

# RELIGIO PHILOSOPHICAL JOURNAL

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

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

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## THE EVOLUTION OF RELIGION.

A Discourse to the Unitarian Society of Spokane Falls, Dec. 2, 1888, By E. M. Wheelock.

And ye shall know the Truth and the Truth shall make you free. JOHN VIII. 32.

All growth is from the cell. From one minute organic cell another proceeds; from these, others; and the result is a blade of grass, a lily, an oak tree, an elephant, or a man. From the cell, by the process of growth, come the fields, the forests, the whole greenery of earth, the animal creation and the structures of man. But the whole universe becomes part of this simple act of cell growth. The unseen roots of vital relation extend to the spaces and the deeps. Before the rose can flower, or the daisy put forth its blossom, there is required the sun and the earth, and every golden ball in the sky, with all their past history and their vast system of cosmic relations. Smallest and greatest are wedded in nature; tied together by the thread of natural kinship. For the Universe is one; there is nothing outside it, it has no outside, and in the unity all is embraced. Every leaf on the maple, every swallow in the air is cousin and kinsman to the whole structure of universal life. Cosmic unity runs on the great roadway of Law through all the worlds.

The same immanent force that is working thus in the material world, urging on the successive changes from Chaos to Cosmos, works also in the spiritual, and pushes forward the successive steps in the domain of religious thought. As the law of growth throbs and beats through every atom of the realm of matter, so is every expression of the moral nature, every mould and form of the religious life, from the most degraded to the most pure, but the workings of that inward spirit that from the raw material of human passion and experience, shall draw forth, little by little, the perfect results of ideal goodness. In the social as in the solar system, in hearts and souls as in clouds and stones, in man-dust as in a star-dust, the law of growth, which is the living God within us, alters, modifies, adorns and recreates, announcing afresh with every age and epoch, the incoming of the kingdom of heaven. As the quickening kiss of the sun, causes a myriad flowers to open their eyes to the day, and glitter as they gaze, so does the inner light in the breast induce and sweetly draw mankind to seek the All-Good. As the organic laws wear away Alpine peaks, change granite to soil, drape ruins with ivy, and cover the rocks with moss, so the Eternal World-Spirit, the Quick Spirit in man, crumbles the mountains of iniquity into useful elements, and in the soil of savage life plants the fair blossom of culture.

Let us briefly note the successive steps in the moral growth of mankind, and in the evolution of the religious life of the ages. As the modern apple was once the wild crab, so civilized man was once mere human animals; unable to speak, their language was a chatter or a howl. The early wild man of the earth gazed in terror on every side. He felt his own littleness and subjection. He had neither wing nor scent, fang nor claw, clothing, fire nor weapons. He needed more, and he had less than any other creature. Around him were forest prowlers that could devour him at a breakfast. He is embodied helplessness; when the thunder breaks, when the storm descends, when the sea rages, when the lion roars, his knees knock together. The forces of the world enslave him. Nature presses on him with all her weight, and every force uses its cruel whip on his back. These early savages, in all but a germ of

their humanity stood on the animal plane. They were lower than the lowest of our species now extant, lower than the Australian or the Hottentot, or the tree men of Cayton, being in fact but rudiments of men. They were hairy like apes; they grunted, howled and hissed for speech; they gnawed roots and bark, gathered wild fruits and the leaves of succulent plants, ate raw fish and fed on worms and snakes; they fled from the larger animals, caught in their hands the small rodents, sucked their blood and feasted greedily on their palpitating flesh, so becoming also cannibals. Marriage in any form was unknown. They were promiscuous after the fashion of beasts. They freed themselves from the vermin which infested them by rolling in the dust, as poultry do. They lived in caves, and holes, and hollow trees, daubing their bodies with grease and ochre.

Out of this quagmire the squalid creatures crept by degrees. They made garments of skins, knives of flint, and spear heads of bone; fire they found in the burning forests kindled by the lightning, and the sense of dependence taught them religion. For in this wild condition man finds himself helpless among the powers of nature, and worships the strange forces before which he trembles. All savages begin by thinking that they came out of the ground, like the trees and plants. The earth, they say was their Mother and the sun their Father. They are nature-worshippers. They look upon the natural forces as gods more powerful than man; attribute to them human passions; become afraid of them, personify them, and implore their intervention and their compassion.

They find their tutelary god or Totem in the tree which has been made sacred by the lightning stroke; or the meteoric stone which they saw falling from the mysterious sky. Around these consecrated objects they gradually make circles of huge stones. Now they have their sacred place, the court of their idol; the sentiment of reverence has arisen to birth; they are worshippers; they believe in miracles wrought through their priests by the power of their God; they entertain a sense of gratitude to the being in the tree or the stone who is the friend of their tribe; they strike out the beginning of a rude symbolical writing to commemorate his miracles and benign intervention in their behalf. Their words of gratitude and supplication are the germ of the religious hymn, and that circle of stones the rudiment of the architecture of the temple and the cathedral. This is the first rude birth of the religious sentiment in mankind. This is the manner in which religions grow out of the early savage slime from the seeds of helpless ignorance and fear. But how cunning are the ways of nature! She from the first has been instructing her child when he seemed most alone, leading him on step by step, though in a circuitous way.

The next step is when men rise from the worship of stocks and stones and lifeless things to that of animals. This is a step in advance. Now they worship brute life, some animal, which is considered a type of the divine. Beast worship grew to its height in Egypt, and the Jews learned it there, imitating Apis in their golden calf, and worshiping the magical brazen serpent. In Egypt the forms of animal life were held as images of the Supreme, hence all that had life was in a way divine—the sacred ibis, crocodile, bull, cat, snake. This form of worship which revered life in its animal forms, flourished along with a very high degree of culture, political power and civilization. It was not false, but only inadequate. God is the principle of life, but he is more.

There was a primitive people living in the highlands in India, the progenitors of the Aryans, indeed our primeval forefathers, who were preserved from becoming wholly brutish in their sensations. They were preserved as the seed grain of the world—the future civilization of humanity. These never abandoned themselves to animal promiscuity and man-eating, and they had a form of monogamic marriage. Woman was not a slave among them. They had the family and the household, and thus the germ of civilization.

They were taught to serve their parents as the king and priestess of the house, and the exponents of the Deity, and this commandment was made for them, which Moses found still extant in Arabia long ages afterward. "Thou shalt obey and reverence the father-mother of the household, for the God Goddess is over them for thee; and will make by this service a place in the land for thee to continue and increase." So there was instituted household government and household religion, and then and there the primal civilization of the world began. They conceived that God was a man-woman, who had brought them forth in some preceding state of existence. In the open space, around which they built their huts, they set up the slender straight trunk of a tree, on which they placed another branch horizontally as a cross, hence worshipping God in the creative principle; this being to them its sign. The worship of the cross extended in that day from Egypt to India.

This people dominant among the sons of man, first absorbed the inferior races, taught them the primitive arts of human society, and by migrations passed at an early date into Egypt, forming there the ruling caste, and afterwards established itself in Greece, founding the Hellenic culture. The man Abraham was derived from this stock, and the writing preserved in his family, and now known as the first record in Genesis, was a

poem of the early religious scriptures. They worshiped God under the name of Dayaus, the Father of the day, whence comes Deus and all the divinities. They expressed Deity by the symbol, He-She, Man-Woman, God-Goddess. When they saw a beautiful man, they called him "God-like," or a beautiful woman "Goddess-like," and so they made beauty in its human likeness, a means of approach to the idea of the infinite.

It is an uplift when men rise from the worship of lifeless things, or of animals, to that of human qualities, for they are nearest the divine. Man, then, no longer reveres that which is below himself, but that which is highest in himself, and in his conceptions of Deity his effort is to realize a perfect human being. This is religion reformed, for man can neither adore, nor conceive of, that which is not in his own mind. We are not, therefore, indebted to the Hebrews for the primitive idea and form of intelligent religion. From the roots of the Aryan tree O-I the Israelite derived his first feeble image, hugging himself, meanwhile, in the fantasy that he alone knows the true God, and the true name of God because he has a dim and distant vision of the masculine. He did not know that his local religion was but a dwindled offshoot of the paternal tree, and that other offshoots of that tree survived, among races of a sweeter amenity, and of a deeper and loftier learning, who kept more perfectly the heavenly law.

The Aryan worship of He-She at first was not an idolatry; it was an idealism, but it became an idolatry when the truth of the symbol was lost, and so the Jews lost the idea in the masculine that was given to Abraham, diverting it into a war-god, a Jehovah made in the image of their own passions; whence Christian sectarists have evolved a devil-god, the ogre of creation, swallowing up the unbelieving or perverted of his offspring, and keeping them alive for torment eternally, in the wrath of his wicked and malignant fire. It is a question of evolution.

There was among the seed of Israel a line of free, select and protesting souls, poet-prophets, who modified by their continued teaching the despotism of the priests, seeking to shake the mind of Israel from its dependence on ritual, declaring against Moses and the Priests, that the Most High only required Justice and Mercy at the hands of his children, and not the bloody and futile sacrifices of the temple. But Israel, by its false priestly and sectarian conception of the Eternal, fought against these spiritual Reformers. It slew the prophets and suppressed the spirit of prophecy. And when He came of whom the elder seers had spoken, who was to break the iron chain that held the people in bondage to formalism and tradition, who was to lead them forth into an order of universal kindness, and abolish the evil ways of man, taking into his heart the love of humanity, they slew the gracious Teacher—that sweetest blossom on the stem of human nature, and their successors in the Church of to-day, have misconstrued and perverted his testimony, to form new links in the chain to perpetuate priest craft, and bind the spiritual freedom of the Race.

In reading the early writings which bear the name of "Scripture," we have to separate the wheat from the tares. Whatever there is in that Scripture of mercy, of humanity, and of forgiveness, is of the Kingdom of Heaven, and whatever is against mercy, and against humanity and against forgiveness is of the Kingdom of Darkness. So concerning the words that are reported as spoken by Jesus of Nazareth, the same discrimination must be made. There is much that is factitious, and that grew by subsequent accretion. Much that is inaccurately reported, because imperfectly remembered, and but partially understood. Whatever therein is of the spirit of humanity is heavenly truth, and whatever is affirmed that is repugnant to the spirit of humanity, is neither true nor good. Thus must we separate the truth from the error, the grain from the chaff, in every Scripture however venerable, however sacred, that has been written by the fingers of men.

Rational religion shatters no true sacredness, it will keep all the best of our own Scripture with unflinching care, and welcome all that is Truth in all other Scriptures with equal joy, and thus it will never close the canon of the continually uttered Word of Revelation! It knows that all holy Scripture is not in the Bible, nor is all that is in the Bible holy Scripture. The wind of the Spirit bloweth where it listeth and whatever it touches, it consecrates. We need not go to Jerusalem to find the Word of God, and the cross of Christ is lifted up wherever temptation is bravely met, and painful duty well and patiently done. There is a book of God whose syllables are in every sphere of the revolving universe, and whose "Word" is from everlasting to everlasting.

The evolution of the religious sentiment is going on as rapidly now as it ever was, and yet being rapidly Christianized, the mustard seed of rational religion is growing, and its grateful shade shall yet cover the Earth. This religion teaches that nowhere in the Universe, outside of the morbid fancies of priest-ridden men, is found a revengeful and jealous Deity. An angry God is as obsolete to its thought as is the tree-worship of the savage, or the grotesque beast worship of old Egypt. It teaches that law governs; that there is no space, no possible crevice anywhere in the creation for caprice, miracle, parenthetical, or interpolation. There is very little "other worldliness" in its creed, and that little will continually grow less.

For though we may live hereafter in another, we begin in this world. Here we get our bearings, and take our direction. Here we learn the primary lessons, which nothing that we may learn in any other world can ever contradict. We ripen best for the future by being heartily devoted to the work and duty of the present moment, for here we are, not elsewhere. True religion dwells with man, and asks to be put to service. It will teach society to be more humane, and to grow more brotherly. It will persuade the forces of the world to work in amity, so that tyranny and greed shall be a mutual blunder, and concert and co-operation a mutual success. It will leave off the paltry business of scattering tracts and preaching revivals through the world; for the present age needs not tracts, not effusions of ecclesiastical piety, but the abatement of moral griefs and wrongs, the suppression of intemperance, the purifying of vice and crime, the protection of the helpless, and the uplifting of woman. Not promises of a distant and future heaven, but righteousness and justice prevailing now on this earth. If we do well the duty of the passing hour, the broad Universe has nothing, and holds nothing that we need dread. Safe and sound as our souls are today, so shall they ever be—not afraid of their Father or mistrusting His purposes who has taught us to believe and to adore. Those foul suspicions of our Creator which barbarians implanted in Theology, and bequeathed to their posterity, are revolting to the trust of the grateful heart, which takes God's hand as our child takes ours, and walks as calmly by His side.

This faith comes "eating and drinking" as did the Son of Man. Its ministry has no more formal piety than the wild roses in a hedge row, or the larks who sing as sweetly on the Sabbath as if it were a week day. "Every man will hear the gospel preached in his own tongue;"—that is, through his own peculiarities of mind and ways of life. The arms of the Divine Maternity and Paternity put forth through it, will gather the desolate and Outcast from huts and kennels into hope, new life, and fresh opportunity.

It sets men to building, not costly Cathedrals and Temples, to be inhabited during the week by rats, while Childhood and Womanhood are left crowded and smothered in the slums, but the Industrial Palaces of God and man, where labor, justified at last, leaves the social horde, sheds its sordidness and rags, and enters with singings and rejoicings. Alms-giving feeds and breeds poverty, but the organization of Industry will abolish poverty. This religion will enlist the whole of our Intelligence, and use all the tools of science and civilization, until Humanity shall be born again into its inalienable rights, in this new cradle of mankind. The Sacrament which it offers is its own worship of Truth and Beauty, whose elements it distributes to all communicants pronouncing them to be the Real Presence—the body and blood of God and His Christ.

A Sketch of the Life of Carmen Sylva, The Pen Name of Elizabeth, Queen of Roumania.

A PAPER READ BY MRS. CORNELIA GARDNER, BEFORE THE WOMAN'S POLITICAL CLUB, ROCHESTER, N. Y., DEC. 20.

