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

VOL. XLV.

CHICAGO, FEBRUARY 9, 1889.

No. 25

meaders of the Journal are especially requested to ,eno in items of news. Don't say "I can't write for the press." Send the facts, make plain what you want to 38y, and "cut it short." All such communications will be properly arranged for publication by the Editors. Notices of Meetings, information concerning the organzation of new Societies or the condition of old ones; movements of lecturers and mediums, interesting incisents of spirit communion, and well authenticated acsounts of spirit phenomena are always in place and will be published as soon as possible.

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Must not Immortality Reach into the . Past as well as Into the Future?

To the Editor of the Religio-Philosophical Journal:

In your issue of December 29th, 1888, there appeared an article by Hudson Tuttle, entitled: "Must not Immortality Reach into the Past as well as Into the Future?" Would you please permit me to review this article, in order to obtain further light on an apparently dark subject? To begin with, permit me to define a few terms as I understand and use them. The innermost individual consciousness, the innermost active, self sustaining entity I understand to be the soul. If this soul obtains a physical body, it also and at the same time obtains a spiritual body. We then have a combination of soul, spiritual body and physical body. This combination I understand to be a human being. The combination between soul and spiritual body alone, as separate from the physical, I understand to be "a spirit." The class of matter which goes to make up the physical boty, is "physical matter;" that which goes to make up the spiritual body is "spiritual matter," and that which enters into the soul structure I will call "soul mat-

Now, if I understand Mr. Tuttle correctly, he desires to prove or explain how, "the spirit of man (the spiritual body) need not necessarily have an end, because it had a beginning;" in other words, that the spirit of man is immortal in spite of its having had a beginning, and as a proof he draws a comparison between the motions of planets and their physical atoms on one side, and the motions of spiritual atoms and the resulting individualized spirit on the other. Although the comparison, or rather the idea of comparing the two, is correct and logical, I think Mr. Tuttle makes one or two mistakes in the course of his argument. In the first place. I think he starts from false premises when he takes a straight line, or the motion of matter, or the direction of the "primary force," or impulse in a straight line, as a start or foundation upon which to build a universe. I maintain there is no such thing as straight-line motion in space; never was, nor ever will be; for, if matter ever did move in a straight line, or if the "primary force" ever did so, it would have continued to do so up to the present day. Because whatever forces were active at Mr. Tuttle's "beginning" are active to day. Straight-line motion could have never been converted into curvilinear motion without a curvilinear impulse. Mr. Tuttle says that crude matter flowed to one common centre in the direction of a straight line. I would like to ask how this centre managed to attract all this matter, if it did not do so by means of motion? which motion was communicated to the surrounding space-ether, thus establishing certain currents, which currents carried the crude matter to the centre. But since a centre can have only one kind of motion, in order to be a centre, this motion being its own axial rotation, it follows that the "primary force" was of a circular nature. Straight-line motion can only cause repulsion, never attraction. It would produce chaos rather than harmony.

Even Mr Tuttle finds it necessary to make eliminating the pure from the impure, deuse of a "whirlpool" to collect his matter positing fire and water made crystals from

of energy in space equally among all the existing atoms, according to their size and prevailing circumstances and conditions.

If we take a revolving vortex for our primary force, then it is easy to see how the resulting ethereal space currents would cause any crude matter coming within their reach to first describe hyperbolas, then parabolas, then ellipses becoming more and more circular as they advance and approach the perfect centre; but I cannot subscribe to the conclusion of Mr. Tuttle, that they ever become perfectly circular; or where in all the physical universe do we find perfect circular motion any more than perfectly straight motion? These are the two extremes, the last of which means absolute chaos, and the first a cessation of all progress; for a planet, sun or atom having acquired perfectly circular motion, could not progress any farther because a perfect circle is the ultimate or pin-nacle of perfection, towards which everything is tending, but which will never be reached. Because a perfect circle cannot be described except around a stationary centre. and a stationary centre being necessarily unprogressive, which is inadmissible, it follows that a perfectly circular orbit can never be attained by any planet or sun; but the centre being progressive, the whole universe revolving around it must also be progressive; and even if the orbits of the most perfect planets should ever become so nearly circular as to be circular, if the centre were stationary, even then these orbits would only be circularly spiral, and a "constant return place in a progressive universe.

I would even go a step further and say. that planets and suns do not revolve in ellipses, as is generally supposed, around their centres of motion; in fact, that they do not revolve around them at all, but that they gyrate about them, describing very much drawn out, slightly spiral wave lines in space, similar to the path of our moon. What is true of physical matter is equally true of spiritual matter,—the difference between the two being merely in degree of development and refinement, and its consequences,-nothing more; that is to say, any motions, velocities and combinations of motions and velocities of spiritual matter will be more harmonious and, therefore, more lasting than those of physical matter; but both are transient, ever changing, ever progressing. Although a spiritual body may ast for a long period of time, may even, in its highest state of development, outlast the life of a planet or systems of planets, still there will finally come a time when, like the physical body in old age, it will no longer be adequate to serve the soul as a medium of expression; not, perhaps, because of its decay or disintegration, but, because the soul outgrows it, rises superior to it, and consequently throws it off,—not all at once—but by slow degrees, a portion being thrown off every time the soul enters a higher sphere of existence. Finally when the soul is ready to enter the sphere of souls, the last remnant of the spiritual body is dissipated, or dissolved into its primary spiritual elements, while the soul continues to exist in the sphere of souls for an infinite period of time, according to its necessities and desire. As stated above souls are composed of par-

ticles or atoms which I have taken the liber ty to designate as "soul-matter." This soulmatter is as much more refined and perfect than spiritual matter, as spiritual matter is more refined and perfect than physical matter; and the same holds good in regard to the motions, velocities and combinations of motions and velocities of soul-matter; so that if a spirit outlives a solar system, a soul would outlive a universe. In fact, there will come a time in the life of a soul when it can no longer perfect itself in the universe in which it was evolved and developed. Such a per fect soul will be in the position of Mr. Tut tle's "circular force," it will become detached and expelled from its parent universe and will be obliged to build a universe of its own in some suitable space unoccupied by other universes, in order to further progress and express itself. These souls thus become the first and primary cause of Mr. Tuttle's whirlpool or vortex, by means of which they gather up crude matter. They are the seeds of universes, the same as the nut or acorn is the seed of the tree, or as spermatozoa are the seed of man; and as a seed will only produce its own kind, in harmony with itself, so also does a soul produce a universe in harmony with its own interior structure, the physical universe being the physical, and the spiritual universe the spiritual body of the central soul; and a universe in this sense comprising all the suns, systems and circles of suns with their attendant planets, moons and comets revolving around such central soul.

