches and fill the material- | er was named "Rosa." I have no doubt whatto the ceiling. Trumpet speaking, materi- istic ranks, and to say or even hint that all ever that these were genuine materializaalized hands and independent written mes- the bad has worked itself into the spiritual tions, no more than I have of any fact of

spirit friends, addressed them by relation- reforming therein. ship, asked them questions, signed my own

teries." I answer "No!" If it is a knowledge | Truth and error are handmaide in this world,

the same, I unhesitatingly answer, "Yes!" The essentials of "Modern Spiritualism" are three: Agitation, Organization and Education; therefore the greatest need of the must have a musical training. To be a good edge is obtained; therefore "the greatest tion and Education.

Since these laws govern the relation of soul or spirit to the universe of matter, or, in other words, to the earthly casket, therefore a knowledge of these laws, utilized, would enable any one to better control himself. To control self, to husband the physical, mental and spiritual powers as we do our money, would develop these powers, and enable us to reach that harmonious condition ever been, in fellowship with a church, and if so of mind and body that would enable us to feel and see clearly our duty to the family, to society and to government. Self-government is the basis of all government.

> Psychic laws not only govern soul or spirit while in earth life but in spirit life as well. A knowledge of these laws, rightly utilized, will enable us to communicate with loved ones who have entered the new and spiritual life; will increase our physical, mental, and spiritual powers; will strengthen our love and broaden our charity, and in fact, make us in every sense of the word true men and women!

Grand Rapids, Mich.

## RESPONSE BY J. L. POTTER.

1. My parents were members of the Closecommunion Baptist Church, but my father was ex-communicated therefrom in South Adams, Mass., for heresy, because he investigated Spiritualism and had the manhood to avow a belief in said doctrine. I am not in fellowship with any church, and never have

Since 1850. I have been lecturing upon | Spiritualism since 1854. 3. By receiving communications from my

mother through Ellen Sumner, H. P. Fairfield, and Parthena Hannum, as mediums; 2nd, by becoming controlled myself, which control

still abides with me. 4. The one that most impressed me. and removed all doubts from my mind was this: modern Spiritualism. It was about one week | We were holding circles; Ellen Sumner, a girl some twelve years old, was a rapping medium. My father said to me, "If you are bound to follow up this heresy, you must bring the medium to our house.". I did so. A circle was formed, and father was asked to sit therein. He said. "Not until I supplicate the throne of grace." He got the old family Bible and placed it in the centre of the table; then he bowed in prayer, prayed God to remove this error from the earth, and to drive satan back to his Plutonian home. When he had finished he said, "Now I am ready to sit with you." The circle was formed; soon the raps came, and the usual questions were asked, "Is it for me?" going around to some eight persons, and the answer was, "No." Then my father said, "Is it for me?" Three raps responded, "Yes." Then by the calting of the alphabet my mother's name was spelled out, and father conversed with her a half hour or more, until tears and sobs caused him to desist. He then and there before the friends composing that circle said: "No one but the spirit of my wife could answer the questions I have asked." and for which statement he was summoned to appear before the church for trial, and though excommunicated, he held to the new faith until the day of his death.

5. I do not, because it is founded on fact My next seance was at North Lansing, susceptible of demonstration, equally so as any mathematical problem laid down for the schools, and if rightly followed out, conviction is just as certain in Spiritualism as in

6. The greatest need is to have every one

Last July I prepared a sealed letter in the working for the spread and upbuilding of

7. The same that a knowledge of toxicolname in full. sealed them up and called on logy helps us in the use of antidotes when Dr. W. E. Reid, of Grand Rapids, Mich. With- poisoned. A greater help is derived by out seeing the questions or breaking open the | putting ourselves under their control, or by letter he was controlled and automatically becoming sensitives ourselves. Then we wrote the answers to all the questions except | will not submit to the tyrannical rulings of one, which he received clairaudiently, giving | these would-be censors that often sit in name of my uncle, who is my control. He judgment upon the controls, moving others also wrote the names of all the rest as they to will and to do, while they are as ignorant signed them when in earth life. To authen- of the law of control as a child unborn. ticate this I could refer to hundreds of others | Then have your psychic societies composed who have obtained like tests, but will only of men and women schooled in these laws of mention the following: H.S. McNutt, Green-| control; then we will cease building ourselves up at the expense of others, or by The above references have made me a full tearing another down that we may be built believer in Spiritualism. As to Spiritual- up. Experience is the one thing needful. Let ism being religion, that depends upon what | Peter deny, Judas betray-few will have the religion is. If it is simple faith in "mys- courage to go out and hang themselves. of demonstratable facts and the utility of and to know just when to part company with one and espouse the cause of the other, requires a vast amount of experimental training. To be a good critic in music, one movement to day is: KNOWLEDGE! The critic in psychic laws, one must have a Washington Girls. A Spiritual Star. Salvo Pudore. D. D. means for gaining this is through medium thorough knowledge of the operation of said Heme. His Life and Mission. Killed to Propitiate an ship and journalism; but right and proper laws upon and through all its varied ramifi-Indian God. Injudicious Charity. Spiritualism. A Let- knowledge of life here and hereafter depends | cations, be they embodied humans or disemter Commending the Mediumship of Mrs. Coverdale. largely upon the truthfulness and purity of bodied souls. "When the lion and the lamb Strange Case of Second Sight. The Ph. D's. A spirit | the instruments through which this knowl- | lie down together, and the lion eats straw like an ox," we may see good in all, and evil needs of the Spiritualist movement to-day," | in none; until then we must plod on as all is the right and proper Agitation. Organiza- other humans have to, in order to reach the the truth, and acquire the greatest good to all. Wonewoc, Wis.

## RESPONSE BY E. G. RAIFORD.

My parents were Methodists. My father was a minister of that church. I was a member of the Methodist church many years. I left it years ago.

2. I have been a Spiritualist twelve years 3. I was an investigator of both the philosophy and phenomena of Spiritualism (not with the Fox Sisters) ten years before I became fully convinced of its truth. Then the question arose as to whether I would float with popular religion, with its myths, miracles and groundless theories, or adhere to my honest convictions of truth, and become the subject of derision and ridicule. A sense of duty in being true to myself and to those in my limited sphere prevailed, and I say truly, that I have been a happier man, and have no reason to regret declaring openly for the truths of Spiritualism.

4. I will call attention to a séance for materialization as the most convincing demonstration of spirit return which has occurred in my experience with mediums. It was at Chattanooga, Tenn., two years ago, and the medium, Mrs. Barnett Mayer, now resides at 313 East 5th St., New York City. For a better understanding of what follows I should state that many years ago I had an infant daughter, Rosa, pass away; also of later years my son, Dr. Albert Raiford. Mr. Pittman, of New Orleans, and myself called on the medinm during the afternoon to arrange for the séance. We were both strangers to her. While there, at our request, she sat for independent slate writing, with neither of .ns touching the table. Upon being seated a shower of raps came all around her, which would have required that she have a hundred "big toes" in order to produce them. Messa ges came readily, she only using one hand to put the slate under the table. while she conversed with us. An Indian spirit called Ski addressed a message to me, and gave my son's name, as "Medicine Man," and said he was present. In a second message he said that my daughter was present, and that "she be named like the beautiful flower; her name is Rosa—me will show them to you to-night." The séance came with eight or ten persons present. The Cabinet was only the box window of the parlor with cloth tacked all around in the rear, and a drop curtein in front. The medium entered the cabinet in full light. and during the entire scance the room was sufficiently light to recognize any one present. My son came first. I knew him at first sight by his shape, size and general appearance. He came to me and gave me a pleasant greeting. He said he was happy to demonstrate his presence and identity. He joined in the singing of "Nearer my God to Thee." standing at the time facing the light from the adjoining parlor. His voice, however, was weak. He then retired near the Cabinet and dematerialized. My mother also came dressed as in olden times, with cape and cap. Mr. Pittman's mother also came to him and was recognized. Among the number was a boy about fifteen years of age, who in a twinkling changed to a stout man with heavy beard, and then back to the boy again. One man came and sat on the rocking chair for a few minutes, and dematerialized right on the chair. But to be brief. The Indian spoke to me from the cabinet in an audible voice and said he had fulfilled his promise to show me my children;—that he first showed the

QUESTION:-How did he know anything My sister came and slapped me on the shoul- at least. To ever laud men and women who close of the seance the medium was still in the those familiar with its facts and teachings ets of curious design.

Readers of the Journal are especially requested to | der and patted my head. Others received | have not the moral courage to come out and | trance condition and was covered with per- | should apply the knowledge thus acquired to zeno in ttems of news. Don't say "I can't write for the similar expressions from their loved ones investigate Spiritualism, and always casting spiration. It is also proper to say that Mrs. the regulation of their every-day life, and mercenary reflections upon those who are Mayer is a very large woman, and none of for the development of themselves in their the spirits was any way near her size. She following manner: I wrote the names of six | Spiritualism is one of the things that requires | is the wife of Fred. E. Mayer, a clever German gentleman, who superintends her sittings. Columbus, Georgia.

RESPONSE BY DUTTON MADDEN.

1. My parents never belonged to any church. Forty seven years ago I started to become a member of the Disciple Church, but before I took the sacrement I began to exercise my own reason in regard to the virtue or utility of those forms and ceremonies of worship, and I gradually assumed a more rational view of a religion of acts and deeds. growing into a higher spiritual condition, minus forms and ceremonies.

2. It is about twenty years since I began to investigate modern Spiritualism. 3. My first evidence of a continuity of life beyond the grave, arose from intuition; that I can trace back till I was seven years of age. when my mother passed to spirit life. I always retained the impression of her continued existence, which seemed as real to me as any of the family still in the form. I felt that she was cognizant of the conditions of my life, which had some influence in shaping

4. My most remarkable and convincing evidence of spirit phenomena was with the Potts Brothers, of Harrisburg, Pa., some fifteen years ago. They were private mediums. that there was an invisible disembodied intelligence present.

5. It depends on what significance is a world of progression no faith could possistudious and progressive.

that our brief mundane life is a mere incident in our existence, and that we are the architects of ourselves, or, in other words, we are just what we develop or grow up to be by the sum of our life actions. If we rise into | years old. the higher and nobler faculties of our nature and cultivate our sympathies and affections for the common brotherhood of mankind, we become brighter and purer spirits and fitted for the higher spheres. If, on the contrary, we indulge in the gratification of our lower passions, we will be dark and undeveloped spirits, and gravitate to the lower and degraded spheres in spirit-life. That being the case, it is apparent that the greatest need of the Spiritualist movement is to let our light shine as much as possible by precepts and example, doing the greatest good

7. The contrast between a person having a knowledge of the psychic laws and one who has not, is very apparent. The one sees entirely from an external view, and his pleasure and gratification are merely sensual and temporary. He lacks the qualities essential to conquer selfishness and to devote his energies in the direction of a more general and lasting good. The individual who has a knowledge of psychic laws endeavors to shape his life and actions in harmony therewith—not for selfish rewards, but for the good results and happiness received in living for the good of humanity, physically, mentally, morally, socially and spiritually, and making each one loyal to the family, society and government; not only the government of the nation but the government of

the world. Coatesville, Pa.

## RESPONSE BY J. F. CLARK.

My parents were not members of any church. They sent me to the Sunday school write a communication and signing names. of the Methodist Episcopal Church when I was | all in plain sight, in day light. about ten years of age, and when about fourteen I became a member of that church; but soon I began to ask inconvenient questions, and left the church after a membership of useful in this life and the spirit life. about two years.

When twenty years of age, I accidentally came across a copy of Swedenborg's work, "Heaven and Hell," and became so much interested in it that I procured and read all his theological or inspired writings, and became a close student thereof for twenty vears, becoming convinced of the continuity | ago. I have been a Spiritualist for about of life beyond the grave, and the possibility of intercommunion between the mundane

and supermundane planes. In 1877 I read Nature's Divine Revelations. by A. Jackson Davis, and began the study of | with a few friends. The most remarkable in-Spiritualism in a systematic manner, which I have continued with considerable persist-

ency up to the present time. the phenomena in my experience, was the ed in the Journal under the head of "A dematerializing of two human forms, male | Good Test of Spirit Power." and female. while standing in a room in the presence of some twenty people, while a lady | my table tipping experiments when I came present held a hand of each of the spirits un- to fully understand that our spirit friends til the whole form disappeared, as if melting | who manipulated our table were not devils away at the floor, until nothing remained, with a big D., as I had always been taught in but the hand, which, last of all, vanished | the church. from the lady's clasp.

I have had other more remarkable experiences, of a different and far higher order, but do not feel at liberty at the present time to give them to the public.

ligion, but do consider that there is a Religion of Spiritualism, as there is also a Science and Philosophy of Spiritualism.

highest nature, faithfully and honestly discharging the obligations that a life on this plane imposes, and thus not only prepare themselves for entrance finally on the supermundane planes, but at the same time. by the purity, sweetness, usefulness and beauty of their lives, induce others to seek for and utilize the knowledge that they

themselves have acquired. A sufficient knowledge of psychic laws and the ability to use such knowledge, enables the possessors to form their opinions of persons and their relationships, and conditions of society and governments, as to what they essentially are at the time, and not upon what they appear to be; thus enabling the possessor to act under the direction of absolute knowledge, and in harmony with existing conditions. To make the distinction broad, the person possessing a knowledge of psychic laws, and using it, with the view to the best inteests of humhnity, ever acts knowingly, according to the dictates of wisdom, while the person that does not possess such knowledge, acts upon appearances, and to a like extent ignorantly.

#### RESPONSE BY MRS. A. CONKLIN.

New York, Nov. 20, 1888.

1. My parents did not belong to any church. Some years ago I attended regularly for five years a church called Chrishad evidence through their mediumship, tian Endeavor. I received there the best of teaching as the minister was both spiritual and practical. The church was non-sectarian. 2. I was convinced of spirit return some placed on the word religion. If it mean fifteen years ago. As to being a true Spirit this: to subscribe to a creed, dogma or arti- ualist, I am simply trying to be one and cles of faith, I will say emphatically, no! In | don't know yet that I shall ever succeed, as I think a real Spiritualist is one who is thorbly be applicable only for the time being, oughly just in his judgment and criticism as it would soon be outgrown by the more | (and that is outrageously hard to be, if you don't like the person you are judging,) and 6. All well-informed Spiritualists realize it also includes a fight with all that is mean, contemptible and unlovely in ourselves.

3. I never doubted there was another life beyond the grave, but was convinced of spirit return by my little girl before she was two

4. It was a personal, private one. 5. In its present condition—yes, decidedly, because very many are making money out of it, and using it as a cloak for selfish purposes.

6. To make Spiritualists of our mediums. 7. A knowledge of the psychic laws alone will not help one. We must put as much earnestness in the building of our spiritual character as men do in a political campaign, and try to conquer in detail all that is evil and weak in ourselves. A knowledge of the psychic laws, if not applied to our lives, simply cultivates a person's vanity, by enabling him to explain many seeming mysteries. Brooklyn, New York.

RESPONSE BY G. M. PAUL.

My father was a Methodist preacher all his life and lived to be eighty years old. 2. I belonged to the Methodist Church twenty five years.

3. I have been a Spiritualist about eight

4. I was convinced of a future life by seeing my spirit friends, both naturally and clairvoyantly, and partial materialization and slate writing. The first remarkable test I had, I was lying on my bed, a little after noon, one day. I heard a voice call my name and a hand touch my face and put the hair back behind my ear. I looked in the direction I thought the voice came from, and there stood my brother-in-law, who had been dead some two years, as natural as life. The next test was by my controls: the third by seeing partial materializations,—hands and arms reaching out to take hold of the slate with me and 5. I regard Spiritualism as a religion.

From this standpoint it teaches us what we are and what we should be to be happy and

6. Honesty in all Spiritualists. Bellaire, Kans.

## RESPONSE BY EDMUND D. HICKS.

My parents were Roman Catholics. I was a member of that church up to seven years seven years. I was convinced that we survive the death of the physical body by reading the Journal and investigating the phenomena of table tipping in my own home cident of which I have a personal knowledge was the carrying of a message by a spirit friend to some friends in Lawrence, Kansas, The most remarkable incident relating to of which I wrote you at the time, and publish-

I shall never forget how overjoyed I was in

Pittsfield, Mo.

Marttn Wiles, bathing master of the Mohican House, Lake George, while digging I do not regard Spiritualism, per se, as a re- under the roots of a big cedar not far from the beach, found a quantity of Indian weapons, evidently of great antiquity, and portions of a human skeleton, which crumbled The greatest need of the Spiritualistic into dust as soon as exposed to the air. The sages were the principal demonstrations. movement, shows a vast amount of bigotry which my senses take knowledge. At the movement to-day, in my opinion, is that weapons were arrow heads and stone hatch-

