No. 21

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

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#### THE EVOLUTION OF RELIGION.

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

And ye shall know the Truth and the Truth shall lake 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 a party to 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 forthits 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 clods and stones, in man-dust as in 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 suu, 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, | tinue and increase." So there was instituted

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 men were once mere human animals; unable to speak, their language was a chatter or a howl. The early wild man of they placed another branch horizontally as the earth gazed in terror on every side. He | a cross, hence worshiping God in the creafelt his own littleness and subjection. He had neither wing nor scent, fang nor claw. The worship of the cross extended in that clothing, fire nor weapons. He needed more, day from Egypt to India. and he had less than any other creature. devour him at a breakfast. He is embodied them the primitive arts of human society, helplessness; when the thunder breaks, when and by migrations passed at an early date or the grotesque beast worship of old Egypt.

blossom of culture.

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 Ceylon, being in fact but rudiments of men. They were hairy like ares; 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-worshipers. 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 com-

They find their tutelar 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 worshipers; 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 miraculous and benignant interventions 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 reverenced 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 brutal in their sensations. They were preserved as the seed grain of the world—the future civilizers 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 civiliza-

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 fathermother 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 conand in the soil of savage life plants the fair | 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 builded their huts, they set up the slender straight trunk of a tree, on which tive principle; this being to them its sign.

This people dominant among the sons of

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 O-I, 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 concentrations of Delta in himself, and in himself, and in himself, and in himself, and himself, ceptions of Deity his effort is to realize a perfect human being. This is religion re-born, for man can neither adore, nor con-ceive 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 perfeculy the heavenly law.

The Aryan worship of He-She at first was not an idolatry; it was an ideality, 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, poetprophets. 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 prophesy. 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 all 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 Heav en, 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 sacred ness, it will keep all that is true of our own Scripture with unfailing 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 Kevelation! 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 spherule 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 in any former age—yes, more rapidly. Christendom will yet be 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.

other, we begin in this world. Here we get our bearings, and take our direction. Here 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 will teach society to be more humane, and to move more brotherly. It will persuade the mous Norwegian poet lhsen. This motto, literally translated, is,—"Nothing or All;" or, as we should write it, "All or Nothing."

Her parents directed her education, which man are confided, among others, to Fraulein der, 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 to their posterity, are revolting to the trust and she found also in his precocious intellect of the grateful heart, which takes God's hand a spur to her own efforts. His death left a

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 a sufferer from consumption, also died. hedge row, or the larks who sing as sweetly | She had gone to St. Petersburg to visit the 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 | trip. There she lay ill of typhus fever when peculiarities of mind and ways of life. The her father died. His last letter was addressarms of the Divine Maternity and Paternity put forth through it, will gather the desolate | philosophical work he had just published. hope, new life, and fresh opportunity.

It sets men to huilding, not costly Cathedrals and Temples, to be inhabited during wishes as he had directed. From him she 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.

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

Roumania is one of the Danubian Principalties, formed by the union of Wallachia and Moldavia, former dependencies of Turkey. by permission of the Sublime Porte, in 1861 and an administrative union was formed and also sanctioned by the Sultan, and proclaimed at 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 accesion 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 returned her to her mother. This ended and worth. In her great grandfather's family were the celebrated traveller and naturalist. Maximillian, 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 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 outside of the morbid fancies of priest-rid- had culminated in this brilliant woman, esden men, is found a revengeful and jealous pecially fitting her for the great work of rethe 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 the storm descends, when the sea rages, when the forces of the world enslave him. Nature every force uses its cruel whip on his back.

These early savages, in all but a germ of the storm descends, when the sea rages, when the ruling caste, into Egypt, forming there the ruling caste, in the constant there is no companion for her children, especially this companion for her c

For though we may live hereafter in an-ther, we begin in this world. Here we get In her fifth year she had to sit for a portrait with her brother Wilhelm, two years younger. we learn the primary lessons, which nothing Neither coaxing nor sternness could keep that we may learn in any other world can her quiet, until she resolved to sit still, and ever contradict. We ripen best for the Fu-after a few moments she fell fainting from

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 sympafoul suspicions of our Creator which barbarians implanted in Theology, and bequeathed durance and unselfish efforts to spare others; soon followed by that of Carmen Sylva's most intimate girl friend, and in the following autumn her father, who had long been Grand Duchess Helena of Russia, to whom her father had confided her for a pleasure ed to her in reply to questions about a new and Outcast from huts and kennels into | To this father she is largely indebted for her intellectual development, and after his death she carefully tried to carry out his 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 Roumanians 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 fler 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 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 pianforte lessons of Clara Shuman, who was then at St. Petersberg, and also of Rubenstien.

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 famdrew around him a large circle of artists and | ily 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,

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

How long have you been a Spiritualist? What convinced you of the continuity of life beyond the grave, and of the intercommunion be-

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

6. What are the greatest needs of Spiritualism, or, to put it differently, what are the greatest needs of the Spiritualist movement to-day? 7. In what way may a knowledge of psychic laws tend to help one in the conduct of this life—in one's relations to the Family, to Society and to Govern-

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, l 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 priest. 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 this 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 ques-

tion 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 its truth rests upon facts, and may possibly way of emphasis, that after the most careful be demonstrated like any other fact in scition of the ages, "If a man dies shall he live | without saying, that a man may be a good true, the question of a future existence re-mains yet to be answered. In my long and of life, a loving husband and father, and a somewhat extensive and careful investiga- good citizen, and yet have no belief in a pertion of the physical phenomena of Spiritualism, if I were to say that during all that | such a man's belief, whatever it may be calltime I had never once been humbugged, the ed, does not deserve the name of "religion." readers of the Journal, I think, would have | That word, I say, as I have explained it, must good reason to believe that I was either an exceptionally fortunate man, or a very uncritical investigator. I wish I could say so existence. The belief in Spiritualism does with truth; but that is not the matter to be here discussed. The most satisfactory evidence, taking everything into the account, in people, civilized or uncivilized, have been the way of physical phenomena I ever re- without a "religion," and to this extent, in ceived came through what may be called private sources. I will briefly relate the phenomena which occurred at the seance and which fully convinced me of the truth of Spiritualism. It was not, comparatively, a or "overmuch religious"; not "too supersti very wonderful or remarkable scance of the tious" as we have it in our Bibles. kind; but to me it was a very important one, not only because it was free from all suspicion of fraud, but also because it was at that seance I became a confirmed convert to the

Of the little band of three who formed the circle on that occasion, two, my dear old friend William Baker, and Mrs. Coburn, both well known in Boston, have passed to the higher life; I alone remain. My friend Baker had rooms in the old Marlboro Hotel where I used to frequently visit him evenings. On one occasion the subject of Spiritualism chanced to come up in conversation. He asked me what I really thought of Spiritualism. I replied I had good reason, I thought, to believe that it was true, but I should be glad to have some more evidence looking in that direction. My friend said, "That is just not to be more in earnest than we are? That my case in regard to it." Then it was sugwhich was brightly lighted up at the time with gas and never darkened during the sesuit me, but I feared, as neither he nor my-self was a medium, the result would not be a rostrums on that account. This should not success. He said he knew the matron of the be. We could, if it were not an invidious house, Mrs. Coburn, and if he could persuade | fact, name many known to us personally her to come and sit with us we might get something of value, as he had reason to believe she was very mediumistic. Mrs. C. was sent for and very reluctantly consented to form one of the circle as she was opposed to that kind of thing.

We sat around a small deal table about 2 because half and many known to us personary 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 known to us personary 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 known to us personary 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 known to us personary 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 known to us personary 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 personary have a set of the circle as she was opposed to the circle as she was o

We sat around a small deal table about 2 feet 1 inch in length by 18 inches in width, for rather more than 20 minutes, but no response | the latter are when compared with the formfrom any quarter came to our anxious in er. How well, as a class, they remunerate quiries. In about half an hour, however, I their ministers, support their religious and thought I heard some faint rappings. My benevolent institutions, and their religious two friends deputed me to ask questions.

"Is any spirit friend present?" I inquired. Three distinct raps came in response, meaning yes. "Will you give your name through the al-

phabet? "Professor Williams" was then rapped out. The spirit claimed to know me. None of

'What were you professor of in earth life?"

"Of music." "Where did you die?" "Lancaster, England."

I knew the place very well. My friends knew nothing of it, never having been across the Atlantic. "Can you name any town not very far from Lancaster?"

Whitehaven.' I also knew the place very well, and the

"Can you, Professor Williams, call to your remembrance the name of any educational institution not very far from Whitehaven?" "Saint Bees College." Correct; the college from which I was grad-

"Williams, you said you were a professor of music in earth life; can you give us any evidence of that to-night in any way?"

"I will try. Sit back from the table." We three sat at least two feet from the ta-

table some distance without human hands. "I will try."

In a few minutes the table came walking, or rather jumping on its legs towards me, and tried to climb on my knees, and that without human aid. This ended the seance. Here were a few simple phenomena. What was I to make of them? Were they the reresult of trick or fraud on the part of my two

friends? That was not to be thought of.
I knew I had no conscious hand in producing the phenomena. Were we all three hallucinated, and no such things occurred? I couldn't believe that. I was shut up to one of two conclusions: either the phenomena were the result of the presence of a spirit calling itself "Prof. Williams," or I could give no rational or satisfactory reason for their occurrence under the circumstances. It seemed to me, on the whole it was more reasonable to believe that the performance was just what it claimed to be, the result of spirit power, than to attribute it to anything else. Many years have passed away since that night, but I have never had any good reason to change the opinion which I then formed that evening with regard to the origin of those simple, but to me important physical manifestations, in my dear old friend Baker's room. If they were not what they claimed to be, were not the result of either delusion or trickery, pray, then, what were they the result of? I have for a long time been honestly and earnestly in search for some other reasonable solution of this conundrum, but so far I have completely failed. Shall I be more successful in the future? I doubt it; but I am willing to receive it whenever I get it.