But now, since the universal law of progress must include every atom in nature, it follows that no atom, of whatever state or degree of refinement it may be to-day, can forever remain in that state. It must change, and every change must be an improvement or a preparation for an improvement upon previous states. Chemical action is continually at work on and in the earth,

into soul-matter, of which human beings furnish the highest quality, and which becomes sensible to us in the shape of thoughts. This same law is also at work in spirits, who convert the most refined portions of spiritual matter into a fourth class of matter, which might be termed "sublime" or "divine" mat-

Now, it is easy to understand how there must come a time when the whole physical universe of to-day will have been converted into spiritual matter, will, in fact, take the place of the present spiritual universe, which also enters a higher sphere of existence, and so on through all the various states of matter. The supply of crude matter from without being always more than equal to this loss of conversion, it follows that universes are continually growing, continually changing and advancing. What is true of the whole, is also true of its parts. Each part, each spirit, each soul never remains the same for any length of time; all are continually changing and advancing. As the physical body is completely changed every seven years, so also is the spir-

itual body changed gradually but completely. The soul structure is also changing but very much more slowly, and not even the very innermost center of force or energy remains the same, for it, too, must progress, and progress implies change; only the higher we advance in the scale of being, the slower is such progress, and to us shortlived mor-tals, a soul or even a spirit may appear "imtals, a soul or even a spirit may appear "im-mortal"; but in the philosophical abstract between all contending forces. But does this sense there is no such thing as immortality. and, therefore, I do not consider it a philosophical term, any more than "eternity," or "infinitude," all of which are incomprehensible to the finite mind. They are the outgrowth of ignorance, and as knowledge takes

We, therefore, find that all the various ally changing and progressing to a higher

I am afraid I am encroaching upon your space and will, therefore, close. One word more in regard to the materialization of or more impulses, as the most elementflowers, paint, hair and kindred substances: mony becomes sufficiently disturbed, the atoms become separated and the substance becomes dissipated. Neither will these atoms come together again, unless they are preserved and prevented from scattering, artificially or otherwise, and their former harmony is restored. Since there are only a very few primary or fundamental elements. probably only three, of which all physical substances on and in the earth are composed, it is easy to see how any substance whatever might be manufactured or "materialized" by condensing the proper primary elements in proper portions, by bringing about a sufficient degree of harmony among them to insure their lasting combinations; and they will be lasting in the same ratio as this harmony is more or less perfect. If the physical atoms of the materialized substance were surrounded artificially with an atmosphere of spiritual matter, sufficiently dense to ward off the disintegrating influences of surrounding matter, it would be almost as permanent as a similar substance of spiritual matter, and very much more permanent than a similar substance of physical matter not so protected, whether it be of artificial or natu-

I think that as our knowledge in regard to the hitherto unknown laws of matter increases, we will be more careful about ridi culing a statement of observed facts, however inexplicable it may appear at first. Let us investigate all things and hold on to that which we can comprehend; but do not let us deny the existence of things or phenomena simply because we are unable to comprehend HERMANN FASCHER.

Reply to Mr. Fascher, Mr. Jackson and Other Critics, by Hudson Tuttle.

The most difficult thing to do is to reply to assertion, and when assertion is supported by assertion, and the series used as data from which to draw conclusions, the matter becomes still more hopeless. The article in question was written for the purpose of meeting the objection to immortality now made by the metaphysical statement that whatever has a beginning must have an end. The discussion was removed into the fields of generalization, and reduced to the last extreme of condensation. Had the critics read more carefully, they would not have misunderstood, and they would have seen that while using different language, they were almost repeating the thoughts embodied in the article they object to.

Mr. Fascher clearly defines the terms he uses, yet here he makes his first assertion. There is a body and a spirit, but as for soul, which he assumes to be higher even than spirit, what proof has he of its separate identity? The distinguishing quality of spirit is mind, and the term spirit carries with it all that Mr. Fascher assigns to soul;

system were absolutely fixed in space, who knows that the same life changes would not occur on the planets that now take place? This is assertion. He makes a lengthy statement about the growth of the soul, which has no force until he has proved his assertion that there is a soul-existence. Until then the progress of soul, and all he says about that subject, is assertion: All assertions to the last; greatest of all in the philosophical abstract sense, there is no such thing as im

mortality. When Mr. Fascher takes the trouble to prove any one of these assertions it will call for reply, and not till then. The only point he scores in his criticism is the apparent inaccuracy of my statement that worlds revolve in circular orbits, while really they revolve in ellipses. I grant that the orbits are not circular, but the moving force constantly aims at that end, and fails because of imperfect conditions. If there were only two bodies in space, of homogeneous texture, and space was a vacuum they would swing around a common center in absolutely perfect circles. Space is not a vacuum, the texture of worlds not homogeneous, and all celestial bodies are under the mutual influence of each other. Hence the planet is drawn aside in this direction, and in that, partially but not completely compensates for its heterogeneous mass by revolving on its prove that perfect circling forces are not more perfectly constituted matter they would home." They had been disturbed by some possible? Does it not rather show that with

be possible? I return to the consideration of the questioned doctrine that force in its inception the place of the latter, they will fall into | moves in a straight line, not so much because questioned by Mr. Fascher, for he opposes only assertion, but because the objection enters states of matter are the outgrowth of inferior | into the argument of another critic, who states; but all are transient, all are continu- supports his argument with forcible clearness. Mr. Fascher is in error when he supposes a "curvilinear motion" must be a head for some time. George staid at home "curvilinear impulse?" Curvilinear motion that night, feeling sure he would find out is always the result and mean of two

ary treatises on motion will show. All physical substances are held together by asks: "How this center managed to at spiritual bonds, by means of a certain degree tract all this matter, if it did not do so by of harmony among their atoms. If this harmeans of motion?" Here he is again in error, for motion is not necessary to attraction. You hold a weight out in your hand. It weighs, say ten pounds, or is attracted to the earth by force represented by that number, yet it moves not in the least. You let it go, and it falls. It is not attracted any more while falling than when held still. Motion, then, is a consequence of attraction, and is not essential to the manifestation of that

> To apply this to the "beginning," suppose that there is a vast cloud of world-vapor expanded to the utmost by heat, stretching out into immensity, yet not so far as to be beyond the grasp of the understanding. There are two forces at work, that of attraction which holds the atoms within a boundary, fixed by its antagonism to the expansive power of heat. Each and every atom is held by the expansive power as the weight is held by the hand. Now as the heat subsides there comes a time when its grasp is slowly relinquished, and the atom commences to fall toward the center of the cosmic-cloud. The initial step of that first impulse is along a line from the atom to the center. In its course it is deflected by the crowding atoms and between these two forces it moves in a parabolic curve, which approaches the circular by the resistance met. I did not expect any objections would be raised against this part of my essay, as this step is really of secondary consequence. The criticisms of Mr. Jackson are of great force, and bear the impress of a mind familiar with the consideration of the abstract theorems of astronomy, and of that metaphysics he so earnestly disclaims. He sets out by saying that really there is no necessity of any argument on the question. which verily is a metaphysical scarecrow, and then brings cogent arguments, for he is a born debater, to show in many ways that "There is no logical reason why" anything 'could not exist commencing now and here, yet reaching on, straight or crooked, or in a Assuredly not, and such arguments, instead

of conflicting with mine, are most valuable allies. But Mr. Jackson misunderstands when he says: "Is it not a mistaken effort on your part to attempt the proof that the spirits of men become organized, indestructible energies, disconnected from, and independent of all surroundings?" I make no such severing of the contact of spirit with its surroundings. As an example: the human being in perfect health is a cycle of forces, and if this condition could be maintained, if renewal and decay could be exactly balanced, such a being would be immortal. With the imperfections of physical matter this balance cannot be maintained; but after the separation of the spirit from the mortal body it is possible, with the refined substance of that spirit realm; and here the difficulty in the diagram complained of by Mr. Jackson has its explanation. The spirit is not independent or "disconnected from nature's all-sustaining powes of a "whiripool" to collect his matter with: Then, I ask, is not this "whirlpool" to rortex the "primary force?" Crude matter from crude matter from crude matter from crude matter. This same ical, rotatory motion), is never active of itself, but is alway being acted upon, either from within or without, or both. Even the above mentioned atomical, rotatory motion, is imparted to it from the surrounding space ether, which distributes the existing quantity.