#### A NOTABLE MEETING.

#### Interesting Remarks by Mrs. E. L. Watson.

To the Editor of the Religio-Philosophical Journal, Last Saturday eve was the occasion of notable meeting that will be long cherished in the memory of a few earnest souls who make their dwelling in this City by the Sea. A number of the lady "working members" of the "Golden Gate Religious and Philosophical Society" organized themselves some time since into an auxiliary "branch" for the purpose of aiding to the best of their ability the work that was being prosecuted at the Temple, and this was the first of a series of "Dime Socials" inaugurated by them. It was held at the residence of Mr. Robert and Mrs. H. E. Robinson, and to say that it was an immense success in every particular, if they are not read, books hold a psychic would be a long way within the limits of truth. Long before the guests ceased to arrive, it would have been quite apropos to have displayed the old theatrical legend of of sympathetic transmission from author to "standing room only," for truly, requisition author and leave their light on all they alism. It is the most emphatic declaration reckened as being the most ruinous that had been made upon neighbors for spare furn- touch. A home well supplied with books that the spirit of the writer is capable of could befall Spiritualism. The wretched iture until space even cried "hold, enough," | and current literature inspires its occupants and yet all could not be seated. The number with tastes and desires for reading, as the present was nearly one hundred, and a more sunshine and dews awaken in the slumberanimated scene would be difficult to imagine, for each one seemed bent on making every one else happy. Mrs. E. L. Watson was present and divided the honors of the evening with the charming hostess and aided her in introducing and entertaining the many strangers who for the first time were present at a Spiritualistic "Social." The buzz of conver- the nerves of the soul; and helpful to the sation hushed occasionally while the dulcet notes from the piano-forte filled the room, and thus the minutes lengthened into hours almost without consciousness of lapse of time. Real home-made and most delicious cake was served with tea and coffee, after which material refreshment, came the demand for the ly sense the intrusion of selfish coarseness "feast of reason and the flow of soul," which was responded to most reluctantly by the "little minister" of the Temple. It had been whispered around during the evening that an important announcement would be made, the nature of which had been vaguely hinted at, and all were on tip-toe of eager anticipation as Mrs. Watson slowly and sadly made her way through the crowded parlors to a point where she could face her hearers. It was evident to all that she was deeply moved, and as she looked around and met the sympathetic glances of her friends, the struggle for | it due to Horatio to say that he had no part composure became most painful, and it was many minutes before she so far controlled herself as to be able to give utterance in a broken voice, interrupted by suppressed sobs, to the pent-up anguish which so nearly overpowered her. Then followed a pathetic statement of her sorrows and trials of the past few months, which had so told upon her health as to necessitate her retirement for an indefinite period of time from the field of her public ministrations. As the announcement was made, all were visibly affected, used to rest in Binghamton, is somewhat of and many, although forsooth, unused to the an enthusiast, and does much to help memelting mood, restrained not the silent tear diums and other workers, subscribing for of sympathy as the tale of sorrow and suffer- many papers and sending them to friends ing unfolded itself. Other speakers followed. and thus spreading the gospel. His home at voicing the sentiments of all present, and Edgewater, N. J., is a refuge for the weary paying such glowing tributes of affection, where I often go to rest and renew my spir-

friends Mrs. Watson yielded herself to the in- | When we learn to discriminate, and realize fluence of the unseen forces, and soon the that "one man's meat is anothers poison." presence of the genial Prof. Lambert was | that no one life can be a standard for all (nor clearly manifest. There is no mistaking the | for any other); that we all grow by different sunny smile and the marked originality of | means, require different incentives, are expression that steal over the features of | nourished by different pabulum. and arrive Mrs. Watson whilst coming under control of at different results, which are expressed in the renowned scientist, and the peculiar | the aggregate of character which must forcharacter and manner of his utterances are ever differ from every other, we shall cease to equally incapable of being simulated. But a | dogmatize and dictate, and become mutually few sentences had fallen from her lips in his | helpful and rationally free and healthfully musical "broken English," before the faces, happy. services; and I venture to say that in all the ence, on the "Divinity of Spiritualism." by Miss E. Beresford Joy, the Chairman brief- without and within. ly stated (what was patent to all) that Mrs. Watson was suffering from extreme nervous prostration and exhaustion, and asked the kind indulgence of the audience. By those, who are familiar with psychic phenomena, it will readily be understood that Mrs. Watson's negative condition was conducive to her more perfect control by the unseen intelligences, and in truth it was apparent as soon as she had spoken the first sentence that she was under the sway of a most potent influence. Two stenographers were present, and I presume a verbatim report of the discourse will be sent to the JOURNAL for publication. In point of eloquence it was the crowning glory of a long series of master-pieces, and may truly be called an Epic poem, descriptive of the material, moral and intellectual universe, every word of which was resonant with the melody of the purest inspiration. For three quarters of an hour she held her hearers spellbound, for she spoke with marvelous rapidity, and the choicest words in the English vocabulary came flowing from her lips in an unbroken torrent that bore down the barriers to the most stolid intellect and the hardest heart. After another solo by the sweet songstress, Mrs. Watson again arose and in a neat little speech paid a glowing tribute to the RELIGIO-PHILOSOPHICAL JOUR-NAL and its brave editor, and spoke earnest words of praise of his manly stand in favor of pure Spiritualism. She besought her hearers to give the Journal material as well as moral support, for its bold denunciation of fraud had made it many bitter enemies who would hesitate at nothing to compass its destruction.

the halls of the Robinsons.

renewed strength and vigor for the accomplishment of good. A. RIKER. San Francisco, Cal., Nov. 26th, 1888.

A RESTFUL HOME.

#### Books. Flowers and Souls! -

To the Editor of the Religio-Philosophical Journal:

I am in a spiritual Eden. For a week past have breathed the restful tonic of this home where the airs of heaven commingle with the soulshine of earth, and the wisdom of two spheres unites in one household. Milton Rathbun and his accomplished and devoted wife are the center of attraction, and two well-born sons add their happy influence to complete the circle of a model home. Five elegant book cases, stored with the choicest selections from ancient and modern authors, invite the student with an irresistible charm. A house without books is a barren place, no matter how richly equipped with other costly ornaments. Even quality that impresses the mind with the substance of sentiments transmitted from age to age; and thoughts that follow a line ing germ and aspiration for a larger acquaintance with its environments, and rebeauty and sweetness, but impart to the air of a room the hidden light and secret music of their inmost nature which are tangible to spirit balancing itself against the cold waves and discords of the outer world. this home truth is a welcome guest. All the inmates' sensitive to the touch of qualities appreciate their blessings and feel the character of every guest. Kind to all, they keenand moral barrenness, but ever helpful to all, generosity and character sustain them. Here the late Prof. Denton was wont to visit and his sphere is impressed on these lives. Mrs. Rathbun is in delicate health, but her pen is not altogether idle, and it is to be hoped that ere long she will again make herself felt with pen and voice in the vineyard of spiritual truth.

In New York Capt. Jenks" is holding scances with Horatio Eddy, of whose mediumship some strong statements are made. I think in the "expose" which William and Mary so shamefully represented at Dunkirk, N. Y., some twenty years ago; but entered his earnest protest against it, insisting that Mary knew better, and that her accusations against all mediums as frauds were cruelly wrong and none knew it better than she. I do not get this from Horatio, but I was so informed at the time they met in Buffalo, just

after the farce I had witnessed in Dunkirk. My friend E. C. Leonard, at whose home I and expressing such unbounded faith in her | itual strength. Mrs. Leonard is as devoted a speedy restoration to health, and the conse- Spiritualist as he, but cares little for current quent resumption of her ministerial labors phenomena. Intuitive and sensitive she that Mrs. Watson was soon herself again, feels the presence and enjoys the love and and mirth and jollity reigned once more in | companionship of excarnate souls, and selects her associates in the body and out. This At the earnest solicitation of several is a happy faculty, but all cannot do it.

which had been bathed in tears, were wreath- Our meetings at Adelphi Hall are very well ed in the sunniest smiles, and soft ripples of attended and good interest manifest. Mr. mirth went floating through the room. He | Newton is ever devoted to his charge, and had evidently resolved to dispel the gloom | evidently has no other motive than a desire which had settled over the little assembly, to extend the truth which has blessed him so and no doubt need be entertained of the en- | much. Mrs. Newton is equally faithful and tire success of his benevolent efforts, for, af- | devoted, and their united lives in all good ter a liberal contribution of dimes to the works present an attractive example worthy fund of the "Ladies' Auxiliary Society" the | to represent the Spiritual cause. Whatever guests bade adieu to their kind host and hos- | may be thought or said of methods and distess and took their departure in the happiest | puted issues, the intelligent devotion and mood imaginable. The pronounced success | earnestness of purpose of these faithful of the first "Dime Social" so gladdened the workers cannot be fairly disputed. Helen J. hearts of its promoters that it is proposed to | T. Brigham is still the favorite speaker for continue them for an indefinite period as of- the First Society, her yearly ministrations ten as once a month. In pursuance of the an- | being only occasionally varied by a substitute nouncement made as written above, Mrs. for a week or a month at the longest. To-Watson closed her labors at the Temple last | morrow, 25th, Mark M. Pomeroy is anevening by the time-honored Thanksgiving | nounced to speak at the afternoon conferbroad land no more eloquent discourse will is Divine or it could not grow and inspire the be delivered on this, our national holiday. world with its great truths with all the con-After the invocation and rendition of a solo | glomerate elements loaded upon it from LYMAN C. HOWE. New York.

LORD TENNYSON'S TRANCE.

#### An Unpublished Autograph Letter of the Famous Author.

It Relates a Remarkable Power to transfer His Consciousness from the Body Into Spirit and Pass Into the Infinite and Eternal—A New Light Upon a Noted Poetic Passage from the Pen of the Poet Laureate.

made a few years ago rapid and remarkable were developed in hundreds of instances. And Prof. Crookes, the eminent chemist on whom | rapping tests of names, ages, and dates, like the French Academie des Sciences conferred | the pealing eloquence of a Demosthenes | self-abasement a gold medal with an honorarium of 3,000 against the lisping utterances of an infant. francs for his discoveries in molecular physthe scientists could explain the phenomena | could dim. ing testimony to its genuineness.

before been connected with Spiritualism. A cherished, and almost worshiped. letter written by him has come into the pos-

Tennyson writes:

tinction but the only true life."

Have I not said the state is utterly beyond | secret to every one connected with the Amer-

with another, is described in "In Memoriam," | and life-long impostors. XCV. The stanzas are generally passed over as referring to a mere poetic frenzy of grief. penned prose puts an entirely different aspect on the incident contained in the lines:

: . . And in the house light after light Went out and I was all alone.

Á hunger seized my heart; I read Of that glad year which once had been In those fall'n leaves which kept their green The noble letters of the dead. .

And, strangely on the silence broke The silent-speaking words, and strange Was Love's dumb cry defying change To test his worth, and strangely spoke The faith, the vigor, bold to dwell

And keen through wordy snares to track Suggestion to her inmost cell: So word by word and line by line The dead man touched me from the past

On doubts that drive the coward back;

And, all at once, it seemed, at last, His living soul was flashed on mine. And mine in his was bound and whirled

About empyreal hights of thought And came on that which is, and caught The deep pulsations of the world.

Æonian music measuring out
The steps of time—the shocks of chance— The blows of death . .

The idea of the actuality of the unseen is conveyed in the letter in terms which correspond nearly to those in the rhythmic expression. That "which is" is certainly a confirmation of the state. "surest of the surest": and the lasting "for wons upon wons" finds its counterpart in "Æonian music." As Tennyson has never been connected in any way with psychic science or Spiritualism, the letter, not to mention the now clearer reading of the poem, will create not a little surprise. -Chicago Tribune, Dec. 3, 1888.

THE FOX. CONFESSION

Such was said to be the patriotic utterance of the noble Abraham Lincoln, in the darkest hour of trial that assailed the liberties of the nation for which he lived, labored, and died; 24th, and other American papers, is false from and such is the crisis through which, at some period or other of desperate emergency, every reformer must pass who goes forth to do battle with ancient wrong, or bid defiance to the serried ranks of public opinion.

To the English Spiritualist, whose fait has been, in a measure, accreted by a drift from other countries, and whose national characteristics protect him from that hasty enthusiasm that too often ends in collapse. the present aspect of Spiritualism may be more fraught with lessons of instruction Margaret is to the effect that the sounds than agitated by fears of the ultimate results of any trial to which that faith can be subjected. It is otherwise with "the cause" in America. For the first twenty years of New York, with something of that spirit of devotion experienced by the Moslem Mecca. For twenty years no names were so dear to those who had found in Spiritualism the true light of immortality, as those of the two children. whose artless prattle with the invisible knocker at Hydesville, gave the clue to the telegraphic communication which now exists between spirits and mortals.

In 1870, twenty-two years after the first method of signalling with spirits by raps had been established, there was probably not one Spiritualist in America who would not have cheerfully made any sacrifice to benefit those children.

The choicest gifts, the most liberal fees the most distinguished honors were conferred upon them, and that, notwithstanding the fact that many other phases of mediumship were constantly arising that threw those of ing upon the Hydesville manifestations, mediums for healing, physical force demonstrations of astounding power; fire tests, levitations, trances, speaking with new tongues, It is well known that among the higher writings, drawings, paintings, music and scientific circles of England, Spiritualism | many other marvellous phases of spirit power Darwin of the principle of natural selections; seemed by comparison with the Fox sisters'

Despite of all this, a grateful people— | ful for any and every act in the great drama | the cause of American independence, is now

session of THE TRIBUNE which shows that he | ville has been held sacred as an anniversary, | Retreat if you will!—the sooner the better!— Her remarks were made with great fervor | holds the conviction that consciousness may | and the words by which one of the children | the cause needs you not, and God and angels and feeling, and were greeted with applause pass from the body and hold communion with playfully evoked the invisible rapper's power | will take care of their own. If you know by the audience. Thus closed for the present the dead. This is essentially Spiritualism; to see and hear, have become familiar in every; and feel that this thing is of God; that the the career of Mrs. Watson as a public speaker, but in Tennyson's case, at least so far as the household. Twenty years having lapsed, a good, the true, the mighty of all ages are at but if the prayers of her host of friends for letter indicates, he is his own medium. The her speedy restoration to health avail aught, statement he makes is curious.

The letter is in the poet's handwriting. It came a bad, dissipated woman. Under the Spiritualism, and guiding her into her she will return to her field of usefulness with is dated Farringford, Freshwater, Isle of influence of the Roman Catholic religion she heaven-appointed port, then can you afford Wight, May 7, 1874. It was written to a genhad esponsed, she enacted an episode in the to say, "I will never give up the ship! and the temper that though I may stand alone and forsaken of

ing from under the effect of anæsthetics. the holy father to whom she entrusted the right, and proclaim the truth of Spiriualanæsthetics; but a kind of waking trance were placed to the account of her all too ac-(this for lack of a better name) I have fre- commodating religion, and because she had quently had, quite up from boyhood, when I | been one of the "Rochester knockers," her have been all alone. This has often come crime was forgiven but not forgotten. When upon me through repeating my own name to the good mother of these women passed from myself silently till, all at once, as it were, earth, the unhappy younger sister, under the out of the intensity of the consciousness of influence of the more crafty Catholic elder, individuality the individuality itself seemed, joined forces, and both commenced and conto dissolve and fade away into boundless be-" tinued lives of infamy and degradation, that ing; and this not a confused state but the it would soil these pages to describe. But clearest of the clearest, the surest of the sur- pity, forbearance, and secret aid were not est, utterly beyond words, where Death was | the weapons by which the sworn enemies of an almost laughable impossibility, the loss | the mighty and powerful movement, known of personality (if so it were) seeming no ex- as "Spiritualism," could hope to destroy it. Founding upon the too foolish and senti-As if conscious of the incredible signifi- mental attachment which the American Spircance of the statement thus compacted, he | itualists still manifested towards the degraded "Fox girls," a party of crafty enemies, "I am ashamed of my feeble description. whose denomination and purpose is an open ican movement, have planned a fresh blow, This is not a vulgar table-tipping Spiritu- and on which the Jesuitical conspirators transferring itself into another existence women themselves, knowing that they never not only real, clear, simple, but that it is also for revenge on the relations that were at infinite in vision and eternal in duration. last obliged to disown them, and glad to cast For he continues that when he comes back | themselves into the arms of any power that ceptivity upon which its growth depends. to "sanity" he is "ready to fight for the truth" | would uphold them, now that name, fame, Plants and flowers not only charm with their of his experience and that he holds it—the and womanhood have failed, at once caught spirit, whose separate existence he thus re- at the bait held out to them, supported by a peatedly tests—"will last for eons and eons." wenal press and by any number of Holy Fath-It is pointed out by Prof. Thomas David- ers and Holy Mothers in the background, and son, who has seen the letter, that the same | they actually appeared in public and read a conviction, if not the same experience, only confession which proclaimed them frauds

That this disgraceful and humiliating scene was got up expressly with the idea that But reading them in the light of the calmly it would crush and annihilate Spiritualism, the immense glee with which the American press recount, and the pulpit enlarges upon it, sufficiently proves.

How soon the unhappy dupes, and the conism and its immense array of witnesses have long since drifted away from them; and all through its vast and serried ranks retained only the phantom presentment of two little children long since dead, and holding no relationship to the degraded wrecks that bear their names, it is needless to inquire. It is enough to know that the awakening must come, and woe betide the hour of its visitation to all concerned. Meantime, whilst the war dance of jubilation is proceeding in press and pulpit over the supposed collapse of a much dreaded foe, the spiritual meetings are now going on in man's body is a change in going on, the genuine mediums are multiplying their tests of spirit presence; the lyceums are singing and reciting with redou- a hard substance. So we judge man's highbled spirit, and all true well-wishers to the est development to be located here. The cause of Spiritualism are rejoicing that long-festering canker is removed from their midst, and a fresh and powerful impulse has

been given to renewed investigation.

On the editor's own account she has a brief statement to make concerning this event. If we discern the convincing evidence of a For nearly thirty years she has personally growing purpose it explains this to us. Man and unceasingly investigated Spiritualism and held intercourse with the most prominent Spiritualists in America and many other countries. On the editor's table lie, at this moment, three of the first pamphlets that where ever published, claiming to give higher animal, bone for bone, muscle for graphic accounts of the Hydesville disturbances. They were printed in 1851, nearly three years after the first knockings, and contain the sworn testimony of the mother and father of the Fox girls, besides that of scores of witnesses. Partly from these and other early works published, but more especially from a personal knowledge of all the parties concerned, the editor hereby afreported the in Chicago Herald of October these barefaced untruths is all we care to

have been eight years old, and her sister six, twelve years of age, at the time of the to the residence of the Foxes there. The sworn testimony of at least a dozen of the persons who first talked with and questioned the knocker at Hydesville is, that these conversations and questionings took place in many were sent out of the house.

would at least render it necessary, if sounds | God. The movements of creation since the were produced by the persons of the Fox Sis- | beginning of organized time point to a purters, that their will should be in operation | pose. The development of religion, with its to create the sounds and give the messages. postulate of immortality, is the answer. Mrs. Col. Kase, of Philadelphia, and numerous | This Keautiful cosmos would be an idle other ladies who have sheltered and taken dream were it to pass away when completed. these wretched women into their houses in | The creative power individuates itself most states of helpless inebriety, can and do testi- in the human soul. Man is the supreme the Fox sisters into the shade. Directly follow- fy that on these occasions loud rapping have birth of nature. Is this to end as nothing? surrounded their unconscious forms, and If it is, will there not be chaos? Would not when questioned, they have proved to be given | the death of intelligence be preferable to by the father and mother of the degraded be- this? I can not tell how the human soul ings, and spelled out pathetic messages im- | can exist without a cerebrum or how the imploring pity and protection for their lost | mortality of the soul will be brought about. children; and these are but small items of But immortality will grow as evolution the per contra to the shameful confession | grows until men recognize in themselves the progress. Wallace; the codiscoverer with all these spreading as they did over the world, put into the mouths of these women, only presence of an immortal, conscious spirit." some evidences of the folly and infatuation which has urged them on to their last act of

ics: Sergeant Cox, the noted psychist; and wakening up from the long night of spiritu- that will help to bring its realities to the tri- living in Brooklyn with absolutely no means Prof. Huxley himself, a skeptic of skeptics, al darkness into the noontide glory of a re- bunal of proof-clear its pure garments from of support. For years she had a claim bewere concerned in a series of experiments, ligion of facts—ever cherished the records of the soil of infamy and imposture, and chal- fore Congress for the recovery of money adchiefly with the medium Home, which at- their religious infancy, with a devotion elenge investigation into the corner-stone upon vanced by Count Pulaski during the Revolutracted wide attention at the time. None of | which no glories of its intellectual manhood | which the temple of the faith stands. Once | tionary War and never repaid, but finally more we may cry to every Spiritualist that abandoned the effort in dispair. Now she produced by the medium, and the report "I would have sold the coat off my back, or | these lines may reach, "This is the time to | makes an appeal for money sufficient to enmade by Prof. Crockes is held by the profess- | the shoes from my feet, to help those Fox | try men's souls!" Are you afraid that the | able her to return to her native land. The ors of the Spiritualist belief an overwhelm- girls," writes a noble old veteran Spiritual- soil of others' guilt may stain you? Is there only response so far received is a check from ist to the Editor, and this was the sense in aught in your life, faith, or dealings with Levl P. Morton. "Freedom shrieked when The name of the poet Tennyson has never | which early telegraphists were esteemed, | the cause that cannot bear the light? Then | Koscin'sko fell." She should shrick again and then only have your reason for falt- over the shameful wrong practiced upon this The night of the first spirit circle at Hydes- | ering and shrinking back in the day of trial. | poor descendant of the chivalrous Puluski. strange experiences he had had when pass- as disgraceful to the woman as infamous to my fellow-men, I will trust in God and the his days may be considered numbered.

charge of her soul. Forgiven by her too ism with my last breath on earth, and my "I have never had any revelations through compassionate supporters, her derelictions first in the land of the hereafter."—The Two Worlds, England.