Roumania is one of the Danubian Principalities, formed by the union of Wallachia and Moldavia, former dependencies of Turkey, by permission of the Sublime Porte, in 1859; and an administrative union was formed and also sanctioned by the Sultan, and proclaimed by Bucharest and Jassy, their respective capitals. The first ruler was obliged to abdicate, and his successor was Carol First of the house of Hohenzollern, on whose accession a new and popular constitution was adopted by a constituent assembly elected by universal suffrage. The national religion is that of the Greek church, though all forms of religion are tolerated, and their professors enjoy equal political rights.

I am indebted largely for the facts here collated to an article from the pen of Mite Kermnitz of Bucharest, which was republished in a leading magazine of New York, several years since. Carmen Sylva was born in the castle of her forefathers at Neu-Wied on the Rhine, Dec. 20th, 1843. Her family had given to the world for many generations, people of talent and worth. In her great grandfather's family were the celebrated traveller and naturalist, Maximilian, and a famous painter. Her grandmother was known as a poetess, as well as others of her family. Her father would not join the Rhine confederacy, and as many of her ancestors had fallen in battle for the freedom of the fatherland, she was ever known as a patriotic German. Her father was a man of profound learning, who drew around him a large circle of artists and men of culture, to whose companionship his family had free access. Her mother was but eighteen when this child of genius was born, and it would seem as if all the virtues and rare talents of a long line of ancestors had culminated in this brilliant woman, especially fitting her for the great work of reform the times in which we live demand. Though for many years an invalid, her mother proved herself a wise and loving companion for her children, especially this one, who, as Mite Kermnitz says, was as full of motion as quicksilver, and as vigorous as a female Hercules. At three years of age she was allowed to learn to read, to satisfy her constant desire for employment. No

harder task was found than to keep her still. In her fifth year she had to sit for a portrait with her brother Wilhelm, two years younger. Neither coaxing nor sternness could keep her quiet, until she resolved to sit still, and after a few moments she fell fainting from her chair; yet even then her highest ambition was to be a school teacher. Her motto, as she grew to womanhood, was that of the famous Norwegian poet Ibsen. This motto, literally translated, is—"Nothing or All;" or, as we should write it, "All or Nothing."

Her parents directed her education, which was confided, among others, to Fraulein Lavater, a grand niece of the celebrated physiognomist.

In 1850 the family went to Bonn to be near a celebrated physician for the young Prince Otto, who was a terrible sufferer for the eleven years of his life. Here the growing words of patriotism of the gray-haired poet Morritz Arndt found an echo in her inmost soul, and he taught her to reverence her baptismal name Elizabeth.

Her mother had a farm prepared for the little invalid brother, and here she learned to milk cows, make cheese and dig potatoes, and these are accomplishments of which to-day, as Queen Elizabeth, she is very proud. She was closely attached to this little invalid brother, and her childhood had its tinge of sadness from her sympathy with his suffering, and his patient endurance and unselfish efforts to spare others; and she found also in his precocious intellect a spur to her own efforts. His death left a painful void in the family circle, which was soon followed by that of Carmen Sylva's most intimate girl friend, and in the following autumn her father, who had long been a sufferer from consumption, also died. She had gone to St. Petersburg, to visit the Grand Duchess Helena of Russia, to whom her father had confided her for a pleasure trip. There she lay ill of typhus fever when her father died. His last letter was addressed to her in reply to questions about a new philosophical work he had just published. To this father she is largely indebted for her intellectual development, and after his death she carefully tried to carry out his wishes as he had directed. From him she gained the careful habit of viewing all questions of vital importance from all points of view. He guided her in an earnest course of reading, and saw that she received thorough drill in her language studies. English she learned with her mother tongue, and French she early mastered. The firm foundations she laid for knowledge of ancient languages, enabled her readily to gain control of the idiom of the land whose queen she now is; and the Romanians find their language doubly beautiful from the lips of their monarch, who uses only its choicest terms, and they are very proud of the speech of their queen.

Her memory as a child was something wonderful, and she could often repeat a poem without hesitation after hearing her father read it aloud. It was the custom of the family at Neu-Wied on Sunday morning, to repeat a poem, each one giving it in any language they chose. She delighted in something vigorous and was ashamed of the tender verses in which she gave expression to her innermost emotions. Many years after she wrote the life of her little brother Otto for her family, and it was fashioned with the skill of an author, for her pen was dipped in her own heart's blood. She was a profound student of nature. She knew the name of every plant, and the history of animals; and from the time she could hold a pencil she could sketch everything; flowers, plants and animals, as well as the human face and form.

Everything she does is characterized by speed and with a few rapid strokes she produces an accurate likeness. She was devoted to music, and chorus singing was her delight, hence she was a favorite at all rural festivities. In her tenth year she asked her mother's leave to attend school with the farmer's children, instead of her usual walk. Her mother not hearing her, she was possessed of an irresistible desire to go, and taking her mother's silence for consent, she sped with her usual stormy haste down to the village, and was soon singing with the children with all her might, to the delight of the flattered schoolmaster.

She was interrupted however, by the head huntsman, who had searched the forest for her in vain, and who soon captured his game and returned her to her mother. This ended her school days, or rather her only school hour. As soon as she recovered from the illness in which her father's death had found her, she took pianoforte lessons of Clara Shuman, who was then at St. Petersburg, and also of Rubenstein.

In the following summer she returned to her broken home circle; the father and brother Otto dead, the Prince Wilhelm in school; no one who did not know what an ideal family it was, could appreciate the sorrow with which she now had to do battle.

The winter of 1866-67 she passed at Naples to recover health, where she lived a retired life, writing her poems in her diary and keeping them modestly to herself. In the autumn of 1869 she became acquainted with Prince Carol of Roumania, who came to her Rhine home to ask her hand in marriage, having long felt acquainted with her through her letters to his sister.

Carmen Sylva had just finished arrangements to carry out her long cherished plans and found a school. She had resolved never to marry. She found it difficult to give up her freedom, but she was conquered by love. (Continued on Eighth Page.)

QUESTIONS AND RESPONSES.

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?
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 Spiritualism, or, put it differently, what are the greatest needs of the Spiritualist movement?

RESPONSE BY W. L. THOMPSON.

1. My parents lived and died members of the Established Presbyterian Church of Scotland, of which church, until the year 1848, I was also a member. I then became a convert to, and a member of, the Established Church of England. I finally studied for the ministry of that church and was graduated in 1853, and was ordained a deacon the same year, and on the year following was ordained a minister. For nearly twelve years I exercised the functions of the priest—allow me to say—faithfully and honestly, if I knew my own heart. At the end of that time I became a Spiritualist. I will not say a fully confirmed believer as I now am, but I was persuaded there was truth in it. Before I became a Spiritualist, however, I had some doubts about the truth of some of the fundamental dogmas of orthodoxy, and among these were the reality of a life after death. I was in that state of mind in which Kant seems to have been at one period of his life when he propounded the question: "Is there any means of knowing whether the series of states of consciousness, which has been casually associated for three score years and ten with the arrangement and movements of innumerable millions of successively different molecules, can be continued in like association, with some substance which has not the property of matter and force? If any body can answer that question he is just the man I want to see."

I met with no man nor book which could answer that question to my satisfaction; but Spiritualism, if true, seemed to me to give a complete answer to it and I became a Spiritualist. I then of my own free will and accord resigned my priestly robes into the hands of my dear old bishop, with a somewhat fearful and troubled heart, but I could not eat the bread of a church whose doctrines I could neither believe nor teach.

2. For the past twenty years I have been what may be denominated a "rational Spiritualist" of the Religio-Philosophical type.

3. Allow me here simply to repeat, by way of emphasis, that after the most careful study I have found no answer to that question of the ages, "If a man dies shall he live again?" but Spiritualism, and if that be not true, the question of a future existence remains yet to be answered. In my long and somewhat extensive and careful investigation of the physical phenomena of Spiritualism, if true, it does not deserve the name of "religion." That word, I say, as I have explained it, must include at least a belief in the spiritual nature of man, and a belief in a future state of existence. The belief in Spiritualism does include these, and therefore it is a "religion." No age of the world and no race of people, civilized or uncivilized, have been without a "religion," and to this extent, in so far as they were in earnest in their belief, might be called religious. Saint Paul in preaching to the Athenians declared that in all spiritual things they were "too religious," or "overmuch religious;" not "too superstitious" as we have it in our Bibles.

4. In all departures from old time religious beliefs—among which we place Spiritualism—their success, apart from the truth or falsity of the grounds for such departures—in a great measure we find depends on the honesty and earnestness of those who take part in them, as witness the early history of the Christian departure from Judaism, and the Mohammedan departure from heathenism.

It may be admitted that truth is mighty and will prevail against all opposition; but we think it will hardly be denied that its march may be either accelerated or retarded according to the character of its advocates.

We do not mean to insinuate that believers in Spiritualism, as a whole, are not honest and earnest; but the question is, ought we not to be more in earnest than we are? That many of our public mediums have taken gifts far above the average of orthodox ministers will hardly be doubted; and yet they are comparatively poorly paid in what we are forced to believe: yes, we know it is so. Many of them have been forced to leave our rostrums on that account. This should not be. We could, if it were not an invidious fact, name many known to us personally who are endowed with such gifts of eloquence and learning, that if exercised in a Christian pulpit instead of on our rostrums would bring them as many thousands per annum as they now get hundreds.

Spiritualists in proportion to their numbers are not as a class poorer than other religious denominations; and yet, how liberal the latter are when compared with the former. How well, as a class, they remunerate their ministers, support their religious and benevolent institutions, and their religious literature. Can this be said of us to the same extent? I fear not. Our meetings generally are supported with the greatest difficulty; our newspapers and publications languish, and struggle with pecuniary difficulties for an existence. Is not one reason for all this as a body a lack of more earnestness in the cause; a lack of appreciating the full value to humanity of Spiritualism? If so, is it not about time we got out of that Laodæan condition and be one thing or the other, either earnest friends of the faith or its determined foes? In earnestness of faith, and in liberality of purse and good works, I fear it must be confessed that our orthodox brethren put us to shame. Performance of duty will generally be in proportion to earnestness of belief. I question whether there is any more dishonesty among us than among Christians in general; but that we have enough of it, the exposures often made of fraudulent mediums by the RELIGIO-PHILOSOPHICAL JOURNAL, if nothing more, would be ample proof; for which good works it surely deserves, not only thanks, but the earnest and liberal support of all the well wishers of our philosophy. We certainly need more honest mediums; no cause can prosper with such moral rottenness within its bosom; and one of the most painful and baneful things connected with the fact that there should be so many among us who seem to be willing to become not only its apologists, but actual defenders. I have no real apology to offer for fraudulent medi-

ams, and yet, I have a kind of personal sympathy for such unfortunates. I think we Spiritualists are measurably to blame for their condition. Have we done our duty by our mediums? This may be questioned. Have we protected, respected, supported, and educated them as the churches have done their ministers? As yet, we have not made even the attempt to do it. Mediums are of as much importance to Spiritualism, as ministers are to the orthodoxy, and just as worthy of remuneration.

We are all, more or less, the creatures of circumstances. Many debased fraudulent mediums if conditions of life had been made more propitious to them, might to-day have been an ornament and a benediction to our faith instead of a reproach.

I am aware of the difficulties in the way of a successful movement in this direction, apart from the pecuniary aspect of it; but we may be well assured that the time is not far distant when we shall be compelled to take up the question of the education and proper support of our public mediums. We have no respect for the cry that education will destroy mediumship. Education never destroyed any body, but ignorance has slain its tens of thousands. It may be admitted that mediums, no more than poets, can be manufactured to order in schools and colleges; but these institutions can help to develop them. The lapidary can not make the diamond, but he can develop its latent beauties, and thus make it both useful and ornamental. Byron was no less a great poet because he was a good scholar; nor did Bulwer's college education stand in the way of his being a good dramatist and a great novelist.

It certainly, for instance, can be no advantage to Spiritualism that so many of our public speakers misuse and torture the English language. In the early days of Methodism it used to be said in derision of the ignorant many of its ministers that God had no need of education in his servants. That was replied to, however, on a certain occasion very happily, by saying that if God had no need of man's knowledge to advance his cause; it was hardly credible he could be in need of his ignorance. Is it possible that the Spirit-world can advance the cause of Spiritualism better through the ignorance of our mediums? Christianity itself might have perished but for the labor and learning of the great Apostle of the gentiles.

Again, are we not at fault in not making our social Sunday gatherings a little more attractive? As a rule I am bound to say that the mental pabulum furnished by our speakers will favorably compare with orthodox ministers in general. Our greatest defect in this respect seems to be a lack of variety of subject. Why should our lecturers as a whole confine themselves so exclusively to spiritual subjects? Our liberal ministers have taken the hint and do not occupy all their time on subjects necessarily connected with Christianity. I have more than once, for instance, on a Sunday evening, slipped away from our meetings to hear a liberal preacher discourse on some one of the plays of our immortal bard, and felt refreshed. The mind as well as the spirit must be fed. I am aware that there is an abundance of food for the mind in Spiritualism, more than my poor mind can fully appreciate. How I gloriate in a man of this world the things thereof more or less delight me.

I wish, too, we could have some of the grand old music in our assemblies I used to enjoy so much in that venerable institution I have forever abandoned. It may be said with truth that we can hardly expect to have such auxiliaries to worship as they possess in an old and comparatively rich establishment like the church of England; but can't we do a little more in this direction? Our music and singing in general in our assemblies is simply painful. I am not speaking of what is called "classical music," I mean good simple music. What a harmonizer, soloist, and refreshment to the soul of man ever did exist! How I gloriate in a man above the things of time and sense! Is not this one of the objects of public worship? No religious institution that does not provide food for the whole nature of man can ever be a success. The Catholic church knows this better than any other denomination. I have no sympathy with that venerable ecclesiastical despotism, except in one thing: I envy her her grand old music. She knows that this is a great attraction and a necessity, and takes the utmost pains to sustain it. "Est bene acceri etiam ab hoste."

Spiritualists should be honestly critical. As a rule we are skeptical enough as to matters outside of our faith, but in matters that pertain to Spiritualism we are a gullible over-dog; but whilst I am an inhabitant of this world I will allow our feelings and desires to get the mastery of our judgment. How else could such gross fraud have been permitted to exist so long in our midst? I can myself remember a time when, for instance, at a materializing séance my dear old mother was supposed to have come to me. I tried hard to believe it was a reality, notwithstanding my judgment slightly rebelled. At the time, I actually in a measure persuaded myself it was a genuine phenomenon although afterwards I had reason to believe it was a fraud. We should be certainly honest to ourselves and this in the end would redound to the welfare of Spiritualism.