Even the pure from the impure, desired the positing fire and water made crystals from with itself that Mr. Fascher assigns to soul; hence that there is a soul state superior to the spirit state is an assertion in support of says: "The true solution of the primits and says: "The true solution of the primits of an indiscriminate mixtures of elements, such as grain to, lava, etc., thus producing refined indiscriminate mixtures of elements, such as grain to, lava, etc., thus producing refined in discriminate mixtures of elements, such as grain to, lava, etc., thus producing refined in discriminate mixtures of elements, such as grain to, lava, etc., thus producing refined in discriminate mixtures of elements, such as grain to, lava, etc., thus producing refined in discriminate mixtures of elements, such as grain to, lava, etc., thus producing refined in discriminate mixtures of elements, such as grain to, lava, etc., thus producing refined in discriminate mixtures of elements, such as grain to, lava, etc., thus producing refined in discriminate mixtures of elements, such as grain to, lava, etc., thus producing refined form nature's all-sustains grain to the play in discriminate mixtures of elements, such as grain to, lava, etc., thus producing refined form nature's all-sustains grain to the play in discriminate mixtures of elements, such as grain to, lava, etc., thus producing refined form nature's all-sustains grain to the play in discriminate mixtures of elements, such as grain to, lava, etc., thus producing form of a mind il the firm the mind the form senting

in and as parts of the grand unitized whole, for periods without limit, or only limited by the failure of all life." Precisely and clearly stated; and by this very process the primal forces of the elements have through the cycling changes of organic beings come up a "spiral line;" that is, a course that is in returning circles yet ever mounting higher and higher. Every organic being is an individualization of forces, a gyration of forces, a circle which if maintainable would produce endurance as long as maintained. The break complained of between mortal and spirit is bridged by death which simply transfers us from perishable organisms to those fashioned of imperishable substance.

Berlin Heights, Ohio.

For the Religio Philosophical Journal. SOME OF THE REASONS WHY I AM A SPIRITUALIST.

MRS. SARAH A. BUNKER.

In Jan., 1848, I lived with my parents, Mr. and Mrs. Leonard Howard, in Geneva, Kane County, Ill., and was keeping company with my intended husband, George C. Bunker. The day was set for our marriage, Jan. 27th, 1848. We spent the evenings together, he taking leave of me at 9 o'clock, and going to his home, he living in Geneva also. "he night of the 24th, on arriving home he fo the family very much excited, his mothe-

one [making three loud raps on the outside door; but on going to it, no one was to be seen. This was repeated three nights in succession, at half-past eight o'clock. The last night a servant girl, Bridget Ryan, about fifteen, slept in a bed-sink (a window being back of the bed), in order to be near in case she was needed, as Mr. David R. Bunker, father of George, was sick, and had een for some-time. George staid at home who was causing so much trouble. Some of the first men of the place were there to assist in capturing the person, should he try it again. Mr. Bunker was a Friend or Quaker, as well as his ancestors before him,-a man very much respected; his family also. Some were standing by the doors ready to

step out at the first warning. George had stationed himself in the room where the bedsink was, feeling well convinced that it was the girl who was causing the trouble. She had retired early, and judging from the heavy breathing she seemed to be in a sound sleep. At half-past eight, the raps came on the door as usual, and at the same time the girl jumped from her bed with a scream, "Sure, it's the spirits!" The girl seemed to be frightened out of her wits. On looking outdoors, no one was to be found. The window back of the bed was broken, no glass falling on the outside, but all inside of the house. Poor "Bridget was the one"; every one was convinced as to that. She asserted her innocence, but no one believed her and she must go from there as soon they could do without her.

We were married at 11 o'clock A. M. of the 27th, and Mr. B. passed away at half-past eight P. M. In due time Bridget was discharged, protesting her innocence. After she was seated in the sleigh, Mrs. Bunker tried to have her confess that she had made the rappings, although there was a room between the one she occupied and the door upon which the knocking came, -saying: Bridget, thee had better tell the truth. Do not go away with a lie in thy mouth.

Thee knows thee did it." We went to housekeeping in April, having small house with two rooms and a pantry below, the upper story not being finished. One lovely night in June, my husband and I were awakened about one o'clock a.m., by some one walking across the room, then going upstairs, and passing along the floor. My husband called out, "Who is there?" but got no reply. He getting up, looked the house over, but no one could be found. He came back to bed, but had hardly laid his head on the pillow before the walking commenced again. On going upstairs, everything was quiet. Coming down, he shut the door tightly, and pressing the latch down he remarked, "No one can get into the room without my knowing it," and got in bed. But the walking commenced again, and steps on the stairs were heard. Mr. Bunker jumped out of bed (it was but a step or two to the stairdoor), saw the latch raise and the door came open, but he could see no one. He got into bed, and by this time I was frightened, and he badly puzzled. I felt very sure there was some one in the house. He said if there was he could not find him. While we were talking, a crash occurred and the dishes in the pantry shook; it sounded as if something was broken into pieces. After a while we got up and dressed, and going out into the room, there lay our looking glass on the table, face up, all right; not a crack in the glass, the string unbroken, and a large spike still in the wall on which the glass had been hung; everything else in the house was as we had left it on retiring.

We told our experience and were laughed

How long have you been a Spiritualist? 3. What convinced you of the continuity of life beyond the grave, and of the intercommunion be-

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

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

In what way may a knowledge of psychic laws id to help one in the conduct of this life—in one's lations to the Family, to Society and to Govern-

RESPONSE BY L. JONES.

3. I always believed in immortality in a vague manner, but with no great sense of joy in my heart because of the uncertainty of the condition a little further on. I was immensely interested in the planchette prospects of demonstrating that problem to my satisfaction some ten or fifteen years since. The planchette and the medium—a little French girl who happened to live in the family-came to my home. Familiar names of departed friends were written, which the girl by no possibility could know anything

about. A few years before we had a dear sister in the flush of womanhood fade with consumption and finally go out of sight in the great beyond. Sister L. was gifted in caricature drawing. Once when quite a child, a tall gentleman complained of severe cold and wished for a little darkey to care for his nose. In a few minutes a long lopsided gentleman with a ladder leaning against his form, with a little darkey at top performing the required service, was drawn in a very life-like manner by the caricaturist. With the planchette a drawing was made representing the manner she intended dressing her husband when she grew to be a woman, and got married-an exact reproduction of many pictures she made of the kind in her childish days. The ridiculous and the sublime now came together. Un seeing the picture and recognizing its only possible origination, the three sisters present were profoundly convinced that our dead are alive.

Ques: "Do you make such pictures now?" No; but it makes you all laugh.' 4. As to supposed scope of spiritual knowl edge, I have this circumstance to relate: 1 read a communication from the husband, who died in my house, to his wife, a Baptist friend of mine, which was of such remarkable interest, it was thought she could not fail to be attracted by the contents, though no words he passed between us on the subject; and ther did any pass after the reading of the

ssage, but several years passed, when I sived a letter from my friend as follows: "My niece, Mrs. W., was on a visit in Mississippi, and on returning home on Tuesday, found that her husband had died on the Sunday preceding, while sitting up in bed talking to circle of friends. She is heart-broken and perfectly inconsolable. Could you look up Mr. W., ask him what was the matter, and give his wife all the particulars?"

7. The answer to the question propounded, if treated in detail, is necessarily voluminous, therefore to bring it within the prescribed limits requires the comprehension of generalization.

Psychic laws are not things in and o themselves, but the term must be understood to mean capability in the soul itself of existing healthily and normally, and thence of existing healthily and usefully in its relation with other beings. Knowledge and obedience, therefore, to these psychic laws consti tute the very virtue of all worthy and noble character. These laws may be generalized under two heads:

1. The primal and first grand law of the soul's well being is rectitude, righteousness, the principle of right-doing; the securing of purity in the nature of the soul itself, and it is to be observed that this is even elementary in the formation of character. The child i first met with the requirement that he must do what is right; distinguish next between what is right and what is wrong. Doing right, in its fruits in character, eradicates injustice, tyr anny, selfishness, evil-speaking and censori ousness. It might seem at once to meet al the requirements of the great law of "all things whatsoever we would that others should do unto us, that should we do also unto them.'