THE END OF EVOLUTION.

Is the Immortal Soul Creation's Aim?

The Seventh in Rev. Myron Adams' Series-A Logical Argument for an Existence After Death.

The seventh in Rev. Myron Adams' series of sermons on evolution was delivered at Plymouth church last evening. All of these sermons have received the complete attention of the congregation present and this was no exception to the rule. The subject was "Evolution and Immortality," and the text chosen was the 19th verse of the 8th chapter of Romans. It reads, "For the earnest expectation of the creature waiteth for the manifestation of the sons of God." The principal thoughts in the discourse of Mr. Adams follow:

"The subject of immortality is one of the almost at-will; that that other existence is could sink lower than they now are, burning the human mind. Christianity teaches immortality. All the Christian has to do is to point to the teachings of Christ. If the Bible teaches immortality we want to know why this is so. It appears to me that evolution shows us that there is immortality. When the body dies the organism ceases to exist. The life has gone. The average man who has only the common knowledge, apart from religion, sees that the life has departed from the body. Men of one class speak of a kind of survival that every worthy man may be sure of. This is his influence, which outlives his consciousness. Evolution does not teach this materialistic doctrine. Science is silent on the point of immortality. Science confesses that it cannot intrude after the death of the body. This is for religion. We spirators who have goaded them on, will ion, but we cannot reject religion altogether. may have to reject many teachings of religwake up to the consciousness that Spiritual- All religions have had their uses in the world. The religious development of man is as important, or more important than any other development. All religions have either taught immortality or prepared the way for it.

"We find a tendency all through the stages of evolution to centralize power in the head. The nerves in the worm are distributed all over the body. In man the nerves are distributed from the head. The cerebrums of the lower orders are smooth. The human cerebrum is far from smooth. The only change the convolution of the brain. Gray matter has been evolved and has been covered with creative energy has always been at work toward a goal—an ultimate achievement. The perfection of man was this goal. The Creator has spared nothing. There have been wars and pestilences, pains and groanings. has crawled worm-like in the very dust of degradation. But that is not his purpose. If the old Hebrew seer were now to ask, 'What is a man?' there would be two answers. One answer would be that man is a muscle and almost nerve for nerve. Another answer shows the chasm between man and the animal. He has all the education and moral development to which creation has pointed.

"Why should this development go on? We believe that the development of the soul is not completed on this earth. This belief cannot be either demonstrated or refuted by firms that nearly every statement made in scientific analysis. A French physician said the so called confession of Margaret Fox, as once that the brain secreted thought as the liver secretes bile. He lived long enough to learn that this was not so. We may combeginning to end. One or two specimens of pare the brain to a piece of blotting paper. On the outside there are blots, on the inside are written words. We see the molecular This wretched woman states berself to motion of the brain. The thoughts are within. We can never see he soul. That the mind at the time of the Rochester knockings. Both | should clear itself of its institutional chaff the mother and father of these girls, in their is to be expected. That it should throw away published statements, again and again re- religion because it has been developed is not peat that Margaret was fifteen and Kate necessary. We believe that we are not here as the playthings of giant forces. The maknockings. The confession of the woman terial philosopher says we must not assume anything. But Newton and Darwin assumed were from the first originated and wholly something. We have faith, and through produced by her and her sister snapping faith we apprehend God in our poor way. their toe and finger joints. The history Science tells us of forms that come and go. of the house, as detailed by Capron, Matter in the form of molecules forms into the spiritual movement all the leading actors | Lewis, Campbell, and several others writ- | coherent masses, expands by heat, contracts in that mighty drama turned to Hydesville, ing in 1849-50, shows that knockings by cold, freezes into death, and then the proand other disturbances of a supernatural cess is repeated. The creation of man shows character took place in that house when in- what all this is for. Otherwise it would be a habited by Mr. Weekman some months prior | going up hill and a coming down. The Supreme Being cares for the product of creation. which is man.

> "Religion approves every effort of a man to live a pure life. Its great object is to fit man for immortality. The testimony of reinstances when the whole of the Fox family | ligion cannot be rejected in this matter. The highest religion affirms the fitness of man Again: the declaration of this woman for immortality as it does the existence of

Mme. Josephine Suffeznski Jarocka, the grandniece of Count Casimer Pulaski, the As for Spiritualism, we can only feel thank- | Polish patriot who lost his life fighting for

> Lady Herbert of Lea is said to have encountered the other day in New York, in the garb of a Little Sister of the Poor, a young lady who was, a few years ago, one of the wealthiest and most sought-after belles of London, relinquishing that station to accept the humbler one in which she now moves.

> Gen. F. E. Spinner, ex-United States Treasurer, is nearly blind from the effects of a cancer in the face, and as he is 86 years old

## Woman's Department.

CONDUCTED BY SARA A. UNITERWOOD.

to Mrs. Underwood, 86 South Page St., Chicago.

AS THE CLERGY SEE US.

One of the recent local outcomes of the general reading of Mrs. Ward's "Robert Elsmere" is an endeavor on the part of the Tribune of this city to obtain from the pastors of the leading churches of Chicago, answers to the following questions: "Do men go to church? If not, what is the

explanation of their non-attendance? "Do ministers still believe in Hell?

"Is orthodoxy dying out?" An interesting symposium of replies to these queries was published in the Tribune of Sunday, Nov. 25th and Monday, Nov. 26th. In answering the first question "Do men gospel on the subject. The Rev. P. S. Henson, Baptist, says: "Men never were as good church attendants as women are. The rea-Thomases. The supernatural doesn't appeal to them. They want the reality, and usually reason a thing out where a woman accepts that same thing on faith. And yet they believe in many other things that they do not

out of the sphere of religion." In a word, Rev. Mr. Henson apparently thinks that in religious affairs men use their reason, where women blindly accept what they are told is the truth. It sounds flattering, as he states it, though it is directly the

understand or have not seen, provided it's

Rev. Robert McIntyre, of Grace Methodist church thinks that "The burdens of life fall on women more than on men, and they need the consolations of religion. The reason why that church was not filled with men was because I am not enough of a preacher to suit The reason men don't go to church is that the sermons are not simple, earnest, and honest enough. I have all I am entitled to."

Now this is very modest on the part of Rev. Mr. McIntyre, but it must be rather discouragtellectually less discriminating than men. For what he says amounts to just this.

Dr. F. M. Bristol, another Methodist, Pastor of Trinity Church, affirms just the con- reader will respond. trary, when he replies: "I suppose your of men and women in attendance will be on a separate sheet. about equal. Of course the ratio changes with locality. If, however, the number of women exceeds the men as a rule, it may be due to some or all of the following facts: First, there are more women than men. Second, the men are absent from home on the Sabbath in great numbers, as traveling men. railroad men, sailors, soldiers, adventurers, etc. Third, more men than women are forced to work Sunday. Fourth, men are wearier and feel in greater need of rest Sunday than the women. They sleep and lounge and rest. Fifth, women are naturally more keenly conscientious, more devout, more sensible to moral and religious impressions."

With Dr. Bristol, another Methodist, Dr. Mandeville, seems to agree, saying: "I attribute the disparity in male attendance at our churches to several reasons, the principal one being that woman is by nature and by her surroundings better than man. Women are not subject to the temptations which beset men and work for their downfall. Again, woman has more time, or at least takes more time for the consideration of spiritual subjects. The average business man is wrapped up in his business during the week. and many are unable to fix their minds on any other subject on the Lord's-Day.

But an Episcopal brother, Rev. T. E. Green takes substantially the same view that Mr. McIntyre does. He declares that "the average theological sermon of to-day doesn't appeal to men. It isn't good enough or strong enough for them." He further says, "a large majority of the men have been driven away from church by the bickerings and sectarian squabbles that have grown up in these modern days." Are we to infer that women either make or enjoy these "squabbles"?

A Congregational clergyman, Rev. Arthur Little, also agrees with Mr. McIntyre. "I attribute," he says, "the proportionately small attendance of men to four causes: First, think women have a stronger religious na ture than men. Second, they are less engrossed in secular affairs; they do not feel the press of business as men do. Third, in many instances women are not so troubled with doubts and skepticisms. Fourth, think that the average pulpit teaching commends itself to woman's judgment more fully than it does to man's. The publit is not making a sufficient effort to adapt itself to man."

This last statement raises the query whether if the pulpit teaching became more adapted to man's intellectual needs, it would become less adapted to women, and if not why it is kept at so low a level? Do clergymen feel bound to talk down to women?

Most church-going women will prefer Rev. Calvin S. Blackwell's explanation of why so few men go to church to most of the opinions previously quoted. His answer is: "l suppose for the same reason that so few women go to the penitentiary—a difference in the moral instincts and habits of the sexes. The pure and spiritual seek pure and spirit ual enjoyment in the churches. The coarse and sensual find their natures gratified elsewhere. Women who live on the same moral huge tiger as security, but he thought the baboon level with non-churchgoing and irreligious | would do. men don't go to church any more than their male companions. Men who live out ofh armony with Heaven's laws do not like to have their consciences disturbed by songs, prayers and sermons. If society would enforce the Bible teaching that men should be held to the same code of purity as women, there would be as many men at church as women"

It may be of interest to Miss Frances Willard's "grand army" of more than 20,000 Christian temperance women who desire suffrage, to know that one of the reasons Rev. Dr. William M. Lawrence of the Second Matter relating to this department should be sent | Baptist church gives "Why men do not go to church" is that the "intermeddling of ELIZABETH BARRETT BROWNING. By John religious women in matters of Statecraft had something to do with the lax piety of men. When women ceased to be women they lost their influence over men."

There is much food for serious reflection in the answers given by these clergymen to the question propounded by the Tribune. It is not my purpose to "point the moral" that to me seems most apparent, but only to present the views given of the reasons why women do attend church to the readers of this department, and let each reader draw her own conclusions.

GYNECIAN NOTES. Anent the question, "Is Marriage a Failure?" Mrs Frank Leslie sensibly says: "Letit go to church," etc., many of the reverend | be a failure or let it be a success, marriage gentlemen, in explaining why men did not ( is an institution that has come to stay, and to more generally attend church, incidentally vote it down would be about as insane and gave their ideas as to the reason why women | suicidal a policy as to say: The air is a faildid attend. For the benefit of the readers of ure: it is raw and creepy, and causes rheuthis department I group together these ex- matism, catarrh, phthisis, and all sorts of pressions of opinion in regard to women's other evils; let us, then, hermetically seal our devotion to the church, thinking it may be doors and windows, and eliminate air from interesting to them to know the various opin-lour scheme of living. Doubtless we could ions expressed by leading ministers of the | follow this wise counsel, and doubtless we produces and flesh is heir to.".

Mr. Ruskin in one of his lectures defines son for that is, I suppose, because women are | "the five talents of women" as follows: "To more ready to accept things by intuition. | please people, to feed them in dainty ways, to They grasp a truth much more quickly than clothe them, to keep them orderly, and to men: they walk in the light even before men | teach them." With all his brilliancy, Mr. can see it. Men question, are doubting Ruskin's ideas are sometimes medieval and

> Miss Elizabeth Peabody, one of the last survivors of the early transcendental period, is living in retirement at Jamaica Plain, Mass., surrounded by her books and engravings, and as full of reminiscence as ever ... The Emperor of Japan has created an Order which is to be given only to distinguish-

ed women. Colored women in. New York city have organized "the woman's charity and industrial club" for the help of their sisters, and have leased a four story house as a "home for friendless colored girls."

#### Questions to Answer.

The following questions and comments were published on the editorial page of the JOURNAL; Nov. 24th. Several correspondents have requested re-publication as they had lost or loaned their papers. In complying with ing to the ladies of his congregation to know | the request we wish to accentuate the necesthat he considers them spiritually and in- sity of a very general response, especially to the first five questions, in order to reader the data of value. We hope every Spiritualist

The Journal offers below a series of quesquestion means. Why are our congregations | tions to which it solicits a general response made up more largely of women than men? | from its readers. Let the answers be couched I might ask, Why are the audiences at lec- in the fewest words compatible with cleartures of the same character? Why are publiness. The questions may be answered ser lic school graduates mostly girls? I do not liatim in one contribution, or taken up sephesitate to affirm that the women of our arately and treated in several articles., It is cities are in all matters ethical and esthetic- | not imperative that each individual should al more intellectually active than the men, answer all; if some prefer to reply to any whose thoughts are enslaved with business. one or more and omit the others it may be But my experience with my own congrega- done. Write only on one, side of the sheet; tions is that, take the congregations morn- no introductory remarks are necessary, but if ing and evening of the entire year, the ratio | a note to the editor seems desirable, let it be

## QUESTIONS.

1. To what church, or churches, did, or do. your parents belong; and are you now, or have you ever been, in fellowship with a

church, and if so of what sect? 2. How long have you been a Spiritualist 3. What convinced you of the continuity of life beyond the grave, and of the intercommunion between the two worlds?

4. What is the most remarkable incident of your experience with spirit phenomena which you can satisfactorily authenticate? Give particulars.

5. Do you regard Spiritualism as a religion? Please state your reasons briefly for the answer you give. 6. What are the greatest needs of Spiritu-

alism, or, to put it differently, what are the greatest needs of the Spiritualist movement

7. In what way may a knowledge of psychic laws tend to help one in the conduct of this life—in one's relations to the Family, writer and the book will grace any table in America. to Society and to Government? It will at once be seen that a general re

formation of wide and absorbing interest and that the generalizations to be drawn therefrom would have permanent value the student of history, to the philosopher, and to those who are working for the material and spiritual betterment 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; and for the second best \$6. For the best essay in response to the seventh question, to occupy not to exceed two columns, and less space would be better, we will give a prize of \$10, and for the second best \$6.

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 f the JOURNAL, and the editor will publish such of them as contain points he may deem worthy of consideration, even though they 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.

A very odd organization in Philadelphia is known as the Ishmaelites. The apartment in which the feast is held is always decorated in the Oriental fashion, some of the features introduced being very luxurious and striking. During each season there is a Muezzin, who presides and rules the feast and who also delivers mock prayers and bas a peculiar song. All wear turbans or fez caps, with long robes and ornaments around their necks.

The employes of Forepaugh's circus swore out attachments against the venerable showman, a Memphis, Tenn., to secure their wages. The sheriff seized a huge baboon, and his attempt to take the animal to some place of safety afforded more amusement to the Memphisites than the circus had done. The animal escaped once, and a most interesting race resulted. Forepaugh offered the sheriff

A visitor to Japan noticed the preponderance to German influence in that country. Many of the Yokohama shops "had their Japanese signs translated into German only, while in all notices which appeared in foreign languages German held the first place. Next in frequency, and not far behind came Russian. English and French followed after at long interval," and Fortuguese brought up the

#### BOOK REVIEWS

[All books noticed under this head, are for sale at. can be ordered through, the office of the RELIGIO-PHILO-SOPHICAL JOURGAL.

H. Ingram, (Famous Woman Series); Boston:

Roberts Brothers. 1888: pp. 262. Price, \$1.00. As all the previous issues of this series have been written by women, the regret that will be felt at first thought that the life of this Queen poet among women was not written by some appreciative admirer of her own sex, will be intensified by the perusal of the book. With Mr. Ingram's careful search after, and clear statement in orderly sequence of such facts of Mrs. Browning's life as were accessible, we are not inclined to find fault; but those who were waiting and longing for the revealment of the every-day incidents in the life of one whose greatsoul and noble thought they already knew through her verse, could well dispense with the pages of quotation, from her works, of some of the least excellent poems with their accompaniment of inappreciative and crude criticism by the writer of this life. Of the Casa Guido Windows quivering as the whole poem is with the intense heat of love, patriotism, and longing for Italian liberty, our critics says: "If cannot be regarded as one of its author's successes, any metrical music it contains being but too frequently chiefly conspicuous by the harshness of the long passages of prose by which it is overwhelmed. Probably the sweetest lines in the work are those with which the poem opens." It is a very charming woman, indeed, of whom we catch enticing glimpses through this book; glimpses they can only be, for her life was mainly spent in the retirement of a sick should soon be cured of all the ills that air, chamber; yet it is wonderful to note the girlish funloving spirit which pervades the letters written to her friends from a sick bed, and what a hearty interest is shown in the affairs of the world and of literature. We-close the book with the impression of having been brought face to face with a superior spirit which by some means had been temporarily imprisoned in a human body, but was ever at the point of bursting its prisoning form and taking flight to its mative sphere—and so she seemed to those who met her, as is apparent from the descriptions given of her by those who knew her person-

The wife of Nathaniel Hawthorne describes her as teing "very small, dark and delicate. She looked like a spirit....Her fairy fingers looked too airy to hold, and yet their pressure was very firm and strong. The smallest possible amount of substance encloses her soul, and every particle of it is infused with heart and intellect. I was never conscious of so little unre leemed perishable dust in any human being;"—and again—"How has anything so delicate braved the storms? Her soul is mighty and a great love has kept her on earth a season longer. She is Seraph in her flaming worship of heart, while a calm cherubic knowledge sits enthroned on her large brow." -Nothing Bobert Browning: has written is so wonderful in romance as his own love story where his love restored a dying poetess and drew her back to life and happiness.

Mr. Ingram goes strangely out of the direct path of the true biographer to exclaim over and criticise Mrs. Browning's belief in Spiritualism. He writes on page 207:

"Another subject alluded to by Mrs. Browning in the same communication—a subject which was largely influencing her friend, and almost rivalling Italy in her thoughts—was that singular manifestation of human creduality known as 'spirit rappings.' One of the most important victims to the new epidemic was Mrs. Browning. Her letters of that period are filled with allusions to Spiritualism and its strangest development, 'spirit rappings.' "

.He takes this tone of criticism on the matter in several places. We cannot fail to more than even admire Mrs. Browning's love of liberty and thrilling words against slavery of all kinds, when we learn from this work that her family were West Indian Slave-owners, and that by the English emancipation act her own father lost a good share of his property. The frequent extracts from her letters to friends strewn through the book make us long for a more extended biography with her correspondence given more fully, but we have enough in this work to assure us that she was a charming correspondent.

The following books are from Lee & Shepard; Boston: A. C. McClurg & Co., Chicago: READINGS FROM THE WAVERLY NOVELS and Chapters from Jane; Austen, -- two valuable books of the "Cambridge Series of English Class-

Readings from Scott's novels are edited for school and home use. The selections are among the best found in these excellent novels, and cannot but cultivate a taste for the best literature. This is the aim of the author. The same may be said of Chapters from Jane Austen, who was one of the best writers in our grandmother's time. Her "Pride and Prejudice" will be well remembered by old and young. This book by Mr. Oscar Fay Adams aims to bring the best thoughts of Miss Austen before the young people of the present time; they are handsome volumes of nearly 400 pages each, for the very low price of 75 cents each.