We know the value of physical phenomena and, therefore, have not one word to say against them. It was these phenomena that compelled me to become a Spiritualist; but is there nothing higher and nobler in our philosophy than this? I hope so. I know so. A knowledge of the alphabet enabled me to read and understand the literature of my mother tongue, a priceless acquisition. But am I, therefore, to be forever poring over the first elements of culture? I can remember the time in my early spiritual experience the physical phenomena were everything. Now it is comparatively of little value to me personally. I want to go up higher. Why should we Spiritualists still covet to dwell in the basement of the Spiritual Temple when so grand a superstructure awaits our occupancy? Let the babes of Spiritualism enjoy their milk, but let us who profess to be men spiritually, covet stronger and better food. For one I desire and even crave that kind of Spiritualism that will make me wiser, purer, nobler, more humane, more loving and a better man in all the relationships of life. This we cannot get from the physical phenomena. Spiritualists, as a class, should inscribe on their banners, "Let us go up higher."

Ignorance must ever, more or less, be a barrier to the progress and welfare of the human race. He who does not think rightly can never live rightly. Of course knowledge may be perverted to the worst uses. The learned villain is the most dangerous member of society, but he is a villain in spite of not in consequence of, his knowledge or learning. The value of our knowledge of our knowledge, the sciences of astronomy, geology, chemistry, theology, ethnology, botany and political economy, etc., can hardly be overestimated; but in my humble opinion the study

of psychology is by far the most important in this respect.

"The proper study of mankind is man." Man may be defined as a "rational soul possessing a body." Spiritualism has done much to render this definition a very much better one than that man is a "rational being with a soul." It has also done much to teach us something as to the nature of that chief part of man, more indeed than the study of any other science in modern times. And yet, by the way, it must be confessed, that with all our boasted enlightenment, we know but little of either the nature of the soul or of the nature of that matter through which it manifests itself to the senses. The result, however, of the study of the psychic nature of man in the light of modern Spiritualism has been felt directly and indirectly in almost every department of life and knowledge, in science, art, philosophy, literature, legislation, etc. Like the little leaven which the parable tells us the woman hid in her meal, it has leavened to some extent, at least, the whole lump. The meanest part in the business, however, is that many who have secretly stolen most of this heavenly fire have not had the manliness to acknowledge the theft.

No great artist now, for instance, represents, either in marble or in paint, an angel with the wings of a goose to give an idea of motion. No philosopher esteems our psychological knowledge to render their productions interesting and instructive. Physicians—I mean the liberal and enlightened part of them—are beginning to recognize that many physical diseases, perhaps the most of them, as well as mental diseases, originate in the soul, and cannot be successfully treated by the base elements of salts, senna, opium, or mercury; hence in a measure the modern departure from the old-time method of treatment. In education a similar change has been effected. We are beginning to learn that real knowledge cannot be crammed into the cranium of our children, as one would put stuffing into a duck by brute force. That knowledge comes more from within than from without, and is a growth, not a manufacture. The word education means to bring out, rather than to put in. In fine, we make no hesitation in saying that no physician can be as successful as he might be in the treatment of diseases in general; nor Judge from the bench deal out to the criminal before him humane and even-handed justice, as he ought to; nor father of a family know how properly to educate, in the large sense of that word, and bring up his children, who is not measurably acquainted with the psychic nature of man as developed in the light of modern Spiritualism.

These few and somewhat crude statements relative to the study of the psychic life of our being must for the present suffice, as further to illustrate and demonstrate their truth.

RESPONSE BY JOHN ALLYN.

1. My parents were Congregationalists. I was a communicant of the Presbyterian church.

2. Thirty-five years.

3. The development of personal mediumship.

4. Slate-writing, psychic intelligence. I had many séances with independent slate-writing mediums where a single slate was held under the edge of the table, and had used every effort to detect trickery, but without success. Still doubts would come in spite of apparent facts. Determining to test the matter beyond all cavil, I purchased two slates. With my pocket knife, I cut one initial in each frame, in a rude manner. I then took them to Fred Evans. He sat opposite me at a plain pine table in broad daylight. He took them and tied them together with strong twine, and sealed them in five places. A bit of pencil had been placed between them. All this was done immediately without leaving his seat. He then handed them to me. I held them between the thumbs and forefingers of both hands. Evans occasionally touched them with the fingers of the right hand. Soon the table seemed to be charged with some invisible force, as there was a fuellade of small raps. Soon I heard the writing between the sealed slates for a short time, and then three ticks to signify that the writing was finished. Mr. Evans asked how many letters there were inside of the slates, and there were four ticks.

I then put the slates in my grip-sack and took them to my home sixty miles away, and after calling in some neighbors and the editor of the *Weekly Star*, I sent the cords and there were three characteristic letters from deceased relatives, and one signed Swedenborg, which closed with these words:

"Millions and millions of ages shall roll,  
Progression ever the theme of your soul;  
By beauty and grandeur your soul shall be led,  
And worlds without number your spirit shall tread."

That was the Waterloo of my skepticism as to the fact that intelligence could manifest without a brain, which upsets the theory of the materialist. This was in May, 1886. The slates and writing are now in my drawer.

5. I do. Religion is a cult that is the outgrowth of man's spiritual nature, and in its legitimate exercise tends to cultivate his moral and spiritual faculties. It thus becomes a means of his elevation and salvation. Buddhism, Parsism, Mormonism, Spirituality, Mohammedanism, Materialism, Spiritualism and Theosophy, are all religions. So a university, a college, a seminary, and a kindergarten are all schools, whose object mainly is to cultivate the intellect. Religion is not a thing of definition but an essential element in human development.

6. A Central Bureau composed of representative men and women with two functions. First, to put in force a thorough system of detectives to expose and squelch pretended mediums, who live mainly by fraudulent presentations in the name of Spiritualism. Evidence should be quietly collected sufficiently to convict them in a court, when the culprits should be told to desist or prosecute, and follow. In nearly every case they would cease their nefarious practices. A few punishments with the rigor of the law would relieve us of this incubus.

The second function should be to select, foster and develop those who give promise of possessing natural psychic powers that if developed under favorable conditions, might enable them to be of great service as mediums. This Bureau would co-operate with a syndicate in the Spirit-world, and would soon lift Spiritualism to a higher plane and command the respect of right minded men and women. Investigators would be greatly assisted in their efforts to get the truth in this great matter. "Ample means should be at the disposal of this bureau. In its election, each Spiritualist society might be entitled to one vote for every twenty average attendants for the previous year. I am prepared to say that there are millions of dollars lying unearned in their coffers, that would flow into their treasury were such an institution established so as to command the confidence of the people.

7. By putting one en rapport with spirits superior in morals and intelligence to the seeker.  
St. Helena, Cal.

COINCIDENCES.

[The series of coincidences being recorded in the RELIGIO-PHILOSOPHICAL JOURNAL will doubtless recall many others equally curious to the recollection of our readers. The subject covers an important phase of psychic research; and believing that a compilation of some of the more exceptional ones will be of interest and value, we desire those of our readers who know of any, to send a short clear statement of the same to J. E. Woodhead, 488 West Randolph St., Chicago, who has consented to review and arrange them for the JOURNAL. He wishes date of occurrence, name, address and names witnesses of or corroborative testimony to be sent, not for publication but as evidence in case the report of any coincidence may be doubted. He will use his own judgment in selecting those he considers pertinent, and also as to order and time of publication. They will be numbered consecutively, and those desiring any further information in regard to any one or more of them may address Mr. Woodhead—no forgetting in each and every case to enclose a stamp for reply—who will do so far as possible to obtain the same.—EDITOR JOURNAL.]

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Captain R. W. Shufeldt, of the Medical Corps, U. S. A., and son of the late Commodore Shufeldt, in a recent letter says:

I have read your contributions with no little interest. Extraordinary coincidences do not happen to one every day of his life, so I can help you out but meagerly in such fields, though you may remember the dream I published an account of in *Mind In Nature* two or three years ago. To my mind it was the most marvelous occurrence of the kind that has ever come to my notice.

The dream referred to was reported in *Mind In Nature* for January, 1887, in an article on "Planchette," and is as follows:

Dreams present to my mind phenomena far more marvelous than anything I have ever been able to discover in planchette. Indeed, there are many dreams that I have either read about or heard of, that it has been impossible for me to satisfactorily account for or explain. Think of Louis Agassiz, working all day over the characters of a fossil fish, and finally obliged to retire for the night with his specimen still unsatisfactorily classified, to awake from a dream wherein all the obscure characters had been made clear to him, and be enabled through this information alone to solve the problem between midnight and morning.

Or, if I may be permitted another digression, what are we to think of such a dream as the following: A number of years ago, my father commanded a United States man-of-war, crossing the Indian ocean between Singapore and Cape Town, South Africa.

On the first day's passage out from the former place my father had during the night of that day, a strange and indistinct dream. He dreamt that he was already in Cape Town and had taken a small house in the suburbs of the place, to spend a week or ten days while his vessel was undergoing repairs. During the first night of his stay in it, he was awakened from a sound sleep by a man who stood at his bedside. This man was dressed all in white, and had a peculiar girdle about his waist in which he wore three handsome jewel hilted knives.

His beard was long, white and flowing, and he directed my father to dress himself, and when this was done he led him out into the country, back of Cape Town, and then traveled to the northward for three days and three nights, when they passed into a long valley, between low hills. Here they soon encountered peculiar piles of earth resembling the great ant nests of that region. This strange guide then directed my father's special attention to what he did. First, he removed one of the knives from his girdle, thrust it into one of the earth piles, turned it quickly outwards, when it was followed by a perfect shower of diamonds. The remaining two knives were used for a similar purpose on two other piles, with like results. Then he took from a turban which he wore a small piece of parchment and wrote upon it a certain latitude and longitude, once more pointed to the piles, and then led my father back to his house in Cape Town. From this dream he awoke tired and weary, only to dream it the second night of his trip out with still greater vividness; while on the third night it was so vividly reproduced that he awoke with a start, exhausted, and limber weary. Upon arriving at Cape town he told of his dream to a number of people, and several persons advised him to try and secure a delay there with the view of repairing to the locality indicated by the latitude and longitude which had corresponded on every night of the dream. One friend strongly urged him to resign the Navy, organize an expedition and start out at once. But my father took none of this advice into consideration, and simply made a faithful account of the dream, with the dates and all, in his private journal, and now it has been pasted opposite to the *New York Herald* account, which bears date of exactly one year later, the discovery of those rich diamond fields, the richest in the world, which were not so very long ago discovered in South Africa, while the strangest thing of it all is, that the latitudes and longitudes as given in the dream, agree to the very minutes and seconds with those of the locality where the field was eventually discovered, and as indicated in the *New York Herald* report of it.

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Mrs. Murray-Aynsley, in "Our Tour in India," reports the following tradition:

About half a mile from the principal or twin-temples at Hallabed are some mounds, which, as we were told afterward, for we had not time to go there,—are supposed to cover the remains of the old palace; but without extensive excavations they cannot be brought to light.

The natives say that a curse rests on Hallabed, which was laid upon it by a widow, the sister of King Narasimha, whose two sons were falsely accused of a crime by one of the King's wives and immediately executed. On which their mother said that, on this account, the whole city should disappear from the face of the earth; only the temples, which were sacred ground, should remain, and also the Potter's street, because one of that trade had given her a draught of water when she was driven forth from the palace, and all had been forbidden to befriend her. It is a fact that only the temples and one street of miserable houses, called Potter's street, are left of its former grandeur. The natives have a deep-seated dread of a curse: the following story will illustrate its effects not only on one individual, but on all the male members of a family, even to the second or third generation:



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R FIFTY CENTS this paper will be sent by address in the United States or Canada SEVEN WEEKS, ON TRIAL.

CHICAGO, ILL., Saturday, January 12, 1889.

A Demand of the Times.

Monday's Chicago Times contained a "Minister of the Gospel," precisely for that paper and delivered, so say, to a larger audience than the congregations of all the preachers in Illinois. The JOURNAL quotes his opening and closing words:

Whose fan is in his hand.—Matt. 11: 12. This man carried no summer fan. It was an instrument by which he thoroughly purged his floor and separated the wheat from the chaff. As minister of the gospel he is at once our master and our model. The faithful minister, like his fearless master, must be a man whose fan is in his hand. The broad church of to-day has no need for any creed but that which is as broad as the love of God and as narrow as his law. The minister of that church will with the fan in his hand sweep aside the subtleties of scientific skepticism and winnow the realities of revelation from the crudities of speculation. He will separate clerical millinery from spiritual manliness and will show men that in no respect is one being better than another. He will win men by winnowing rather than by wounding, and will feed them on wheat and not on wind. Very many churches surely need the man with the fan. He is wanted in the Church of the Holy Spirit to give the dry bones a breeze, and in the Church of the Heavenly Best would be none the worse of a stirring up. He is needed in Grace Presbyterian to blow the rust off the pillars, and in Unity Baptist to wake up the sleepers. The non-evangelical need him to blow the vapors from the board of trustees, and the Spiritualists need him to lessen their numbers. We need him in our prayer meetings, for purposes too numerous to mention, and a glad greeting awaits him from the ungodly when he gets down to our affairs. If he can resist the charms of option there is work for him on the board of trade; nor is the medical profession at present without need of his service. But, pleasantly aside, the man with the fan must come from our profession. The purity and perpetuity of society depends upon the fearless fidelity with which we discharge our solemn functions. There must be no skulking under suitors' tents when the enemy is to be met, and no eulking at the rear when our place is at the front. We must not shrink from the responsibility of public denunciation of social dangers nor shrink our duty as allies of a purifying press. Our Master with the fan came not to be ministered unto but to minister, and our ministry, however humble, will ever be holy if only it be hearty. David taught the people the use of the bow. A greater than David has taught us the use of the fan. Its right use will bring its right results.

From the general tenor of the sermon the reference to Spiritualism may be interpreted as meaning that a judicious winnowing is needed to lessen the nominal and cement the real Spiritualists; to segregate the truly spiritual.