5. When any one honestly and earnestly believes in a theological creed and strives to live up to its dictates, we in common parlance, call such a person "religious," and the creed he believes we denominate "his religion." This makes a written or understood creed necessary to the true definition of "religion." Webster defines the word "religion" thus: "A system of faith and worship; pious practice." It seems to me that any definition of the word "religion," that shall in any sense be distinctive and comprehensible, must include some kind of belief in spiritual things, and no belief that does not include a belief in immortality, deserves to be called a "religion." If this definition of "religion" be correct then, surely Spiritualism

is a religion, and such we believe it to be. Nor does the belief in Spiritualism make it any less a "religion" because the evidence of its truth rests upon facts, and may possibly man; that is, be a kind, generous heighbor sonal conscious future life after death; but include at least a belief in the spiritual nature of man, and a belief in a future state of include these, and therefore it is a 'religion." No age of the world and no race of 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,"

6. In all departures from old time religious beliefs-among which we place Spiritu alism—their success, apart from the truth or falsity of the grounds for such departuresin 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 heathen-

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 gested we should have a scance in his room, and gifts far above the average of orthodox ministers will hardly be doubted; and yet they are comparatively poorly paid is what we ance. I replied such an arrangement would | are forced to believe: yea, we know it is so.

> bers are not as a class poorer than other religious denominations; and yet how liberal literature. Can this be said of us to the same extent? I fear not. Our meetings generally are supported with the greatest lifficulty; 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 fall value to humanity of Spiritualism? If so, is it not about time we got out of that Laodecian 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-PHI-LOSOPHICAL 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 therewith is the fact that there should be so many among us who seem to be willing to become not only

the table seemed to become, as it were, in | ums, and yet, I have a kind of personal symstinct with life, and it appeared to us as if there were half a dozen persons engaged drumming out a tune in unison on the table with little hammers. Each one of us in by our mediums? This may be questioned. turn laid one side of our heads on the table | Have we protected, respected, supported, and whilst the drummings continued, and then educated them as the churches have done they suddenly ceased. When we were again | their ministers? As yet, we have not made seated away from table as before stated, I even the attempt to do it. Mediums are of asked the Professor if he could not move the l'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 nev-er 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 novelistic genius.

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 defense of the ignorance of 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 Spirit-world can advance the cause of Spiritperished 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 awhole 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 study I have found no answer to that ques- ence or philosophy. I suppose, it may go meetings to hear a liberal preacher discourse on some one of the plays of our immortal 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 ever digest; but whilst I am an inhabitant 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, solemuizer and refreshment to the soul of man is good music! How it elevates a man's spirit above the things of time and sense! Is not this one of the objects of public worship? No religious institution that does not pro vide 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 aoceri 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 gullible enough. I suppose one reason of this is that we 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 ma terializing 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. I know the value of physical phenomena and, therefore, have not one word to say against them. It was these phenomena that losophy 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 sentative men and women with two func-elements of culture? I can remember the tions. First, to put in force a thorough systime 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 woold Spiritualists still covet to dwell in the basement of the Spiritual Temple the culprits should be told to desist or proswhen so grand a superstructure awaits our ecutions would follow. In nearly every case 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

knowledge of the sciences of astronomy, geology, chemistry, theology, ethnology, botany and ble, neither touching it with hands or feet, its apologists, but actual defenders. I have the room perfectly light. In a few minutes no real apology to offer for fraudulent medi-

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. Novelists are stealing our psychical 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 nut 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 need of his ignorance. Is it possible that the | no hesitation in saying that no physician can be as successful as he might be in the nalism better through the ignorance of our treatment of diseases in general; nor Judge mediums? Christianity itself might have 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 laws of our being must for the present suffice, as neither time nor space are at our disposal to further illustrate and demonstrate their truth.

RESPONSE BY JOHN ALLYN. 1. My parents were Congregationalists. I was a communicant of the Presbyterian

church. Thirty-five years.

The development of personal medium-4. Slate writing, psychic intelligence. 1 had many scances with independent slatewriting 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 ini tial in each frame, in a rude manner. then took them to Fred Evans. He sat opposite me by 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 fusillade 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 Ster, I cut the cords and there were three characteristic letters from deceased relatives, and one signed Sweden borg, 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

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, Parseeism, Judaism, Christianity, Mohammedanism, Mormonism, Spiritualism and Theosophy, are all religions. compelled me to become a Spiritualist; but is there nothing higher and nobler in our phiak kindergarten are all schools, whose object mainly is to cultivate the intellect. Religion is not a thing of definition but an essentia element in human development.

6. A Central Bureau composed of repre tem of detectives to expose and squelch pretended mediums, who live mainly by fraudulent presentations in the name of Spiritualism. Evidences should be quietly collected sufficiently to convict them in a court, when they would cease their nefarious practices A few punishments with the rigors 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 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

a syndicate in the Spirit-world, and would this account, the whole city should disappear from the face of the earth; only the temples, which were sacred ground, should remain, and would this account, the whole city should disappear from the face of the earth; only the temples, which were sacred ground, should remain, and would this account, the whole city should disappear from the face of the earth; only the temples, which were sacred ground, should remain, and would this account, the whole city should disappear from the face of the earth; only the temples, which were sacred ground, should remain, and would this account, the whole city should disappear from the face of the earth; only the temples, which were sacred ground, should remain, and would this account, the whole city should disappear from the face of the earth; only the temples, and would the respect of right minded men and which were sacred ground, should remain, and would the respect of right minded men and women. Investigators would be greatly as the complex of t can never live rightly. Of course knowledge this great matter. Ample means should be when she was driven forth from the palace, may be perverted to the worst uses. The at the disposal of this bureau. In its eleclearned villain is the most dangerous mem-ber of society, but he is a villain in spite of tled to one vote for every twenty average at-street of miserable houses, called Potter's not in consequence of, his knowledge or tendants for the previous year. I am pre-learning. The value to humanity of our pared to say that there are millions of dollars lying uneasy in their coffers, that would flow into their treasury were such an insti-

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

#### COINCIDENCES.

The series of coincidents 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, 468 Wes t Randolph St., Chicago, who has consented to revise 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 coincident may be doubted. He will use his own judgment in selecting those he considers pertinent. and also as to order and time of publication. They will be numbered consecutively, and those desiring any further information in regard to any one or more of them may address Mr. Woodhead-not for getting in each and every case to enclose a stamp for reply—who will aid so far as possible to obtain the same.—EDITOR JOURNAL].

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 manof-war, crossing the Indian ocean between Singapore and Cape Town, South Africa.

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 giant 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 limb 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 his dream guide had given him, and 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 pasted opposite to it 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.

-44- Mrs. Murray-Aynsley, in "Our Tour in India," reports the following tradition:

About half a mile from the principal or twin-temples at Hallabeed 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 Hallabeed, 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 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:

I have already spoken of a native named Purnia, who was regent and prime minister during the minority of the late Rajah, whom the English Government placed on the throne of Mysore in 1799. A lineal descendant of Purnia, named Krishna Murti-Purnia's grandson or great grandson.—is now about twenty-seven years of age. Being a young man of education and possessed of considerable talent, he has been raised by degrees to the post of Deputy Commissioner of a district in Mysore. Owing to a curse which was laid upon his family, it is his fixed idea that he will not survive his thirty-second year. Purnia is said to have been an excellent administrator; but for some reason he caused one of his sons-in-law to be falsely accused of a crime, and afterwards executed. This man before his death, declared that no son or descendant of his father-in-law would ever live to reach more than his then age, thirtyone; and we were informed, as a positive fact, that since that time it has invariably been the case, that the male members of this family have died before attaining that age. Probably the feeling that their doom was

Doubtless many believe that stories like the above will only find credence among the ignorant half-civilized Hindoo; but what will they say of the following press report sent from Springfield, Massachusetts, December 15th, 1888?

fixed has worked upon the minds of these

persons, and contributed to the fulfillment of

this prophecy.

The death of ex-Mayor and City Physician O'Connor, of Holyoke, of apoplexy, yesterday, is regarded by the superstitious Catholics of Springfield as the sequel to a priest's curse uttered twenty years ago. A Catholic priest in Springfield named Dougherty was accused of the betrayal of a highly connected young lady. The excitement was great, and the scandal was brought into the courts. Dougherty was finally forced to leave the city. On Sunday before his departure an angry crowd of parishioners assembled at the church doors, and when he tried to enter the church to say mass he was thrown down the steps. Picking himself up, the priest faced the angry mob and bitterly cursed those who had turned their hands against him. It is a remarkable fact that nearly all of those cursed met norrible deaths, and what is more remarkable still, their children have met the same fate as their parents. Only three of the original forty accursed men are alive today. One of these is Owen O'Connor, of this city. About two years ago Mr. O'Connor's youngest son, Dr. J. O'Connor, of this city. blew out his brains in Worcester; to day another of his sons, ex-Mayor and City Physician O'Connor of Holyoke, died suddenly of

These unnatural deaths set all the superstitions tongues in Springfield wagging, and when the news of the ex-Mayor's death was brought to this city to day it was mentioned reautr of the buses

One of the witnesses against Dougherty was a Dr. Swazey. He was "cursed" with the rest of the fated forty, and he met his death a few years ago by falling through a dry bridge near North Hampton.

John Cardiff, who was one of the foremost prosecutors of the priest, fell down a flight of stairs, breaking his neck.

John Topping, another of the priest's prosecutors, ended his life by a fall of forty feet in an ice-house several years ago.

John Madden, who was worth \$100,000 a dozen years ago, was under the priestly ban, lost all his wealth and died practically a pauper, in a country town last fall. Michael Barns, of Park street, never recov-

ered from the effects of the "curse." He became a bitter atheist and died with the name of Dougherty on his lips.

Edward Riley, an armorer, became a raving maniac while at work at his bench in the United States Armory only last week, and in ois delirium to-day he was heard to say: am P cursed-I am accursed by Dougherty. Oth r persons whose names can not be mentraced for good reasons, have died of unnatural causes, and the superstitious are now gossiping about the probable fate of those who remain.

Can any of our readers furnish corroborative evidence of the truth of the following

TIFFIN, OHIO, Feb. 2, 1888.—A very strange and remarkable illustration of the mysteri ous bond of union and sympathy which exists between twins has been brought to light here within the last few days.

Charles Foncannon, aged twenty-five, got his arm in a planer at the churn factory, and it was ground to pulp to the elbow. At the exact time this happened, a quarter to three P. M., his twin sister, living over a mile away, suddenly cried out in great agony, saying that there was a fearful pain in her arm. She suffered so in a few minutes that a physician was sent for, and soon after he arrived three other physicians arrived bringing her brother, whose arm they proceeded to amputate at once. When the sister had been taken with the pain she had cried out, "Oh, Charley is hurt!"