MANNERS. HAPPY HOMES AND GOOD SO-CIETY all the Year Round. By Sarah J. Hale.

Price, \$1.75. The book in its first chapter gives Christ's seven precepts for the guidance of life; these are called "The Gospel Etiquette of Love and Duty." The book is well-gotten up and treats on all conventional requirements of good society as well as the interior requirements of the heart. Mrs. Hale is a good

The home-life of a public man is always of insponse to these questions would furnish in | terest. Many men who have won distinguished place in the councils of the Nation have accredited their success in very large part to the good fortune attending their wedded life. And this general rule holds good in the instances of the wives of the Presidents of the United States; and any book which tells the simple history of the women who were the wives of our Presidents, most of whom became the mistresses of the White House, will be of permanent interest. Lydia L. Gordon has written such a work—"From Lady Washington to Mrs. Cleveland,"—and Lee & Shepard will soon publish it. The central personages of the volume are the ladies who have graciously presided at the President's official home; but the lives of their eminent husbands are, concurrently treated, all making a very interesting and instructive narrative. The beautiful Mrs. Cleveland furnishes the closing subject in these readable biographical sketches of the famous White

## New Books Received.

The Ten Virgins. By L. J. Anderson. Chicago: Purdy Pub. Co. Price, 25 cents. Woman and Her Work. By Mrs. H. A. Bloomfield. Chicago: Purdy Pub. Co. Price, 25 cents. Eating for Strength. By M. L. Holbrook, M. D. New York: M. L. Holbrook & Co.; Chicago: A. C.

McClurg & Co. Home Stories for Children. By Mary L. Baldwin. Chicago: W. T. Baldwin. Price, 50 cents. A Collection of Poems by America's Younger Poets.

Vol. 1. Philadelphia: Westminister Pub. Co. Blake's Tables for each State for each month of 1889 of Weather Predictions. By C. C. Blake. Eighth Biennial Report of the Trustees, Superintendent and Treasurer of the Illinois Southern Hospital for the Insane.

## Partial List of December Magazines.

The Eclectic. (New York.) The opening article for December is a striking story entitled Aut Diabolus Aut Nibil; International Girlishness discusses the extreme sensitiveness to mutual judgment which exists between England and America. The Wagner theories and practice in Music are fiercely attacked in a paper called The Wagner Bubble. There is also a variety of short papers, and sketches.

St. Nicholas. (New York.) The Christmas number of this delightful monthly for boys and girls is full of short stories, poems and illustrations and cannot fail to interest all who read it. The contributors are well-known and popular and have done their best for the holidays.

Current Literature. (New York.) A varied table of contents under the several department heads is found in the December issue of this sterling monthly. The department of wonderful stories is devoted to The Ghost Riders.

The Popular Science Monthly. (New York.) The Psychology of Deception shows the manner in which the mind is lead into error. A Test of National Morality is the subject of a scathing editorial. In New Light on a Lunar Mystery, Garrett P. Servies gives a recently discovered explanation of some brilliant spots of light seen on the moon. Dr. C. C. Abbott presents some of his entertaining observations of animal life. The last Stages in the Genealogy of Man is concluded in this number. Atomic Worlds

and their Motione; Evolving the Camel; Beliefs

about the Soul, Native life in British Borneo are

The Century Magazine. (New York.) Mary Hallock Foote contributes the frontispiece for December which is entitled The Coming of Winter. Two striking articles on Henry Ward Beecher's appearance in England in 1863, with a fac-simile page of his last manuscript are given. The installments of the Life of Lincoln and the Life on the Great Siberian Road are of great importance. The Rise and Fall of the Irish Aigle is accompanied by three il-

The Path. (New York.) Articles upon Theosophy in America, the Occult Science, and Pui-

of the varied reading for Decembers

lustrations. A timely paper is The Re-organization

of the British Empire. These are only a partial list

losophy complete a good number. The Forum, (New York.) Arch-deacon Farrar explains: in detail. Tolstoi's religious teachings in the December Forum. The number also contain several scientific articles. George W. Cable in A Simpler Southern Question, shows how the Negro problem is gradually being solved; another article on a Southern subject is Judge A. W. Tourges's explanation why the South is, the richest field for fiction that English-writing novelists have found since Scott wrote. Prof. Thomas Davidson describes the decay of the apprentice system. Many more articles in addition make this a valuable num-

Lucifer: (London.) The Table of Contents for November includes, Is Theosophy a Religion; Letters on Magic and Alchemy; Wagner's Gospel, etc.,:

The Atlantic Monthly. (Boston.) The usual good reading is found in the Décember Atlantic. Passe Rose continues interesting also Boston Painters and Paintings and The Despot of Broomsedge Cove. There seems to be an increase in the tendency to do literary work in partnership, and this number has two articles signed by firm names. The Close of Garibaldi's Career is the title of an article by an enthusiastic writer on topics connected with Italy. The discussion about. Wagner's music is enlivened by another reviewer in the Contributors' Club. We observe, that the publishers are to furnish in the January number a new steel engraving of John G. Whittier, who wrote one of the articles which appeared in the initial Atlantic, for November, 1857, and who has been a frequent contributor from that time to the present.

The Statesman. (Chicago.) Difficulties in party Re-organization opens the December reading and is followed by Our Railways; What is a board of Trade; The Campaign of 1888; The Single Tax, etc.

The Homiletic Review, New York. St. Louis Magazine, St. Louis, Mo. The Manifesto, Canterbury, N. H. The Sidereal Messenger, Northfield, Minn: Psychische Studien, Leipzig. Lux, Rome.

The Theosophist, Adyar, India. Annali Dello Spiritismo, Torino. La Bevue Spirite, Paris. L'Aurore, Paris.

A Tremedous Sensation would have been created one buildred years ago by the sight of one of our modren express trians whizzing along at the rate of sixty miles an hour. Just think how our grandfathers would have stared at such a spectacle! It takes a good deal to astonish people now-a-days, but some of the marvelous cures of consumption, wrought by Dr. Pierce's Golden Medical Discovery, have created wide-spread amazement. Consumption is at last acknowledged curable. The "Golden Medical Discovery" is the only known remedy for it. If taken at the right time-which, bear in mind, is not when the lungs are nearly gone—it will go right to the seat of the disease and accomplish its work as nothing else in the world can.

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Anonymous letters and communications will not be moticed 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, December 15, 1888.

#### Spirit Influence, or What?

the theories of scientists and physiologists in their efforts to account for any re- telligent responses to their questions. Putting markable psychological phenomena, or any aside all misgivings that may come up, and exhibit of what seems like occult power granting all this to be genuine, then comes over tangible and gross matter. Ingenuity, the question, what spirit influence and inand what is known in popular science, are sight was behind all this? What Great taxed for a variety of reasons, and causes, but | Souls, not only in the Himalayas but among the theory or suggestion of spirit-influence- The Evergreen Mountains of Life in the the controlling power of an invisible yet per- | Summer Land, had guiding power and far sonal intelligence from the life beyond—is ig- | reaching mind-reading faculty? Grant even nored with a persistence that is amusing as | that the Mahatmas wrought all these marvels well as pitiful. It is not well to attribute by their spiritual power, long trained and too much to the spiritual world above and | developed; when said Mahatmas "shuffle off too little to the spiritual world within, and so belittle ourselves that our ascended the body's death, and can they never revisit friends may be glorified, an error into which | mortals here below and give proofs of their some Spiritualists are apt to fall. It | guardian presence? is well to offer diverse theories from which the best may be chosen, or which of spiritual influence no word is said, for i may suggest one better still; but to wholly ignore the possibility of spirit presence and power in looking at this class of phenomena is a strange error, the absurdity of which grows more apparent each day.

partment of the daily newspapers have led | article. to these suggestions. For instance, an article on "Our Two Brains," by the late Richard A. Proctor, is a clear statement of the physiological fact that the brain is dual, each half the counterpart of the other on the opposite side of the head; that the optic nerves and the visual organs are also double, yet brain and eyes usually do their duty in thought and sight as one. Some curious cases of irregular and confused mental action are then given, and the suggestion made that such confusion, and even some kinds of insanity, may result from lack of uniform and harmonious joint action of the dual brains. This is a good theory to solve some such cases, but can it solve all? Two of his narrations are as follows:

Dr. Brown-Sequard tells us of a boy living at Notting Hill, London, who had two mental lives. One of them, as it included the greater part of the time, may be described as his normal life. Yet there was nothing in the other or short-lasting condition to suggest that the boy was not then himself, either in the conventional or literal sense of the word. The boy had in fact two perfectly distinct lives in each of which he rememthat life was awake (so to speak), while in neither life did he remember anything of what had occurred in the other. The abnormal life seldom lasted more than two or three hours at a time. "I have seen," said Dr. Sequard, "three other cases of that kind, and so many having fallen under the eyes of a single medical practitioner, they cannot be

extremely rare. The case of Felida X., recorded by M. Azam in some respects resembles the last, only that whereas the lad was unconscious in each state of all that happened in the other. Felida X. was only unconscious during her normal state of what happened during her abnormal life; during the latter she remembered perfectly all that had happened in both lives. There was also another difference between her case and that of the lad at Notting Hill: her character and disposition were entirely different during the normal and abnormal parts of her life. In her ordinary state, Felida X. was intelligent. industrious and resolute, but melancholy, morose and silent. She was also very anxious about her health. Nearly every day, as she sat at her work, a violent pain shot through her temples, her head dropped on her breast, her arms fell by her side, and she passed into a state of sleep or stupor from which nothing would rouse her. She only remained in this state for two or three minutes. She woke up another woman altogether, smiling work. which she resumed where she had left it. She complained no more of ker health, but busied herself about the house, made

and cheerful young girl. After a few hours, however, her gaiety passed away, another attack of torpor came on, and in two or three minutes she opened her eyes on her ordinary life, remembering nothing of what had hap pened during the abnormal condition, and not less gloomy and silent than had been

These are similar to the still more remarkable cases of Lurancy Vennum and Mary Reynolds, which are carefully detailed and thoroughly verified in a pamphlet published at this office of which many thousands have been circulated. Miss Vennum for some mouths did not know her own parents or family, but lived in another home as daughter, and when she came to her normal condition she at once knew her own parents, went home with them, and resumed her own former life and ways.

Is it not a quite reasonable supposition that in the cases given from Mr. Proctor's essay, the psychological influence and control of a spirit personage wrought these remarkable re-Entered at the postoffice in Chicago, Ill., as | sults? Had those cases been as thoroughly followed up and as patiently and carefully investigated and watched as was that of Lurancy Vennum, strong proofs of such spiritcontrol might have been found as in her case, but the scientific and medical worlds show a strange lack of care and patience in regard to such experiences, failing to keep thoroughly read as well as to weigh them with clear and impartial judgment. Their theories are too materialistic to give them insight or persistence. Mr. Proctor was a man of merit in his department, and sometimes seemed to discern spiritual things 'as through a glass darkly," but did not reach the point from which he would admit, to the public, the possibility of spirit-influence. Anything but that for the popular sci

A few weeks since the Inter Ocean published an article on psychic phenomena by Laura C. Holloway-a detail in most attractive style of a visit to an old German castle on the Rhine, where a choice company of Theosophists met Madame Blavatsky, and Mrs. Holloway and others had letters from the Mahatmas, or Great Souls, among the far off Himalaya mountains in Northern Hindostan; said letters dropping on the piano It is a matter of curious interest to note from behind a picture, or found in their pockets in most strange ways, and being in this mortal coil," do these powers die with

Mrs. Holloway tells of psychic phenomena; was not her theme. She touches the border line, reaches indeed where they intermingle, but only tells of psychic powers here below. Between the lines, it can be read that she knows more than she tells; possibly the tell-Several late articles in the syndicate de- | ing would injure the commercial value of the

#### How Differently Things Appear to Different Individuals.

A friend writes as follows, and he expresses the thoughts, undoubtedly, of a great many- pervades the public, not until those who seek "I am utterly discouraged .... The idols we horored are disgraced. Dr. Slade, Bangs Sisters, and last, but not least, the Fox Sisters-the very prophets of the creed-are all disgraced."

The writer of the above takes an entirely too serious view of the matter. Dr. Slade has been detected in frauds, and confessed to the medium through whom it seeks to solve them, but there remains a large mass of the mysteries of life. manifestations through him that have not and cannot be explained by fraud. Home ex hibited his powers before all the courts of Europe, and no competent witness for a moment cast a doubt on the genuineness of the phenomena in his presence; he had the complete confidence and esteem of Prof. Crookes and other scientific investigators. The Fox Sisters under the pressure of Romish priests and greed have denounced themselves. I they fortunately recover from the effects of alcohol and escape the influences which now bered perfectly all that had happened while surround them, they will again affirm their mediumship. Their denunciation of them-

selves has little weight either way. A student of pure psychic science, outside of the Spiritualist. Movement, takes a more consistent view. In a recent letter says:

agines that any confession by her of persistent fraud from the outset of her career would have any appreciable effect upon the vast number of persons who have experienced supernormal phenomena of one kind or another long before as well as after the notorious Rochester knockings. Perhaps, indeed, the Fox girls may have much to answer for in the direction of stimulating manifestations of a physical character, the majority of which, at least, at the present time as exibited by mediums. I believe to be: educious, and the treatment of which by the RE-: LIGIO-PHILOSOPHICAL JOURNAL cannot be too highly praised. Psychic phenomena must and shall be purified from the uncleanness which has been crowded into their appearance by the vulgar trickeries of spurious mediums.

The philosophy of Spiritualism is opposed to hero worship. It will have no prophets or saints. The disgrace of many of those who would lead affects only the individuals so disgraced, and not the cause.

We learn from D. Edson Smith that the S. Loveland is officiating as speaker at present, very acceptably to the members of calls, and behaved altogether like a healthy the society.

With some of Mrs. Elizabeth Oakes Smith's opinions as expressed in another column we must differ. Mrs. Smith's noble record of long service for humanity is proof of her natural goodness, and that she would not cause. When she says she thinks "it would only those interested. Every regular sub make money out of what they claim," she is | ply his or her friends with a copy. The frauds." Where there is such a marked pre- copy. Send in your orders by return mail. dominance of deception and error, and especially with the example of the Fox Sisters in mind, it is not strange that Mrs. Smith | lar writers, this number will contain special should be driven to exclaim against the whole | contributions from widely known thinkers fraternity; and most unfortunately for hon- most of whom have never contributed to any est mediums as well as for common justice other Spiritualist paper, and who would not she but voices public sentiment. Instead of write for the Journal if it were a denomi inveighing against the sentiment which | national or sectarian publication. In this Mrs. Smith voices, Spiritualists should ex- brilliant galaxy will be found R. Heber amine the grounds for it, and if possible Newton, D. D., Prof. David Swing, H. W and unjust conclusion. That there is a good- | Coues, Rev. E. M. Wheelock, Gen. Bullard, W ly number of noble, truthful and self-sac- | O. Pierce, D. D., Mrs. C. W. Scofield, Rev. W rificing people among mediums the Journal F. Dickerman, M. C. C. Church, Julia G women whose lives are a constant benedic- Englebert, Callie L. Bonney, Hon. R. A rectly. We can name such mediums by the our readers for their able contributions in this it might seem invidious.

tated intent and for gain; because ignorant | Morse, G. B. Stebbins, Mrs. Addie L. Ballou, psychics, dealing with that of which they Mrs. E. M. Dole, Mrs. J. M. Bishop, Mrs. E. B. know nothing, unwittingly mislead; and he- Duffey, Mrs. Milton Rathbun, Mrs. U. cause through the violation of the laws of Gestefeld, Alice Maltby, M. D., J. Clegg physical and moral health certain mediums | Wright, Mrs. Cornelia Gardner, L. C. Howe. fall, because of these features which often W. W. Currier, Hon. J. G. Jackson, Mrs. B. R. attend the acquisition of spiritual knowledge | Anderson, Mrs. J. M. Carpenter, Mrs. J. R. it is neither just nor prudent to sweepingly Robinson, Mrs. McCall Black. Mrs. Helen condemn all whom one meets in threading | Comstock, Mrs. A. M. Munger, Mrs. O. A. the difficult path. Every other pursuit in Stevens, Mrs. Dwight, W. Dinning, Hon. J. D. life is attended with its own peculiar dangers | Featherstonhaugh, Dr. G. W. King, O. W. and deceptions; if they are less than those Barnard, W. C. Waters, G. H. Jones, Hon. E. which meet the student of Spiritualism, it is Holbrook, and others. for the reason that the stake is less, the intérest and importance of comparatively less

Until there is adequate provision made for the maintenance of mediums from a general fund it will be both unreasonable and ingot to live; their time and strength are opportunity to secure a livelihood by other means. What are they to do? Beg or starve? in many cases, by the demand of the public, | ing, indubitable experiences of every-day life. so soon as it becomes bruited about that they able cases of the Fox sisters.

That some essay the field of mediumship who are without medial power, goes without saying; that many possessing mediumship often supplement it, is true; but a higher grade of public mediumship cannot be reasonably expected until greater knowledge and a keener moral sense more generally mediums realize their joint responsibility with the mediums for the product of the seance room. In the final solution of this product, in the last analysis, it will be found that the public is no less responsible than

We can say all this with more force because of our uncompromising and well known attitude toward all deception and against all incorrigible tricksters dealing in adulterated commercial Spiritualism. We can say it without creating suspicion of special pleading or desire to condone the offenses or lessen the responsibility of the conscious wrong-

The peculiar light seen by Mrs. Smith an friends in the cometery may be scientificall accounted for without going beyond the realm of the physical, and is a phenomenon not uncommon; we should be slow to admit there was anything spiritual about it in this inparatively are so finely organized as Mrs. ly a dead body with an alternating current Smith: few can have such satisfying personal | of moderate force. I must say that there is an amusing aspect to the experiences. "Most people must witness the projected tour of Mrs. Fox-Kane if she really im- objective something concrete and to be core in the globe is strong approximate to ment from the heard Governor Talbot and nized by the physical senses, in order to have | bear the shock of its own demonstration. A it count as evidence of a spirit realm and religion proved, dies as a religion and becommunication therewith.

Mr. J. E. Hyde, of Lily Dale, N. Y., writes us of the pleasant impromptu entertainment on Thanksgiving evening given at Cassadaga Camp grounds to Mr. and Mrs. Skidmore. The grounds presented an unusually lively appearance for this season of the year. There are twenty resident families on the grounds and societies have been formed for the winter, and a Children's Lyceum has been opened. Circles are held frequently and the occupants are neither idle nor lonely.

had declined public mediumship.

#### The Holiday Journal.

Next week's Journal will be a holiday issue, and will go into not fewer than 40,000 homes where it is not a regular visitant. I knowingly do injustice to any creature or | will not be sent at random, but will visit be better to ostracize all mediums who scriber should make a special effort to supimpelled to this conclusion because she "is paper will be mailed direct from this office afraid all these money-making mediums are to any address at the rate of five cents per SPECIAL CONTRIBUTORS.