It is easy enough to picture the man with the fan, but not in a pulpit—leastwise not in the latter-day pulpit. The popular church, the influential church of to-day is, as a rule, little more than a social club with more or less, generally less, literary features; to which influential members lend influence and money with the certainty of increased return. The nominal leader of this club, who by courtesy and for conventional and business reasons is called a "Minister of the Gospel," is nearly powerless to work reforms in his balliwick or to turn the crank of the fanning mill. He seldom is foolish enough or courageous enough—whichever one may choose to think it—to attempt any real leadership; if only he has tact enough not to disgruntle the god of Mammon whose concrete expression fills his best pews, and discretion sufficient to hedge against the infatuation of some of his female parishioners, he goes on to the end of his career as a respectable pulpiteer and purveyor general to his club. He is numerous and ornamental, and more handy to have around than any other of the ordinary non-producing elements of the sociologic realm. The day has passed, however, when a strong man stimulated by love of humanity and equipped with a good intellectual furnishing can do his best work for the world and make the deepest dent upon current events as a "Minister of the Gospel." In a sectarian pulpit. There are grand souls in the ministry—and we have no disparagement to make of ministers as a class—who feel the fetters and know they are not doing their best, yet cannot see their way clear to

a larger field and more effective work; so they prudently go on doing the best they can.

The press has overshadowed the pulpit; with the aid of type and machinery, and the accessories for quick, cheap and wide dissemination which commerce supplies, the moralist, the religious teacher, the scientist, or the editor can sit in the privacy of his sanctum and influence thousands and hundreds of thousands, even millions who never saw his face or heard his voice and never will. He has free scope, untrammelled by those social, physical and physical fetters which hamper and circumscribe work in the pulpit, the college and the class room. The journalist, if he be able, brave and honest, may make his personality felt in legislative halls, in council chambers, in the homes of the rich and the sheltering places of the poor; he can send consternation to the king on his throne, and comfort to the sorrowing; he can dethrone vice and crown virtue; he can trip up "trusts," carry confusion to "combines," and make "honesty the best policy" among those who in their present development know no higher motive than policy. The man "whose fan is in his hand" is the journalist, and he is winnowing the whole world with it. The minister whose ability, courage and zeal outstrip and overtop his petty environment clasps hands with the journalist and begs to be allowed to join the army of aggressive, practical righteousness. He is welcomed as a promising ally; and thus is the press daily growing more potent despite the wiles and bigotry and jealousy of those preachers and priests whose only hope of continued prestige lies in holding the people in the old bonds which these blind leaders of the blind do not see are broken and no longer able to restrict the moral and intellectual forces which are studiously pushing man forward to higher achievements and grander possibilities.

Truly the demand of the times is for the man "whose fan is in his hand," and that man is the journalist; not the "minister of the gospel," as such. The demand is being met, too; and the more the public learns to appreciate and support these men whose fans are in their hands the more effective will be their work, the more lasting its results, and the better will the world grow. May the man "whose fan is in his hand" multiply and wax exceeding numerous.

Laurence Oliphant.

The eventful life of this remarkable man closed on December 23rd, after a long illness. He passed from his earthly body in the full certainty of a continuous life of activity and usefulness to which the grave could bring no hiatus. After a life spent in all parts of the world and a career full of uncommon vicissitudes, and experiences such as come to a few, he breathed his last breath in England. While in America last summer he called at our office twice, and we were impressed with the feeling, and so expressed it to friends, that he seemed to live more in another world than this, to have passed beyond all the passions, hopes and ambitions that usually incite men in the struggle of life and to be held here by only a thread.

His last visit to the United States was prompted by a variety of motives. His property interests on the shores of Lake Erie, where he at one time joined forces with that erratic phenomenon, T. L. Harris, demanded attention; his last book, "Scientific Religion," or higher possibilities of Life and Practice through the operation of Natural Forces, which he held to be the most important work of his life, had just been brought out in Great Britain by William Blackwood & Sons of London and Edinburgh; and he was anxious to find an American publisher, and in person sought to interest different American publishers in the book, but up to the time of his departure did not succeed in finding one who was willing to risk the outlay; and last but no doubt the strongest incentive was to meet Rosamond Dale Owen whose mind he had discovered, almost by accident, was grappling with the same stupendous problems as his own, and along the same lines and stimulated by inspiration from the same thought sphere. Upon visiting Miss Owen, which he did between his visits at the JOURNAL office, he found what he had anticipated after hearing a letter read written by her to a mutual friend in Paris, a congenial spirit enthused with purposes and views identical with his own. Speaking of this visit in her preface to the American edition of "Scientific Religion," Mrs. Oliphant—then Miss Owen—says: "We found on comparing the manuscript I had written with his newly issued work, that the inspiration was identical with regard to the whole atomic theory of the universe, and the descent of the 'Symplematic Life' in these latter days." This oneness of purpose seems to have led them to unite their work in a marriage, which took place in August or September last in England. Almost immediately after marriage Mr. Oliphant was taken ill and never recovered.

In her preface to the American edition of "Scientific Religion," Mrs. Oliphant answers the often repeated objections that the title is not suitable thus:

"My husband gave the book this name, not because he claimed to have fully discovered and formulated a new science, but because he considered that he had sufficient data upon which a religion might be founded. He believes that religion and science are in no wise antagonistic, provided religionists will recognize the fact that psychical phe-

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nomena are law-governed and not miraculous, and that scientists will recognize the fact that spiritual things are discerned, not by the senses of the flesh, but by a sub-surface consciousness which can only be developed through a long and arduous spiritual training."

"Scientific Religion" was written in the summer of 1887. The author, then living at Haifa in Palestine, withdrew into the solitude of Mount Carmel to a summer home he had built and where his wife had died a little more than a year before. There, in the room from which the spirit of his wife had passed into the unseen, he wrote the work as he believed under the direct inspiration of his spirit wife. As works of reference reached in the book were not accessible in that remote land, it was necessary for Mr. Oliphant to go England where, he says, in the preface to the English edition in speaking of the support given his book by works of science, his researches more than fulfilled his expectations. This preface was written in April, 1888. A few months later he married Miss Owen, who, as Mrs. Oliphant, on November 16th of the same year concluded her preface to the American edition of "Scientific Religion" in the following words:

It further increases our hope and faith in the new dispensation, when we trace the mysterious way in which the hand of God has led us one to the other, across thousands of miles, in order that we may become fellow-laborers in His Kingdom. Although bred in entirely different surroundings, and taught through entirely different means, we find that we have unconsciously been trained in a common school, and that our unity is not only absolute in thought and purpose, but even in the sensational consciousness revealing the dual life.

New and unlooked-for developments have been vouchsafed to us since our marriage, chief among them the realization of a quite unlooked-for unity of humanity when all jealousies and divisions shall have been merged in the supreme desire to become one with our fellow-creatures, and through them with our God. We realize that our union, instead of separating my husband from the sainted wife whose influence overshadowed him as he wrote the pages of this book, has, in truth, bound him only the more closely, for she has become so atomically welded with me, that we, the wife in the unseen and the wife in the seen, have become one; her life is poured through me as an instrument doubling my own affectual consciousness. Truly, when we come to realize that all sense of division between the fragments of God, called human beings, is an utterly false sense, then shall we be prepared for the in-pouring of the perfect, the universal life. Whether God purposes to associate my husband and myself in long years of labor in the earth, or whether we shall be in an even closer companionship as fellow-workers in the visible and invisible worlds, none can tell; but of this we are convinced, for each day's experience makes it more manifest, a new revelation is bursting upon the earth, and wherever men and women are found ready, the consciousness of the "Symplematic" life will develop in an ever-increasing force and purity.

While we cannot believe in Mr. Oliphant's theories in essential particulars we do believe the book to be a valuable addition to religio-philosophical literature. There is a vast amount of valuable matter in it, instructive, suggestive and inspiring. That some later writer will clear away the fog that obscured Mr. Oliphant's vision and caused him to see some things with imperfect sight is certain; but in the meantime the product of his experiences will help on the world to higher reaches.

Lawrence Oliphant was born in 1829. After receiving his education in England, he took part in the Italian revolution, went to Ceylon, where his father was chief justice, there he met Jung Bahadour, the Nepalese ambassador and accompanied him to Katmandu, and on his return published a narrative of the journey (London: 1852). He prepared himself for the bar at the University of Edinburgh, then travelled in Russia, in 1852, published an account of the tour in 1853, and soon afterward became private secretary to Lord Elgin, Governor General of Canada. He was made civil secretary and superintendent of Indian affairs, and in that capacity did important service. He accompanied Lord Elgin to Washington, assisted in the negotiation of the reciprocity of trade and fisheries treaty of 1854, traveled through the Southern States, where he made many friends, and at the instance of Pierre Soule, joined an expedition to re-enforce William Walker in the filibustering expedition to Nicaragua, but was arrested at the mouth of the San Juan river by the English and taken on board their fleet, the commander of which was his cousin. He returned to Europe, published an anonymous pamphlet, recommending a campaign against Russia in the Trans-Caucasus, and accompanied Omer Pasha's army as a correspondent, describing the operations in a volume published in 1865. In 1857 he went with Lord Elgin as his private secretary to China, and on his return published a narrative of the mission (London 1860). He was chargé d'affaires in Japan in 1861, and while there was attacked and severely wounded by persons hostile to the Europeans. He was a member of parliament in 1865-8, but during this time he became interested in the teachings of T. L. Harris, who had gone to England on a missionary visit, and resigned in order to accompany his teacher to America. He brought a large amount of money and joined with Harris in establishing the Brotherhood of the New Life, at a point on Lake Erie, in Chautauque County, New York. The history of Oliphant's life for the next few years is full of pathos and pain. He was the victim of tyrannical and most cruel oppression at the hands of the fanatic Harris. Yet in referring to that period, during his visit with us last summer, he spoke in terms not unkindly of Harris and affirmed that while those bitter experiences were not necessary for the purposes which led Harris to inflict them upon him, yet they were essential to his spiritual growth and final deliverance from the thrall of the world and the flesh.

After the disruption of the community on Lake Erie—Harris having previously gone to

California—Oliphant temporarily returned to the world and became American manager of the direct cable company (1873-5). He afterward returned to England and interested himself in planting Hebrew colonies in Palestine where he made his home henceforth, with frequent visits to England and his final trip to America as above spoken of. Among his published works are: "Minnesota, or the Far West," a narrative of his travels in Canada and the United States (London, 1855). "Patriots and Filibusters, or Incidents of Political and Exploratory Travel" (1861). "Masollam—a Problem of the Period," a novel in three volumes. "Symplematic; or Evolutionary Forces now active in Man." "Fashionable Philosophy, and other Sketches." "Episodes in a Life of Adventure; or, Moss from a Rolling Stone." "Haifa: Life in Modern Palestine." "Traits and Travesties: Social and Political." "Altiara Peto." "Piccadilly: A Fragment of Contemporary Biography." "The Land of Gilead." "The Land of Khami." "Last of all 'Scientific Religion.'" He is the reputed author of "The Tender Recollections of Irene MacGillivuddy," a satire on American society, originally published in *Blackwood's Magazine* and afterwards (1878) republished in book form in New York. There is scarcely a doubt but that he wrote it; even in his waning life, as seen by us the past summer, could be discerned the shadows of those intellectual characteristics which are essential to successful satire.

Outside Views.

As regular readers already know, the JOURNAL is an independent, unsectarian paper; and as such is of interest to people of all shades of belief who are desirous of knowing more about psychics and the philosophy of Spiritualism. Spiritualists can hardly realize the important work the JOURNAL is doing in familiarizing the public with the bona fide claims of Spiritualism, and in popularizing psychical investigation; in these directions it is not to be successfully disputed that the paper is doing vastly more than all other Spiritualist publications in America combined. The following evidences, selected at random from those constantly accumulating, will give some idea of the wide field the JOURNAL's readers cover, both geographically and in beliefs. Rev. J. H. Palmer, minister of the Universalist Church at Lansing, Michigan, contributed an article to the Christmas number, and as is customary we sent him extra copies of that issue. He writes as follows:

LANSING, Michigan, Dec. 24, 1888.

To the Editor of the Religio-Philosophical Journal: The bundle of JOURNALS December 22nd, came to hand last evening. I thank you a thousand times. A better Christmas paper, with a more catholic spirit and a broader gleam of joy in the present and trust in the future, it would be difficult to find.

I don't think of a better thing to do with them than to take them down to my church, place them upon a stand in the vestibule and tell the people to help themselves. I trust that the distribution of them in this manner will aid you to some subscribers; but whether you get the names or not, you have already the proud consciousness that you have done something to brighten the skies of these holiday hours. What a pity that there is so little bread and butter in these hard-trod paths of duty. But thank God, though we may not be rich, nor always find happiness, when we are servants of truth we lose not, in the eternal years, our sure reward.

Truly and thankfully, your friend,  
J. H. PALMER.

The Boston daily *Globe* notices the JOURNAL thus:

The Christmas number of the RELIGIO-PHILOSOPHICAL JOURNAL of Chicago, a Spiritualist newspaper whose secondary aim is to purge Spiritualism of ignorance and fraud, is remarkable as illustrating the large hospitality with which men of national repute have come to entertain a faith which the Christian church at large stigmatizes as a pernicious heresy. Among the friendly contributors to the journal referred to are Rev. Drs. Heber Newton, David Swing, W. O. Pierce, H. W. Thomas, Revs. Minot J. Savage, Reed Stuart, W. F. Dickerman and Prof. Elliott Cues. Dr. Pierce tells of a message through a lap planchette from Anarchist Spies, who gruffly confessed that anarchism was a mistake, and forgave his executioners. But the doctor's faith in the identity of the communicating intelligence is evidently a little languid.

The *Hartford (Conn.) Daily Times*, one of the ablest and most influential papers in New England, published the following editorial note in its issue for Dec. 23th:

No doubt the ablest publication devoted to the Spiritualistic philosophy is the RELIGIO-PHILOSOPHICAL JOURNAL, of Chicago. Its pages have been, for years, as much devoted to the exposure of the endless frauds and humbugs as to the relation and exposition of the impressive genuine facts of the modern development. Its Christmas number has a large number of original contributions of interesting papers from all over the country.