While the arm of her brother was being amputated, the sister, who was kept in another part of the house and did not know what was going on, suffered terribly and screamed with agony. It was necessary to give her an injection of morphine in the arm to quiet her. Since then, whenever her brother is unusually restless or suffers much, the sister suffers in a similar degree.

Two years ago while away from home the brother had his nose broken, and at the same time of the day the sister complained of a great pain in her nose. Within an hour it had swollen alarmingly, and it was nec-

essary to summon a physician. Every circumstance in this case is known to be true and it is puzzling the physicians

A New York college of massage has been

Rose Elizabeth Cleveland and Mrs. Folsom are said to have in contemplation the establishment of a girls' boarding-school in New

Mr. Mackay, the silver king, it is said, contemplates endowing a college as a perpetual memorial of his name and as a thanks offering to the Providence which made him so

Gen. Lew Wallace, it is now said, desires to be made Minister to Rome, so that he may continue his researches for material for a lis, by the prejudice against her race, and the disabilities of her sex. It is cheering to know that such as she occasionally finds helpful friends among educations, by Dr. John Bascom, "Child Labor", by Bev. C. Perren, Ph. D., "Difficulties of Party Reorganization". Walter Thomas Mulls, "Personal historical novel of the Eternal City which he

has in preparation. Mrs. Newton, one of the four women who were given the Crimean medal, which Queen Victoria personally pinned on her, is still living in Toronto. She was a nurse in the Crimean War, and was shot through the knee in a trench before the redan.

## Woman's Department.

CONDUCTED BY SARA A. UNLERWOOD.

Matter relating to this department should be sent to Mrs. Underwood, 86 South Page St., Chicago.

#### THE COMING WOMAN.

O Prophet of our Century:—What do thine eyes descry? Say, can'st thou truly tell us aught of the future nigh? Dost see the coming woman?—use thy gift, and

"Adown the future's vista, a vision fair I see— A sweet and stately presence, glorified by being free— A loving thinking, dauntless woman she seemeth unto

Her brow is wide and thoughtful;-in her pure eyes lambent light.

Burns no disturbing passion; their gaze is calmly These are eyes that weep for suffering—eyes quick to know the right.

On her cheeks glow health and vigor: she borrows no disguise From art's transparent trickery, for she has learned to Nature's truthful purity in lieu of painted lies.

Red, and ripe and sweet, her lips are, yet held in firm control
Since she knows they are the guardians of each impulse reason is the master of the words that from them

Her right hand holds the ballot-her touch hath made if clean, Strong in its power she stands erect in womanhood No more a strangling, helpless "vine" upon the "oak"

While by her left—O, glory of the coming motherhood. She leads a happy healthful child, the youngest of her whom her loving care and wisdom shall make both

wear; But no tyrant fashion tortures, or condemns to useless "A rare picture this, O, prophet! yet tell us, if you can, Will not this enfranchised woman retaliate on man. The wrongs which he inflicted when she was under

She is clothed in robes of brauty; harmonious and fair Are the tints good sense hath chosen as meet for her to

"Nay, fear not—thou forgettest man is already free—And woman craves not mastership, but freedom, liberty—
And equal rights hath never yet given birth to slavery!'

SARA A. UNDERWOOD.

LADIES' NIGHT AT THE GOETHE SCHOOL. Of the ten lectures of the Goethe Course given in Madison St. Theater, during Holiday week, one only was by a woman, although women were among the chief promoters and attendants of the School, one lady coming from as far as Cleveland, Ohio, expressly to attend, while others came from suburban towns in addition to the large number of leading women of Chicago present at every lect-

Thursday evening, December 27th, though not called so on the programme, was emphati- on this "African Farm." Caroline K. Sherman gave a scholarly and thought inspiring lecture on "Goethe's Portraits of Women," the after discussion of which was conducted mainly by the ladies in the addience. The lecturer and audience, tracted by her beauty, intensity and power. We as foreshadowing the advance of woman in sympathize with, pity, dislike and contemn her by the realm of intellect made an impressive turns, and we weep at her death, and sigh over her scene to a thinking observer. The lecturer herself with her clear-cut features, glowing eyes, buoyant air, and graceful figure clothed in esthetic draperies, seeming the embodiment of Goethe's dream of the"ever-womanly which "leadeth us upward and on," while the refined faces, earnest eyes, and intellectual air of the women, young and elderly, who made up the greater part of the audience present, was a tribute to Goethe's genius which would have delighted the poet-philosopher could he have witnessed it.

In the opening of her lecture Mrs. Sherman gave all the great poets, such as Homer, Daute, and Shakespeare credit for a just portray al and appreciation in their poems of the women of their times, but Goethe's women she thought exceptionally well drawn, and more interesting to us because of their nearness to our own day. She claimed that they were genuine portraits of just such real women as he met in life, and not a poet's idealizations; that he did not hesitate to draw with as strong a pen, the wicked, the weak, and the common-place woman, as he used in describing the good, the wise and noble of the sex. Goethe's design in this was to show that as man advances intellectually and morally he needs and ever seeks a higher type of womanhood as his mate, but that the lower he himself is, the more content is he with weak, superficial, silly and sensual women. This design, she thought, was strongly broughtout in his greatly misunderstood work, "Elective Affinities." To emphasize this point, she gave brief characterizations of some of the leading women of Goethe's works, from the silly Marianne of "Wilhelm Meister," Margaret in "Faust"—whom she considers the type of the thoroughly pure-minded, trustful, innocent, all-loving woman—the strongsouled Charlotte, the shrinking and saintly Ottilie, up to the cultured Natalie of the 'Elective Affinites." These were types, she thought, not merely of German women, but

of the world's womanhood, In the discussion of Mrs. Sherman's lecture by the cultured ladies present, there was exhibited a pretty general acquaintance with Goethe's work and genius, as well as a healthy diversity of opinion about both the poet and the women he portrayed. Margaret's character was particularly criticised, some being enthusiastic over her as an ideal woman, and others declaring her "namby pamby." At the close of the discussion, Prof. Thomas Davidson being called upon, after giving his opinion that Margaret was not Goethe's ideal of womanhood, drew a charming wordpicture of an ideal woman, who to a deeply loving nature with just a hint of true passion in it, should unite strength of will and intellect, while all the forces of her being should be held in wise control by a high standard of morality, and a sweet reasonableness.

## Letter from a Colored Woman.

The following note, which comes written in a neat and beautiful handwriting and faultless in spelling, etc., is gladly given space. In any person it is a noble thing to desire knowledge and to courageously work for its attainment. How much | this instructive number. more so is it in one handicapped as this young girl is, by the prejudice against her race, and the disabil-

cated and philanthropic white people: BELVIDERE SEMINARY, N. J., Dec. 29th, '88. MRS. UNDERWOOD-Dear Madam: I saw your article on the "Prudence Crandall Club" of colored people in that liberal paper, the BELIGIO-PHILO-SOPHICAL JOURNAL of Dec. 22d, 1888, and as I belong to the colored race, in behalf of my race I would like to give, through your paper, my experience to our people in my efforts to obtain a higher reading make education than is common to young girls of my color. lar monthly.

In April, 1887, I saw the following letter in the New York Freeman: "DEAR SIR: In behalf of education for colored people we are willing to take several who have not the means to pay for an education, but who desire to be educated, and let them work in the house and garden, say five hours each day, as compensation for a home and tuition. But they must come free from any bad habits and with a good recommendation for good morals, cleanliness, and a desire to obey

the rules of the school. Two girls and a boy old nough to work intelligently and be responsible for it, will be accepted for a year or more on application and a chance given them to obtain a good education Yours truly, free of expense.

B. FRANKLIN CLARK, M. D." I answered this letter, and sent my references, and was accepted; and I desire here to state publicly that I have received very kind treatment from Miss Belle Bush, the principal of the school; her sister-Mrs. Clark, the doctor, and all the teachers and pupils of the seminary, so that I have made such rapid progress in my education, as to surprise my friends in Connecticut (where I belong), on my visit last summer during vacation. I desire to say all this publicly to encourage young colored girls to make an effort for a higher education, that they may be received into all kinds of good society, as I have been here. I wish to thank yourself, the RELIGIO-PHILOSOPHI-CAL JOURNAL, and the Belvidere Seminary for their kind efforts to help the colored race.

Yours truly, L. FREDRIKA FLEETWOOD.

#### **BOOK REVIEWS**

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

THE STORY OF AN AFRICAN FARM; A Novel. By Ralph Iron (Olive Schreines). Boston; Roberts Brothers. 1888. pp. 375.

This is quite the strangest, and perhaps the strongest of the novels which have excited public attention and criticism during the past few months. From the first chapter to the last, it arrests and holds the readers attention; yet it scarcely can be called a story. There is no plot; it is not carried evenly along in all its parts; it is disconnected and jerky; it is often weird and gruesome; it ends sadly, and has not even a wholesome moral, taken as a whole, though every reader is sure to derive from it his own particular moral, perhaps a number of them. The scene of the story is new to most novel readers. It describes colonial life on a South African farm, and the picture drawn is wonderfully vivid. A glossary of the Dutch and colonial words used in the book is given, which helps to familiarize us with the new surroundings; Germans, English, Dutch Boers. Hottentots and Kaffirs, are the actors in the drama, for it is a tragedy of souls we are called upon to witness, the chief actors being Waldo, the ever-seeking, never-finding soul; and Lyndall the passionate, disdainful one; these hold the reader's painful attention throughout the book, but many others grow very real to us for we have seen their counterparts, in our own experience. The simple minded noble-hearted Christian, Uncle Otto, who could think no evil and love his chemies even unto death; Bonaparte Blenkine, bully, braggert and coward by turns, cruel to the weak, treacherous to the true, and grovelling before the strong; Tant' Sannie, the coarse-mannered, vulgar, yet not essentially bad, Boer woman; Em the generous, sweet tempered forgiving girl, whose lack of beauty and brilliancy is atoned for by her goodness, and her faithless lover

These are the main characters which find their home principal purpose of the book seems to be to exhibit the workings of religious doubt in earnest human souls; the story is one long question as to "our being's end and aim," a question to which the writer has apparently found no answer. Lyndall's personality radiates through the book. We are atas we close the book. Nowhere throughout the story is intellectual weakness shown, and there are passages of wondrous power and beauty. Full of such passages are the chapters entitled "Times and Seasons," "Waldo's Stranger," and "Dreams."