. The knowledge of the continuity of the soul's existence, its immortality, its eternal life—the light and the motives which the doctrine of immortality affords. Of all truths spoken or believed respecting the nature of the soul, there is no one so full of bigh and exalting aims, so full of inspiration as the doctrine of the soul that it cannot die: the eternal life, independent of physical dying, independent of any external circumstance; the true soul living in the consciousness of it, while immersed in its house of flesh, and not groaning to be unclothed of its impediment, but to be clothed upon by

the vesture of the immortal life! The study of the laws of mind is no new subject. The scholars of the different generations have investigated and summed up the power of these laws in many a treatise of close and compact thinking; but in the last few years, through a culmination of eventualities, experiments, and experiences of remarkable character, a call for a new reckoning in the reach and status of mind, as well as in the extent of its plane of operation, has been made. The philosopher says: The problem given to Aristotle to solve, he solved for all time; but he did not solve the problem for Kant, for Kant's problem implied the intermediation of Christianity and the changed aspect of the modern world which followed in the train of Christianity; so is it in the fulfilment of the prophecy of its founder, that "The works that I do shall he do also,

and greater works." Under the term "Psychical Research" is comprehended the investigations of widely known phenomena bearing on psychological relations, of which the miracles of any age are scarcely transcendent, and which are outside of, and beyond, the realm of physics and which must be taken into the account in a modern estimate of the progress of psychal laws. The said "researches" are not contations inhering in such bodies. The

one, comprehending thing must be li delements, the for- a continuation.

world was divided into three parts: "Europe, | Asia and Africa." This was true to him at the time, for little did he dream of the discovery of the other side of his then worldof Columbus, and Plymouth Rock, Pilgrim Fathers, and this universal Yankee nation in

their train. Dr. McCosh said: "In this world there is a set of objects and agencies which constitutes a system or a cosmos, which may have relation to the region beyond; but it is all the while a self-contained sphere, with a space around it—an island so far separated from other lands. This system we call nature, or this is what is meant by natural world."

Another writer takes the position that we must understand nature in the largest sense, as including all that is:

"In the round ocean and the living air,

And the blue sky and in the mind of man." A belief in the continuity of the soul's life and its immortality is universally confessed in a general way; but thought of it to many is connected with wreck and total destruction at death, of all that is valuable in lifethat bogs and quagmires abound in the vi-cinity of the dark Jordan—there's danger of being mired down, and of footing lost, if so be they were supposed to have any such extremities to effect locomotion withal.

There was a very attentive listener to the lectures on "Immortality" at the Concord Summer School a few years since, who expressed herself as much pleased and interested in the subjects discussed. "But are you going to let me have my poor, dear dead children again in that immortal life you are talking about? Do you think they are alive now? and would they know me?"

"Certainly," it was answered. just what we are trying to explain; trying to find out what alone will hold up when one leans against it; the nature of death; the nature of life; of its constituent essential elements, and in which factor of being inheres form and substance, likeness and perpetuity." Since the emigrants repairing to the spiritual side are sometimes supposed to be without a country,—or without domestic relations,—the human form having supposably suffered wreck in the transition, and therefore they are wholly deprived of the conveniences and luxuries of citizenship—until the resurrection day—it is considered pertinent and necessary to premise at least that the cosmogany and topography of the spiritual side, together with safety bridges over gulfs and rivers thither in good state of repair, taking sustaining information by such indirections as may have come under observation, are entirely comfortable for a person emancipated by death.

This material side is no longer Dr. Mc-Cosh's "Island." There is an immense territory added to our former knowledge of the world, with its laws, its conditions, its harmonies, its inferential cosmogony and topography, by the revelations of science, by retation of oracular testimon by the study of psychical problems, by the established system of communications across the former dead line, through sensitives who are found to possess qualities allying them to both sides of the universe, and through whose mediations tidings come from the sensibly invisible shore.

It must be understood once for all, that persons encased in mortal frames, cannot know, for obvious reasons, the conditions of the inward life of the spirit in its own congenial surroundings,—as designated by the term, pneumatic characteristics; but there are certain laws of communion between people observable here on the natural side, which are the same on the spiritual side, according to such high authority as Professor Drummond, to the effect that "the laws of natural and spiritual life are the same in principle." All law being common law, we pass to nothing in our thought which is abstractly supernatural—simply to a something not commonly familiar, the difference lying in the plane of relation.

Wooldridge says in his work entitled, "The Missing Sense," that there are facts in the universe which our senses no more put us in relation with, than a blird race would be put in relation with light; and as in the case of the blind race, so with us. Another sense or senses could reveal to us a universe as much transcending that we now know, as that transcends the universe which might be known to a blind race; and that universe is real now, and we are living in it, just as a blind race might live, and not know it, in a universe all shining and glowing with light and beauty." Hence what falls under our angle of vision here is but a projection from the spiritual side of varied surface and sundry appointments, while there are other supposititious vast expanses and multiplied objects, which give no sign to our veiled senses. Swedenborg says:

"The idea of a world presupposes substance and form, and objects, and in affirming a spiritual world similar to this in general appearance—though superior to it in every quality—there is no violence done to any analogy, and no contravention of the laws of reason. We act also in perfect accord with revelation; for the whole Bible implies the reality and substantial nature of the

spiritual world." The natural world is the effigy of the spiritual world, according to a law of the universe. These two factors of natural and spiritual being counterparts, indissolubly united, and, together forming a wholeness, it follows that we are as much in the latter kingdom as we shall ever be; that condition in any world is found to be attending character; and our inspirations and hopes for the future should be in keeping with that grand fact.

Why, then, does this aspect of things resulting from inquiry into psychic laws, help one in the family, in society, in government: Because it is a manifestation of the truth, the truth being so related to man's mind that a separation of these factors of truth and mind brings dissatisfaction and disability. A man's mind is adapted to receive the truth, and it in turn, penetrates the deepest recesses of the soul, verifying the words: "The truth shall make you free." Regardless of fleshly or other attachments man's separation from his material body does not touch his life any more than a change in garments does, for the excellent reason that "Biblical resurrection is predicated of the man himself, and not of a portion of his perishable fined to any "commission," but refer to an mundane properties." Since death, then, reinery that is operative at large, despite does not affect the man in his passage through the ordeal, and man still lives a man. rse is a living totality, and is it is clear that his life to come must be as ternal and immutable ener- his life has been; for the continuation of a

up on the spiritual side. When Julius Cæsar is the effigy of the soul, so is connection bewrote his "Commentaries" 2,000 years ago. in tween the aforementioned parts of the unithe opening of his work he declared that the | verse, and the idea of it having received contributions through many agencies, it was finally reserved for psychical investigations to complete the testimony and render indisputable proof of the truth of entire continuity of relation.

Therefore, in accordance, people are shaping their ideas in consonance with a unity in the half-spheres, in the world of life; a limit to being at the halt one makes in shuffling off the cast in clay, is not longer possible to the thinking mind; and the pros-pect and possibility of such desirable consummation, is the the most pleasing feature. and enters into the most gorgeous outlook of our present generation.

Regarding life as a permanent endowment; its noblest powers incarnate, real, progressive and abiding,—the immunities of citizenship, the privilege of exercise in virtues, in loves, in hopes, in fears, in worship, and in freedom of choice as to right and wrong.—are continuously ours. The study into psychical relations develops also the fact that character—not isms, ologies or doxies—is the only stock in trade that man has, which is of abiding value and influence. It is his radiating centre, and colors all his surroundings in the different changes from one to another sphere or scene of the uni verse.

"As a man thinketh in his heart, so is he."

THE TRADITION OF MICAH ROOD.

The Blood Spot in the Windham County Apple-Crime and Retribution.