Every religious writer and thinker knows of H. L. Eads, the venerable Bishop of the Shakers. He writes from South Union Kentucky, as follows:

... I think it (the JOURNAL) is the best paper in this or any other country on religio-philosophical thought, as also on the Spiritualism of the day. I would recommend it to all who are in any way interested.

Gov. Ames Urges Woman Suffrage.

Governor Ames of Massachusetts has long been known as looking kindly upon the Women's Suffrage Movement, but last week he astonished the public and disgruntled the mossbacks by inserting the following passage in his Message to the legislature:

"I earnestly recommend as an act of simple justice the enactment of a law securing municipal suffrage to women. Recent political events have confirmed the opinion which I have long held, that if women had sufficient reason to vote they will do so, and become an important factor in the settlement of great

questions. If we can trust uneducated men to vote, we can with greater safety and far more propriety grant the same power to women, who as a rule are as well educated and quite as intelligent as men."

It may well be asked if municipal suffrage is good for women, why not an unrestricted ballot? However, for many reasons it may be better to have women come gradually into the political arena.

A Unitarian Tournament.

Mrs. Celia P. Woolley read a very able paper last week before a Unitarian Club of women in this city, to which on this occasion men were admitted. Her subject was "The Ideal Unitarian Church of the Future." The JOURNAL can object to nothing in the paper so far as it went, but thinks it did not cover the ground entirely nor give that weight to the knowledge of continuity of life which the "Ideal Church of the Future" will. It is very safe to say, as, indeed, the essayist was inclined to think, the coming church will not be called Unitarian. After the essay the usual sparring between the four ministers filling the four so-called Unitarian pulpits in the city began, and waxed warm—warmer even than is customary. Brother Jones was the wisest, as he declined to assist in the sparring exhibit, leaving it for Utter, Blake and Milted. Why Jones and Blake should continue to flaunt the Unitarian name is hard to tell—leastwise for an outsider. They are awfully nice men, and the JOURNAL is fond of them, but it feels like holding a séance for further light with them when conditions are propitious. Mayor Roche, who is a member of Brother Blake's society, being present and regarded as an authority on matters of the soul, was called upon to speak to the paper. The chairman made a mistake by addressing him as Mayor, evidently; for he forthwith made a speech, not as a valiant defender of the Jones-Gannet-Blake wing, but as the head of the city desiring to placate the different factions and calculated to make them all claim him. This attempt at kerosening the Unitarian waves only made them boil, and surge the more. Alas! it happened this time, as it often does in this wicked world, the peace-maker got drubbed. Bro. Milted at once squared himself for the fray without waiting to be called into the ring; and the way he went for that poor man, the Mayor, was a sight to behold. On the whole he got the best of his honor, the Mayor; but he taxed the credulity of his audience when with right arm extended he affirmed in solemn voice that through Herbert Spencer he was led into Christianity. His assertion that the church of the future would be one that satisfied the intellect, the will, and the affections, was a good point. Bro. Blake spoke with intense feeling and very candidly. He only retained the name Unitarian because it was unpopular, and said that he would open his pulpit to anybody who had an earnest thought and wanted a hearing, even though the speaker opposed all religion. The JOURNAL enjoyed the tournament hugely and hopes never to miss one hereafter.

A Chicago paper has been figuring up the average cost per head of the gospel as dispensed in different denominations. The expense seems to vary from \$10 to \$50 among competing denominations. The Methodists protest against the conclusions of the statistician, declaring they charge nothing, that all is given freely and that their denomination is in the United States \$370,000,000 richer than any other. The figures given by the journalist were on the basis of the average cost to each communicant, counting upon the gross amount contributed annually, and were on their face correct but did not give the actual truth because in the Methodist and many other churches the freewill offerings of the comparatively few make up the bulk of the receipts. Commenting on the newspaper article, Rev. W. P. Stowe gave some statistics of general interest. He said: "I see your paper has been telling us how much the gospel costs the people. That is right. The Methodist Church cannot suffer by this. It is the largest evangelical denomination in America and furnishes the gospel at the lowest rates to the people. The church has in the United States 27,741 ordained ministers, 4,413,836 members of the Episcopal faith; then there are non-Episcopal Methodists, which swell the total to nearly 32,000 ordained ministers and 4,615,150 members. There are 40,000 ordained Methodist preachers in the world, with 6,185,528 members. We have no great churches, no great congregations in the sense that other denominations have. Our plan is to scatter and to get out among the people. The gospel is as nearly free as it can well be in the Methodist Church."

Every week we are asked to send the JOURNAL free to reading-rooms,—requests coming from all parts of the world. Only last week one came from New South Wales. We should be glad to do this were it possible, though in few cases it is just or equitable to expect us to give the paper to such associations; but it is no financial benefit to the publisher; indeed, it is an injury in some instances, for the reason that readers will visit the reading room to see the JOURNAL, who, if it were not there, would subscribe for it. We have no missionary fund, and must decline these applications as a rule.

A correspondent writes: "Mrs. Carrie E. S. Twing has been speaking very acceptably in Elmira, N. Y., during December. She goes to Western New York, Pittsburgh, Albany and Troy, her time being all engaged up to camp meeting next summer."

GENERAL ITEMS.

Giles B. Stebbins has been lecturing at Athens, Mich.

Dr. J. K. Bailey was in the city last Monday on his way to the interior of the State.

Frederick Douglass autobiography is said to have had a great sale until he married his white wife—then it fell dead. It seemed as if the negroes felt that he had gone out from them by that act.

Prof. Felix Adler of New York thinks that general improvement in government, industry, and society is constantly going on, and that all necessary reforms will yet be won, as the result of experiment and effort on the part of the laboring masses and their friends.

A. P. Miller, for many years editor of the Worthington (Minn.) Advance, and a poet of considerable repute, has sold his paper and is to return to Ohio. Mr. Miller has been a power in Worthington; he published one of the best country papers in the west and his place will be hard to fill.

Dr. S. J. Dickson, well known in Chicago and the west as a most successful healer, has invented a new bed. Experts affirm it surpasses all others, and the editor of the Jamestown, New York, Sun, evidently sleeps on a dozen or more of them every night; his editorial endorsements are too robust for anything less.

Mrs. Antoinette Von Hoesen Wakeman, an industrious journalist wielding a facile pen and widely known in the west, leaves Chicago this week for New York city where she is under engagement on a large salary. She will be greatly missed here in journalistic circles as well as in the Woman's Club and various other activities which are making a national reputation for Chicago women.

A man of national reputation, whose life is a constant succession of generous deeds, sends the JOURNAL ten dollars and orders the paper sent one year to four Soldiers' Homes, Leavenworth, Kansas; Dayton, Ohio; Milwaukee, Wisconsin; and Washington, D. C. As an old soldier we thank this friend for remembering our wounded and crippled comrades; may their blessings further enrich the abundant stores he is "laying up in heaven."

Mr. B. F. Underwood lectured in Oakland, Cal., on the 22nd ult., to a crowded house, taking for his subject: "Science and Faith." The Oakland Daily Tribune reports the lecture very fully and comments favorably. Rev. G. W. Sweeney of the Christian church who heard the lecture rose at its close and complimented the speaker in glowing terms, agreeing with him in many things, but, of course, expressing dissent with some of Mr. Underwood's views. Mr. U. began a course of lectures in Salt Lake city last Sunday.

According to the Unitarian year-book, there are now in this country 375 societies of that denomination. Of these 64 have been organized in the present decade. In 1850 there were 193 societies. The gain for the following decade was 37; for the next, 16; for the next, 8; for the next, closing in 1870, the gain was 74—the number of societies in the west having nearly doubled; for the decade closing in 1880, the gain was only seven. The increase in Massachusetts, where half of the Unitarian societies are to be found, has not been large. There were 147 societies in 1830, and 176 in 1880, a gain of 29 in fifty years. Of Unitarian ministers there are 488, of whom 186 are not in pastoral work, leaving 302 who are pastors or stated supplies.

Gov. Ames's commutation of Mrs. Robinson's death sentence in Massachusetts is made the text for a plea for the abolition of hanging by the Christian Leader. The hanging of a man, it says, may have a worse look than the hanging of a woman. But the difference is purely that of sentiment. For man or woman it is a disgusting and demoralizing practice. The unmistakable sentiment which has pleaded for Mrs. Robinson logically pleads for every wretch of either sex whose brutal instincts, and possibly malformed moral sense, have brought them to the same plight. The one thing, the only thing, that law has any right to take into account, is that of the safety of the innocent, and life imprisonment of the offender, thinks the Christian Leader, is sufficient for this purpose.

An arrangement has been made by which the Political Science Quarterly and The New Princeton Review are consolidated. The publishers of the Political Science Quarterly (Ginn & Co.) have purchased The New Princeton Review, and the latter journal will be merged into the former. The political and economic questions to which The New Princeton Review has devoted so much of its attention, and which are engrossing more and more the attention of the public, will form, as heretofore, the special field of the Political Science Quarterly. The point of view and method of treatment which have won for both journals such cordial recognition and such extensive support will remain unchanged. Certain features of The New Princeton Review which have specially commended themselves to the public will be incorporated in the Political Science Quarterly; and as Prof. Sloane, the editor of The New Princeton Review, will be associated in future with the work of the Political Science Quarterly, the cause of sound politics can only gain by this union of forces.

Mrs. Ada Foye spent a few days at her home in Chicago last week, taking a vacation between the close of her Cleveland engagement and the beginning of another in Boston. It will gratify her host of friends throughout this country and Europe to know that her health is better than for some years

past. Such platform test mediums as Mrs. Foye are very useful at this time, especially in the East where the effects of the Fox Sisters' course has created a necessity for aggressive demonstrations of the verity of Spiritualists' claims as to raps and kindred phenomena.

Mr. H. C. Hodges of Detroit, paid the JOURNAL office a fraternal call last week. He was in town in the interest of a new steel railroad car owned by himself and brother, which is to revolutionize car building and eventually reduce the cost of transportation by greatly decreasing the cost of rolling stock and increasing its carrying capacity. This steel freight car will carry three times its weight, and costs no more than the ordinary car which carries a weight only equal to its own. The steel car will wear from three to seven times as long as the wooden one. The same ideas concreted in the steel car can be utilized in express and delivery wagons and in a hundred ways calculated to benefit the public. If Hodges Brothers don't make a huge fortune within the next few years it will not be for want of merit in their invention, nor from lack of energy and capital in pushing it.

According to English advices, amazement is a mild word wherewith to express the feelings of Gladstone's friends at his extraordinary attitude in recommending international arbitration on the position of the Pope toward Italy and the question of restoration of his temporal power. No one will probably credit Gladstone with sincerity in this matter, for his worst enemies admit his intellectual ability; and no man with even ordinary sense and not a papist would for a moment soberly entertain, much less put forward, such a scheme, except as a lever to boost some other plan of more importance to himself. His action bears all too close a resemblance to the tricks of ward politicians in America to entitle it to respect. A priest king has no reason for being in this age of the world, and no one knows this better than Gladstone, whose audaciously impertinent proposition is an insult not only to Italy but to the civilized world; it is as ridiculous as it would have been had he recommended international arbitration between this Nation with a big N and the so-called Southern Confederacy after the fall of Richmond and surrender of Lee. One more such blunder and Gladstone's friends will want to banish him to the Canada pineries there to exercise his penchant for tree-felling during his remaining years; or, what may be were safer, to lay him away in Westminster Abbey.

The residence of Dr. U. R. Milner, number 86 Marengo street, New Orleans, La., is for sale. Dr. Milner lately passed to Spirit-life, after a successful medical practice. He was well known as a prominent Spiritualist and physician and the residence he occupied so long is now offered for sale. This is a rare chance for any one who wants to buy a southern home. The house is well furnished, with all the comforts and conveniences, with stable and carriage house, etc. The location is a desirable one and the street cars and markets near, so that it is convenient to all parts of the city. Any and all information can be had by addressing Mrs. U. R. Milner, 86 Marengo St., New Orleans.

Another installment of answers to the JOURNAL's questions is published this week on the second page and with others to follow, is interesting and valuable. Professor W. L. Thompson's progress from the Episcopalian priesthood to Spiritualism is told in a simple and earnest manner, as it should be. We commend his entire paper to the sober consideration of all. The crisp and pointed reply of Dr. Allyn also contains much meat and timely suggestions.

Dr. J. K. Bailey writes: "After a long vacation from the lecture field, because of sickness, I have spoken during December at various places in Michigan, closing my efforts in that State at Edwardsburg the 6th inst. An Episcopalian Opinion of Dr. Coues' "Signs of the Times." The following review of Prof. Coues' lecture appears in The Episcopal Recorder of Philadelphia in its issue of the 3rd inst: The curious pamphlet contains an address delivered before the Western Society for Psychological Research by one well known for his attainments in the physical sciences. As a consequence of his training Dr. Coues expresses himself with a clearness and distinctness not often observable among those who think with him. Because there are things beyond the reach of our philosophy, Dr. Coues maintains the probable existence of sciences as yet unknown. He believes that the manifestations of Spiritualism "are substantially true as alleged," that it is largely dependent upon animal magnetism, and is no more necessarily the domain of the dead than the living. Dr. Coues believes that it is as scientific to believe in a law of "levitation" as of "gravitation," apparently assuming that the former is as constantly self-acting and influential as the latter. Spiritualism, divested of fraud, is looked upon as about the same thing in essence as theosophy, and the lecturer gives more information about this modern cult than can be readily obtained from other publications belonging to it, with which we have come in contact. That the pamphlet is able to be denied by no one; that it is conclusive will be admitted by hardly any one who does not already agree with its author. The book is suggestive, and can hardly fail to interest the thoughtful reader, while the devout one will sorrow that one so highly endowed by nature and by training should turn away from the truths of Christianity to accept that which seems to most men to make so much larger demands upon the credulity of those who believe in it. It is curious to find among those endorsing the work of the Society publishing this lecture the name of

Rev. R. Heber Newton, a Protestant Episcopal clergyman.

The Recorder speaks too sweepingly as to Dr. Newton's views. His attitude is one which should be held by all Episcopalians, to wit: One of perfect candor toward the whole subject, and sympathy with the aims of those endeavoring to bring psychics within the field of a acknowledged sciences.—Ed.