Gregory, sentimental, romantic, weak, yet doggedly

devoted to the woman who did not care for him.

## New Books Received.

The Virtues and Their Reasons. By Austin Bierbower. Chicago: Geo. Sherwood & Co. The Ruins Re-visited and the World-Story Re-told. By the Americanist. Lamoni, Iowa: S. F. Walker.

Why I am an Agnostic. By Saladin and Joseph Taylor. London: W. Stewart & Co. The Nun of Kenmare. An Autobiography. Boston: Ticknor & Co.; Chicago: A.C. McClurg & Co.

Price, \$1.50. From Lee & Shepard; Boston: A. C. McClurg & Co.; Chicago. The following:
Our Glorified. Poems and passages of consolation. Edited by Elizabeth Howard Foxcroft. Price, \$1.00. From Lady Washington to Mrs. Cleveland. By Lydia L. Gordon. Price, \$1.50.

The Presidents of the United States from Washing to Cleveland. By John Frost, LL. D. Price,

Andersonville Violets. A Story of Northern and Southern Life. By Herbert W. Collingwood. Price.

The Year's Best Days. For Boys and Girls. By Bose Hartwick Thorpe. Price, \$1.00.

Moody Moments. Poems. By Edward Doyle. New York: Ketcham & Doyle. The World of Cant. A Companion book to Robert Elemere. New York: J. S. Ogilvie. Frice, 50

The Bible and Land. By James B. Converse Morristown, Tenn.: Rev. James B. Converse.

## Magazines for January Received.

The Popular Science Monthly. (New York.) There are four illustrated articles this month, one of which, The Guiding-Needle on an Iron Ship, opens the number. Lieutenant-Commander T. A. Lyons, U. S. N., tells why the various masses of iron on Shipboard interfere with the working of the compage. House-Drainage from Various Points of View describes, the present condition of this com-plex problem. Very timely and interesting is the paper on Sea-Lions and Fur-Seals. Two articles that will interest teachers and parents are The Sacrifice of Education, and Inventional Geometry. The Suanetians and their Home is an account of an interesting people dwelling in the Caucasus region.

The Century Magazine. (New York.) The article on Old Italian Masters deals with Giotto and his work. Horses of the Plains will interest many. The third installment of The Romance of Dollard is given, and the Strange True Stories of Louisiana edited by George W. Cable take the reader back to the old days. George Kennan's article on Siberia, and the Lincoln history are continued. There are many other valuable articles, and essays, with poems, which complete a most delightful number for the

The Atlantic Monthly. (Boston.) A charming variety of good articles appear in the January number of this much sought after monthly. The Tragic Muse is a new novel by Mr. James, which introduces a party of English people at the Paris Salon. Mr. Thomas Bailey Aldrich has a poem entitled Alec Yeaton's Son. Mr. Tommy Dove is written by the author of John Ward Preacher. Palm Sunday at Puebla de los Angeles is described. In the department of political and social science are the following: A Difficult Problem in Politics, and The American and the Mill. Papers, reviews and poems close

The Statesman. (Chicago.) The January Satesman contains "Reform of the Foreign Service," Liberty," by John Z. White, "Why the South is Solid," T. E. Hanbury, "A Plea for Sunday Newspaper," Wm. H. Busby, managing editor Inter Ocean, "Prohibition and Free Soil," John C. Simmonds, "Protection", Frank Gilbert, Editorials, Current Events, etc., etc.

Lucifer. (London.) The usual amount of good reading makes up the December issue of this popu-

Wide Awake. (Boston.) The Christmas issue of this excellent magazine for the young is overflowing with good stories, poems and pictures. Santa Claus and his pleasant ways are written about in several short stories. Elizabeth Stuart Phelps contributes one of her best short stories. The Toddlethwaite Prize. A good story with a sweet lesson is entitled Yum-Yuw. A Pug. Mrs. General Fré mont has a remarkable account, How the Good News Came out of the West.

Greeley. (Boston.) Volume one number one of this journal of Natural Science is received. The cover is made quite attractive by a full length portrait of Horace Greeley. The object of the editor will be to record actual observation and experience in Nature and bring the so-called hidden sciences within the reach of all in a familiar form. Yearly subscription, \$1.50, single copies 15 cents. All letters should be addressed to Jos. M. Wade, Editor, 185 Summer Street, Boston.

St. Nicholas. (New York.) The first of a series of illustrated ballads entitled The Pigmy Fleet is an amusing fanciful story in verse. The Bells of Ste. Anne grows rapidly in interest, and Mrs. Burnett concludes Little Saint Elizabeth. The Routine of the Republic discusses the relation between the Executive and Congress. The Bunny stories is for the little folks, and there is also a varied list of jingles, puzzles and poems.

The Eclectic. (New York.) With January the Eclectic opens the new year well. Archibald Forbes contributes the Emperor Frederick's Dairy, a graphic compendium of the career of a good and great man. Another remarkable story touching on the debatable ground of future life by Mrs. Oliphant is given. Col. W. W. Knolly's pictures of London and England a hundred years ago. Many other features of the magazine are no less attractive.

The Forum. (New York.) Senator J. S. Morril opens the January Forum with an article entitled Is Union with Canada Desirable? This is followed by such good reading as: The need of another University; An Easy lesson in Statistics; The Recall of Ministers; Defeated Presidential Candidates; Unfinished work of the War; A Raid Upon the Treas-

ury; Getting into print, etc.
The International Magazine of Christian Science. (New York). The December number of this monthly has a good table of scontents, and is enclosed in a most elaborate cover.

Dress. (New York.) The November-December number is replete with good reading on the subject of Physical Culture and dress. Many of the articles are accompanied by illustrations.

Current Literature. (New York.) An attractive

array of reading is to be found in the January num-ber of this useful and long needed monthly. The American Magazine. (New York.) The aim of this magazine is to represent American thought and life, and is certainly succeeding in each and

La Revue Spirite, Paris, France. Annali Dello Spiritismo, Torino. The Sidereal Messenger, Northfield, Minn. Our Little Ones and the Nursery, Boston. The Freethinkers' Magazine, Buffalo, N. Y.

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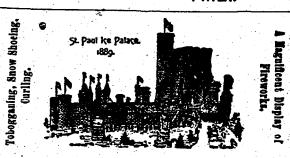


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CAGO, ILL., Saturday, January 12, 1889.

Demand of the Times.

anday's Chicago Times contained y "A Minister of the Gospel," pre ressly for that paper and delivered to say, to a larger audience than the ned congregations of all the preachers

Illinois. The JOURNAL quotes his open-

Whose fan is in his hand,—Matt. iii: 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 Goo and as parrow 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 specu lation. He will separate clerical millinery from spiritual manliness and will show men that in more respects than one being is better than believing. He will win men by winnowing rather than by wound ing, 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 Se pulcher to give the dry bones a breeze, and the Church of the Heavenly Rest would be none to 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 nonevangelicals need him to blow the vapors from metaphysical metaphors; 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 un-godly when he gets down to our fairs. If he can resis the charms of options there is work for him on the board of trade; nor is the medical profession a present without need of his service. But, pleasantry 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 sutlers' tents when the enemy is to be met, and no skulking at the rear when our place is at the front. We must not shrink from the re sponsibility of public denunciation of social dangers nor shirk our duty as allies of a purifying press Our Master with his 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. cater 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 bailiwick 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 l expression fills his best pews, and discretion sufficient to hedge against the infatuation of some of his female parishoners, 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 Philosophical Journal office.

they prudently go on doing the best they

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, untrammeled by those social psychical 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 environ ment 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 sturdily 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 Relig ion, 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 'Sympneumatic 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 spoke in terms not unkindly of Harris upon which a religion might be founded.... He believes that religion and science are in which led Harris to inflict them upon him, no wise antagonistic, provided religionists yet they were essential to his spiritual

\*Now in press by Chas. A. Wenborne, successor to Moulton, Wenborne & Co., Buffalo, N. Y. Price, \$2.50. For sale as soon as published at the RELIGIO-

Religio Philosophical Journal | a larger field and more effective work; so | nomena are law-governed and not miraculons, 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 train-

"Scientific Religion" was written in the summer of 1887. The author, then living at Haifa in Palestine, withdrew into the solitudes 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 with which to compare the conclusions 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

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 <u>order</u> that we may become fellow-laborers 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 consciousner revealing the dual life.

New and unlooked-for developments have been oucheafed to us since our marriage, chief among them a realization of the exquisite union awaiting humanity when all jealousies and divisions shal 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, instea 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 unsee and the wife in the seen, have become as one; her life is poured through me as an instrument doub ling my own affectional consciousness. Truly, wher 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 fo 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 flesh, 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 new revelation is bursting upon the earth, and wherever men and women are found ready, the consciousness of the "Sympneumatic" life will levelop 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 religiophilosophical 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

Lawrence Oliphant was born in 1829. After receiving his education in England, he took part in the Italian revolution, went to Cevlon, where his father was chief justice. there he met Jung Bahadoor, the Nepaulese ambassador and accompanied him to Katmaudu, 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 Soulé, joined an expedition to re-enforce William Walker in the fillibustering 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 Chautauqua 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, considered that he had sufficient data and affirmed that while those bitter experi ences were not necessary for the purposes will recognize the fact that psychical phe-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 important factor in the settlement of great meeting next summer.

) Land Carlot

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 Fillibusters, or Incidents of Political and Exploratory Travel" (1861). "Masollam—a Problem of the Period," a novel in three volumes. "Sympneumata; 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." "Altiora Peto." "Piccadilly: Fragment of Contemporary Biography." "The Land of Gilead." "The Land of Khemi." Last of all "Scientific Religion." He is the reputed author of "The Tender Recollections of Irene MacGillicuddy," 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 essen tial to successful satire.

#### Outside Views.

As regular readers already know, the Jour-NAL 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 comrandom from those constantly accumulating, 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 fol-

LANSING, Michigan, Dec. 24, 1888. To the Editor or 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 couldn't think of a better thing to do 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 vou 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

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

sure reward.

The Boston daily Globe notices the Journal The Christmas number of the RELIGIO

PHILOSOPHICAL JOURNAL of Chicago, a Spiri tualist 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. | the newspaper article, Rev. W. P. Stowe gave Elliott Coues. 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 | The Methodist Church cannot suffer by this. communicating intelligence is evidently a little languid.