HARTFORD, CONN., Jan. 9, 1889.

to the Editor of the Religio-Philosophical Journal: In a recent issue of the Journal I read an incorrect version of the story of Micah Rood. I was born near the habitat of the Mike apple tree, and have been familiar with the tradition from boyhood. What is stated in the enclosed as fact is fact, and the tradition is given as it has come down fcr 170 years in the neighborhood. P. H. WOODWARD.

TRADITION OF MICAH ROOD.

In a deep valley in the town of Franklin, Conn., about eighty rods from the New London and Northern railway station, stands a time-scarred apple tree, the lineal representative of a variety that from the early settlement of the region by the whites, has been perpetuated by successive sproutings over the original roots, and that for one hundred and seventy years has kept alive in the vicinity a tradition of crime and retribution. For nearly a century and three-fourths every apple grown upon that spot has contained a small read globule resembling a drop of blood. Within the memory of the living the fruit ranked as par excellence the local favorite, on account of luscious juiciness, and rich cy navor. Latterly its reputation has declined, partly from neglect and natural deterioration, and partly from the introduction of improved varieties.

It is claimed as a result established by numerous experiments that while seedlings grafted from the primitive stock preserve the other qualities of the fruit, in all such the blood spot refuses to materialize. This elusive peculiarity can only be fixed and diffused by transplanting shoots from the root. From its birth place in Norwich-West-Farms—now Franklin—the "Mike," or "Rood" apple, for it is known by both names spread over the adjacent country and for a long period in Eastern Connecticut no orchard was thought complete without it.

In 1609, Micah Rood, youngest son of Thomas Rood, migrating from east of the Shetucket river, settled in Norwich-West Farms upon the lands where he subsequent ly lived and died. West of his house not far away the Susquetonscut danced through a wild, dark, rocky ravine—a retreat still unshorn of its weird, primeval beauty. On the east rose a steep hill destined in due time to be crowned by the Puritan church. Then as now the whippoorwills loved the deep seclusion of the well wooded, well watered valley, and with their melancholy notes broke the solemn stillness of summer nights. Indians were numerous though peaceful. On the western slope of the hill toward the setting sun the colonist built his house. He was young and strong. The acres around were fertile. The situation seemed to hold for him the promise of a long, regutable and tranquil life.

In blessed monotony the seasons came and went, bringing moderate gains to the farmer. Suddenly, however, as the tradition goes, a great change clouded the spirits and altered the habits of Micah Rood. He lost interest in work and worship. Cattle were neglected and neighbors shunned. With swift decline, as autumn deepened into winter, he grew idle, restless and intemperate. Some attributed the change to witchcraft. Others dis cerned in these wayward actions premonitory signs of madness. In a sparsely settled community, occupied as such are, outside of the routine of daily duties, with matters personal rather than general, the good people discussed the subject with curious but

kindly interest. Winter wore away, the melting snows poured their roaring floods through the chasm near by, the birds returned, and the orchard of Micah Rood blossomed again. one tree, however, it was noticed that the flowers had turned from white to red. In an age inclined to superstition and credent of marvels, the phenomenon attracted the attention of passers, assuming more ominous significance when afterwards recalled. To this tree, too, Micah seemed to be drawn by a cruel but resistless fascination. After the nerveless labors of the morning, which left his corn overrun with weeds, he sought beneath its shade relief from the heats of midday. Evening found him in the same retreat, alone with the katy-dids and whippoorwills. Toward the close of August the red blossoms had developed into fruit. When the large, yellow apples fell from the branches, though as fair, juicy and toothsome as of old, each one was found to contain the well defined globule to be known thereafter as the drop of blood."

If the conduct of Micab, his lapse from industry, thrift and contentment into idleness and solitude had been discussed around many scattered fire-sides the still more unaccountable behavior of the apple-tree deepened the mystery. To a large degree the history of the different colonists was known to each other. What was there, they asked, in the monotonous, common place record of this one to provoke the doom, already sounded in multiform warnings? His father, ceiving form and power from the latished as a spiritual being, which is the active principle with a material attachment of separating the spiritual side engrossed the greating it is time the ball stored and brought as stored and brought in the spiritual side engrossed the greating it is stored and brought in the spiritual side engrossed the greating it is stored and brought in the spiritual side engrossed the greating it is stored and brought in the spiritual side engrossed the greating in the soul forming the body, and then make the spiritual side engrossed the greating in the spiritual side engrossed in multiform warnings? His father, Thomas, had lived decorously and died in the faith. No ancestral curse visited upon the son vicarious punishment for the sins of the spiritual side engrossed the greating in the spiritual side engrossed in multiform warnings? His father, Thomas, had lived decorously and died in the faith. No ancestral curse visited upon the son vicarious punishment for the sins of the Russian nobility, is lecturing in New York on the ways of her countrymen, and is not only in the lecture field chiefly for "what street is in it" for her, but frankly says so.

The urn containing the daughter as she is inscribed: "The woman whose remains lie here battled and suffered much in the introduction."

Thomas, had lived decorously and died in the faith. No ancestral curse visited upon the son vicarious punishment for the sins of the Russian nobility, is lecturing in New York on the ways of her countrymen, and is in the faith. No ancestral curse visited upon the faith. No ancestral curse visited upon the faith. No ancestral curse visited upon the faith. No ancestral curse visited in the faith. No ancestral curse visited upon the faith. No anc

-dicesson

Around the victim consumed by the fires of some hidden sin an occult power was throwing out signals of knowledge if not of wrath. One circumstance, seemingly unimportant at the time of its occurrence, came into

prominence a year later as offering the probable explanation of the secret. It was remembered that the previous fall a peddler of foreign aspect and vending wares too luxurious and costly for the lean purses of an outlaying settlement, had called at several houses in West-Farms and passed a night at Micah Rood's. No one in the township had seen him afterwards. Then and there all traces of the stranger disappeared. Rising early the next morning he might have pushed on east or west, but if so his departure was unnoticed. Like countless other incidents this one would speedily have been swallowed up forever in the sea of oblivion, except that it marked a turning point in the fate of the host. When pursuit fairly started on the trail indicated by the coincidence, the public made up for lost time in the collection of facts. The apparent intervention of a supernatural power—the blood-spot in the apple—lent a ghostly interest to the inquiry not dissonant to the moral tone of the period The unusual mien of the peddler made it the more easy to trace his steps from door to door. After comparing impressions the settlers quite generally concluded that he was a French emissary, sent to spy out the weakness of the infant colony. Traffic could hardly have been his object, for his wares were too unsuited to the market. A secret agent of an unfriendly power, starting on an extended circuit in the character of a trader, would, they argued, naturally take a stock at once attractive to win admission everywhere and stimulate talk, and also ursalable that the pack might travel a long way without need of replenishment. Having progressed thus far in the investigation, by a bold leap the public jumped to the conclusion that Micah, overpowered either by avarice, or perhaps by a freak of patriotic frenzy, had stabbed the peddler in the orch-

nounced the murderer for the deed. We may imagine that stealthy visits were made to the orchard by persons intent on unearthing more substantial proofs of the crime. Early comers, however, found no seam in the sod to indicate that it had been broken for a grave. Cautiously, as befitted the strange solemnity of the situation, but with an acuteness that suffered no fact which might throw light upon the case to escape attention, was the search pursued. Yet the inquest failed to disclose a trace of the missing man. The foreign finery which made up the stock of the peddler had disappeared as completely as the owner. By not so much as a fragment of the well-remembered stuff was the abode of Micah garnished. Zeal unrewarded by discovery was exhausted in time from lack of aliment. After the inquiry, hushed but keen, had spent its force, the case remained precisely as at first. At the close as at the beginning the evidence was summed up in the manifestations of a troubled spirit and in a blood-mortled apple. If a load rested on the conscience of the wretched farmer, it forced no confession from his lips.