The Cleveland Plain Dealer has the following criticism on Miss Clair Tuttle, at her recent engagement in that city:

"Little Lonesome, a touching poem of child life followed by The Angel Escort, were finely recited by Miss Tuttle, who certainly shows dramatic talent of a high order, combined with a face and figure sure to please. The young lady has a rich, sympathetic voice and a happy faculty of mimicry, which was brought out in the next number, the Soldier's Joy, in which all the gentler feelings were displayed. In these two recitations Miss Tuttle wore a costume of pale blue satin, with hand-painted panels, and was the personification of youth and joy. In the next number she recited a tragic tale, and was arrayed in a costume of black which heightened the effect of the wailing, desolate tones of a woman maddened by the result of her own hasty actions. The piece was entitled Sister and I, and gave an opportunity for an imitation of the moaning of the wind and the notes of robins which were remarkably true to life. There was an utter lack of the tendency to overdo the emotional parts so common to beginners and not even a suggestion of stiffness. In the next piece, The Gypsy Flower Girl, Miss Tuttle appeared in the conventional Gypsy costume, a short blue skirt, red bodice and full white sleeves. All the wild passions of Wild Zingarella, the Gypsy girl, were brought out in striking contrast to the former pieces and exhibiting the versatile talents of the debutante. Laureate: The Marble Dream, was a statue costume recitation by Miss Tuttle, in which it was noticed that the young actress bore a resemblance to Mary Anderson."

The Cleveland Leader has the following notice: "Miss Clair Tuttle has an attractive presence, a good voice and is a promising aspirant for dramatic honors."

General News.

The sixth annual convention of the American Pilots' Association will begin at Washington, Jan. 8.—Judge P. O. Cassidy will be in charge of the Lincoln, Neb., branch Irish National League Saturday afternoon.—The Board of Health, of Holland, Mich., ordered the Sunday-schools and public schools to remain closed until further notice on account of scarlet fever.—The schools of Plattsmouth, Neb., which were suspended for about a month on account of diphtheria, will resume to day, the disease having disappeared.—Nye Epey and Charles Wise were drowned at Cadillac, Mich., Saturday night, while attempting to cross Clam Lake. Their bodies were finally recovered.—Great suffering is reported among poor families in Watts county, Dakota.—Jennie the famous lioness of Central Park, New York, died recently, aged twenty years.—By the fall of an axe in a coal mine near Uniontown, Pa., Saturday, three men were killed. At Paris, Ill., a coroner's jury has declared Marion Amburger guilty of the murder of Lester Wood.—In a collision on the Pittsburg & Western railroad near Carbon, Pa., five men were seriously injured.—Ten cases of smallpox have been reported in Syracuse, N. Y., of which six are in the county penitentiary.—Officer Daniel F. Binkley of Kansas City has been appointed to hang the three Bald-Knobs at Ozark, Mo. Feb. 14.—Thomas Stone, a teamster at Fall River, Mass., died recently of hydrophobia. He was bitten by a dog last spring. President Young of the Louisville Southern railroad has resigned and Theodore Harris has been elected to his place.—Gov. Martin of Kansas, Saturday issued a proclamation organizing Wallaw county. This makes 106 counties in the state.

By an explosion of natural gas at Mount Blanchard, Ohio, recently, Alonzo Dickus was killed and several buildings were badly shattered.—John M. Lingle, postmaster of Webb City, Missouri, committed suicide recently because of the discovery of a small shortage in his accounts.—The board of managers of the Missouri state lunatic asylum, has released Dr. S. A. Richmond, who in 1886, murdered Col. Strong, editor of the St. Joseph Herald.—Near Waterloo, Iowa, recently, a young man named Arney, while working with a power-welding machine, was struck in the face and instantly killed by a bursting pulley.—A young merchant named Brooks of McDowell's Mills, Tenn., went to a neighboring town Saturday to procure a marriage license, and on his return was murdered. A rival named Smith is suspected of the deed.—The steamer Katie Robbins of the Parisot line, and plying between Vicksburg and Sharkey Landing on the Tallahatchee river, struck a snag in Tehula lake and sunk. The steamer with her cargo was valued at \$15,000.—Searl C. Hilliard, commissioner from the 6th district in the Jersey City board of public works, says that he was offered \$40,000 to cast the deciding vote on the resolution to award the contract for a new water supply to the Montclair water company.

Passed to Spirit-Life.

On Saturday, December, 22nd, at her home in Philadelphia, Mrs. Lydia P. Martin. To Spiritualists in different parts of this country and Europe, Mrs. Martin was better known as Mrs. L. Parks. She was a born Spiritualist and medium, and has been a public medium for over sixteen years. She was in this respect singularly gifted, having few equals, and no superior. She was in every respect a pure, noble and lovable woman, with a heart that went out to all mankind, and a purse which was almost literally at the command of any needy person. She was a devoted mother to her aged people and little children. The cause of Spiritualism is a cause which she worked and an ornament in the ranks of this true woman. She leaves a devoted husband, and a son of fifteen, to whom she promises to return spirit.

SOLID VESTIBULE TRAINS

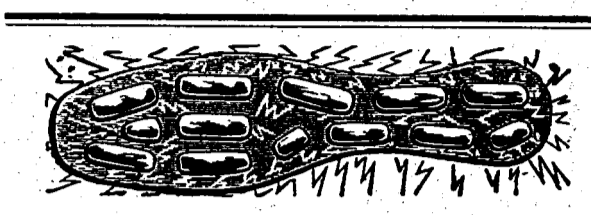
run over the Michigan Central, "the Niagara Falls Route," between Chicago and Buffalo. These trains are not only equipped with the finest Wagner palace sleeping-cars, but are made thoroughly complete by having vestibuled dining, smoking, first-class and baggage cars, and although constituting the famous "unit" of the Michigan Central, carry all classes of passengers without extra charge. These trains carry through vestibuled sleeping-cars between Chicago and New York, via New York Central & Hudson River railroad, and between Chicago and Boston, via N. Y. Central and Boston & Albany railroads. The east-bound "unit" also carries a through sleeper, Chicago to Toronto (via Canadian Pacific), where connection is made with parlor-car for Montreal. Accommodations secured at the Michigan Central ticket offices, No. 67 Clark street, corner Randolph, and depot, foot of Lake street, Chicago.

Dr. P. Kayner can be addressed until further notice in care of this office for medical consultations, lectures in the vicinity of Chicago.

How's Your Liver?

The old lady who replied, when asked how her liver was, "God bless me, I never heard that there was such a thing in the house," was noted for her amiability. Prometheus, when chained to a rock, might as well have pretended to be happy, as the man who is chained to a diseased liver. For poor Prometheus, there was no escape, but by the use of Dr. Pierce's Pleasant Purgative Pellets, the disagreeable feeling, irritable temper, constipation, indigestion, dizziness and sick headache, which are caused by a diseased liver, promptly disappear.

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



FIRE AND SMOKE BLAZE AWAY!

You can't make any smoke around our camp. Magnetic fire makes no noise or smoke. But Dr. Tracur's gentle MAGNETIC SHIELDS make such a noise upon all forms of sick ness as fire makes upon wood and coal, that it burns and destroys sickness. MAGNETIC SHIELDS are the product of a studious mind coupled with scientific acumen, and the result is the creation of a NEW OLD healing agent, the like of which never was known to the world, even in ancient times.

Dr. C. I. Tracur is a live man, has been a close student, and possesses a thorough knowledge of science and under stands the theories of mind, drugs, and other agencies. When he says MAGNETIC SHIELDS is the quickest cure known, he expects learned men will controvert it. Expected to be met in the future as in the past by the old foggy notions of superannuated bairns. He has fought too long to expect a full surrender of these false teachers at once, but he is continuing the work of these immortal truths quite as fast as the education of the age will permit. Hide-bound, mossback skeptics can not believe, but thinking mind will read our literature and judge for themselves whether the new method excels drugs in curing disease.

If you want to test MAGNETIC FIRE to warm your blood, get a pair of our FOOT BATTERIES. They speak to you through the vital warmth they create in feet and hands. 50 cents a pair; \$2 brings three pairs to you by return mail.

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WANTED—Competent business man to superintend whole sale and retail business. Will be responsible for a large stock of goods and all expenses. Salary of \$2,000 and commission will be paid. Cash deposit of from \$3,000 to \$5,000 required. Best references given and required.

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THE CHICAGO ADDRESS

Signs of the Times. From the Standpoint of a Scientist.

AN ADDRESS DELIVERED AT THE FIRST METHODIST CHURCH UNDER THE AUSPICES OF THE WESTERN SOCIETY FOR PSYCHICAL RESEARCH.

BY PROF. ELLIOTT COUES, M. D. Member of the National Academy of Sciences; of the London Society for Psychical Research, etc., etc.

CONTENTS. The Woman Question, The Narco, or Cycle of Six Hundred Years, The International Congress of Women, The Opinions of a Scientist, "Substantially True as Alleged" Phenomena of Spiritualism, Experiments in the Field of Conditions, The One Thing Indispensable, The Spiritualist or the Theosophic Explanation? Animal Magnetism and its dangers, The Great Power of the Mesmerist, and the Power of the HEALING, The Biogen Theory, The Astral Body, The Better Way, Natural Magic, The Outlook.

This address has attracted more attention and a wider reading in America and Europe than any other upon the same subjects. It should be read by all—Spiritualists, Theosophists, Christian Scientists, Materialists, Evangelical Christians, and Liberal Christians should study it. It may be considered as a GATEWAY TO PSYCHICS.

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PROSPECTUS.

The Religio-Philosophical Publishing House. Capital \$50,000.

Adequate capital is essential to the highest success of any undertaking. It is better that this capital be contributed by a considerable number rather than by one or two individuals, provided all are animated by a common purpose. In these days of rapid improvements in machinery, scientific communication, growth of liberalism, scientific research, increasing demand for accurate, reliable, excellence and completeness in all that enters into the domain of a newspaper for the public, necessity of a JOURNAL, which shall be thoroughly equipped, and backed by capital work every desirable avenue that promises to prove a feeder.

In the exposition of the Phenomena and Philosophy of Spiritualism, of Spiritual Causes, of Religion posited or science, an independent, honest and judiciously fair press is indispensable; by all odds the most powerful far reaching and influential agent. Without a newspaper, the most important and logical lecturer or writer would have but a comparatively limited field for its aid as he can reach into thousands of homes and wield a world-wide influence. What is true of the lecturer can be true of the writer. It is the various agencies for the betterment of the world.

The Spiritualist Movement has reached a stage where it imperatively requires an able press, a high standard of culture in its teachers, a more orderly, dignified and effective and business-like propaganda. A system of method in investigating phenomena and recording results is gradually being evolved and logical conclusions further developed. A well-organized and endowed agency for the instruction, care and development of sensitives and mediums is almost indispensable to the development of psychic science. The keener the approach better able are we to deal with the perplexing sociological, economic, political, and ethical questions which the world; and in no other direction is there such a field of progress in the study of cause as in the psychical.

A first-class publishing house can be made the promoter of all agencies necessary to carry forward such a work. With a high standard of intelligence, books, branches for psychic experiment, industry, industry, industry, etc., etc., it can satisfactorily and with profit accomplish what is impossible by usual inadequate methods as now prevail, and as have hitherto marked the history of Modern Spiritualism.

To lay the foundation of what it is hoped will in time grow into a gigantic concern, a license has been secured from the Secretary of State of Illinois to organize the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, with a CAPITAL STOCK OF FIFTY THOUSAND DOLLARS. ONE THOUSAND STOCK OF FIFTY DOLLARS EACH. The Commission has opened books for subscription. Fifteen Thousand Three Hundred Dollars have already been subscribed. Two of the subscribers are men prominently known in the business world, and another is a wealthy farmer and stock raiser who desires to give to the world a large sum to benefit the world, and who gives evidence of being a desirable trustee should it be made to the desirability of having a stable, well managed and confidence-inspiring corporation to be trusted for those who desire in the interest of Spiritualism to make donations during their lifetime or to leave bequests. 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Voices from the People.

AND INFORMATION ON VARIOUS SUBJECTS.

For the Religio-Philosophical Journal.

A DREAM.

M. P. PHINNEY.

At the close of a day in winter, When the winds blew bleak and cold, And the raindrops pattered fiercely, On casements brown and old...

For the Reformer and Philanthropist.

ports be true, Hayti affords a vast field for reformer and philanthropist. It is stated that there is a tendency on the part of the Haytians to sink into the state of a savage African tribe.

The Duty of Freethinkers.

The course of those who worship Truth above all other consideration is plain. There are abundance of duties clear for men of all creeds, and the difficulty is to live up to them.

December in Philadelphia.

Much good work of Spiritualism has been accomplished by the First Association during the past month of the old year. Prof. W. F. Peck has continued the revival begun by Mrs. Foye, and added philosophy to the phenomena in a masterly manner.

Mrs. L. H. Frank writes: The nearer I approach the other shore the more do I appreciate and realize the beautiful and natural religion, in which I feel that your whole life is centered, and which prompts your every honest and manly effort.

Danger Signals.

It is a mere truism to say that it behooves all who care for the future of Spiritualism to see that it is kept pure and above reproach.

Public mediumship, as it now is found, is free largely—but not quite—from the dangers that then beset it. It has diminished in quantity, and it has improved in quality.

Here arises the difficulty that has always been felt by intelligent observers with regard to public mediumship. All who have any personal acquaintance with mediums know that it is impossible for any medium to command phenomena Day by day, at a given hour, he sets himself to satisfy the demands made up in his powers.

But it must always be a first consideration with us, who have to defend an imputed truth, to keep the truth pure. We do not care whether it is a question of the reality of a rap, or of the actuality of a materialization. Let us have every phenomenon presented under conditions that leave the observer's mind free from that perplexing confusion of which we are so often misled.

Another danger signal may be necessary to raise. There has been a foolish attempt in unimportant quarters—where, however, it may spread—to claim a monopoly of truth for what the writers understand as Spiritualism.

Yet, again, a danger signal. We have always recognized the risk that there may be to the individual in unknown research. The physician who carries into the alums the blessings of his healing art during a small-pox epidemic must undergo grave risk to his own life.

Now, is that the case with hypnotic experiments as now conducted? We have more than once expressed our opinion as to the general and unscientific practice of hypnotism. There can surely be nothing much more to be deprecated than the domination of one will by a stronger one.