In addition to many of our old and popuremedy the evil which causes this erroneous | Thomas, D. D., Rev. Reed Stuart, Prof. Elliott is glad and proud to affirm; men and women | Burnett, Mrs. Amarella Martin, Warren Sumthan whom none better live; men and ner Barlow, J. E. Purdon, M. D., Col. J. Lee tion to all whom they reach directly or indi- Dague, and others. Among those familiar to score and would do so here only that we cannot | the past, or for their splendid work in the begin to name all, and unless we could do i field of advanced thought and reform, will be Mrs. F. O. Hyzer, Mrs. Emma Tuttle, Mrs. Because tricksters deceive with premedi- Janet Ruutz Rees, Mrs. L. R. Chase, J. J.

Our good natured but not very fully informed Unitarian neighbor. Unity says: "If an exchange is to be credited, Mrs. Margaret Kane-Fox, one of the famous Fox Sisters, of the Rochester rappings, has been making public confession at the Academy of Misic, New York, that those rappings were a fraud, the raps being prohuman to demand that they refrain from duced by the joints of the big toe. We know of taking money for their services. They have nothing more lamentable in modern life than the wicked speculation of unscrupulous people in the divinest yearnings of the human heart. The gullidrained by an insatiable public, leaving no bility of human nature, also, in the direction of their hopes, is most pathetic and instructive. The truth of Spiritualism is not affected by any number of frauds, though it does show the importance of, so They are drawn into the vocation, forced in. far as possible, grounding our religious faith and sense of deathlessness not upon the exceptional and to it against their will and personal interest | the marvelous, but upon the universal, ever press-

Sad to say this leaves us all in the dark as have medial power. Often through ignor- to whether Unity believes in this wondrough ance and the injudicious persistence of power of the big toe of this poor woman o friends they begin public work before requi- not. When our neighbor takes more pains site development is attained, and then are to know what is going on outside its often pushed to the last degree of endurance | pleasant little fold, it may learn that by the cravings of those seeking their ser- | spirit-presence and intercourse, and mani vices, when already the medial power and festations of spirit-power, are not excep psychic forces are depleted. Ah! the blame | tional in the sense of being rare, but are for deception, delusion, trickery and de- abundant, from the days of Jacob and Paul bauchery is not all on the side of the medium, to our own time, and that "the grounding not by a great deal! not even in the lament- of religious faith" in the soul's intuition of immortality is verified and emphasized by these universal and "indubitable" spiritua "experiences of every-day life." As a Spirit ualist once wrote: "I know, and I know that I know," of the immortal life. Soul and senses had verified each other in his case. Was his faith weakened by adding knowledge to it?

## GENERAL ITEMS.

James G. Clark, the poet, was in the city during the past week. He intends to make California his future home.

Mr. J. Clegg Wright will speak the last two Sundays of this month in Maquoketa, Iowa, and during the month of January in

Lyman C. Howe is engaged to speak at the Cassadaga Camp Meeting Tuesday, July 30, 1889, and at Lake Pleasant, Mass., Tuesday August 6, Thursday August 8th, Sunday August 11th, and Sunday August 18th, 1889. George H. Brooks is at present lecturing at Saratoga Springs, New York. He can be ad--dressed-there during this month in care of Dr. W. B. Mills, box 54. During January he has an engagement at Cincinnati, Ohio.

Experiments made in Mr. Edison's laboratory upon animals larger than man show that death can be produced by electricity stance. Unfortunately, possibly, few com- almost instantly. A horse was made sudden-

objective, something concrete and to be cog- religion on the globe is strong enough to ment from the board, Governor Talbot apcomes a scientific fact, and would take its place side by side with astronomy and chemistry, with physics and geology, in the organized knowledge of men."

proposes to erect a monster telescope on to Los Angeles. It is proposed to have an in- evil one had entered the house and they strument with a 42 inch glass, which will make the surface of the moon as visible as it furniture. The family remonstrated, butwould be to the naked eye if it were only sixty miles away. Lick's: glass is 34 inches. and came in sufficient numbers to subdue It cost about \$50,000, and mounting brought | the men and tie them. They were undergo-Mrs. Lydia Blood, formerly Mrs. Crocker, the total cost up to about \$110,000. The Uni- ing their usual ten days' fast, as they fancied passed suddenly to spirit life from this city | versity is negotiating with Mr. Clark, who. several weeks ago. The Journal has only proposes to make such a glass as it wants taste food or drink. During this fast they Spiritualists of Santa Ana, Cal., have or- just been informed of the fact. As Mrs. and mount it for \$100,000. If Mr. Clark's of- have taken long walks, from forty to fifty. gaily, speaking briskly, and singing at her ganized, and are now holding meetings. J. Crocker she was for years one of the leading | fer is found to be the best, it will be accepttrance mediums of this city and had a wide ed; but nothing is as yet decided upon but circle of acquaintances. Of late years she | that the University is to have the largest and most perfect instrument in the world.

#### Publisher's Column.

To make the Journal the ablest paper in the religio-philosophical field, the highest authority in psychical science, the clearest exponent of spiritual ethics, the most stalwart guide up the Mountain of Difficulty on whose summit rises the magnificent Temple of Spiritual Knowledge is the aim of the publisher. How he has succeeded he leaves others to say; that he has fallen far short of what he would have liked to accomplish he freely admits. That he can do vastly better work in the future he is well assured, provided his efforts are properly seconded by those whose interests in this field are, or should be, no less than his; provided those who now praise his endeavors shall but make a tithe of the effort and sacrifice that he does to forward the purposes to which the JOURNAL is devoted. Talk is good, action is better! with no less of the former, let us have vastly more of the latter. There is not a regular reader of the Journal who cannot secure one new subscriber before Christmas day, and many can easily send in long lists.

Remember that any regular subscriber desirous of making a present of the Journal for a year to a friend, can have it sent for two dollars.

Don't forget that the JOURNAL will be sent for twelve weeks on trial for 50 cents. You must have a number of friends whom you would like to have read it long enough to learn that they need it—twelve weeks will satisfy them of this, if they are as rational and truth-loving as yourself.

If, perchance, you are in arrears to the JOURNAL, don't have it weigh on your conscience when the year closes. You can square up and renew if you really try. The publisher would prefer to do away with the credit system, and has striven for years to this end, but finds it impossible to withstand the appeals for time from hundreds who feel they cannot be deprived of the paper and yet are not always able to pay in advance.

Bear in mind that the more you strengthen the publisher, the more you will get for your money! Make the Journal strong enough financially to maintain a department for original experiments and research, a missionary bureau, a department for printed matter to be sold at cost, and given away; also, and especially, able to more effectively aid honest mediums and worthy speakers in their uneven struggle with the dishonest and un-

Under the heading, "A Spiritual Star," we copy from the Chicago Herald a remarkable story which we first confided to a representative of that paper, on condition that he would not publish without consent of Dr. Boynton. We speak of it here to vouch for its truthfulness in so far as it can be verified by Doctor Boynton, whom we know to be not only a most able surgeon and physician, but a gentleman of the strictest veracity. The story could have been extended with greatly added dramatic effect, but its substance is given. That the lady was guided to Dr. B., as related, there can be no reasonable doubt; and by some controlling intelligence capable of selecting a surgeon able to cope with the case. There is no finer surgeon in America, so far as we know, than Dr. Boynton.

On another page, a valued correspondent from St. Paul speaks of a medium who is giving materialization seances in that city. The medium's name is not given and is unknown to us, but we recognize in the description the earmarks of C. E. Winans' exhibition. If he is the medium, the sitters should be careful not to retain their hold on an apparition, for if they do they will probably find Winans in their grasp. He has been repeatedly detected personating spirits under exactly the same conditions, so far as we can judge, which Mr. Flower thinks preclude the possibility of deception. Winans is a psychic and probably a medium, but has been detected in gross deception too many times to be entitled to any consideration at the hands of the public.

"Miss Abby W. May, an ardent believer in woman suffrage, as our readers know, and one of the original female members of the School Board, passed to spirit life from Boston on the 30th ult., in her fifty ninth year. During the war she was president of the Woman's Branch of the Sanitary Commission here. In 1873, Miss May, Ann Adeline Badger, Lucretia Croeker and :Lucia M. Peabody were re-elected. The failure of Miss Hale in the next election aroused so strong a feeling that the friends of education secured the passage of the law allowing women to vote pointed her on the State Board of Education.

A dispatch from Huntington, Ind., Dec. 1st.

says: "Jacob Dill. of this county, and his brother David, of Paulding County, Ohio, who have been the principal workers in a series of holiness meetings in Rock Creek . The University of Southern California Township, have become violently insane. Friday night, when they returned from one Wilson's Park or some other place adjacent of these meetings they fancied that the tried to cast him out by breaking all the the frienzied men with threats of violence drove them off. The neighbors were called the Lord required. They were brought here miles in a day. Heretofore when they fasted they remained in their rooms. The case is a very peculiar one and is creating much comment. Both are farmers, Jacob 50 and David 40 years old."

#### J. Clegg Wright at Kimball Hall.

On Sunday afternoon last, Mr. Wright delivered a discourse on "Herbert Spencer and modern Spiritualism." He spoke substantially as follows:

"We would look to-day at Spencer and his exposition of ethical philosophy, and see in what relation they stand with the ethics of Spiritualism. Ethics never has had a greater student than Spencer. He is as prominent in modern thought as Aristotle was distinguished as a peripatetic philosopher. What has made him so clearly distinguished? He brought to the subject of morals a concise and perspicuous style. His method to some of the glaring errors of philosophy. The schools of Hume and Kant were in conflict. Natural theology represented the conservative side of human thought. The powers and nature of the intellect Hume analyzed with great clearness, and Kant clung to the modified form of metaphysics and the Categories. Kant was under the regime of Descartes and Hume descended from Hobbs and Locke.

"No philosopher before Spencer presented a sound science of morals. Mill and Bentham gave us associationalism or utility, viz., -that that is right conduct which leads to the greatest happiness to the greatest number. This moral philosophy did not fix conduct on a bed rock of stability, for under some circumstances that which had been useful might cease to be so under altered circumstances; but it was a great advance on those philosophers who based morality on the Bible as the word of God. The ethics of this book set forth the best thought man had in the ancient world, but it was not reasoned out to its last analysis. It rested on authority and the say-so of some teacher. It has been the work of Spencer to push the study of conduct to the constitution and order of nature, just as it has been the work of modern Spiritualism to push back the problem of a future existence on the rare but important phenomena of nature, which are explainable only as the production of spirits.

ualism has done for immortality. It will be conceded that Spencer is the greatest philosopher of the 19th century. The study of his works is more important than that of an ancient library. He has brought into focus the thoughts of man in all ages. The pre-eminent quality of his reason is order and the proper comprehension of the perspective of ideas. Of course there are some theories he sets forth from which we dissent, and which we think absurd, but they are theories ·built by him on data that are far from being probativeness is large women are not to be established.

"However wise a philosopher may be, the building he raises can never be any stronger than the foundation on which it stands. His structures may be all right, but for want of facts, he can not prove them to be right. We may advance other theories on the same data

and be liable to attack in the same manner. "Spencer puts in that last stratum in ethical philosophy, and his work is so important that any new proposal or thought must be trary to him, and unable to refute him it must be at once abandoned as untenable. This is great authority. His "Data of Ethics" is one of his most solid and important works. In it is worked out the intricate problem of conduct. Everything has a proper use. Right conduct is the proper use of every faculty in the body and mind. When every faculty is in proper use this is a perfect state of mental and physical health. Each individual must count for one and no individual for more than one. No one must prevent another from exercising the same rights and priviledges enjoyed by every other. These are axioms on which a great sociological system is built. The equality of the units composing society is the only natural basis on which order and justice can for any length of time subsist.

"Spiritualism, strictly speaking, deals with the problem of a continued existence of the spirit after the death of the body, and has a direct as well as a reflex action on the structure and well being of society. The nature of that action is this: The realization of a continued existence is a tremendous, immeasurable stimulus to moral culture to | she saw. obtain the development of those powers that are in supreme activity and of universal desire in the spiritual world, such as wisdom, benevolence and love. Is the ethical code formulated by the best standard of human reason in harmony with the ethical code in the spiritual world? If the moral code of spirits be higher than our own, those actions which we esteem honorable and worthy of moral approbation and on which we found our future happiness in the world to come, may, when contrasted with moral standards there, be seriously at fault.

"In the purer atmosphere of heaven our saintly virtues may look like the first and infantile efforts of moral consciousness. It can not be a full truth, that a well spent life on earth can answer all the moral demands on us there. We shall have to grow up and be perfected over there before we can enter into a full realization of its moral and spiritual felicities. As an approximate truth this will do: that if we live up to our best powers here, we shall lay the best foundation for the moral possibilities of the future."

Mrs. Hancock, widow of the General, is now comfortably settled in her new home on Sixteenth street, Washington, D. C.

J. W. Bouton, 706 Broadway, New York City, no doubt takes pleasure in bringing before his customers and the American public generally, a series of sixty-five plates, comprising the costumes of the time of the French Revolution, 1790-93, and in England, 1795 1806. The subject of costume is always a fascinating one, having the advantage of possessing attraction for the gay and serious alike. To persons of a serious turn of mind and inclined to go deeply into the study of costume what more interesting period could be selected? The originals, reproduced in this series, are from the portfolios of the celbrated dramatist, Victorien Sardou, and have been executed with the greatest fidelity by s purely scientific, and he handles all his | Messrs. Guillaumot fils; each plate bears subjects with power and singular lucidity | a date and reproduces a typical costume of Before his time Bentham had drawn public | that time. The work is handsomely printed attention to the foundation of morals and on good paper; the etching on fine thick paper and carefully colored by hand. As but few have been printed, an early application is necessary to secure a copy. Price one volume, royal quarto, cloth extra, gilt tops,

> to the excellent stage management of Mr. John Stapleton.

J. Clegg Wright will lecture again next Sunday at Kimball Hall, corner State and Jackson St. Subject in the afternoon, "Buddhism and Christianity;" evening, "Spiritual Culture." Mr. Wright's lectures are always interesting, and he should have a large au-

CRITICAL AND AFFIRMATIVE.

"Spencer has done for morals what Spirit- Letter from a Talented Poetess, Preacher and Journalist.

to the Editor of the Religio-Philosophical Journa-There are many things I desire much to say to you; but so often find my correspondence full and neglected that I abstain. The infamous position into which Mrs. Kane consigns herself,—a fraud and liar forty years, compels me for one to doubt even her confession. I'am ashamed for her, but let me say, and I have had some considerable experience in my career as lecturer and preacher, that the pursuit of these occult subjects does tend to unsettle the processes of reason; and where aptrusted. This is the more to be deplored because I believe that the sex was designed to represent the spiritual element in the genus homo. Except the martyrs, who gave testimony to their own faith in their mortal suffering, they do not establish an outside abstract truth. These martyrs we must glory in, but except St. Therese, who was a statesman, their opinions were a habitude—a sort of obstinacy, opposed to eclecticism. I always have insisted upon sending my Catholic servants to church and confession as the best means of keeping them in the straight path; and all religion involves the spiritual submitted to that standard. If it be con- element, which I like to see taken in large, wholesome measure—but—but—I confess to a lack of courage. I do not like to see spirits. I do not want to see spirits, though I have seen many. I never (that is not for many years) leave an easy chair by the side of my bed. I once saw a friend sitting in one thus, and was not a little displeased, and let him know it, when, lo! there was nothing vulnerable to the touch. I do not think the world would be more worth living

"Millions of spiritual creatures walk the earth Unseen, both when we wake and when we sleep,' were visible to the human eyes. None of these are bid to the poet's eye, who is little inspired if he does not hear

"Celestial voices to the midnight air, Sole or responsive each to other's note." I am afraid all these money-taking mediums are frauds. We are all spirits draped in flesh, and that is a poor quality of spirit that cannot conjure to himself unseen or seen companionship. It would be better to ostracize all mediums, I think, who make

money out of what they claim. I do not deny spirits. Some are spiritually discerned and see what is hidden from others. For instance one evening I looked from my library window in Patchogue towards the cemetery across the lake, when it looked all in flame close down to the ground—no sparkling, no movement. I called one of my granddaughters and told her to tell me what

"Why, Grandam, the cemetery is afire." I called her sister and she made exactly. the same utterance. Two or three village girls were passing the evening with them, and they called to them to "look at the grave | umes. Poems of Progress and Poems of Inner yard across the lake." They did so, expressing surprise, saying they saw nothing.

I have never seen the spirits of either of | ty. lately published, are excellent. my noble sons who have gone onward, though |. spoke to them, and going forward to take them by the hand have clasped only empty | suggestive at present, when the world at space. Not long since my only remaining son came to me in this way, and I not doubting, but surprised that he did not speak, went to him, but nothing was there.

I have had many prophetic dreams, which have all been verified, as I might relate to you, and even the other night a dear devoted friend came to me and said, "Eva, your room is not beautiful enough for you," and she touched her fingers to the wall and they became draped in delicate lace with knots and garlands of flowers; and the next night my hus- | Spirit-world. band came and uttered the same words, and my room became a bower of roses.

The best thing Margaret Fuller ever wrote "Thought of day brings dream, of night." Let us be mindful of our dreams. ELIZABETH OAKES SMITH.

Hollywood, N. G.

The Phelps Publishing Company, Springfield, Massachusetts, have reproduced Mun- | Spiritualism, which should be in the library kacsy's famous paintings, Christ before Pilate, and Christ on Calvary, in colors, 21 x 28 inch- Palpable. es and sell them at \$1.00 each.

"Vulgar Table Tipping Spiritualism."

Tribune an interesting article showing Lord Tennyson's Spiritualism. The account contains nothing new except an extract from a letter written in 1874. The individuals who prepared the matter for the Tribune might with due effort know more of what they are talking about. The assertion that Tennyson's name "has never before been connected with Spiritualism" is a grave mistake. He on the ideal and method of the Christ, by J. has not unfrequently been spoken of as Spiritualist. Other members of his family by Anna B. Kingsford, M. D., and Edward have also been known as Spiritualists. The Medium and Daybreak, a London Spiritualist paper, in its sue for July 20th 1874. contained a very long letter from Frederick Tennyson, the poet laureate's elder brother, declaring his belief in the phenomena and discussing it freely; mentioning also the interest of a sister. F. Tennyson like his brother Alfred is a poet; he took a Cambridge prize for a Greek poem, and in 1854 published a book of poems.

The dramatic department of the Chicago to, however, is the Tribune writer's unscien-Conservatory gave the first reception and en- | tific, and unphilosophical disdain of the tertainment of the season on Wednesday physical methods employed by spirits in of Thomas Gales Forster. afternoon, Dec. 5th, at the Chicago Opera | demonstrating their existence and presence. House, under the direction of Samuel Kayzer. The Tribune's spiritualistic staff should at The senior and junior members of the dram- once be transplanted to the world of spirits atic department took part in two plays and | They are too refined for the hither, and ought did much credit to the Conservatory. The to be in the thither. The objective is too acting showed the effects of good training, crass for such highly developed souls whose and the characterization called for, was imaginations, stimulated by hot celtic blood given with success. The dancing was and bathed in Scotch mists, has effloresced in warmly applauded, and better in many re- | blossoms too delicate to thrive in mortal enspects than the regular stage dancing. The vironment. How can these hyperesthetic audience was large and appreciative. entities hold themselves down to this vulgar Smoothness and harmony were observable in world, where one must use such crude the performance, and much of this was due agencies as speech and pen, telegraph and telephone? Were it not better they had flown early, and long ere this gone to that metaphysical bourne where religion in essence abounds and the brilliant expounder | period of twenty years, by Morell Theobald, of "pure thought" can shade its expression F.C.A. with magnetic tints while breathing the balmy, soul-satisfying adoration of the female participants in the dulia.