In time the suspicions of the neighborhood softened into sympathy. In sore need of sympathy did poor Micah stand, for his worldly affairs drifted from bad to worse as he sank ever deeper in the slough of poverty and dejectiont. Around the orchard the fence fell to decay, the unfilled barn tottered in the winds which swept through the valley, and the habitation grew more and more desolate. Too listless to cultivate the soil or possibly terrified by spectral fears while working in the fields alone, he assumed the care of the meeting-house in 1717 receiving as compensation a peck of corn yearly from each family in the society.

For ten years thereafter a curtain hides the sufferer from the view of posterity but it is lifted to disclose the end. The records of the division of labor, many lives would not be these entries:

"July 5, 1727. The inhabitants do now, by their vote, agree to allow to each man that watches with Micah Rood, two shillings per night; also to those who have attended said Rood by day, three shillings per day."
"Dec. 17, 1726. To Jacob Hyde for digging

Micah Rood's grave £0. 4s. 0d."
Such are the outlines of the story as told to persons still living by old people whose birth-date reached far back into the last century. Apparently they experienced no difficulty in accepting both the alleged facts and the implied philosophy. As then viewed the seen and the unseen, the natural and the supernatural, crossed each other in unac countable ways. It did not seem unreasonable that nature should thus overtly record

her abhorrence of human crime. On the other hand, traditions involving the improbable fate roughly in the alembic, of modern criticism. Reasoning from the universality of invariable law the iconoclast will say that a freak of nature was perverted to blast the life and blacken the memory of one who was probably little better or worse than the average of his neighbors—that in the confusion of sequences effect was confounded with cause. He will urge that the long-endured misery resulted less from the sting of avenging conscience than from the cruelty of unjust suspicions. Be that as it may, while the blood-spotted apple continues to grow, it will be linked with the name and fame of Micab Rood.—[P. H. Woodward of Hartford in the New England Historical and Genealogical Register

church, St. Paul's, in Baltimore, Cardinal not only become a possibility but a reality, Gibbons, in the course of his sermon said: for in the words of St. Paul, when the child "We were informed recently by the daily becomes a man, he puts away childish newspapers that a certain anti-christian things. The whole aim and endeavor of Sunday school was organized in this city for | Theosophic literature has been to bring men Several ministers appealed to the municipal authorities to suppress the school. For my first real and continued effort on the part part I would be sorry to see the arm of the of the individual to determine his true recivil law used toward the suppression of this lation to the greater life about him shows school. Coercion is not conversion. Our di- him that "Life is indeed meaningless unless vine Savior never had recourse to the arm of | it is universal and coherent, and unless we the law or the sword in teaching His doctrine. The only weapons we ought to use are the weapons of argument and persuasion | reason of our own being. This is one of the would draw against the enemy of Christ is the sword of the spirit."

ias sie sii d ingale." The urn containing the daughter's | imagination."

For the Religio-Philosophical Journal, The Object of the Theosophical Society.

JOHN RANSOM BRIDGE, F. T. S. Before the Theosophical Society was founded, and before its teachings had given to the word Theosophy a definite signification, Webster defined it to be: "Wise in the things of God; knowledge of God supposed to be obtained by extraordinary illumination; especially a direct insight into the processes of the divine mind, and the interior relations of the divine nature." Webster's dfienition, when it was written, may have been given in the light of the best English: authorities upon a term scarcely ever used in either speech and print. But from whatever sources Webster compiled his definition, it. is not the meaning of the word to-day, so far as it relates to Theosophical doctrines. It is true that every earnest Theosophist is trying: to be "wise in the things of God," for what isthere within the circle of infinity, the great universe, that may not be classed among "the things of God"? But this is different. from believing that such knowledge is given by "extraordinary illumination, or assuming to have direct insight into the processes of the divine mind." Such an insight as to the divine will, especially when revealed through. the second or third persons of the Christian. Trinity, is the oracle which declares the dogmas of the churches; it is the source from whence the pope receives the keys of St. Peter; and the official announcement of his infallibility; it is the vantage ground from which priest and knave have so long worked upon man's ignorance and credulity, enslaving his mind through, causing him to shrink from listening to or investigating the truth, and thus taking away his birthright... Theosophical doctrines have nothing in common with revealed religion as exoterically preached by the champions of the many conflicting sects. Do the good clergymen and the holy fathers teach their respective flocks by precept and practice that loving one another is to love those outside the pale of their ard, and that the blood, absorbed by the roots own particular church, whether Christian or of the overhanging tree, became re-incarnate heathen, good man or sinner? This is what: in flower and fruit. Thus both in seed time Theosophy teaches, and if the members do not and harvest that silent but awful witness delive up to what they preach, it is because the strength to resist the strong current flowing in the opposite direction is not developed with the first wish to oppose the selfishnesswhich is as manifest in the churches as out. The first and most important object of the Theosophical society is stated as follows on the application blank for membership. "1. Toform the nucleus of a universal brotherhood of humanity without distinction of race, creed or color.'

Even the average Christian is apt to shrug the shoulders at the mere mention of this anparently Utopian dream. Some reply that the idea is an impossible one until the natures of men are changed. It is not the natures of men which are so much at fault as it is the false system of society which impels of life. Change the causes which compe men to thus struggle each for himself and you change their actions. Such changes would of necessity alter the entire structure of our social life, and these changes are most likely to come slowly and, to the majority,. almost imperceptibly. Few really understand that in the past fifty years we have, as a nation, passed many mile stones along the road leading to some form of socialism or else to an absolute plutocracy, a government in which the ruling power is in the hands of the rich. Man considers himself independent, and American citizens boast of hisliberty as though he were really independent of his fellow kind. But the reverse is the truth and is daily becoming more evident. It is only the savage in a tropical country, where nature furnishes him with the few necessities of life, and which he is able to secure without the aid of his fellow beings,. who is really independent. Every step upward toward a state of civilization increases his dependence upon his kind. When we reach the present organization of society and sufficient for him to provide or produce, by his own exertions, what he now considers as necessary if he continue to live. What classof citizens are considered more independent than farmers? Yet if, in one case, this were literally true, that one individual must buy nothing, sell nothing, must start in life with only the primeval forest to shelter him, and with no tool or food beyond what he is ableto secure with his own hands, unaided by somuch as a scrap of iron to make a cutting instrument,—in this condition he is independent; when he unites his strength with that of his brothers in order to wrest a living from nature, his condition immediately becomes one of interdependence, and he has, unconsciously most likely, started toward that goal over which is written, "We are a Universal Brotherhood of Humanity, without distinction of race, creed or color." If this is the ultimate goal, and it certainly is the ideal state of which poets have sung and philosophers dreamed since the time when men yearned for something better than their present condition, then is it not better to consciously act with the powers which are behind evolution than to go slowly on carried by the force of circumstances and suffering most bitterly for our continual violation of nature's immutable laws? The first object of the Theosophical Society

is, so far as possible, to induce men to study and understand these laws and the real meaning of the dependence of each upon the other. When men as a body correctly understand their position in the world into which they seem to come and from which they seem to go without object or aim other than to suffer and to make war against the rest of At the dedication of the new Catholic | humanity, then will Universal Brotherhood the purpose of advocating an infidel doctrine. | to a realization of the part which are really playing in the great drama of life, and the maintain our existence by reason of the fact that we are part of that which is, not by in dealing with this school. The only sword | most important factors in the development of man, the recognition—profound and complete recognition—of the law of universal unity and coherence. The separation which Ilma di Murska and her daughter were exists between individuals, between worlds, lately cremated at Gotha. The urn contain- between the different poles of the universe ing the ashes of the mother is inscribed; and of life, the mental and physical fantasy catted space, is a nightmare

Woman's Department.