The results are disastrous, and may be worse. We do not desire to draw attention to a painful case by mentioning names. But we are aware that a recent trial that occupied some attention in connection with Spiritualism was resolvable into just this magnetic influence of a powerful will, with a dominant idea, that had no chance, against two feeble wills that had no chance, against the powerful one.

A Curious Dream.

I was living at Ypsilanti, Mich., and was in my usual health and good spirits when I had the following remarkable dream: Between 6 and 7 o'clock on the morning of the 9th of April, 1890, I dreamed that I was standing on the shore of a large lake, with a wall extending for some distance along the bank between myself and the edge of the water.

Just then I awoke, weeping bitterly. All that morning I was oppressed by a feeling of impending evil, a feeling which I struggled unsuccessfully to throw off as having its source in the unreal experience of a few hours previous.

On my return from school that noon I found the household in a state of great agitation caused by the receipt of a dispatch from a friend in Chicago saying that the Steamer Bird had burned on Lake Michigan that morning; that Steve, my brother, was among the passengers and was supposed to have perished. As my mother broke the sad tidings to me she hastened to add: "But we do not think that Steve is lost for he is a splendid swimmer always self-possessed."

"Oh, but he is lost, he is drowned, I know it, and that is why I had that terrible dream." And I could receive no consolation.

I then related my dream, and the intensity of my belief in the truth of it so affected the rest of the family that I think their loss of hope dated upon the telling of my tale. A few sorrowful days and the uncertainty was ended, my dream was a reality.

My mother cared more for me than for any one else in the world, and when she realized that his hours were numbered her thoughts would naturally turn to me; and that in this case at least mind was stronger than matter I have always believed.

S. H. Garretson writes: "I am very glad to see a woman's department again in the JOURNAL."

A Seance With Winan.

To the Editor of the Religio-Philosophical Journal:

Since writing you I have been present at two materializing seances. Yes, you were correct, the phenomena mentioned by me in my last was Winan. I attended these seances fully determined to get the bottom facts with regard to the genuineness of this man's mediumship, and after most careful investigation, and relying upon my reason and common sense, pronounced a manifest imposture, and without any attempt to practice fraud upon the sitters.

The medium, before being placed under what I consider to be strictly test conditions, was controlled by what purported to be his spirit guide, and directed the sitters to the effect that his medium had three or four phases of mediumship: materialization, transfiguration, personation, etc.; that he could promise nothing as he could not tell what would be the result, and if the sitters were not satisfied to remain in seance, he would be produced, they could retire, as he did not want their money without a perfect understanding. Now, it may be said that in this he had most admirably paved the way whereby he could beautifully hoodwink the gullible.

But it must always be a first consideration with us, who have to defend an imputed truth, to keep the truth pure. We do not care whether it is a question of the reality of a rap, or of the actuality of a materialization. Let us have every phenomenon presented under conditions that leave the observer's mind free from that perplexing confusion of which we are so often misled.

The man Winan may have been a fraud and trickster, but if the closest scrutiny and tests to guard against imposture are reliable, the manifestations witnessed by me in his presence were genuine. If by any means he could by trick get out of the conditions in which he was placed, perform what was an experiment, respecting the result of which no certainty exists, does so at his own peril.

An Excellent Test.

A statement comes from Fort Huron, Mich., with regard to a young man named Stockford, who with several little chums were playing around the river Dec. 5th last. They were hiding in and around the yacht Pickett, and when search failed to reveal young Stockford little was thought of it for some time, they believing he had run away, possibly home, as he was witnessed by thirty people, and their return to the precise condition in which he was, then I shall have lost all faith in man's being able to place any reliance upon any one of his five senses, and would be more than pleased if an explanation be made how the thing is done.

M. T. C. FLOWERS, St. Paul, Minn.

SAYS CHRIST WAS NEVER CRUCIFIED.

A Jewish Rabbi Creates a Sensation in the Synagogue. Dec. 29th, the Rev. Alexander, the pastor of the Orthodox Jewish Church at Twelfth and Howard streets, Omaha, Neb., caused a commotion in his congregation. He declared that Christ was never hung on the cross and exposed to the execrations of the multitude.

Killing a Witch in Guatemala.

A man named Medina, living near Tlalpam, the day of the funeral of a child of a friend met in the street an old woman who had long passed for a witch. He asked her why she had caused the death of the infant. She replied that they would not pay what she demanded. He then told her that it was useless to ask for payment. She then threatened to kill Medina's youngest child. Enraged at the audacity of the old woman, he raised a heavy club, and striking her over the head with it, said: "You will, will you? Then take that in the head, and that's the best way to death. Medina has been arrested and is in prison. He has able counsel to defend him and will show that it was the universal belief that she was a witch and had power over life and death.—Guatemala Star.

The New Era.

To the Editor of the Religio-Philosophical Journal:

In the light of a truly spiritual philosophy every festival, each event in life, every book we read or familiar story we hear, has a new meaning for us. We are no longer children, fairies peopled the groves and nymphs the woodlands, but in adult age these take their departure and leave a prose world behind. In the interval between the day of childish fancy and the morning of spiritual enlightenment, there is a night of gloom. We mourn the loss of our treasures, but find of intellectual pride some keeps us from weeping, and we appear quite resigned to the inevitable.

The New Year comes to us freighted with its hopes and resolves, and speaking to the heart of possibilities yet unexpressed. The voice of serene eternity said, "Behold I make all things new." The seer of old tells us, "I saw a new heaven and a new earth." Our experience teaches us that the causative agent of all change is within. Every invention of the mechanic is well defined in his mind, prior to its actual construction of iron, steel and brass.

It is proposed to make a new county for Connecticut from the Sixth and Twentieth Senatorial districts. The name suggested is "Waterbury" county, and it would include eighteen towns, with an aggregate wealth of \$22,453,000.

An Arkansas girl broke off a front tooth at the root while she was preparing to attend a wedding, but the accident did not keep her at home. She fastened the tooth in with beeswax, and thought nothing more about the operation until she swallowed the tooth at the wedding supper.

Wallon Superstitions.

The Walloons of Belgium believe in all kinds of omens, including most of those which are common in other countries. Among their superstitions is one that to meet a priest, when about to undertake a journey, is a certain sign of failure, and he puts a stop to further proceedings. Few will throw seeds into the fire, because they are of service to oxen; and an ox having been present at the Saviour's birth, it ought to be regarded as sacred.

Criticism of Science.

Men of science may, as individuals, fall to many errors. They may fail to realize the true dignity of their calling; they may be unduly swayed by party spirit or by personal aims; they may be unworthy ministers of the truths which they deliver. But science, what is it but truth? And what is the scientific spirit but the spirit that bows to truth? To all who are sincere in the pursuit of truth, the present current of thought we would, therefore, say: "Criticism men as such you please. Point out their errors, their failings, intellectual and moral, with all needful severity. Hold up the standard by which you think their lives are to be measured, and let them be measured by it. Let nothing pass unchallenged or unscrutinized that you are not satisfied is true. Let no glamour of great names, no popularity of certain modes of thought, deter you from expressing your dissent from what you do not believe. But do not put your trust hopelessly in the wrong by attacking science, or by abusing the scientific spirit. You will gain nothing by it, but will merely darken your understandings, and shut yourselves out from the light that is ready to lighten every man that comes in the world. Science will abide, it will conquer, it will triumph, and draw its own elements from universal nature. The scientific spirit will abide, admonishing men of their errors, and leading them into all truth. It is wise to be reconciled to such powers as these; even now while you are in the way with them, make terms of peace, and find rest for your souls.—From 'Science and its Accusers' by W. D. L. Swann, in the Popular Science Monthly for January.

Notes and Extracts on Miscellaneous Subjects.

The London metropolitan board of works proposes to expend nearly \$2,000,000 in widening three thoroughfares of secondary importance.

Instruction in the art of embalming dead bodies by Professor Sullivan, of Boston, was the feature of a recent gathering of undertakers in Syracuse.

There was a much-talked-of wedding in Holyoke the other day. The groom was Sam Kee, a well-to-do Chinese laundryman, and the bride was Miss Katie Josie, a pretty French girl.

A New York judge has decided that a legitimate article of news becomes libel when the newboys cry it out on the streets in order to make sales. That brings the subject of the article into contempt.

The pupils of the Norwich public schools were asked to bring to school on the Wednesday before Thanksgiving each an apple or a potato. Ten barrels were filled, and then distributed among the needy of the place.

It is proposed to make a new county for Connecticut from the Sixth and Twentieth Senatorial districts. The name suggested is "Waterbury" county, and it would include eighteen towns, with an aggregate wealth of \$22,453,000.

The constitution of Costa Rica prescribes hospitality to strangers as a sacred duty, and declares citizenship to be forfeited by ingratitude to parents, abandonment of wife or children and neglect of the obligations due to the family.

In Russia there are only 18,000 doctors for a population of 100,000,000. About 40 per cent. of the Russian never have medical attendance, yet the Russian is a hardy and energetic man, and his neighbors who are better supplied.

Nancy Edgerly, of Wolfeboro, N.H., claims to be one hundred and five years old, and says she should never have attained that age if, on the only occasion when she ever called a physician, she had not thrown away medicines out of the window instead of taking them.

The extraction of oil from wood is becoming an important industry in Sweden. Even the stumps and roots of trees are utilized and subjected to methods of treatment by which, it is said, not only wood charcoal, also turpentine, creosote, acid of vinegar, charcoal, and tar are produced.

An Arkansas girl broke off a front tooth at the root while she was preparing to attend a wedding, but the accident did not keep her at home. She fastened the tooth in with beeswax, and thought nothing more about the operation until she swallowed the tooth at the wedding supper.

Georgia's leading lawyer appears to be Captain Henry Jackson. Three fees that he recently received are said to have aggregated \$75,000, and his regular retainers reach \$10,000 a year. He has, it is reported, just declined an offer of \$20,000 a year to come to New York City and become counsel for an insurance company.

A Georgia negro, who preaches for a living, recently made this test: "Be ye therefore wise as serpents and harmless as doves." He has regular retainers reach \$10,000 a year. He has, it is reported, just declined an offer of \$20,000 a year to come to New York City and become counsel for an insurance company.

Oyster dredgers near Newark recently caught in one day 200 bushels of starfish, the biggest catch ever known in these waters. The starfish have destroyed many oysters on these beds during the summer, and have been caught at the rate of from twenty-five to one hundred bushels a day. The oysters from whose beds the stars were taken were moved from Bridgeport last summer for the express purpose of getting them away from the destroyers.

Miss Anna E. Dickinson has gone back to Pitkin, Pa., to spend the winter with her aged mother and only sister. She has improved in health, but is still under twenty-five to one hundred bushels a day. The oysters from whose beds the stars were taken were moved from Bridgeport last summer for the express purpose of getting them away from the destroyers.

There was great excitement in the Omaha depot on Sunday. A noise like the crying of a child was traced to a closed trunk, and when the bystanders put their ears closer they were sure that something was wrong. "My God!" cried one, "give me a handkerchief or something. There is a child inside and it is crying another." No one would get near the trunk, and people began to pull at the pockets and at last the lock clicked. The cover was raised and inside were discovered an old malted cat and five new-born kittens.

How a derelict drifts has an interesting example in the Norwegian bark Telemach, that was abandoned at sea Oct. 13, 1877, 150 miles southwest of London, latitude 59° 15' N., longitude 12° 15' W., and twelve days after being abandoned she was sighted in latitude 31 degrees 11 minutes north, longitude 36 degrees 20 minutes west, having drifted 380 miles southwest. She was last reported on Oct. 15 of last year in the neighborhood of the Bermudas, having in the year and a half days since she was abandoned drifted about 2,500 miles. At last accounts she had nothing standing but her mizzenmast, and her deck was even with the water. She has been reported six times during the year.

Thirteen years before the war of the rebellion a negro man and wife, Arthur and Sally Edwards, lived with their master in Pike County, Missouri. Anthony was in time sold to a Southern planter, the wife and their one child remaining with the Missouriian. Then came the war and Anthony and Sally lost all trace of one another, and after the war ceased to be heard of. Anthony's second wife died, he drifted to St. Louis, and it so happened that Sally's second husband died, and she and her daughter, by the first marriage, went to the same city. The daughter, having received some intimation that her father was in the city, searched, and after three years found him. These facts came to the public when the old couple, now about eighty years of age each, went the other day to the Recorder's office to obtain a license.

A census of the illiterates in the various countries of the world, recently published in the Statistische Monatshefte, places the illiterate states of Louisiana, Serbia and Russia at the head of the list, and with about 80 per cent. of the population unable to read and write. Of the Latin-speaking races Spain heads the list with 60 per cent. followed by Italy, with 48 per cent., France and Belgium having about 45 per cent. The illiterates in Hungary number 45 per cent. in Austria 39, and in Ireland 21. In England we find 12 per cent., Holland 10 per cent., United States (white population) 8 per cent., and Scotland 7 per cent. unable to read and write. When we come to the purely Teutonic states we find a marked reduction in the percentage of illiterates. The highest is in Switzerland, 2.4; in the whole German empire it is but 1 per cent., in Sweden, Denmark, Bavaria, Baden and Wurttemberg there is practically no one who cannot read and write.

Mrs. Annie W. Byers, who had died in Philadelphia in 1886, bequeathed the sum of \$30,000 to provide for the support of all aged and injured animals, and also directed that the sum of \$40,000 be placed with a safety deposit company and the interest therefrom used for the support of the institution. She appointed a president and officers to run the concern, and buildings are now being erected with a view to carrying out her wishes. It is to be called "The Byers Infirmary for Dumb Animals," and it is to be operated in connection with the Pennsylvania Society for the Prevention of Cruelty to Animals. The officers have been having a series of conferences as to how the fund should be carried out. Whether cats and other animals will be admitted has not yet been decided. It has been agreed, however, that the first of all horses of carters and teamsters and others too poor to shelter and feed their stock should be received and cared for. It is said that there is not another like institution in the world.

Empress Frederick is understood to have made friends with the eldest son of the Emperor, but she failed to receive the customary Christmas present from him. It is given out that her Majesty requested him not to send it.

Test of Spirit Power.

PETER THOMPSON.