The Hartford (Coun.) Daily Times, one of the ablest and most influential papers in New England, published the following editorial note in its issue for Dec. 28th:

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 im- have no great churches, no great congregapressive 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 religiophilosophical 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 Woman'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 instice 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

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 Milsted. 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 seance 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 bined. The following evidences, selected at | happened this time, as it often does in this wicked world, the peace-maker got drubbed. will give some idea of the wide field the Bro. Milsted at once squared himself for the Journal's readers cover, both geographically | 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 with them than to take them down to my 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-

A Chicago paper has been figuring up the average cost per head of the gospel as dispensed in different denominations. The extruth we lose not, in the eternal years, our | pense 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 some statistics of general interest. He said: "F see your paper has been telling us how much the gospel costs the people. That is right. 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 tions 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 Jour-NAL 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 is it 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 reason to vote they will do so, and become an | Troy, her time being all engaged up to camp

#### 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 place will be hard to fill.

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.

industrious journalist wielding a facile pen 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 Soldier's Homes. Leavenworth, Kansas; Dayton, Ohio; Milwankee. 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 1830 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 pastorial work, leaving 302 who are pastors or stated

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. | Rev. R. Heber Newton, a Prostestant Episco-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 phe-

Mr. H. C. Hodges of Detroit, paid the Jour-NAL 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 power in Worthington; he published one of utilized in express and delivery wagons and the best country papers in the west and his in a hundred ways calculated to benefit the public. If Hodges Brothers don't make a Dr. S. J. Dickson, well known in Chicago | 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 internation-Mrs. Antoinette Von Hoesen Wakeman, an | alarbitration on the position of the Pope toward Italy and the question of restoration of and widely known in the west, leaves Chicago | 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 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 Na tion 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 | Plattsmouth, Neb., which were suspended for him to the Canada pineries there to exercise | about a month on account of diphtheria, will his penchant for tree-felling during his remaining years; or, what may be were safer, to lay him away in Westminster Ab-

> The residence of Dr. U. R. Milner, number 86 Marengo street, New Orleans, La., is for sale. Dr. Milner lately passed to Spiritlife, 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 Psychical 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 philosphy, 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 selfacting 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 imformation 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 will 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 via N. Y. Central and Boston & Albany railroads. suggestive, and can hardly fail to interest The east-bound "limited" also carries a through the thoughtful reader, while the devout one sleeper, Chicago to Toronto (via Canadian Pacific) will sorrow that one so highly endowed by where connection is made with parlor-car for nature and by training should turn away Montreal. Accommodations secured at the Michinature 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

pal 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 paleiblue satin, with hand painted panel, 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 Zingarrells, the Gypsy girl, were brought out in striking contrast to the former pieces and exhibiting the versatile talents of the debutante. Laureame: 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

"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 was elected president 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 resume to day, the disease having disappeared.—Nye Epsey 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 elevator 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-Knobbers 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 in his place.—Gov. Martin of Kansas, Saturday issued a proclamation organizing Walloo 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 woodsawing 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 murder ed. 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 Mont Clair water company.

## **Lassed to Spirit-Life.**

On Saturday, December, 22nd, at her home in Philadel-phia, Mrs. Lydia P. Martin. To Spiritualists In different phia, Mrs. Lydia P. Martin. To Spiritualists in different parts of this country and Europe, Mrs. Martin was better anown 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 who were in need. Especially tender was she to area needle and little children. The cause of Spirit. she to aged people and little children. The cause of Spirit-ualism loses an earnest worker and an ornament in the re moval of this true woman. She leaves a very devoted hus-hand, and a son of fifteen, to whom she promises to return spirit.

SOLID VESTIBULED 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 eleeping-cars, but are made thoroughly complete by having vestibuled dining, smoking, first-class and baggage cars, and although constituting the famous limited" 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, gan Central ticket offices, No. 67 Clark street, corner Randolph, and depot., foot of Lake street, Chi-

who believe in it. It is curious to find Dr. P. Kayner can be addressed until further notice in care of this office for medical consultations, ciety publishing this lecture the name of 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 at which the Chicago Weekly Times is now offered, viz., 50 cents a year (postage paid). The offer is only open till January 1st. Subscribe now. It is so cheap everybody can buy it.



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You can't make any smoke around our camp. Magnetic Fire makes no noise or smoke. But Dr Tnacher's Gen-tine MAGNETIC SHIELDS make such attacks upon is, 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 Lever was known to the world, even in aucient time

Dr. C. I. Thacher is a live man, has been a close student, and possesses a thorough knowledge of science and under stands the therapeutics of mind, druks, and other agents. When he says MIAGNETISM is the quickest curative agent known, he expects learned men will controvert it. Expects to be met in the future as in the past by the old logy notions of superanuated basins. He has fought too long to expect a full surrenter of these false teachers at once, but he is convincing the world of these immortal truths quite as fast as the education of the age will permit. Hide bound, mossback skeptics can not believe, but this king minds will read our literature and judge for themse ves whether the new method excels drugs in curing disease. Dr. C. I. Thacher is a live man, has been a close student

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From the Standpoint of a Scientist

AN ADDRESS DELIVERED AT THE FIRST METHODIST CHURCH UNDER THE AUSPICES

Western Society for Psychical Research

Prof. ELLIOTT COUES, M D. Member of the Nacional Academy of Sciences; of the London Society for Psychical Research, etc., etc.

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

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In these days of rapid improvements in machinery.

means of communication, growth of liberalism, scientific research and steadily increasing demand for accuracy, excellence and completeness in all that entertains, accommodates, instructs or profits the public, necessity obliges that a newspaper like the Religio-Philosophobliges that a newspaper like the RELIGIO-PHILOSOPH-ICAL JOURNAL, which aims to keep abreast of the times, should be thoroughly equipped; and backed by capital sufficient to command every resource of success and to work every desirable avenue that promises to prove a

In the exposition of the Phenomena and Philosophy of Spiritualism, of Spiritual Ethics, of Religion posited or science, an independent, intelligent, honest and judicially fair press is indispensable; by all odds the most property for reaching and influential agent. Without cially fair press is indispensable; by all odds the most powerful far reaching and influential agent. Without a newspaper, the most eloquent and logical lecturer or writer would have but a comparatively limited field; with its aid he can reach into thousands of homes and wield a world-wide influence. What is true of the lecturer and writer, has equal force with all he various agencies for the betterment of the world.

The Spiritualist Movement has reached a stage where it imperatively requir s an abler press. a higher stand-

it imperatively requires an abler press, a higher standard of culture in its teachers, a more orderly, dignified effective and business-like propagandism. A system atized method of investigating phenomena and, record further developed. A well-organized and endowed activity for the instruction, care and development of sensitives and mediums in almost indicate the sensitives and medium in almost indicate the sensitives and medium in almost indicate the sensitives and medium in almost indicate the sensitive and almost indicate the sensitive and the sensi sitives and mediums is almost indispensable to the development of psychic science. The keener the apprehension and broader the comprehension of causes, the better able are we to deal with the perplexing sociologeconomic, political, and etnical questions now vexing the world; and in no other direction is there promise of progress in the study of cause as in the psychical field.

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

To lay the foundation of what it is hoped will in time To lay the foundation of what it is noped with in Lime grow into a gigantic concern, a license has been secured from the Secretary of State of Hilmois to organize the Religio-Philosophical Publishing House in Chicago, with a Capital Stock of Fifty Housand Dollars, in One Thousand Shares of Fifty Dollars each. The Commissioners have opened books for subscriptions. Fifteen Thousand Three Hundred Dollars have already been subscribed. Two of the subscribers are men promnent in Chicago business circles, and another is a wealthy farmer and stock raiser who desires to give or wealthy farmer and stock raiser who desires to give or bequeath a large sum to benefit the world, and who may make this publishing house his trustee should it give evidence of being a desirable repository of his trust. In this connection it may be well to call special attention to the desirability of having a stable, well managed and confidence-inspiring corporation to act as trustee for those who desire in the interest of Spiritualism to make donations during their life-time or to leave bequests. One of the important purposes of the Religio-Philosophical Publishing House is: To recive, hold, use and convey any and all property estates Religio-Philosophical Publishing House is: To rehold, use and convey any and all property estates personal or mixed, and all bonds, promissory agreements, obligations, and choses in action g that may be bestowed upon it by bequest gitrust, and use the same in accordance with the of the trust when imposed, or discretionary bequest or gitt is unconditional.

The Commissioners have decided to pu nounce the enterprise and to solicit stock subsc. from the Journal's readers. It is hoped that a c erable number will be found ready to take not less a goodly number will subscribe for not less than tenshares each; while those who will be glad to subscribe thousand dollars each; and the for a single share, fifty dollars, will reach into the

In the State of Illinois there is no liability on sub-scription to stock of a corporation, the amount of whose capital stock is fixed, (as is the case in the pres-ent instance) until the whole amount of stock is subscribed. See Temple vs. Lemon, 112 ill. 51. Therefore no one need fear being caught in a scheme which is only partially a success. Subscribers to stock will not be called upon to pay for it until the whole amount is be called upon to pay for it until the whole amount is subscribed. No one in any event assumes by subscribing, any pecuniary responsibility beyond the amount of his stock. It would seem as though the entire remaining stock. Thirty-four thousand seven hundred; the ought to be promptly taker. That the stock will pay a fair dividend is highly probable; and subscribers to the chares will be guaranteed five per cent, annual divishares will be guaranteed five per cent, annual dividends, payable in subscriptions to the Religio-Philosophical lournal. This will secure to each single share-holder, and to his heirs or assigns after him, a copy of the Journal without further cost; and to larger holders in proportion.

Those desiring to subscribe will please promptly write to the Chairman of the Commissioners. John C. Bundy, Chicago, notifying him of the amount they will take. There are, no doubt friends so interested in the JOURN-AL and all that promises to advance the interest of Spiritualism. that they will be glad to assist in procur ng stock subscriptions among their acquaintances; and they are invited to correspond with Mr. Bundy upon the



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Voices from the Leople. 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,-

As I sat dreaming in the twilight, Dreaming of the long ago, Forms were gathering 'y the firelight, In that chamber, dark and low.

As they gathered there in stillness, Those vapory, shadowy forms, I could hear their low-toned voices Calling me from earthly storms;

Storms that all men encounter As they tread life's rugged way, Till at last they rise triumphant In one bright immortal day.