#### He Pleads Guilty.

In a late issue we had occasion to show up the professional crookedness of the editor of he swaggers and falsities, but dare not at tempt to meet our charges. Here is what he

-Bro. Bundy, judging from a recent issue of the RELIGIO, seems to be strangely affected by the success of The Golden Gate. He would evidently like to annihilate us. If he only realized how little we "concerned" ourselves about his opinions, or cared for his abuse, he would probably stick to his regular business of slandering mediums, and leave this jour-

nai severely alone. If the G. G. is a "success" it will be gratifying news to the men who have been subsidizing it ever since its beginning. Having been forced by public opinion to greatly to robbers and swindlers, the G. G. man equal to the emergency, is now using his editorial page to boom a real estate scheme. As the editor of a real estate paper he apin changing his journal from an alleged of land schemes. We don't mind his "lying when he says we are "slandering mediums"; that sort of dust has been thrown before but it never blinds rational people.

The Ladies' Aid of Philadelphia for the ad vancement; of Spiritualism has in contemplation the building of a hall to be devoted to | Solar Biology, \$5.20; Spirit Workers in the the promulgation of its philosophy. Having succeeded in its expectations so far, it proposes pushing on with still greater effort for the accomplishment of its purpose. November 19th the Aid gave à reception to Mrs. Ada Foye at the home of Mrs. McCahan. Addresses were made by Mrs. Sarah Benner, President of the Aid, and others. Mrs. Foye then made a short address, encouraging the ladies in their work. The Aid intends giving a series of socials this winter, the proceeds of which will be devoted to the building fund.

We are rearranging our mail list, and if subscribers do not get their papers regularly, let us know without delay. 🗀

Suitable Books for the Holidays.

NOW IS THE TIME TO ORDER. Can we find a Christmas present more to be enjoyed than a book, especially one wit golden words as well as gilt cover? Our lis embraces the best works by the most popular. authors. If science is sought for, what bet ter than the instructive works of William Denton? The Soul of Things, Our Planet

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#### Voices From the Reople. INFORMATION ON VARIOUS SUBJECTS

For the Religio-Philosophical Journal. MOMENTS.

O. W. BARNARD.

How the moments come and go! Bright with joy, or black with woe. Speeding on with tireless wing. Life or death to all they bring— To the wretched and the blest Dark despair, or sweetest rest--Through the sunshine, through the dark. Moving like the lightning's spark-Through the cottage of the poor-Through the rich man's palace door; To the living and the dying Swiftly on they're ever flying-Here they plunge a soul in night, There another's borne to light-Here is born a household wonder, There a household's burst asunder-Here they spread the earth with grain, There their gift is want and pain-Here they kiss the new-born child, There they hiss with frenzy wild-Here they cool the keen desire, There they burn with fiercest fire— Some they raise to a dizzy height--Some they plunge into abyemal night. Some they bear on beds of ease— Some they scourge with dire disease. Some they load with foulest shame--Some they crown with glorious fame; Some they hide in polar snows, Some they soothe with sweet repose; Some they rest on fruitful soil. Some they curse with constant toil: Some they bless with peaceful life. Some they drive thro' ceaseless strife; Thus their reign they're ne'er o'er--Firm and steadfast evermore--Thus through all the worlds of space. Ever keeping time and pace— Witness every act of man--Every motive closely scan— And forever in the Past, And while coming ages last, All things thus are ever done By the moments as they run.

#### The Journal-Orthodoxy--Spiritualism

To the Editor of the Religio-Philosophical Journal-For years past I have read the Journal with more care, interest and profit, than any other paper that comes to my house. This is because of the freedom and breadth of its wide range of facts. alleged facts, and the self-evident truthfulness and power of its modes of reasoning upon them. never assumes that all is known, or that the universal truth died centuries ago, and was epitaphed ing a hopeful resurrection through some new translation of theological experts. It has never been catechized or baptized into any orthodoxy of science, of state or church. It acts and speaks neither as the hand organ or mouthpiece of any sect or school.

I know little or nothing of the phenomenal facts of Spiritualism. My habits of thought lead me to deem nothing whatever essential to truth, that is not perpetually manifested in everything that can exist, great or small, alive or dead. This truth remains eternally and unchangeably the same. book or words, whether inspired or uninspired, can change it or fully express it. It is the ever present eternal "reality of things;" of each thing and of all things together, whether visible or invisible. I know instinctively, as well before any examination, as I do after all examinations, that this one eternal presence and power is forever in, through, over, and behind all that can exist, eternally creating and re-creating the heavens and the earth, and all that is in them or about them, right before our eyes, out of "nothing" that is visible to us. We can never assume that we know all about its methods, laws, and ways,

Several years ago I read that some strange power had been giving curious taps on tables. Well, amid our bedlam of schools, sects and orthodoxies, religious and atheistic. I knew it was high time for ome one to rap on the table, and turn our thoughts .) eternal invisible truths; and I had read that the way with this eternal power was to choose the "foolish and weak things of the world to confound the wise and mighty." The thing increased and blossomed out in all directions, till to-day few will deny that it has done more to break down insolent

orthodexies and blatant atheisms (their necessary

product) than all other influences put together. If somebody's table was the first moving cause, thank God for the table; if somebody's "toe," I thank | An appointment for the next morning was made, | it over his face, which act was followed by several God for the toe. If the whole series of the phenomena arose from the imp of all Darkness, why, then. I thank God for the light he has brought out | bathe and lave the wound with her pebble emulsion. | although the young buck escaped he is being hunted of that darkness, and the Journal for helping him; The Doctor promised that, more to humor a sup- for, and the police in all the surrounding towns any way you can fix it, you shall not cheat me out of posed whim of the sufferer than because he believed have a description of him. The greatest excitemy thanksgiving, and if you will now only complete | in the healing powers of this water. your work, by learning how to use the type writer as well as the telegraph, I shall be more thankful weeks ago. The lady stood the ordeal unflinchingly. well for the United States government to exercise still; for my greatest objection to spiritual phenomena is that they seem to employ such awkward left- | healed up with marvelous rapidity, leaving barely a | "noble red men?" handed means, when so many simpler ones seem to be right at hand. If they have got any common | Herald. sense over there, why do they not learn to use the "type writer," instead of growsing away with alphabets, slates, planchettes and telegraphs.

## A Most Fiendish Imposition.

I. B. TURNER.

## To the Editor of the Religio-Philosophical Journal:

Permit me to give a "striking incident" in my experience. In this city for some years has lived and there is any value in human testimony. I say this because personally I have had no opportunity to judge. he having refused to permit me to attend any of his séances, but for what reason your readers can judge as well if not better than I can do. Recently he has been giving materializations (?) and the camel swallowers of this vicinage have had their fill at the usual price to suckers brought by the deadheads. A short time since there appeared in one of our morning dailies, a statement over the signature of a lady who had for weeks been visiting Aber's show for the purpose of seeing and conversing with a favorite son whose death she mourned because for so great a length of time she had no tidings of him; the time and place of his death was given and all the causes and results most specifically stated, each visit unraveling greater mysteries to the now brokenhearted mother until on the day previous to the publication above mentioned, who should arrive at the residence of the mourner, but her son in perfect physical health and strength.

Hence the publication, and hence Aber remove to more congenial quarters. It is reported that he was in some manner mixed up with an attempted suicide here, in which difficulty, some woman's name appeared, and there was some pretended or actua shooting, but having no hope that such a contempt ible wretch would be ushered into the new condi tion from which he is evidently controlled, gave the matter no investigation. Report says he is "traveling" now, and assisted by his aged mother, who so far as is known here. I believe, is the only legitimate Mrs. Aber.

This is an enterprising place for that sort of business; one or two others are said to be nearly "developed" and soon are expected to commence their "séances."

Let us hope they may respect themselves suffi ciently to refrain from trifling with the most sacred feelings of which the human heart is capable. If their necessities compel them to robbery, let them take to the road and give their victims at least a chance to escape, without being disgraced as a dupe of a conscienceless scoundrel. T. ORMSBEE. Topeka, Kan.

## Theosophic Washington Girls.

hold on a certain class of Washington people, says the Philadelphia Telegraph. A few years and this erer had gone through the mines of California crymay be the head center of that school of thought in ing,—"Woe unto me all ye people for I have de-Christian community. Young ladies of blue-stocking ceived you. I did not discover gold, I only dropped tendencies are found conversant with the mysteries of Buddhism, and old men of studious habits are firm have dropped their picks to vacate the fields with believers in these mysterious teachings. Under the | yells of despair and rage. Doubtlessly the debasing influence of so learned a man as Dr. Elliott Coues, influences brought to bear on these girls, caused theosophy has become to its students here a research | them to lose their original powers; but it is | heart of love that throbs above us, no hands that of science, instead of superstition. There is some- strange, however, that the snapping of Maggie's scatter abroad the benevolence of the divine presthing about the atmosphere of Washington that leads | we was not traceable to her instead of—to the flies people to a love of the romantic, the occult and mys- above her. terious.-Washington Post.

## A SPIRITUAL STAR.

## A German Lady's Remarkable Expe-

The subjoined remarkable narrative of actual facts was first related to the Herald reporter by a gentleman of his acquaintance, but it was subsequently amply corroborated in all its details by Dr. J. R. Boynton, a surgeon of this city. The name and address of the patient in question is omitted to save Dr. Boynton's very pronounced professional scruples, but it can be had for any legitimate purpose other than mere curiosity. A number of years ago a German lady, a widow, with several children and in easy circumstances, living in one of the principal cities of Germany, had had a remarkable dream-She saw a beautiful landscape—one of a kind she had never beheld waking—with a placid lake, bordered by wooded hills on two sides, with a picturesque village nestling close to its bosom. She saw three white, egg-shaped, smooth pebbles lying on the bottom of this lake in a certain spot not far from the shore. She had, in her dream, a great desire to seize those three pebbles, being sure that they possessed remarkable bealing properties when immersed in water. But she could not get at them. She awoke. This dream, exactly alike in every particular, repeated itself on three successive nights, and each time the impulse to seize the pebbles grew stronger and stronger within her in her dream. At the same time—how, she knew not—the conviction was given her during her dream that this lake and these pebbles were in Ircland. She also felt in her dream that she would accomplish many wonderful cures once she should have gained possession of those pebbles. The dreams left a very profound impression on

the lady's mind. Though not ordinarily a believer

in the meaning and efficacy of dreams, the impres-

sion strengthened day by day, and the desire to possess herself of these miraculous pebbles became. after a time, well-nigh uncontrollable. Despite the counsels of her friends the lady at last converted her property into money, and, leaving her children in safe hands, journeyed to Ireland, a country of which she had but seldom heard and of which she knew next to nothing. Still that mysterious dream voice, while making the journey, assured her she was or the right road, and promised to guide her aright. Acting under an instinctive impulse by day, and being encouraged in her undertaking in nightly dreams, the lady traveled on until one day she saw the lake of her dream—reproduced with every detail. The three pebbles, too, she found and gathered from the water, and then she set out for America. She reached New York, where she stayed for a time and then went to Boston. There she became acquainted with Mrs. Eddy, and became initiated in what is known as Christian Science. Even before that she had worked some wonderful cures with the aid of those pebbles, simply using for ointment the water in which they had been steeped. At last she came to Chicago, her children having long since joined her in this country and being established in business. Here in Chicago her health, some time in our dictionaries and Bibles, and is forever await- ago, began to fail. A cancerous growth gradually developed under one of her arms, and her general physical condition became more and more precarious An operation was declared necessary by several specialists she consulted, but the danger of performing it and the grave doubts of ultimate recovery were represented to her by these physicians as very strong. Under these doubts and fears her nervous system, too, began to severely suffer, and she began to despair of any relief but death. While in this frame of mind one day she had a vision. She saw a bright star before her and a voice within her commanded her to follow that star to wherever it might lead. She paid no heed to it and the star vanished. Again the star appeared to her, this time brighter and larger, and again she paid no attention to the silent request. A third time it appeared to her, larger and more brilliant than any star before and she at last determined to follow this star. led her on through the busy streets of this city down-town to the greatest bustle and into the densest throng, to the corner of State and Randolph streets, and there, suspended right before a window on the fifth floor of one of the tall corner buildings, the star rested a moment and then its light was gone from the eyes of the sufferer. Its rays had shown the lady a physician's name on that particular office, and a few moments later she was one of those waiting in the outer office of that physiciannone other than Dr. J. R. Boynton. When admitted,

she addressed the doctor: ently and with remarkable purity, becoming con- dancers and seizing a young girl by the hair dragged vinced that she was a person of refinement, culture her into the centre and stabbed her several times in and great intelligence. Dr. Boynton willingly under- the breast. He then dabble his hands in the warm immediately after performing the operation, freely Barclay of this city of the horrible murder, and

scar. To-day the lady is in perfect health.—Chicago

## Salvo Pudore.

- the Editor of the Religio-Philosophical Journal:

I have been recently reading what purports to be "the words of the wise," I suppose, in disparagement of Spiritualism. In one instance we find that truly scientific man, John Tyndall aiming a blow at Spiritualism, which amounted to saying that a certain old gentleman thought spirits were shaking his flourished one Aber, a medium, without doubt, if | chair when Mr. T. moved it with his foot! (of course this is ancient). Again a table performed some peripatetic movements in his presence, but he could not be sure that the medium did not have a magnet concealed about her!

> Now we find M. Conway who, otherwise seems rational, writing of Spiritualists, feeling somewhat as if their hopes were buried by the confession of Maggie Fox. In the first place what on earth has the sincerity or falsity of Maggie Fox to do with my faith in Spiritualism? Like myself nine-tenths of the Spiritualists of the present day were convinced of spirit return by their own experimentation. This is what narrow-minded men cannot comprehend. While they are simply rechewing the ironclad rules of physics constructed a century ago, they give themselves great credit for originality. If we sit down at our own centre table and get proofs, the most potent, showing spirit presence, we are to discard it, and feel that our friends are reburied because Maggie Fox can imitate raps with her toe ioints! and similarly of all the other phenomena. It is quite common for this class of narrow bigots to argue: "Before you can prove that spirits communicate, you must prove that there are spirits. Suppose now we should deny the existence of the tornado, and call for proof. If thought worthy of response you would point to the uprooted trees, the devastated forests, the dismantled churches and general havoc among human habitations. "But first prove there is a tornado—what have you done but pointed out a few effects." You are forced to answer that the effects are amply efficient to prove the cause, and so are the effects in the first case equally sufficient to prove the existence of spirit It may look very learned, and may blind ignorant people to explain table tipping as unconscious brain action, but it would be entirely undignified for the material scientist to waste time in explaining to thousands how they get information from the same

As to the Fox girls I would like to add that no intelligent person believes that they prostituted themselves to the crime of defrauding and deceiving their parents when they were children. When the workmen (of '48) on Sutter's mill. California, discovered gold in the water, their reporting this fact caused a few others to make a similar report, until finally the whole face of the earth was convulsed with excitement and millions rushed to the field of wealth to Theosophy, in its subtle way, is getting a strong | find inexhaustible placers of gold. If now at the B. R. ANDERSON.

#### D. D. Home, His Life and Mission.\* [Detroit Tribune.]

The intelligent and thoughtful reader, of whatever opinions as to Spiritualism, will enjoy Mme. Home's book, rich in correspondence from gifted and emineut persons, full of well authenticated narrations of wonderful facts, and permeated by a spirit of affection, such as a gifted and loving wife feels toward a true and tender husband. She has, too, a fine discrimination, as clear as that of a critic, and no uncertain testimony is given, no loose statement of facts allowed.

In the prologue she says: "In the realm of spirit, as well as in the exact sciences our age demands facts that can be verified. I reproduce in all its authenticity as much as possible of the testimony that has been borne to the phenomena investigated in the presence of D. D. Home....Few celebrated men have been more misunderstood and false reports have been persistently spread. The small portion of his extensive correspondence given proves how blameless his life must have been, how irreproachable his honor, how elevated his sentiments.... The Spiritualism which is incapable of being investigated under scientific or trustworthy conditions, and confers no moral benefit, is not Spiritualism.... Home never had the ambition to create a sect, though it would have been easy to do so. The acts of his life show him a Christian in the full acceptation of the word. His aim was the propagation of Spiritualism, especially among those who had lost the innate perception of spiritual things, the inner

light whose revelations all nature confirms." Four hundred fair pages are filled with testimony and letters of friendship from gifted persons in various positions, from crowned heads, men and women noble in rank, and eminent scholars and literary persons to those in the common walks of life in Europe and America. Mr. Home was twice married to Russian ladies

lovely and accomplished and of such rank that the Czar sent wedding presents on each occasion. The facts of his floating in the air, of writing by hands seen detached from any arm or body, of wonderful music, trance writing, etc., etc., are carefully detailed and certified by credible witnesses present-no lack of wonders, not treated as miracles but as natural events under spiritual law, as proofs of the

continuity of life beyond the grave. The closing page tells of his funeral, and the burial beside their daughter at the Russian cemetery near Paris, as follows:

"He wrote in his will. 'I desire my funeral to be

as simple as possible, and that all tokens and signs known as mourning be entirely discarded.' "When the service in the Russian church was performed, the priests, instead of being robed in black, wore their festival attire of white and gold. No shadow darkened that mystic and imposing service, the noble chants of which were admirably rendered. The coffin, buried in flowers and raised on a brilliantly lit dais, had nothing dismal in its aspect, it became a simple token of our loving fare-

called from earth before us. Home's grave is at St. Germain. A plain cross of white marble rises from a calvary on which is engraved, "Daniel Dunglas Home. Born to earthlife near Edinburgh (Scotland), March 20, 1833. Born to spirit-life 'To another discerning of spirits (I. Cor. 12-10): June 21, 1886."

well to the mortal garment of him whom God had

#### \*f"D. D. Home. His Life and Mission." Mme. Dunglas Home, London: Ticknor & Co.; Chicago; J. C. Bundy.]

## Killed to Propitiate an Indian God.

A dispatch from Red Wing, Minn., shows that great excitement prevails there over the report of a horrible crime committed by some of the remnants of the old Winnebago Indian tribe which formerly was located on the Winnebago reservation near Trempealeau. Wis. At the commencing of the hunting season every year it is an old custom to indulge in certain ceremonies and orgies to propitiate "gitchemanitou" and to procure a good season's bunt. Several of these still savage ones, who are living on Prairie Island, went over to Trenton, Wis., and purchased their supply of ammunition and returned with a goodly supply of firewater to assist in the ceremonies. The dances and howling commenced, and the orgies were kept up until a late hour at night. Finally several old men drew to one side, holding an animated conversation. The hunting seasons had been bad and something must be done to propitiate the Great Spirit. Finally, when all "Well, and so you are Dr. Boynton!" which some. | were intoxicated with the liquid and feverish with what astonished that gentleman. But on further excitement a young buck with his hunting knife in conversation with the lady, who speaks English flu- his hand jumped into the centre of the ring of took the task of removing her cancerous growth. blood which gushed from the wounds and smeared ment prevails, and the old prejudice against the The operation was performed—just about three Indians is again being revived. Would it not be The peoble "ointment" was applied, and the wound a more comprehensive guardianship over such

## Injudicious Charity.

He who sells all he has and gives to the poor may. if he is very badly eaten up with greed for money. discipline himself in the right direction, but in selling all he has deprived himself of the means of self-support in sickness and endangered the care of his family. But all this subjective wrong might be perpetrated to curb a grasping spirit through the loss to do he has done. He has pauperized the poor. Times, Moncton, N. B. The evil inflicted upon scores, and perhaps hundreds, is in their lessening of self-respect; the cultivation of indolence, the enfeebling of their already weak determinations, the putting further away of that day when the poor shall be properly paid for their work, and the fostering of that reckless spirit, "The world owes me a living, and I am going to have it." If the next rich man does not sell out and distribute soon enough, they will thirst for his riches—perhaps his blood. If some of his wealth is ill-gotten, as is the case with many rich men, they will consider it In such soil the seeds of communism grow. The advocates of anarchy and the haters of government are found among the poor.