CONDUCTED BY SARA A. UNDERWOOD.

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

MY EXPERIENCE AS A WOMAN VOTER. Mrs. Ashton Dilke in an article in The Sunday Inter-Ocean of Jan. 27th in behalf of Woman Suffrage, says:

"InEngland I have voted in three different ways For the school board members I have walked into polling booth, a neat wooden structure placed in a public building; I have been handed an official list of candidates, I have marked a cross against one or two names. I have dropped it in a ballot box and have walked out again, still a woman, and proud to be a citizen. At a vestry election (in London there are no proper municipal institutions, only boards called vestries) I have sat in the Kensington Town Hall and held up my hand for several vestrymen, and so helped to elect them. At the elections for poor law guardians the voting papers are carried round to the houses of voters and collected next day. These, too, I have marked, and felt none the worse for so

"But in America I found ladies think a polling booth is somehow necessarily connected with a drinking saloon, and that to vote would bring them into contact with a most undesirable set of people. Somehow it seems to me that the company would be much of the same sort as in the horse cars or ele-vated railroad. And, as in England we found it necessary to forbid the establishment of election committee rooms in public houses, so in America it would be good for the men as well as the women to prevent any connection between polling booths and drinking saloons.

Mrs. Dilke's remarks tempt me to give my own experience in voting on the school suffrage in Boston, Mass., as an encouragement to the many sensitive women who dread the possible horrors of the polling places as depicted in the warnings hurled at would-bewomen voters by male anti-suffragist. who are presumed to "know whereof they affirm," by reason of possessing and exercising the elective franchise.

I could have voted several years before I did but did not exercise that right, not because I did not wish to vote, for that I had earnestly desired, and urged my claims to do so by word and pen for years before; but it took some months of serious thinking on the matter before I could so far subdue my protesting pride and self-respect as an individual as to consent to accept a part of my right in lieu of the whole. It was only when I felt that by refraining to accept school suffrage when thus offered, women were jeopardizing the possibility of National Woman Suffrage, did I determine to exercise my stinted privilege.

Very few indeed, if any, of the male opposers of woman suffrage who talk so glibly, ignorantly, and impertinently of "woman's desire to usurp man's prerogatives," of "female suffragists" who aim to "unsex themselves,"—those speakers and writers who constantly convey the impression that a vulgar desire for notoriety is the moving impulse of the suffrage movement, can have the faintest conception of the fierce mental struggles undergone by many a sensitive woman in the conflict between her sense of the justice due to her sex, and her natural shrinking timidity from publicly claiming that justice. Thousands of so called rampant "shriekers for rights" have found, as every human soul opposing oppression and wrong have always found, the path of principle and justice a very via cruci—a path beset with cruel thorns. But that does not deter, or cause to falter those who see and seek the right to which this path leads.

So it was with considerable perturbation of mind that I set about to qualify myself to become a voter under the school suffrage law. There was a good deal of the circumlocution office methods I found, to be gone through with. First I was obliged to visit the tax assessor's office in the City Hall, where upon intimating to the proper officials that I would like to be assessed in order to vote, a long and formidable document was furnished me with printed questions to which I was expected to write the correct answers in the blanks opposite. I do not now remember how the questions ran, but I recall my vivid impression that the legal form as filled out might make a very reliable basis for a biographical sketch of myself. Then I took the document to another department, to which I was courteously directed by the male officials, where I surrendered it to other male officials, paid fifty cents, and was given in return a receipt which I still hold and highly prize, as an evidence that though again a wholly disfranchised citizen by reason of removal to the State of Illinois, yet once I was "a sort o'" voter.

It reads mainly as follows: "City of Boston, Ward 20, Sara A. Underwood, Voting Precinct 5: Your State and county tax. poll, 50 "Supplementary" stamped across the paper indicates my ignominious sex. Several other ladies, one, I remember, very pretty, and so young that I wondered that she was of voting age, were in the office at the same time and as "misery loves company," though perfect strangers we affiliated at once, and they explained to me that there was still the Registrar's office to visit before the enrolling process was finished, asking me to accompany them there. Several male voters were ahead of us, one or two of whom looked at us in a dazed but perfectly respectful sort of way, as if mentally querying "what on earth are we coming to?" The Registrars put us one by one through another series of questions, but in a very polite manner; asked us to read aloud a few words of a copy of the Declaration of Independence, I think, then affixed their stamp to our tax receipt. One thing amused me as showing the masculine idea of women. One of the questions was in regard to our age. The official asked me all the other questions in a clear distinct voice, but he asked me how old I was, in a tone so considerably lowered, out of respect doubtless to the popular notion that a woman don't like to tell her age and to intimate that I could answer in the same tone that I was obliged to ask him to repeat the question. But the spirit which influenced the lowered tone was one of courtesy, though misplaced.

So far all the threatened discourtesy and annoyance from male voters had been escaped, but I imagined that must have been from some fortunate circumstances in my particular case. The crucial test of the polls still remained to worry me in the near future. Election day dawned at last, a lady, friend, as timid, if not more so than myself, who was also to cast her first vote that day called for me to accompany her, but she had | spirits? also for company her brawny six foot husband, a choleric although thoroughly chival- | dubious an affair as the last presidential ric man, who would too easily, I feared, re- election, I had not much faith in them, and sent any possible insult to us, and I felt as | did not introduce them in my journal; but I if I would rather risk the prophesied hor- recollect now that in experimenting with rors alone. But oh, the commonplace end- one of my pupils of very good capacity, there ing to the so long feared ordeal! I made a was a positive psychometric prediction that mental vow never, no never to believe an anti-suffragist on oath so long as I lived, as we I recollect also that in a western newspaper tains twelve of Mr. Longler's popular songs set to

What had happened? The polling place for our precinct was a school-house vacant for the day. On the steps, in the hall-way, in the school-room, a number of men lounged, some smoking—Irishman pipes, Americans cigars. There was a buzz of discussion and conversation which partly stopped as we two women came in sight. Irishmen took their pipes out of their mouths, a few Americans tossed away their cigars, voices were hushed till we passed by. Some looked at us in an admiring way; the least intelligent looking men, with a kind of tolerant, amazed, and interested smile; not one was rude in looks or action. A matronly looking woman, wife of a prominent Deacon and a wealthy man, came toward us as we entered and furnished us with the tickets we intended to vote. The perfect silence which ensued was the only embarrassing circumstance which occurred while we deposited our votes, and walked quietly out of the building. The next year I went alone to vote, no other woman voter was present and yet my experience was only a repetition of the year before. I compared notes afterward with other women who voted in more turbulent wards. I have yet to hear of any woman being insulted or at all inconvenienced at the polls. I am ready fearlessly to vote the full ticket whenever I am given the opportunity.

ELIZABETH OAKES SMITH.