In my dreams I was transported From all earthly cares and woe, Till at last we cleft the azura, That o'erlaps this world below.

And in that great, bright soul-land, I met friends who had gone before, Friends whom I had loved and cherished, In the long past days of yore.

As I felt the throb of gladness Thrill through the hand-clasp given, This thought went seething through my brain, Have they taken me to Heaven?

I saw no God, no angels;
I saw no great white throne, But I saw my loved, my dear ones, Whom I thought dead and gone.

The forms that I saw covered In the casket with a shroud, Were standing now beside me Like some bright ethereal clouds.

Their voices were sweet and winsome. Their eyes shone with delight, That I had burst the thraldom, Born of darkness and of night.

They led me on through arches Formed by grand old forest trees, From whose branches droops love tendrils Fanned by a spicy scented breeze;

Till at last we reached a home-nest By a limpid sparkling stream, Fringed by flower, bright and fragrant, Neath the moonbeams silvery sheen.

And there amid such splendors As I never saw before, as aroused by deeds of kindness. d the dream of life was o'er.

tor the Reformer and Philan-

thropist. or of the Religio-Philosophical Journal:

ports be true. Hayti affords a vast field for ormer and philanthropist. It is stated that ere is a tendency on the part of the Haytlans to ink into the state of a savage African tribe. The mass of population are indolent physically and mentally, ignorant beyond belief, unambitious, superstitious, in fact brutish. The negroes have forgotten veven what little they had been taught by their white masters in slavery times. They have wandered far from the highways of civilization; and, betrayed by their own ignorance and superstition, are in danger of sinking to the level, not to the semicivilized tribes discovered by Stanley and Livingstone in Central Africa, but to the lowest level of the most superstitious, barbarous race in the world. It is a fact not denied by even the best friends of the Lastians that Voodoo worship and cannibalism are practiced openly in all parts of the island, and horrible orgies, the occasion of unutterable excesses, are held under the auspices of Voodoo priests and priestesses—savage rites at which dozens of human victims are sacrificed at a time. The masses of the people are wofully unintelligent and ignorant, deeply tainted with fetich worship, and although it is true that fetich dances were forbidden by a decree it is also true that that decree has been since repealed and high officers of the Government now attend these meetings to distribute money and applaud the most frantic immoralities.

In Hayti, among its degraded inhabitants, the friends of humanity could find ample work, and no doubt be instrumental in doing great good. The strong hand of the law, administered gently, yet with well disciplined force, would soon cause a change there for the better. Some millionaires should take the matter in hand.

## The Duty of Freethinkers.

The course of those who worship Truth above all other consideration is plain. There are abundance of duties clear enough for men of all creeds; the difficulty is to live up to them. But for those who hold the larger views the first duty is to be doubly careful as to conduct. It would be too great a scandal if the larger creed were made the excuse for a looser life. Those who are Darwinians in theory ought to try to be like Darwin in practice; like him, high-minded, modest, gentle, patient, honorable in all relations of life, loving and beloved by friends and family. This, at least, is within the reach of everyone, high or low, rich or poor, if not to attain to, at any rate to aim at, as an ideal. Nor do I think that Freethinkers will be wanting in this passive side of conduct. On the contrary, as far as my ex-perience has gone, while more liberal and largeminded, they lead lives quite as good, on the average, as those which are more directly under the traditional influences of religion. But what the Agnostic must beware of is, not to be content with the passive side of virtue, but to cultivate also its active ide, and not let himself be surpassed in works of charity and benevolence by those whose intellectual creeds are narrower than his own. There is no doubt that the evangical faith in Jesus has been and is a p) werful incentive with men like Lord Shaftesbury, General Gordon, Dr. Barnardo, and thousands of other devoted men and women who fight in the foremost ranks against sin and misery. With such as these all men can sympathize; and a more intellectual creed ought to be no obstacle in giving aid and co-operation, but rather an incentive to show that a belief in the truths of science is not inconsistent with active charity and benevolence .--. S

## 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, besides augmenting the funds of the society by tendering to it a benefit entertainment consisting of music, recitation, and dramatic impersonation of a great degree of excellence.

On the 17th inst. he was called upon to perform the memorial services of an aged and estimable member of the society, Mrs. Mary Felker, the members of the Ladies' Aid attending in a body. On the 25th be a sisted Prof. Haskell in the performance of a like prinful duty for the late Mrs. L. Parks, a well known and esteemed medium of this city.

A "surprise" reception was tendered him on the 28th, in which about a hundred friends participated, who came laden with flowers and delicacies to express their appreciation of his good work for them. Prof. Peck has been re-engaged for the months of May and November, 1889.

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. It will be a pleasure for you to feel that there are 80 many who can say from their inmost souls, "God bless you." May the JOURNAL prosper financially as well as spiritually is ever my wish.

One of the hotels for winter visitors in Southern California has a) "spacious ladies' billiard parlor."

#### 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. When, in days past, there was some risk, and indeed some painful experience, of grave scandal, from the methods of conducting promiscuous séances, we uplifted our voice in favor of reasonable and exact methods of investigation. We carried the day, and that which was a serious danger is now almost—but not quite—to be disregarded.

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. The Phenomena presented to the five-shilling inquirer are better worth the money than they used to be. Phenomenal Spiritualism, if it is to exist—and we take it that there will always be a demand for it, varying in proportion to the intelligence and development of the inquirer—must imperatively be presented under conditions absolutely precluding any suspicion of fraud. That truism

may pass without discussion.

Here arises the difficulty that has always been feit by intelligent observers with regard to public mediumship. All who have any personal auquaintance with mediumship 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. In many cases it must be that his powers fail. Yet, if that be so, his income fails too, and people begin to say that it is no use going to so-and-so, his power is so uncertain. Very soon "Othello's occupation is gone." He has to depend on the credulous who will accept anything, on the easily duped, on the open-mouthed wonder-seeker, on the ignorant; in short on that large class whose testimony is valueless, and whom we should most desire to avoid. The temptation to supplement phenomena which are genuine by spurious imitations, that practice makes hardly distinguishable from the real, is enormous. We should not like to estimate the exact value of the turpitude that a man, perhaps with his life and that of his wife and family depending on his earning, incurs by gulling those who are only too ready

But it must always be a first consideration with us, who have to defend an impugned 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 condition of doubt which is engendered by a suspicion that he is being

fooled. That is a sine qua non. It would not be necessary to say this at the present time were it not that there is apparent a certain inclination in some quarters to insist on a general acceptance of "facts," from whatever source derived, and on an exclusive attention to them. We shall not be suspected of any desire to undervalue any fact. What we want to know is whether it is a fact. And then we desire to know what it means. We need not point out to any student that the world has been enriched, first, by the accumulation of facts carefully observed, and next, by the interpretation of those facts by some master mind which can correlate them and show their meaning. have our facts in plenty. We want their interpreta-

Another danger signal it may be necessary to raise. There has been a foolish attempt in unimportant quarters—whence, however, it may spread to claim a monopoly of truth for what the writers understand as Spiritualism, to the exclusion of the barest consideration of any other forms of thought on the subjects with which we, as Spiritualists, concern ourselves. The arrogance of such a view is obvious, and need not be dwelt upon. But it may serious matter if views, entertained in the ear days of investigation before we had much knowledge, become crystallized to the exclusion of a candid consideration of other views entertained by other students of our subject. That is a real risk, and

against it we raise a danger signal. We have no such exactitude of knowledge as entitles us to take up any such attitude, which in any being less than omniscient would be indecorous. In those who deal with a confessedly obscure subject about which we all know very little it is merely lu-

Yet, again, a danger signal. We have always ecognized the risk that there may be to the individual in unknown research. The physician who carries into the slums the blessings of his healing art during a small-pox epidemic must undergo grave risk to his own life. The patient who submits to an experiment, respecting the result of which uncertainty exists, does so at his own peril. It is at least to be expected that any such experiments should be carefully guarded, should be in the hauds only of qualified men, and should certainly not be practised for amusement, or otherwise than in the interests of research calculated to increase our store of knowledge. Risks in new research must be faced, but they should be as few as we can make

Now, is that the case with hypnotic experiments as now conducted? We have more than once expressed our opinion as to the general and promiscuous practice of bypnotism. There can surely be nothing much more to be deprecated than the domination of one will by a stronger one; and when the hypnotizer is a man and the hypnotized is a young girl, any parents will be able to say how far that would meet their approval. But this is not all. There enters into the practice of these occult subjects a certain development of natural powers which may involve risk. The ancients, wiser than we, refused to permit the sporadic exercise of powers which they were acquainted with. They confined them to those who knew now to use them, and how not to use them. The babes and sucklings now-adays are playing with this fire from heaven that they

have stolen. The results are disastrous, and may be worse. We do not desire to draw added 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 to which all else must bow, over two feeble wills that had no chance, against the powerful one. Hence misery, scandal pain and something hardly short of that which is worse.

The more attention is directed to these occult powers of humanity, the more they are likely to be used. And, even in the honest man of integrity and uprightness, they are a most dangerous weapon. What are they, we pray then, in the hands of the sensual, and depraved, and the unscrupulous.—Light,

## 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, 1868, I dreamed that I was standing on the shore of a large lake or sea, with a wall extending for some distance along the bank between myself and the edge of the water. Suddenly I became conscious that people were burrying around the nearest end of the wall and knew that something had happened. But when I attempted to follow the crowd, I could not move. I was powerless under the terrible realization that some one dear to me, I knew not why, lay drowned on the other side.

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

ence 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 Sea 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

'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.

ay and November, 1889.

L. B. C.

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 brother cared more for me than for any one else in the world, and when he realized that his hours were numbered his thoughts would naturally turn to me: and that in this case at least mind was stronger than matter I have always believed. MARY H. WATKINS.