Now note this most remarkable fact—that every single precept pointing to non-resistance and self abnegation, while subjectively attractive, ignores the objective and ultimate effect; that is, they al seem to be of benefit to the doer, but make not an iota of discrimination as to the effect upon others while, in fact, as history has shown, and as we are now beginning to know, both are injured; but the greatest harm is done to the supposed beneficiaries. -From "Altruism Economically Considered," by Charles W. Smiley, in the Popular Science Monthly.

## Spiritualism.

Were all professional mediumship wiped out of existence to-day or relegated to the realm of charlatanry, fraud and sleight of hand, by the confession of every person who ever acted as a professional medium, there would still remain hundreds of thousands of families all over the world, wherein amidst the sacredness and purity of the home-life. through the instrumentality of husband and wife or pure and innocent children, spiritual gifts have been developed, an overwhelming amount of evidence that no confessions of mountebanks or frauds can ever touch, that takes its place among the spiritual facts of the ages that lie at the basis of all revealed

Call me a Spiritualist, a fanatic or a fool. Yet in the face of it. I unhesitatingly declare my faith in the spiritual gifts that St. Paul commands all to "covet earnestly." They were developed in past ages through the operation of a law as eternal as are all laws, and I believe with Rev. Charles Beecher that. "Given the Odylic conditions that made the manifestations of the Bible possible, and it is no more possible to prevent spirits from communicating with mortals to-day, than it is possible to prevent water from rushing through the crevices of a dam, so long as they remain open."

Because I believe in the divine law of revelation, I must believe in God's ministering angels who are the instruments of that revelation.

No heart that pulsates in unison with the great ence, no feet that are willing to be led in uses of right and mercy, but are subject to their influ- can get so much soul food out of, as I can out of the missed a little the coming-out place, and turned up CITIZEN. JOURNAL. ence and control.

#### A Letter Commending the Mediumship of Mrs. Coverdale.

MR. AL. COVERDALE, -Dear Sir: In response to your request for a written account of the remarkable tests received by myself through the mediumship of your esteemed mother, Mrs. Coverdale, on the 25th of Sept., at 79 Thirty-fifth Street, this city, I herewith give you the full particulars of

On the date above named, in company with a friend, I called upon her for a sitting, or rather a test of her remarkable powers. After a splendid disquisition from Dr. Gray, who was the first to influence her, Minnie, the bright and intelligent Indian girl, took control. After my friend had received some splendid proofs of the grand truths of spirit return, Minnie turned her attention to myself. She said, "Now, little Brave, I have been to see your father and mother, since I saw you last. (I had paid Mrs. Coverdale a visit a few days previous to this). I asked her to tell me where they were. Her answer was ready, "Across the big water," at the same time pointing slightly to the N. E. (England). I then asked her to describe the place, and she complied with my request instantly, giving me a graphic \$1,000 a ton. No systematic work has been done in description of my father's place. I then asked for a them. description of my parents. She gave it correctly. She (Minnie) then asked me if my father was not afflicted with some severe kidney trouble. I replied that I could not answer, as I had not heard from him for some time, and if he was, I was entirely unaware of it. She said. "Yes he is he can not stoop to fasten his shoes; his back hurts him so." She then told me something had happened to my mother, but I failed to fully understand what Then she told me of a spirit who stood beside me, who gave the name Elizabeth. I replied that I could not remember any friend of mine in spirit-life, of that name. She then gave me the rest of the name, making it Elizabeth Harword. She also told me that the spirit said that she was my grandmother on my mother's side. Now I knew that my mother's maiden name was Harwood, but I never saw my grandmother on her side, as she passed over before I was born. I never knew what my grandmother's christian name was, so I could not verify the truth of this remarkable test without writing home, to England. I then asked where she (my grandmother) passed to spirit-life. The answer came at once, "Ireland." This was correct. Several other tests were then given.

Now for the sequel. On the 27th I wrote home asking if father was troubled with any kidney disease, and if mother had had any accident, and what was my grandmother's christian name. On the 23d of Oct., I received a reply. My father states that my mother received a paralytic stroke a few weeks before. Also time, and that it was often the case that he could not stoop over and put on his own shoes. He also states that my grandmother's christian name, on my mother's side. was Elizabeth. This was a complete proof for me that Minnie had been there to get | the information she gave to me, as I did not know it myself nor did any one else in this country, as I am the only one here with whom they correspond, I may also state that Mrs. Coverdale did not even know! my own name.

In event of any honest investigater wishing to inquire more particularly about this matter. I shall be most happy to give them such information as may lay in my power, either verbally or by letter. Wishing your esteemed mother every blessing for her kindness in assisting my investigations, and assuring you of my friendship, I am yours truiy, Chicago, Oct. 25th. GEO. W. ASCOUGH.

#### STRANGE CASE OF SECOND SIGHT. is worth putting down." A Little Girl Converses with Her

Father, Who has Been Dead a Year.

of two persons on High street, Mrs. John L. Blake, and Rebecca Cameron, the latter a 12-year old daughter of the late Joshua Cameron. It is also ter will be an elaborate structure. The outside stated that the young girl had foretold her own death and that of Mrs. Blake. The case is an unusual one, to say the least. On being interviewed by | tion with an ice palace, covers about 100 feet square. a reporter of The Times, Mrs. Cameron, mother of One tower will be 40 feet in diameter and 110 feet the little girl said: "My little girl had been unwell high. all summer but I did not think anything serious of it until about six weeks ago when she took to her bed. She was not out of her head or in anyway flighty during the whole of her sickness but was perfectly rational all the time. She knew nothing concerning Mrs. Blake's illness more than what she heard in the house. Mrs. Blake had frequently called to see her before she (Mrs. Blake) took sick. On Friday morning she asked me how Mrs. Blake was. I replied that her husband said she was better, to which the little girl replied, 'She is not going to get better; Mrs. Blake and I are both going to die before long.' She had frequently appeared the patient only stipulating that the Doctor should, others. John Walker a civilized Indian, told Squire to talk with her father who died in November last year. On Thursday afternoon, in the presence of Mrs. Parker Rushton, myself and other members of the family, she talked with her father, who appeared to be over her bed. She asked him if she aged 10, were engaged to be married thirty years could go now to him and repeated as the answer | ago in East Tennessee. Relatives objected because 'No.' 'Well,' said she, 'when?' and she immediately of the girl's youth, and the marriage was postponed repeated the answer, Not now. Beccy, but pretty | from time to time. Having at last reached an age soon.' Then she said, 'Good-by, papa.' During the | when they could afford to ignore outside objections. first part of her illness she said she might die right | the ceremony which made two loving and patient away, but she thought she would linger until about | hearts one was performed last Sunday. the time her father died last year, there being just 1 year and 17 hours difference between her death and her father's and 23 hours difference in the woman's death she foretold."

The little girl saw ber brothers in the room just a few minutes before she died, and she called them once and told them to take care of her mother after she was dead. Mrs. Cameron naturally feels the loss of her little girl, and she has the sympathy of property. That, however, which he had no right of all who know her in her sad affliction.—Daily brisk.

## The Ph. D's.

to the Editor of the Religio-Philosophical Journal: "The spirit moves me," the waters of my soul are troubled. Why? oh, why thy tardy development of contributors. Dost thou not see that their professional (?) evolution is not keeping pace with that of other journals in the far famed city. I would fain inquire the why? Tell me, kind friend, where is the school, the college, the university where they grind out "Ph. D's." on demand? And why hast thou been so indifferent to honors as to allow another

journal, so young in years, so small in stature, so

weak of spine as the Mental Science Magazine, to

usurp all the titles of our degree, and leave none for

thy contributors.

Through the courtesy of the Journal our address before the world, and the gracious editor of the M. S. M. sends us two copies which bespeak his promotion from plain C. S., later on M. S., still later S. S., and now Pn. D. (?). This last is too much for me, and I appeal to you for counsel and advice as to how we can get these. This worthy editor is not alone in his glorious achievement of degrees: his associate editor has also this high sounding addenda to his name, and also two or three contributors, and my mental equilibrium is disturbed, fearing so much learning "hath made him mad," and that the mania is contagious. The query naturally arises, can the M. S. M. float so much wisdom? One more word and I close: Can women buy them?

#### A Spirit Message Through the Psychograph.

MARY V. PRIEST.

to the Editor of the Religio-Philosophical Journal: I send the following message, received from th spirit Robert Williamson, through the psychograph I obtained of you:

"When I came here I was struck with wonder I did not think at first that I was dead. I was very much worried in mind, but soon recovered my equanimity. I was young and very fearful of bell fire. I suffered greatly on that account. Do not let that trouble you. You may rest assured there is no such place. There is punishment for the sinner, but not what you have been taught. You will soon know for yourselves about it. In the meantime mule and the horse were placed in a field beyond so conduct your lives that when you come here you the creek, and to prevent the horse from wanderwill not be unprepared for the life of the second | ing about his head, was tied down to his foot by sphere. I have been here many years in the lower | means of a halter. In the evening the mule was circles, low enough, but not the lowest. There I taken out to do some hauling, and about night the saw much suffering. Your head would ache and be horse attempted to cross the ford of the creek to grieved at so much trouble as will be seen there. Oh! how they lament over their vicious lives and lost opportunities." W. H. MILLER. Cairo, N. Y.

#### Notes and Extracts on Miscellaneous Subjects.

There are six Protestant churches in Hingham-Mass. which are without a pastor.

Winifred Frulick, a schoolmistress in Amador County, California, recently killed eight quails at one

Snow has fallen to so great a depth in the mointains of Nevada, that they will not be again bare

before next summer. Nearly twenty thousand Norwegians migrated from their country last year, and the emigration this year is reported to be considerably greater.

Congressman Farquhar of New York, says that Mr. Harrison has given assurances that the office of Public Printer shall be filled by a union printer. Investigation of the court records at Washington discloses the fact that nearly nine-tenths of the

crimes in the District of Columbia are committed by negroes. It is said that the gold fields of Grant Parish, Louisiana, yield ore that assays all the way from \$20 to

A chair of painting and wood carving has been established in DePauw University, Greencastle, Ind. and Miss Louisa Fisher, of Cincinnati, has been ap-

pointed to it. The Rev. John Williams, a colored Baptist preacher of Hopkinsville, Ky., baptized 122 converts in one hour and ten minutes. This is said to be the best record ever made in bantisms.

Rev. Dr. Reasoner, of Corvallis County, Oregon, is the oldest Presbyterian clergyman on the Pacific coast. Though ninety years of age, he is able to

take an active part in the duties of his pastorate. For the past two years Malaga grapes have been so poor thousands of dealers have refused to handle them, and California is now trying to produce a winter grape to take its place. Grape-eaters will

hope for success. It is reported from Yale College that there has been a notable decrease in smoking there during the last six years. A year ago 19 per cent. of the freshmen used tobacco; this year the ratio is down to 16

per cent. Perry J. Chase, a prosperous retired merchant of Providence and Mrs. Sarah Ann Tilton of Boston were married Sunday. The groom is 82 years old and the bride 83, and it is said to have been a case

of love at first sight. Edward Fontaine, aged 17, has been received at the Ohio Penitentiary as a United States prisoner that he had suffered from kidney trouble for some | for one year, having been sent from Mississippi for robbing a postoffice. His grandmother was a sister

> of Patrick Henry. Abraham Lincoln said, a year or two after he became President, speaking of the night of his election: "When I finally bade my friends good night and left the room I had substantially completed the framework of my Cabinet as it now exists."

Emperor William has had the imperial crown of Germany so altered as to make it an exact counterpart of the one worn by Charlemagne. Still there is a feeling that the crown of the father and grandfather should be good enough for the present Em-

"A curious scene", says a Maine exchange, "was that of the recent zero morning on the Colonel Ham farm, in Lewiston. The proprietor was out haying. He had over two acres to cut, and beneath the ring of the flashing scythe was ice. Such a phenomenon

An odd book soon to be published in New York for private circulation is to contain a catalogue of the very wealthy men of the United States. About forty years ago a similar book was printed and the Yesterday's Times contained notice of the deaths | standard of wealth then was fixed at \$100,000. Now

The ice palace at St. Paul, Minn., the coming winmeasurements are 212 by 252 feet, and the maze. which will be the most intricate yet built in connec-

Joseph Roseberry, a fourteen-year-old lad of Saginaw. Mich., is a genius for his age in his line. He escaped in some way by pushing back the bolt of the cell door. He was again locked up, and when the guard entered his cell after a day's absence from it young Roseberry had dug a hole through the wall. and was about to make a second escape. A Georgia newspaper says that a woman in Amer-

icus fell asleep in church the other evening, and was unnoticed by the congregation or sexton. When she awoke the people were gone, the lights out, and it was pitch dark. The paper further says that she was in the church three days before she was released, but this is incredible if she was in her right mind and had the use of her voice.

Joseph Shipe, aged 25, and Margaret Douglass.

One of the latest features of life in Philadelphia is the lightning sketch artist, who "takes your likeness while you wait," drawing your profile with crayons in three minutes, for the beggarly sum of 25 cents. He operates in the bulk-window of a cigar store, his victim sitting inside, and the performance naturally attracts great crowds about the window, whose comments and criticisms are no small part of the show. On bright days business is often quite

Mr. and Mrs. Gladstone as they appeared on the platform on the occasion of their recent visit to Birmingham: Both were in evening dress, the lady charmingly attired in crimson silk, black lace and diamonds, and carrying a swansdown fan: Mr. Gladstone, with the customary camellia in his coat. "his dress shirt open at the neck for strong oratorical effort," and the way of his white tie thus made easy for its customary journey to the side of the neck in the course of his coming oration.

Worcester has a religious society called "Faith Home." The members, who number a dozen only unable to obtain spiritual satisfaction in the churches, meet every Sunday and study the Bible to suit themselves. They believe that they can reach perfection and an equality with Christ, and thus resist death and live an eternity on earth. To do this they believe that the body must be regenerated by means of certain mental and physical preparations. They indorse faith cures.

A dealer in cutlery expresses the opinion that not one man in fifty knows how to sharpen a pocketknife. "A razor," he says, "must be laid flat on the hone, being hollow-ground and requiring a fine edge. But a pocket-knife requires a stiff edge, and the moment you lay it flat on a stone, so as to touch the polished blade must be held at an angle of 20 or 25 degrees and have edge similar to a chisel. This is technically called the 'cannel,' and is marked on all new knives by a fine white line which does not remove or touch the polished surface. Knives improperly whetted are often condemned as too hard or too soft without reason.

There are probably very few people who know the name of the inventor of the wheelbarrow. The sculptor, painter, architect, engineer—in fact manysided genius and universal scholar. Leonardo da Vinci. of Italy—the man who painted the original picture of "The Last Supper"—is the inventor of the wheelbarrow. His fertile brain conceived the idea about the time Columbus discovered America. It is hardly possible to think of a man who was touched with the highest order of the divine art of painting bringing himself down to the diametrically opposite study of a simple mechanical invention, but such is the case, says history.

Major W. W. Thomas, of Coweta County, Georgia. had a horse drowned in an unusual way. A come home. The ford is not a great distance from where the creek runs into the river. The river was rising fast at the time, and had backed up in the creek until the water was about waist deep at the ford. His head being tied down when the Mrs. A. Perry, of Kings Corners, Wis., horse entered the stream, of course his head was writes: There is no other paper that I read that I kept under the water. He struggled across, but tream and was drowned.

## Materialization at St. Paul, Minne-

sota.

To the Editor of the Religio-Philosophical Journal: I don't know as I can write anything that will particularly interest the readers of the Journal, but will say that I have never known so wide and deep an interest in the spiritual cause in St. Paul, as at present. There are many home circles being held each week, from my own personal knowledge quite a number of mediums are being developed for dif-ferent phases of manifestation. There are also sé-ances for materialization held each week. I have ances for materialization field each week. I have attended but one, for the reason that, to me, it was unsatisfactory, in that the room was too dark for any one to recognize the spirit's identity from its appearance, though I am satisfied there was no fraud practiced or attempted, as the conditions, to my mind, utterly precluded the possibility of it, had the medium ever so much desired such a consummation. The seance was held at the house of an intimate friend. The medium was placed in a closet off the parlor in an arm chair, his clothing sewed to the chair thoroughly and strong, by my lady friend, his hands filled with flour, his feet stripped and placed in a pan of flour. Every opportunity was given the sitters to examine the closet and the medium.

It was impossible for the medium to move from his seat without being detected. Forms did come out and move about the séance circle, and called the names of a number of the sitters, who went forward and claimed to identify the spirits by the names given and other tests which were perfectly satisfactory. A child came out giving the name Willie Benz, and called for Mrs. Jot nson, who being present, stepped forward, when the boy said in an audible voice, "My throat is all right now." Mrs. Jackson explained that previous to the death of this boy (who was afterwards drowned), in the absence of the parents he was attacked with membraneous croup, and that a tube was inserted in his throat; that he fully recovered, but, as before mentioned, he was thereafter drowned. Mrs. J. was his nurse. Many of my intimate friends, in whom I have im-

plicit confidence, have attended many of these seances and are most pronounced in their assertions of having met, talked with, and embraced their materialized spirit friends. I know nothing of the antecedents of this medium, but that there is no confederate with him here; is true. There is only one person with him here as manager, and he is always

Mis. Addie Ballou is with us for a few days. She spoke. Sunday evening to a good house, and gave general satisfaction. She was greeted by many old friends and received quite an ovation. She will remain with us two or three weeks. The prospects for a healthy revival in Spiritualism in this city M. T. C. FLOWER. seem bright. St. Paul. Minn.