My late wife was a medium from childhood. In her mature years she became more passive, and an intelligent power would move her hand to write, not only in her own language, but sometimes in writing she did not understand; those understanding the language would interpret. Her inner vision would often be so quickened that the spirit form of those she knew before they passed away, could be seen and recognized. Physical phenomena were also common in her presence. Faces would be photographed upon any clear white substance, and upon cloth window shades, so perfectly that others could see and often remark upon such persons known before death. Character writings, in which she would give a look or attention would be made by the involuntary movement of her hand, combining human forms and faces, as well as animals, birds, etc. I have now a great amount of these character or hieroglyphical writings, so complicated that to copy them would be impossible.

But we may ask to-day, what do these intelligence teach us? They urge nature as the most reliable guide. All past systems are mixed with truth and error. They accord to all mankind equal opportunity, but that all must "work out their own salvation," and that all violations are followed by natural effects, and that there is no evidence in this of an angry God. Spiritualism recognizes a supreme and infinite Ruler of the universe, but not a personal devil. Heaven and hell are conditions, a never ceasing, but always increasing influence towards improvement. No soul can be eternally lost. The entire tendency of the teachings of today in Spiritualism is to ensure hope, to recognize and stimulate effort, and to overcome evil with good. Foreign missions simply convert to Christianity the adherents of other systems of religion in order to save their souls; that we regard as an expression of selfish egotism. All our efforts should be put forth to relieve suffering and to educate all classes in order to qualify them for self-government.

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"My wife had a distressing cough, with pains in the side and breast. We tried various medicines, but none did her any good until I got a bottle of Ayer's Cherry Pectoral, which she cured her. A neighbor, Mrs. Glenn, had the measles, and the cough was relieved by the use of Ayer's Cherry Pectoral. I have no hesitation in recommending this medicine to every one afflicted."—Robert Horton, Foreman Healdlight, Morrilton, Ark.

"I have been afflicted with asthma for forty years. Last spring I was taken with a violent cough, which threatened to terminate my days. Every one pronounced me in consumption. I determined to try Ayer's Cherry Pectoral. Its effects were magical. It was immediately relieved and continued to improve until entirely recovered."—Joel Bullard, Guilford, Conn.

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A Sketch of the Life of Carmen Sylva.

(Continued from First Page.)

One of her friends years before had expressed an opinion that her talents were peculiarly fitted to grace a throne. "Ah!" she replied, "what is a throne? The only one that could offer me any attraction would be the throne of Roumania, for any one filling that would find something to do."

It cannot be long before Carmen Sylva is better known than she is to day. As Mite Kernitz says: "This rare woman unites the beauty and dignity of woman, with the vigor and courage of the man, and the susceptible heart of a child. The keys of the piano alone she is forbidden to touch, but skillful musicians produce for her refreshment the richest treasures of the realm of sound. I will close this paper with a few extracts from her album or diary in which through life she has been in the habit of penning her innermost thoughts. In one of these is a prose poem beginning thus:

"I longed to find Truth, when Sorrow took me by the hand and said, 'Come, I will lead you to Truth, but you must not be afraid of the way.' 'No! I am not afraid, I could move mountains.' Sorrow viewed the speaker with tender pity, and led her to the arts; to which she yielded herself, and wished to become a musician. She played and sang until her hand became lame and her throat weak, but she failed to satisfy her own ideal, and in her secret verses bewailed her lot because she was not an artist. Then Sorrow led her to Science, and she studied and toiled striving to gain wisdom to lead her to Truth. But her eyes grew weary, and her own thoughts came surging forward with restless activity, and refused to be banished by the thoughts of other minds. Then again she took up her pen, and in verse poured out her lament that she could not become learned, and that it was impossible for her to find Truth by means of Wisdom. Sorrow, however, appeared anew and showed her Life. She saw her dear ones die; saw the boundless anguish of existence and decay; saw the restless humanity of the North and of the South, and she said: 'I cannot live; even in life there is no truth.' Again she seized her pen and it comforted her. Sorrow led her to Love and Marriage, and made her a mother. Sorrow again put in an appearance, and it was the pen that consoled her for the death of her child."

"Ever richer flew my pen," she writes. "Ever richer the stream of my thoughts; ever more extended the field of my labors; and I wrote and wrote and did not know that I was exercising an art." Thus it was she became a poet.

Although a queen over so small a province, she gives grace and dignity to the sphere in which her lot in life is cast, endeavoring herself to all classes and beloved by all, and the name of Carmen Sylva is wafted to us to-day from other lands, and with it the story of the aspirations of her girlhood to do good to humanity, to relieve suffering, and dispel ignorance from her realm, as Queen, Wife and Mother.

These examples of women in the various walks of life are more numerous than we know, and forever raise us above the menial and servile and slave of man's desires, and is placing her to-day, despite prejudices and love of domination in man, on a level with him in the strife for mental culture and honors, which many times outstrip his previous record, and enables us to firmly look forward to the time when all opposition to her advancement to any and all positions occupied by man shall cease and her rights of equality acknowledged; and to such as Carmen Sylva and others like her in the old world, as well as the new elements that enter into woman's life in our own land, and which are rapidly giving her equality and often precedence, are we largely indebted for the proof of woman's capacity for future development in science, in art and belle lettres, and all the practical that in this country she is destined to perform.

The Early Days of Modern Spiritualism.

D. P. KAYNER, M. D.

It may be interesting to note some of the facts connected with the advent of Modern Spiritualism and its relation to the now notorious Fox Sisters, made so through the self-incrimination of one of their number. The mysterious "Rapping" at Hydeville, in 1845, which imparted such an impetus to investigation of occult phenomena that it has wrought out marvelous change in literature, in philosophy and in religious teachings, and has been so widely accepted as the A. B. C. of the unfolding here of the elements of knowledge of the inner and higher life, was a sham, a fraud and a delusion, or a living reality?

In view of the recent "confession" (?) of Margaret, how can its real reality be proven? Not by any assumed or theoretical hypothesis. I claim, but only by the presentation of indubitable facts; and first as to the Fox Sisters themselves:

When the movement extended to Rochester, after being thoroughly tested by them at their own house, under the direction of Isaac and Amy Post—two honest, earnest and highly intelligent Quakers, whose integrity and business capacity placed them in the front rank among the best citizens of that city—the girls gave a test séance at Corinthian Hall, where a committee of three—some clergymen, one doctor and a lawyer—were selected by the packed audience to investigate the phenomenon of the sounds, and report.

It was here the "toe joint" rapping idea was first sprung upon the public by Prof. Eastman, upon which Margaret has now fallen back as something with which she can use as a lever to overturn the movement she was then instrumental in helping to set afloat. But was it true then? If not, it cannot be true now. What of it then? Simply this. After the report of the Committee—the M. D. claimed the "toe joint" theory; the Rev. Dr. thought it was concealed "machinery" under their clothing; and the lawyer that it

was "knee-knocking" or some unknown movement, and the audience were ready to mob the girls as frauds. Amy Post stood before the angry audience and quieted the surging mob, saying:—"Friends, before these condemn these children, give them another opportunity to prove they are innocent of fraud in producing the sounds. To-morrow night let the wives of the committee take the girls into the dressing room and disrobe them, and if the sounds are not produced without their making them, it will be time then for these to condemn them." This, in substance, was agreed to.

The next evening the girls were disrobed, seated on pillows upon chairs placed on glass and toe joints and knee joints closely watched, while raps were heard upon the stage in the room in front and in the auditorium.

The "toe joint," "knee joint" and "machinery" theories were dispelled, and the committee compelled to report: "The sounds are produced in some manner which we cannot determine."

But three or four years afterward I frequently attended Mrs. Underhill's séances; the manifestations were as satisfactory when only Leah was present as when Kate or Margaret was in the circle. Now, what becomes of the theory that this "toe joint movement" can only be acquired in very early life, when the manifestations were of a clear and distinct kind, and force operating to produce audible sounds when neither of the other members of the family were in the house?

To what, then, can we attribute the present attempt to belittle the cause on the part of Margaret and Kate by assuming the attitude of self-confessed frauds?

Three things, in my own opinion, have conspired to their downfall—licentious visitors, rum and Romanism. It is a fact altogether too patent, that the professional "masher"—one of the most detestable vermin that crawls upon the earth—seeks by every art known to him to psychologize and drag down to his own level every sensitive he comes in contact with, and the influence such have exerted over these women has doubtless contributed much to hasten their downfall and drive Kate to her "cups." But even these were not enough to make her deny the truth till the fatal touch of Roman Catholicism placed the seal of impious falsehood upon her sister's brow.

To that centralized power it is Christ-like to lie for the advancement of the Church. But even that power did not seek to act openly until the depravity of one of the sisters had been attacked in the removal of her children from her custody by her nobler sisters' appeal of the courts for their protection from a life of debauchery and shame. Then the plot the Papists had been weaving to bring Spiritualism into disrepute, was sprung. They will compass sea and land to procure one proselyte—they will do anything to prevent children from being taken out from under their influence, and it was simple work to induce the alcoholized brain of the mother through Margaret's influence and co-operation, to do anything they said with a view to furthering their cause.

They see in the steady growth of Spiritualism something which obstructs the march of their hierarchal power, and would Herod-like strangle the young child, though every Michael in the land should be made to weep for her children.

With these facts before us their Peter-like denial of all knowledge of the truth of Spiritualism amounts to nothing. The "old liar" Peter is the foundation of the Roman Church, and nothing better can be expected of its present representatives than to promulgate falsehoods for the sake of expediency. We have only pity for the victims of their guile.

Demonstrated facts are more potent than all negations. The doing of anything calls into exercise a power to do, and when the act done manifests intelligence of a high order it plainly demonstrates an intelligent power acting. Now how does this apply to the manifestations of Spiritualism? And let me here give some of the facts which have directly come under my own observation in the earlier days of "Modern Spiritualism," commencing with 1850.

In that year my own hand was unconsciously moved to write automatically, and many things were truly presented in that manner, of which I had never had a conscious thought. Meeting a lady in the parlor of the Temperance House in Syracuse, N. Y., whom some one informed of this, to them, strange manifestation, she inquired if I would sit for her. I consented, and in answer to her inquiry whether she should go to California, without a thought of mine the hand rapidly wrote the following: "Oh! Your great love for your husband will sustain you in the great trial through which you will be called to pass in your journey." After the lady left me, I asked, "What would be that 'great trial'?" when instantly the hand was moved by some invisible power to write, "She will lose her child on the passage." This I gave to her sister-in-law who still remained, with the injunction not to inform the mother and thus torment her before the time.

In May, 1853, as I sat down to breakfast at my boarding house one morning a stranger lady sitting opposite raised her eyes to mine, and with surprise and sorrow in her countenance, exclaimed, "Oh! Doctor! Why did you not tell me I would lose my child if I went to California? I should never have undertaken the journey." I could only assure her I was not permitted to tell her at that time.

Now in giving this writing I had no knowledge of what was being written until I read it; nor could I have known that her then healthy babe would pass away on the journey. There was both intelligence and foreknowledge manifested through my hand, unconsciously to myself. That power and intelligence claimed to be the spirit of a disembodied human being. How many negotiations would it take to disprove the fact when my own consciousness says I did not do it of myself, only as it was moved upon by some other intelligent, foreknowing power?

Passing over multitudes of other intermediate facts I will refer to one which occurred in the summer of 1854 in Milford, Conn. A stranger, a cooper by trade, had just moved into the town, and on the Sunday morning following invited me to come to his home and witness some manifestations and test his medial powers. In company with a friend, whose family I was attending as their physician, we visited the stranger-medium that evening. James Graham, the friend, was a member of the Congregational church and a disbeliever in Spiritualism, but by my persuasion consented to accompany me and see the performance. We were soon after arriving invited to take seats at a small table with several others, when, in response to the question, "Are there any Spirits present who desire to communicate?" the table on all sides, moved back and forth three times. On being asked if they would spell out their communications by the alphabet, five tips of the table were given in response. I was asked to call the alphabet and the table responded to the

letters as follows:—G-o-o-r-g-e G-r-a-h-a-m. Turning to James, I asked him if it was any relative of his? He requested me to keep still and let him investigate. To help the investigation, I asked if the Spirit present was a relative of James Graham, when three quick, distinct tips of the table occurred. Then inquired if it was his father? One tip—"No." "Grand father?" "No." "Uncle?" "No." "Cousin?" "No." "Brother?" "Yes." "Will you tell us how old you were when you departed this life?" Twenty-eight to and fro tips and one partial one. I asked if it was between twenty eight and nine? "Yes." "How long have you been in Spirit-life?" Response—eight and a part. "Where did you die?" The alphabet was called for, the place spelled out. Will you now tell us what diseases you died of? It was here suggested that to shorten matters, I should call over different diseases and the spirit would tip the table at the right one. Calling over number of diseases with no response I finally asked if it was a disease of the brain? when the table gave three quick movements—then five. Again calling over the alphabet we received the following: "Inflammation of the brain caused by religious insanity."

I said, then turning to my friend, "James Graham, is this true?" He replied, in a choking voice: "As true as God, and I know this is my brother George. For no one here, not even my wife ever knew I had such a brother. The circumstances of his death were so painful to me, I have never mentioned him. He went to a camp meeting, got under religious excitement, went raving mad and in six or eight weeks died when he said. He was some months over twenty-eight, and it was between eight and nine years ago." What educated "toe joint" told these facts, which made a confirmed Spiritualist of James Graham, and restored to him communion with the brother he had mourned as lost?

J. C. Wright in Maquoketa.

To the Editor of the Religio-Philosophical Journal:

The Liberals and Spiritualists of the above city have a good hall, a Lyceum and a Ladies Society. There is quite a large number of people there, and in modes of thought into which Robert Elsmere drifted. Some of the Spiritualists are getting old, but their interest keeps up. Some prefer to hide their light under a bushel, and some are bold, with a strong love for radical slugging. I found them a pleasant people to live among and to talk to.

My lectures in the main took a scientific turn, with occasional interjections of anti-theological sallies, which were better understood and appreciated than the more solid parts; yet it would be unjust to say that weighty matters of science were not appreciated.

I notice that rational Spiritualism is making some progress at all points I have touched in the West. My visit to Iowa has been extremely pleasant to me, and I hope some day to tread those prairie lands again, and meet with the old faces once more. At present I am returning to the East, to Troy, N. Y., a camping ground of last year, where I hope to meet old and new friends.

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