> 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 medium mentioned by me in my last was Winans. I attended these séances 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, I pronounce the manifestations genuine, and without any attempt to practice fraud upon the

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 addressed 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 and accept what might 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 sitters, who with open mouths were ready and anxious to swallow all that this clever trickster might palm upon them as genuine, in that that he could come out of the cabinet and, if caught, could claim personation, and no exceptions could be taken. There might be some force to this theory were it not that he (the medium) was placed under the following conditions: Séance at the house of a friend in the sitting room; no closets opening thereto. The cabinet consisted of a curtain across a corner of the room, extending from the floor about half way to ceiling; no window or door nearer than six feet of the cabinet; no confederate. The medium was seated in an arm chair, the sleeves of his coat, shirt and undershirt sewed as closely to the skin as possible above the elbow; then to the arm of the chair; then around the arm of the chair, and sewed to his pants and drawers; his hands brought together and the cuffs of the sleeves thoroughly sewed together; his pants sewed together at the knees and at the bottoms; his coat collar sewed as tight to his neck as possible without choking; his hands filled with cornmeal and his feet in flour. In the cabinet were a tambourine, drum and mouth organ. When all was ready, the turning down of the light, the dropping of the curtain in front of the medium and the playing of the three instruments were simultaneous. Immediately thereafter forms began to appear. At one time I distinctly saw two female forms; one of them passed so close to me that her dress brushed against me. It seemed to be a flowing robe of some white material, with a trail of nearly a yard in length. Many sitters were called to the cabinet and claimed to have met friends, bushands, wives, children and acquaintances. The lights being turned on im nediately after the appearance of the last form of the evening, the medium was found intact, hands full of meal, every thread unmolested, feet in the flour, and not a particle of dust upon the

Let us give credit where credit is due. My calm and considerate judgment is that the medium could not, even with the assistance of a confederate (though he had none), have cut loose from the conditions in which he was placed, and again placed in precisely the same without leaving evidence of tampering with his surroundings. Under all the foregoing circumstances if the medium himself came out of the cabinet and moved about in view of the sitters during a séance of three or four hours, shaking hands with several persons, playing the drum, organ and tambourine, and beating time upon the violin while being played by the manager in the fact of materialization, and could be accounted for upon no other theory than the de-materialization of the medium or his clothing, which, no doubt, might be accomplished through the same law by which solids are passed through solids, and which is now an established fact.

A trusted friend sitting near the curtain where it comes in contact with the wall, reached behind the curtain and had his hand on the medium's head at the time of the appearance of two forms outside the

This man Winans may have been a fraud and trickster, but if the closest scrutiny and tests to guard against imposition 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 witnessed by thirty people, and then 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. FLOWES. St. Paul, Minn.

## An Excellent Test.

A statement comes from Port Huron, Mich., with reference to Jimmie Stockford, who with several of his little chums were playing around the river Dec. 5th last. They were hiding in and around the yacht Picket, and when search failed to reveal young Stockford little was thought of it for some time, they believing he had ran away, possibly home, to deceive them. Days and weeks passed, and his disappearance remained a mystery, although the general belief was that he had fallen from the yacht and was drowned, Monday something of a sensation was caused by Bichard Bartraw, a Spiritualist, who asked D. N. Runnells to lend him a diving suit, as he wanted to get Jimmie Stockford out of the river.

In explanation of his alleged knowledge of the boy's whereabouts he said that during a Spiritualist séance young Stockford's spirit had begged him (Bartraw) to look at the bottom of the river near the yacht's stern and get his body. Mr. Runnells laughed at the story, but told Bartraw he was welcome to the suit. The suit was procured, and in the midst of a big crowd Henry Cumphrey donned it and elid into the water at the Picket's stern. Unbelieving, but anxious, the crowd waited. Suddenly a signal was given by the diver to pull him up. He held the body of the drowned boy in his arms when he appeared. At the inquest next day nothing was developed to show just how the boy happened to fall into the water. Bartraw swore positively as to his communication with the boy's spirit, and said the conversation was carried on by raps. The spirit didu't tell him how the accident happened, and the jury decided that Stockford fell in accidentally while playing.

## SAYS CHRIST WAS NEVER CRUCI-

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. That the whole story was a myth. His congregation rose en masse, the preacher making his escape through the back door. The people then fell to arguing the point, and a general fight was imminent, when the police interfered, making two

In order to make his new departure fit into the accepted idea of a crucifixion the preacher said that it was Simon Peter, and not the Savior, that met the ignominious death recorded in Holy Writ.—Ex.

The growing tendency to irreverence in the churches is deplored by Dr. J. H. W. Stuckenberg, pastor of the American church in Berlin, who recently visited America, after an absence of several years, and has published some of his impressions in the Homiletic Review. Among many other excel-lent reflections he speaks of the positive lack of reverence which he witnessed in many American churches. In reading announcements from the pulpit, even in preaching, levity and frivolity are not infrequently displayed. Religious services sometimes descend to the level of an entertainment, and in many cases the entertainment feature is actually

President Dwight of Yale College does his writing on an old-fashioned secretary that is said to have been in the family 200 years, and the puritanic, straight-backed chair in which he sits looks as if it had been in the family at least a century.

Natalie, the former Queen of Servia, was recieved with royal honors during her recent tour. At the Russian frontier she was welcomed by Russian officers in behalf of the Czar and Czarina.

#### 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. When we were 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 intervel 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 a kind of intellectual pride sometimes keeps us from weeping, and we appear quite resigned to the inevitable. We are not permitted to remain long in this condition, for lo, the rosy tints of morn are seen in the eastern horizon. Presently the orb of day tips the hills with gold and the very forms that appeared most grotesque, are among the love-liest. Christmas comes, and though we no longer regard it as the day upon which the incarnate God was born, we may see in the general good-will that prevails the birth of "the prince of peace." The rippling laughter of children, the kindly expressions upon the street, the reunions of families, and gifts that betoken friendship, all indicate the existence in man of that savior, love, who shall ere long redeem the world from a winter of selfishness and sin. In the light of this broader thought, every day may be a Christmas day, if we will but give birth to kindly feeling, liberal ideas, and good-will to all.

The New Year comes to us freighted with its hopes and resolves, and speaking to the heart of possi-bilities yet unexpressed. The voice in serene eter-nity said, "behold I make all things new!" The seer of old tells ue, "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 embodiment in iron, steel and brass. Each structure of the architect exists as a mental entity before its massive walls or tapering spires rear their heads heavenwards. The idealist of one age fore-tells the destiny of the succeeding age. If this principle be conceded, it is obvious that before there can be a new era for mankind, the potentiality of that era must be evolved from within ourselves. We must be informed before we can be reformed. Our thoughts and affections must be regenerated before

we can generate a higher progeny.

A study of man's inner nature will reveal to our consciousness its transcendental basis. Prior to the more perfect expression of man's psychical nature, environment exerted a more powerful influence over mankind, but since the development of this higher principle in man, he has achieved victory after victory over the very forces that once enslaved him! These conquests of the spirit over matter become more frequent as man develops. Hence there s more real progress in one year in our age, than a

thousand ages ago. If we take a retrospective view of the past forty years, we shall observe the rapid changes that have taken place. Art, science, religion, philosophy, politics, social sentiment and the like, have all passed through the crucible of criticism, and are new cre-ations to-day. If we were in a state to receive a daily supply of knowledge from above, the universe would be new to us every day. As long as we continue to look at things in an old light, they remain old for us. Let us behold the universe with the eyes of a poet, and it is a poem. If we gaze upon creation in the light of the spirit, it becomes a revelation of the spirit. spirit. In proportion as we receive the new era in ourselves will it manifest itself outwardly. On this eve of a new year, let us open our minds and hearts to receive more intellectual light, greater warmth of affection, and stronger power of will, and we shall enter upon the year 1889, in the full assurance front of the cabinet, appearing in long flowing of it being to us the dawn of a brighter day, and the white robes, and then secreting the fabric beyond commencement of the happiest year we have ever commencement of the happiest year we have ever Erie, Pa.

#### Walloon 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 anything unusual, is a certain sign of failure, and puts a stop to further proceedings. Few will throw reeds into the fire, because they are of service to oxen; and an ox having been pr sent at the Savior's birth, it ought to be regarded as sacred. The bed of a dying person must be placed in such a position that the rafters can not run in a contrary direction to it; for, unless they are parallel, the agonies of death would inevitably be protracted. When linen is washed, the water is never said "to boil," but "to play"; otherwise, the clothes would be destroyed. Precious stones are supposed to possess virtues more valuable than their intrinsic worth. An aerolite is said to be unsurpassed as a means for discovering a thief. The metal must be ground to powder, then mixed with flour and made into bread, of which no genuine thief can swallow the smallest portion. On Easter-Sunday it was the custom to breakfast off of two eggs that had been laid on Good-Friday, in order to render the eater proof against fever. To abstain from meat after Lent was cure for toothache. In taking a dead body to the church-yard, if they come to four cross-roads, the bearers put down the coffin, and all kneel to repeat a short prayer. The idea is that those who have left the world are sure to return to it, and that, as there are four ways, the traveler might wander aimlesely about, not knowing in which direction his home lay; therefore his friends pray for him at one of the roads, so that he may choose the right path, and not be misled by evil spirits. The mock court of Coucou was held at Palleur every year in August, at the nearest inn, and then, by ad journment, on the bridge. All the henpicked husbands and those who possessed any peculiarity were summoned before it, when the most ridiculous pleadings were had, nonsensical questions were asked, and appeals on mooted points were made to strangers present. The accused were always found guilty, sentenced to pay a fine, which must be spent at the inn, and then put into a cart, which was backed to a suitable mud-hole or pool, where they were shot out. The proceedings ended with the trial and ducking of the last man married in the village.—Popular Science Monthly.

## Criticism of Science.

Men of science may, as individuals, fallin 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 dissatisfied with the present currents of thought we would, therefore, say: "Criticise men as much as 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 and thoughts ought to be governed. Criticise theories, too. 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 yourselves 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 aware man from the light that is ready to lighten every man that comes in the world. Science will abide. It has its roots in the everlasting rocks, and draws its ailments from universal nature. The scientific spirit will abide, admonishing men of their errors, and eading 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 to your souls."—From "Science and its Accusers." by W. D. Le Sueur, in the Popular Science Monthly for January.

## 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 ety for the Prevention of Cruelty to Animals. The witch. He asked her why she had caused the death | officers have been having a series of conferences as what she demanded. He then told her that it was useless to ask for payment. She then threatened to kill Medina's youngest child. Euraged 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—and that—and that," and he beat her to death. Me lina 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.-Gautemala Star.