#### "BULLY. THE WIZARD"

#### Strange Stories Told of an Eccentric Indian Man's Occult Powers.

In the north end of Delaware County, Ind., is one of the most eccentric and mysterious characters in America. He is known as "Bully, the Wizard." Nobody knows him by any other name. He claims to be 84 years old, and has been in these parts at intervals during the past thirty-five years. "Bully" has not a relative in the world. The most diligent inquiries have failed to discover anything about his past history, as he declines to give any information himself. The wizard makes his living by fortune-telling, and many people implicitly believe that he has occult powers. Stories are related about his wonderful predictions. This strange man is stopping with a Mr. Shannon, ten miles from Muncie. "Bully" has traveled all over the world, but has never ridden on a horse, in a wagon, or on the cars during his whole life. The only conveyance he has ever used was the steamship, which carried him across the ocean. Sometimes he will disappear from this locality for two or three years at a time, but always turns up again when least expected. "Bully, the Wizard," has the most remarkable "charm-string" in existence. It is 203 feet long, and is composed of shells, old coins, snake-rattles, and buttons in endless variety. The string when coiled has a diameter of six feet. The charm weighs three hundred

The strange man lived four years among the Shoshone Indians in Wyoming, and is familiar with the customs and languages of all the triber. His personal appearance is very striking. He wears knickerbockers with short jacket, and a skull-cap, with a long tassel behind, covers his head. He has a mustache and chin whiskers. Everybody conspiers "Bully" crazy on the charm question, but he appears to be all right on everything else. It is said it nat he has been in every town of five thousand inhabitants and over in the United States and Canada always traveling on foot.—Ex.

"Give Him \$2, and Let Him Guess." We once heard a man complain of feeling badly, and wondered what ailed him. A humorous friend said, "Give a doctor \$2, and let him guess." It was a cutting satire on some doctors, who won't always guess right. You need not guess what ails you when your food don't digest, when your bowels and stomach are inactive, and when your head aches every day, and you are languid and easily fatigued. You are bilious, and Dr. Pierce's Pleasant Purgative Peliets will bring you out all right. Small, sugar-coated, easy to take. Of druggists.

Evangelist Moody has been laboring lately in Post Townsend and Victoria. It is reported that one Chet Terry, who seems to be possessed of much illgotton gains, has given Mr. Moody \$3,000 worth of land in Port Townsend. A Seattle paper refers to it as conscience money, and it appears that the wicked man, being conscience stricken, wants some of his wealth to be in a good man's hands, to be offsetting the use to which he is putting the remainder.

## Consumption Surely Cured.

To the Editor:—Please inform your readers that I have a positive remedy for Consumption. By its timely use thousands of hopeless cases have been permanently cured. I should be glad to send two bottles of my remedy FREE to any of your readers who have consumption if they will send me their Express and P. O. Address. Bespectfully, T. A. SLOCUM, M. C., 181 Pearl St., N. Y.

"Mrs. Winslow's Soothing Syrup for Children Teething," softens the gums, reduces inflammation, allays pain, cures wind colic. 25c. a

#### Works Treating Upon the Spiritual Philosophy and the Spirit World.

Book on Mediums; or Guide for Mediums and Invocators: containing the special instructions of the spirits on the theory of all kinds of manifestations; the development of mediumship, and the means of communicating with the invisible world. By Allen Kardec. Also, The Spirits' Book, by the same author, containing the principles of spiritist doctrine on the immortality of the soul and the future life. Price, \$1.60. each, postpaid.

Spirit Workers in the Home Circle. By Morell Theobald, F. C. A. An autobiographic narrative of psychic phenomena in family daily life extending over a period of twenty years, and told in a most delightful and interesting manner. Price, reduced from \$2.40 to \$1.50, postpaid.

The Spirit World, its inhabitants, nature and philosophy. By Eugene Crowell. Price, \$1.00, postpaid Identity of Primitive Christianity and Modern Spiritualism, by the same author, Vol. II. The volumes of this work are independent of each other and since Vol. I, is entirely out of print. Vol. II is selling at \$1.20, postpaid.

The Scientific Basis of Spiritualism. By Epes Sargent. As the title indicates this work is a scientific exposition of a stupendous subject and should be read by all Spiritualists and investigators. Price, \$1.60, postpaid.

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

The Psychograph or Dial Planchette is an instrument that has been well tested by numerous investigators. A. P. Miller, journalist and poet, in an edi-torial 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 com-municate." We are prepared to fill any and all orders Price \$1, postpaid.

# The Teacher

Who advised her pupils to strengthen their minds by the use of Ayer's Sarsaparilla, appreciated the truth that bodily health is essential to mental vigor. For persons of delicate and feeble constitution, whether young or old, this medicine is remarkably beneficial. Be sure you get Ayer's Sarsaparilla.

"Every spring and fall I take a number of bottles of Ayer's Sarsaparilla, and am greatly benefited." - Mrs. James H. Eastman, Stoneham, Mass. "I have taken Ayer's Sarsaparilla

with great benefit to my general health."

- Miss Thirza L. Crerar, Palmyra, Md. "My daughter, twelve years of age, has suffered for the past year from

## General Debility.

A few weeks since, we began to give her Ayer's Sarsaparilla. Her health has greatly improved."-Mrs. Harriet H. Battles, South Chelmsford, Mass.

"About a year ago I began using Ayer's Sarsaparilla as a remedy for debility and neuralgia resulting from malarial exposure in the army. I was in a very bad condition, but six bottles of the Sarsaparilla, with occasional doses of Aver's Pills, have greatly improved my health. I am now able to work, and feel that I cannot say too much for your excellent remedies."-F. A. Pinkham, South Moluncus, Me.

"My daughter, sixteen years old, is using Ayer's Sarsaparilla with good effect."—Rev. S. J. Graham, United Brethren Church, Buckhannon, W. Va. "I suffered from

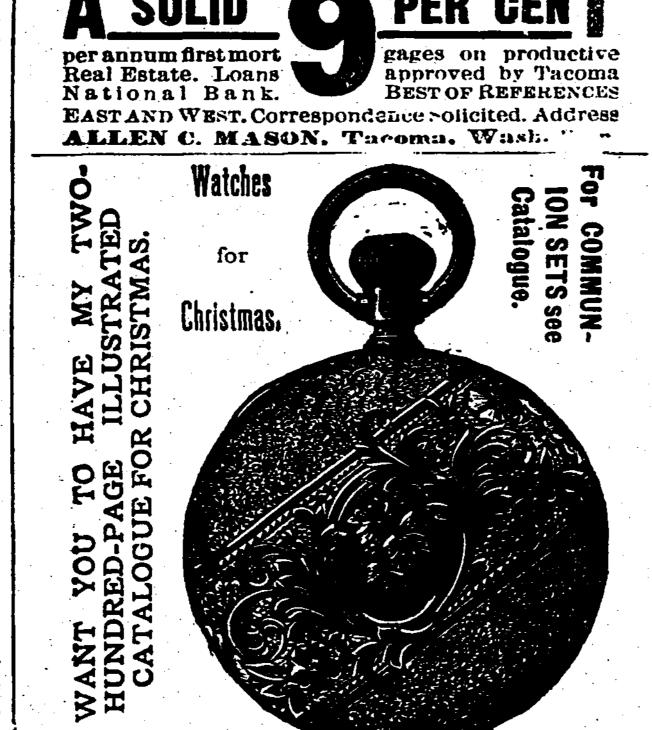
## Nervous Prostration,

with lame back and headache, and have been much benefited by the use of Ayer's Sarsaparilla. I am now 80 years of age, and am satisfied that my present health and prolonged life are due to the use of Ayer's Sarsaparilla."-Lucy Moffitt, Killingly, Conn.

Mrs. Ann H. Farnsworth, a lady 79 years old, So. Woodstock, Vt., writes: "After several weeks' suffering from nervous prostration, I procured a bottle of Ayer's Sarsaparilla, and before I had taken half of it my usual health returned."

## PREPARED BY

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



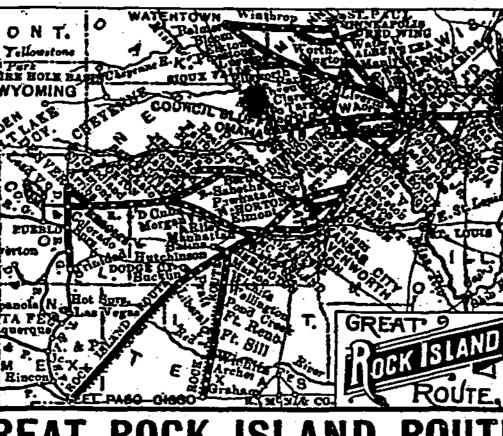
logue and one Pair Rolled Plated Lever Buttons, or one Ladies' Lace Pin, or Gents' Scarf Pin. Assorted patterns. All gold plated. SECOND OFFER.

For Isc. The same Catalogue post paid and one Pair Lever Cuff Buttons, or one only Gents' or Ladies' pin. Various patterns. THIRD OFFER. For 10c Same Catalogue post paid and one Pair Lever Sleeve Buttons, or one only Ladies' or Gents' pin. I have many patterns to se-

6c. in stamps will send Catalogue alone. The above offers good until Jan. 1st, '89.

W. C. MORRIS, ware, Diamonds and Cutlery,

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#### CHOICE GIFT BOOKS

## A List of the Best Illustrated and Standard Books for Christmas Presents

The demand for this class of books is always so large at the Holiday Season that we publish the following list sufficiently in advance of Christmas to give our customers ample opportunity to make their selections and to place their orders. The stocks are all fresh and complete and we have endeavored to anticipate all requirements, but as it frequently happens that our supply of certain books is insufficient to meet all the demands or them, customers are requested to send their orders as soon as: practicable.

practicable.  A Special Holiday Catalogue of Boothis paper.	ks has been prepared which will be sent on t	eceipt of name and address, and mention of	
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By Ludovic Halevy, of the French Academy. Illustrated by Madelaine Lemaire. Edition de Luxe, printed in Paris from the original photogravures, with an English translation of the novel. Quarto \$15 00	A collection of twelve photogravures from original paintings by celebrated artists. Quarto, 12 x 14. Bound in cartridge board and Japanese leather paper	Man without a Country (The)  By Edward Everett Hale. Holiday edition. With illustrations by F. T Merrill. Quarto, gut top \$2 50	; }
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BOOKS.

Leah Fox Underhill and her Traducers.

To the Editor of the Religio-Philosophical Journal: I have just had a long and interesting interview with Mrs. Leah Fox Underhill, and will state very briefly but fully, her feelings in regard to her erring sisters. She regards it of very little consequence. what they say concerning her to any who know the history of Spiritualism and the connection of their family with it. She fully recognizes the fact that there are others besides herself in the family, who are as much interested as she is, who do not wish to be brought before the public by a controversy. She feels, too, and that very deeply, that she cannot be brought into any public controversy with her own mother's children, that mother who guarded them all so carefully and who was, as all who know her recognized, a guardian to them all. She has, as I very well know, tried in vain to redeem them, and they have made the most solemn promises to reform, but all her efforts were as vain as their promises. She has, to my own knowl- who were speeding their trotters on the track. He edge, paid largely for their support; has fur- drove out to the race-course and found these Sabnished their rooms, under their promise to bath breakers engaged in trotting one of the livelireform, at great expense. I have, many and many a night, carried Margaret supplies of the best her sister's house afforded, which she could not, or did not, provide for herself. She has spent a small fortune in trying to be started in pursuit, and, having a good nag, came keep them up, but all in vain. Since they into the finish a close second. We have been unable have chosen from whatever cause, to behave as they have, she has concluded to take nc further notice of them; nor will she interest herself further in their behalf. She and all her friends here feel that it is worth all that it has cost her and all good spiritualists, to be rid of them, so long as they continue on their downward and irredeemable course. Their reputation is such that Spiritualists cannot afford to harbor them at all. and she believes that it would be no benefit to Spiritualism to get up a controversy with them in their present state of living.

Old Spiritualists are in no way disturbed by the present position of the two sisters. They, of course, regret their downfall, but every one of them who has read the history of the transactions, from the first pamphlet published by Capron & Barron, at Auburn, N. Y., immediately after the first investigation at Rochester, or the old history by E. W. Capron, published in 1853, or the still more complete work by Mrs. A. Leah . nderhill, in 1885, have abundance of proof of the honesty of all the then girls, and there is no question on that point whatever with them. It is, you are aware, stated in those early histories, that the rappings were frequently heard while all the family were out of the house, staying with neighbors through the night to avoid the crowd and excitement. It was the same at the early manifestations in the house of Dr. Phelps, at Stratford, Conn. There was no person in the house when they came home from church and found the outside doors all open, although the Doctor had locked them and had the key in his pocket. The manifestations were also frequent in the rooms of the house, distant from any person.

When the Buffalo Doctors held the feet of Margaret and Leah, they declared that the sound, were not made by the feet, but must be made by the displacement of bones of the legs. In Rochester, when we had the great investigation, the ladies stood the girls on pillows, on a table, with their dresses tied tight about their feet, and they certified to hearing the rappings on the table, the floor and the walls distinctly. Besides these rapping sounds, the sounds of carpenter work and of shipwrecks, so real as to remind Charles Partridge, then a skeptic, of his wreck on Fire Island, and the loss of a niece who made the manifestation. An abundance of such demonstrations were certified to by the best people of the country.

Who told J. Fennimore Cooper the exact facts about the death of his sister fifty years before, from a fall from a horse? At this interview. Mrs. Fox and her three daughters were present. The remarkable things recorded on that evening were certified to by such names as the following: Mr. Cooper, Mr. George Bancroft (the historian), Rev. Dr. Hawkes, Dr. J. W. Francis, Dr. Marcy, N. P. Willie, Wm. Cullen Bryant, and several others. Hon. H. P. Haskell, member of Congress, certified to being present after the investigating committee, of which he was a member at Rochester, with a number of legal gentlemen from LeRoy, all strangers, when a band of music was called for, and of hearing the most exquisite music, together with the firing of cannon, so real as hardly to be doubted as a reality. Did Margaret and Kate make all these demonstrations, and hundreds of others, with their toes?

One thing more: the two unfortunates have tried to deceive the public in regard to their ages. Their mother certifies in the original history of the rappings, published in 1848: "The youngest girl is about twelve years old; ....the other girl is in her fifteenth year." It is probable that no one better remembered the events of these girls' appearance in the world than the mother. E. W. CAPRON. New York.

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The following tribute to this house is from "Trubner's American, European, and Oriental Literary Record," London, England: "It seems almost incredible that within a generation the site of Chicago should have been the haunt of wild beasts and that to-day such hooks should be published there as the "German Philosophical Classics for English Readers," containing Kant, Hegel, Leibniz Fichte, and others. These are among the late literary ventures of that enterprising firm of publishers. Messrs. S. C. Griggs & Co., who have already contributed to the literature of the West by issuing quite a library of high class works, among others those of Norse literature by Professor Andersen those on Archæology by Foster, on ethnology and geology by Winchell, Belles-Lettres by Dr. Mathews and English literature by Welsh.

"Had Been Worried Eighteen Years." It should have read "married," but the proofreader observed that it amounted to about the same thing, and so did not draw his blue pencil through the error. Unfortunately there was considerable truth in his observation. Thousands of husbands are constantly worried almost to dispair by the illhealth that afflicts their wives, and often robs life of comfort and happiness. There is but one safe and sure way to change all this for the better. The ladies should use Dr. Pierce's Favorite Prescription.

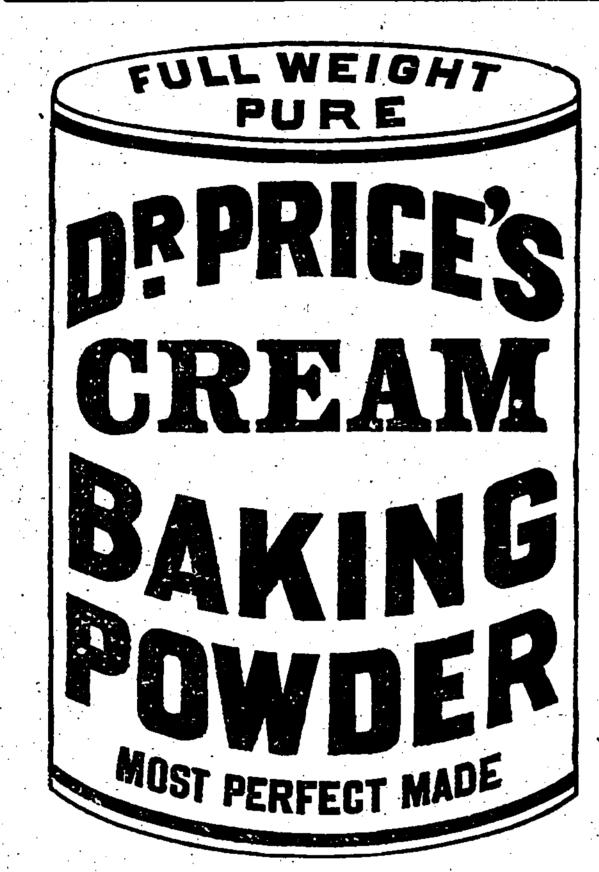
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The Good Man Came in Second.

The Bangor Commercial says: "There is a story now circulating to the effect that a good man living not a hundred miles from Belfast attempted some missionary work Sunday on a few wicked horsemen est heats he had ever seen. He was interested in the race, but his zeal in saving these lost sheep was unshaken, and he drove on to the track to expostulate and plead with them. As they didn't evince any desire to stop and talk when they came round to get a summary of the subsequent races, but according to a Belfast horseman, the good man proved himself a cool driver and an opponent to be dreaded in a horse race."

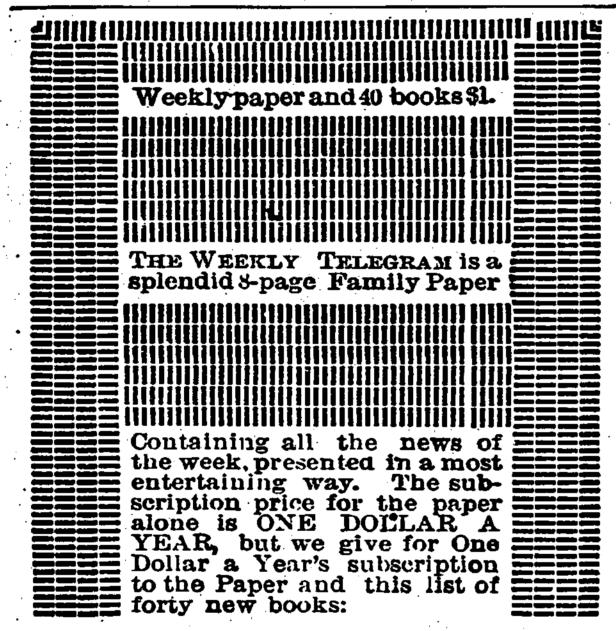
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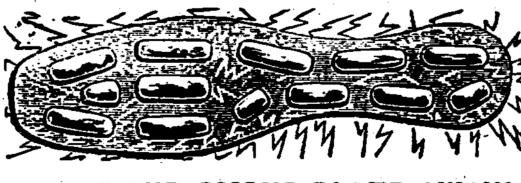
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