#### 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 a 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.

Persons sending postal cards and who write upon the address side of them "in haste," or any other words unconnected with their delivery, subject them to letter postage, and they are held as unmail-

A New York judge has decided that a legitimate article of news becomes libel when the newsboys cry it out on the streets in order to make sales. That brings the subject of the article into contempt. Popular Science has information that the hippopotamus will become extinct within the next. twenty years. So many have been killed off by natives and sportsmen that they are now hardly to be

The pupils of the Norwich public schools were asked to bring to school on the Weinesday before Thanksgiving each an apple or a potato. Ten bar-rels were thus 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 \$22,458,000.

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 population never have medical attendance, yet the

Russian enjoys quite as long a term of life as his neighbors who are better supplied. Nancy Edgerly, of Wolfeborough, 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 all his medicines out of the window instead thrown all his 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 oil but 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 selected this text: "Be ye therefore wise as serpents and harmless as doves," and then began: "Well, bredderin, in order that we may all know what we are talkin' about, I will jes drap de word rpint and say snakes. You has all seen a snake when he didn't want to hear nothing. He jus puts one ear right down on de ground and sticks he tail in de odder."

Oyster dredgers near Norwalk 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 removed from Bridgeport last summer for the express purpose of getting them away from the destroyers.

Miss Anna E. Dickinson has gone back to Pittston, Pa, to spendthe winter with her aged mother and on-ly sister. She has improved in health, but is still under the doctor's care; she has been urged to go to England and try her fortunes as an actress on the London stage, where it is believed her Anne Boleyn would be a success. She has lost the larger part of her hard-earned fortune, and as soon as she is well again will take up some money-making pursuit.

There was great excitement in the Omaha depot the other day. 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 handspike or something. There is a child inside and it will smother." No handspike was at hand, and people began to pull keys out of their pockets and at last the lock clicked. The cover was raised and inside were discovered an old maltese cat and five new-born kittens.

How a derelict drifts has an interesting example in the Norwegian bark Telemach, that was abandoned at sea on Oct. 13, 1887, 150 miles southwest of the Azores, latitude 37 degrees west. Two months 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 Berm das, having in the year and two days since she was abandoned drifted about 2,500 miles. At last accounts she had nothing standing but her mizzen-mast, 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, Anthony 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 Missourian. Then came the war and Anthony and Sally lost all trace of one another, and after the war each remarried. Anthony's second wife died and 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 counries of the world, recently published in the Statistiche Monattschrift, places the three Sclavic states of Roumania, Servia 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 Balgium having about 15 per cent. The illiterates in Hungary number 43 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 Tautonic 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 Wurtemberg there is practically no one who cannot read and

Mrs. Annie W. Ryerss, who had died in Philadelphia in 1886, bequeathed the sum of \$30,000 to provide a hospital for ill, aged and injured animals. She 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 Ryerss Infirmary for Dumb Animals," and it is to be operated in connection with the Pennsylvania Socito how the will should be carried out. Whether cats and other animals will be admitted has not ye been decided. It has been agreed, however, that 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 her eldest son, 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 had only to make herself 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 forms 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 recognize them as persons known before death. Character writings, in which she would give no look or attention would be made by the involuntary movement of her hand, combining human forms and faces, as well as anim terms, birds, etc. I have now a great amount of these character or hieroglyphical writings, so complicated that to copy them would be im-

But we may ask to-day, what do these intelli-gences 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 to-day in Spiritualism is to encourage hope, strengthen and stimulate effert, 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. Saratoga Springs, N. Y.

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Medicine for Throat and Lung Difficulties has long been, and still is, Ayer's Cherry Pectoral. It cures Croup, Whooping Cough, Bronchitis, and Asthma: soothes irritation of the Larynx and Fauces; strengthens the Vocal Organs; allays soreness of the Lungs; prevents Consumption, and, even in advanced stages of that disease, relieves Coughing and induces Sleep. There is no other preparation for diseases of the throat and lungs to be compared with this remedy.

"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 has 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

#### Cough Medicine

to every one afflicted."—Robert Horton, Foreman Headlight, Morrillton, 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 pro-nounced me in consumption. I determined to try Ayer's Cherry Pectoral. Its effects were magical. I was immediately relieved and continued to improve until entirely recovered."—Joel Bullard, Guilford, Conn.

"Six months ago I had a severe hem-orrhage of the lungs, brought on by an incessant cough which deprived me of sleep and rest. I tried various remedies, but obtained no relief until I began to take Ayer's Cherry Pectoral. A few bottles of this medicine cured me." Mrs. E. Coburn, 19 Second st., Lowell,

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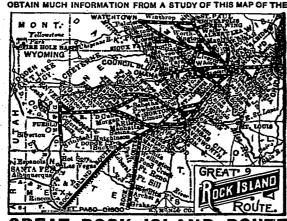
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# A REVIEW

# Seybert Commissioners' Report WHAT I SAW AT CASSADAGA LAKE

A. B. RICHMOND, Esq., A MEMBER OF THE PENNSYLVANIA BAR; AUTHOR OF LEAVES FROM THE DIARY OF AN OLD LAWYER," "COURT [AND PRISON," "DR. CROSBY'S CALM VIEW FROM A LAWYER'S STANDPOINT." "A HAWK IN AN EAGLE'S NEST," ETC.

This able and comprehensive work should be read by every thoughtful man and woman who has heard of the Seybert Bequest. After a happy and appropriate introduction of the subject, with all needful explanations concerning the bequest of Mr. Seybert, the author gives in the first Chapter his "Open Letter to the Seybert Commission"; Chapters II., III. and IV. are devoted to a searching criticism of the Report of the Seybert Commission; Chapter V. treats able of the Bible on Spiritualism; Chapter VI. has for its motto "In my frather's House are Many Manslous"; Chapter VII. contains C. C. Massey's Op n Letter on "Zollner" to Professor George S. Fullerton; Chapter VIII. gives, an idcident which took place in 1854 at a meeting of the "American Association for the advancement of Science," with remarks made on that occasion by Professor Robert Hare, etc.; Chapte. IX. consists of the "Report of the London Dialectical Society." made in 1869; Chapter X. gives Professor Crookes's tertimony from his "itesearches in the Phenomena of Spiritualism" Chapter XI. gives further testimony from two witnesses; Chapter XII., "Summary," and the Proscriptum, close the volume.

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A Sketch of the Life of Carmen Svlva. (Continued from First Page.)

Une of her friends years before had expressed an opinion that her "talents were pecu-liarly 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." And night let the wives of the committee take the her people are proud to tell what she has girls into the dressing room and disrobe done, and is doing for them to-day. Thegreat Roumanian Benevolent Society owes its origin to her. She founded a German Woman's Club, which employs several hundred women of all nations, and the Queen Elizabeth School where the children are instructwhich has been the means of restoring to favor the national costumes. She thus honors the Roumanian people. She drapes her own form during her summer residence at Sanaia in the rich materials of which this costume is composed. The Queen displays it to advantage, for she is an attractive woman. She is tall, slender and superbly formed; has large dreamy blue eyes, beautiful teeth, luxuriant hair, and exquisitely molded hands. She takes her place, as might be expected, as a natural leader of society, and is to others what the Grand Duchess Helena was to her, a tender guide, counsellor and

It cannot be long before Carmen Sylva is better known than she is to day. As Mite-Kermnitz 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 them is a prose poem beginning thus:

these 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 'no 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 barished by the thoughts of other minds. Then again she took up her 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

"Ever swifter 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

Although a queen over ever so small a province, she gives grace and dignity to the sphere in which her lot in life is cast, endearing herself to all classes and beloved by all, and the name of Carmon 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 woman above the menial servant and slave of man's desires, and is placing her to-day, despite prejudice 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 proofs 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 Hydesville, in 1848, 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 it a sham, a fraud and a delusion, or a living re-

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 scance at Corinthian Hall, where a committee of three - one clergyman, one doctor and a lawyerwere selected by the packed audience to investigate the phenomenon of the sounds, and

was "knee-knocking" or some unknown | letters as follows:-G e-o-r-g-e G-r-a h-a m. movement, and the audience were ready to Turning to James, I asked him if it was any mob the girls as frauds. Amy Post stood be- relative of his? He requested me to keep fore the angry audience and quieted the still and let him investigate. To help the surging mob, saying:—"Friends, before thee investigation, I asked if the Spirit present condemn these children, give them another was a relative of James Graham, when three opportunity to prove they are innocent of fraud in producing the sounds. To-morrow them, and if the sounds are not produced without their making them, it will be time then for thee to condemn them." This, in substance, was agreed to.

The next evening the girls were disrobed, seated on pillows upon chairs placed on glass ed in all the old national employments and land 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 intelligent 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 pres

ent 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 "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 may may manufactured the content of the way!" Sorrow rights and the content of the way is not afraid. I could doubtless contributed with a sorrow of the content of th move mountains.' Sorrow viewed the speaker | doubtless contributed much to hasten their with tender pity, and led her to the arts; to 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 to the courts for their protection from a life of debauchery and shame. Then pen, and in verse poured out her lament that | the plot the Papists had been weaving to she could not become learned, and that it bring Spiritualism into disrepute, was was impossible for her to fathom Truth by sprung. They will compass sea and land to means of Wisdom. Sorrow, however, approcure one proselyte—they will do anything peared anew and showed her Life. She saw to prevent children from being taken out touched in the West. My visit to Iowa has her dear ones die; saw the boundless anguish from under their influence, and it was sim of existence and decay; saw the restless bu- ple work to induce the alcoholized brain of manity of the North and of the South, and | 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 of their hierarchal power, and would Herodlike strangle the young child, though every Rachael in the land should be made to weep for her children.

denial of all knowledge of the truth of Spir- | Give it a trial. irualism 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 m inner, 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: "Go! 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 in: telligence claimed to be the spirit of a disembodied human being. How many negations would it take to disprove the fact when my own consciousness says I did not do it of myself, only as I 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 persua-It was here the "toe joint" rapping idea sion consented to accompany me and see the was first sprung upon the public by Prof. performance. We were soon after arriving Rastman, upon which Margaret has now invited to take seats at a small table with fallen back as something with which she can | several others, when, in response to the quesmse as a lever to overturn the movement she was then instrumental in helping to set affoat. 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 were given in response. I was asked to call ander their clothing," and the lawyer that it the alphabet and the table responded to the

was a relative of James Granam, when three quick, distinct tips of the table occurred. I 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"

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 disease 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 a 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: "Inflamation of the brain caused by religious insanity.

I said, then turning to my friend, "James Graham, is this true?" He replied, in a chok-ing 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 where 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 addicted to 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 antitheological 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 makbeen 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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