The sweet poem, "The Sinless Child," by

Elizabeth Oakes Smith, published in the Journal recently recalled to my mind the noble work done in the past by this pioneer in Woman Suffrage, who still lives and works when most of her compeers and friends of earlier, happier days have passed into the beyond. She and her husband Seba Smith, the unforgotten humorist, known in litera-ture as "Major Jack Downing," were once the center of a literary set, of which only she survives, and her literary activity is certainly phenomenal. The women of to-day owe this woman a debt which they do not realize and can never pay, but it would be well at least to recognize that debt and pay homage to her untiring genius. Let me briefly state for the benefit of the young women of to-day a few of Mrs. Smith's claims upon their remembrance. Although helping her husband constantly in his journalistic enterprises she never appeared before the public as an authoress until his financial reverses in 1839 made her come to the front in his aid. She is the author of a number of stories, "The Eagle's Nest," "The Western Captive," "The Salamander," "Bertha and Lily," "The Newsboy," "Kitty Howard's Journal," "The Two Wives," and others, some books of poetry, two tragedies, "The Roman Tribute," and "Jacob Leisler." She has ever them an earnest friend of women and in been an earnest friend of women, and in | pupils of the public schools for the best esdays when to do so brought upon a woman more obloquy and entailed greater sacrifice than it does to-day, she lectured and worked in behalf of Woman's Rights and wrote helpful works for her sister women, such as, "Woman and her Needs," and "Hints | Saxe, Hon. H. S. Greenleaf and Hon. James on Dress and Beauty." A brave and noble Sargent made congratulatory remarks. The woman is Mrs. Smith, who still keeps her club's next social will be held at the house heart of youth in spite of her more than four of Mrs. J. N. Farthing, No. 188 University score years and many hard heart trials, the avenue, February 21st. - Rochester Union and latest of which was the death of a dearly beloved son, Appleton Smith, a little more than one year ago. And yet she writes me cheerily and bravely to-day, from her southern home. "Often, often do I recall the largesouled women of the North who were and are my friends, and the noble co-workers of the other sex,—Emerson, Farker, Garrison, George Ripley—and all the learned and noble friends no longer here—and my heart sinks within me, and I fly to poetry as a medicine, and think of Milton's-

'Bate not one jot of heart, nor hope; And grow ashamed of imbecility.

Mrs. Smith in spite of age and sorrow is still as interested in the needs and wants of humanity as in her earlier years. I wish the younger women of to-day would make an effort to let her know by a word of recognition that her labors were not all in vain, and that they are the better for the work of such women as she. It is a pity her reminiscences of such friends as Margaret Fuller, Hawthorne, Emerson, Lucretia Mott and others could not be collated and published. Mrs. Elizabeth Oakes Smith's address is "Hollywood, Carteret County, North Carolina.'

Psychometric Opinion.

Lue Editor of the Religio-Philosophical Journal Those who undertake to enlighten the pub lic by criticism and censure should be much more careful to understand what they are talking about than Mr. David Bruce appears in his remarks on Psychometry and myself. For example his language is: "The Doctor, I am afraid, is too positive in his assertions when he says all Psychometric readings are sustained by the result." Dr. B. has never thought so or said so. Loose and incorrect opinions are very often given by persons who have moderate psychometric capacities, especially before public audiences. Perfection in psychometry was rare and difficult as in any other high art. In speaking of the Psychometric view of public affairs as being sustained by the result, I had no idea of endorsing all psychometric practice, nor even of endorsing the best as always accurate in every particular. Good psychometry is as reliable as good marksmanship in hitting the mark, and in medical diagnosis it often corrects the mistakes of physicians, while in public affairs I have found it more reliable than public opinion.

As to Mr. B.'s suggestion that fools have lost money in bets, "through his positive assertions," no one who understands what he reads could have been misled by the Journal of Man. It had no "firm" "assertion that the Democratic party was sure to win." It gave no psychometric decision on that subject, but expressly stated that an incidental remark in a description of character was not prophetic. The question of the result of the election was never taken up. The remark that Mr. Thurman expected to be elected, was not associated with any assurance of

As to the description given of the presidential candidates by psychometry in the August number of the JOURNAL, what better test of the science could be given than when a psychometer knowing nothing of the subjects described—not knowing what the description refers to, gives a description of six public characters, so fair and correct in all respects, that its truthfulness would be recognized by a vast majority of the intelligent people of the United States—in fact by all competent persons not misled by party

As to the psychometric predictions in so walked quietly home ten minutes later. there was a positive prediction that the Re-

ablicans would succeed in electing Harison. I recollect no psychometric prediction to the contrary. Jos. Rodes Buchanan.

Boston, Jan. 18th, '89.

Boston Herald, Jan. 21st.] CONVERT TO SPIRITUALISM.

Rhode Island Methodists Electrified by a Notable Example.

PROVIDENCE, R. I., Jan. 20th, 1889. The Spiritualists of this city and the Methodist Episcopalians of the state were electrified yesterday by the announcement that there had been a new conversion to Spiritualism, and in consequence of that notice Blackstone Hall was packed to-night to hear Hon. Sydney Dean of Warren, formerly a member of congress from eastern Connecticut, the pastor of several churches in that state, and latterly in charge of the Broadway and Mathewson Methodist Church, the Warren Church, and for several years editor and part owner of the Star and Press newspaper establishment in this city. Many of his former parishioners were drawn thither by curiosity, and not a few believed that the venerable divine had drifted from the path of sanity, but all were treated to an exposition of the faith on the subject of Spiritualism viewed from and intellectual standpoint, such as have never been given here. Mr. Dean spoke for two hours, and held the large audience spellbound. He is to speak again in the same hall next Sunday evening, and from the sensation his acknowledgment of conversion made to-night, he will be greeted by a large and very intelligent audience. He announced that he had for the last ten years been investigating phenomena which he saw often in the Methodist meetings forty years ago, and that he was convinced from trance and hypnotic experiences in his own family of a most startling nature.

Woman's Work in Rochester.

The social given by the Woman's Political Club last evening at the residence of Miss M. Morton, No. 86 Scio street, was attended by over 800 ladies and gentlemen. Mrs. Gardner read a very able paper on "Aspasia and Hypatia;" Miss Sutherland rendered a piano solo; Miss Jeanette Ballantyne read an admirable paper on "Queen Esther;" Miss Minnie Herron gave two excellent recitations and Miss and Master Sutherland played a piano duet: Mrs. Greenleaf made a short address on "Taxation Without Representation," and a general discussion of the subject followed. It was decided to offer a prize to the say in favor of woman's suffrage and a "booby" prize for the best one against. Miss Morton was appointed chairman with power to choose her own assistants of a committee to arrange for the competition. Rev. Dr. Advertiser.

BOOK REVIEWS.

[All books noticed under this head, are for sale at, or can be ordered through, the office of the Believo-Philo SOPHICAL JOURNAL.

THE VIRTUES AND THEIR REASONS. A System of ethics for Society and Schools, by Austin Bierbower, author of "The Morals of Christ." Chicago: Geo. Sherwood & Co. Price, \$1.35, cloth;

paper, 75 cents.
With the second edition of this valuable book the publishers issue an announcment which so fully describes its purpose, scope, and method that we can not do better than to quote: "This work, while intended for the general read-

er, and specially emphasizing those virtues which have an interest at this time, is particularly adapted for moral training in the public schools and higher institutions of learning.

"Moral instruction is often excluded from our common schools on account of the different religions represented and the want of text-books acceptable to them all; and such exclusion has threatened the

existence of our public school system itself. The demand for moral training is universal, and can not much longer be ignored with safety to the schools, the scholars, or the public. "In this book the author has found no occasion to notice men's religious differences, but has presented that morality which is common to all civilized peo-

ples, and enforced it by considerations which appeal to the sense and manliness of all. Accordingly, members of all religious denominations and unbelievers may all use the book with hearty approval. "While presenting systematically the entire sub-ject of Ethics, the author has avoided technical and unusual terms, which he deems wholly needless in such a practical science; so that the work, while preserving scientific fullness and accuracy, may be as easily read as a newspaper.

"At a time when moral discussion is so much the fashion in society, this book will be interesting to all classes, especially since the author, with the wide sense he gives to the term Ethics, discusses nearly all the great questions of the day.' Mr. Bierbower is well known in the literary

world, having been a writer for many years. This book has had a large sale, the first edition having been already exhausted and a second just brought Mr. Bierbower divides his book into two parts: First, duties regarding others; second, duties regard-

ing self. The chapter on Truth in part first, is very fine. He says: "Truth is faithfulness to fact.To have a true character is to be reliable, like the laws of nature, so that when one knows the facts he can infer what such a person will think or In the chapter on Candor he says: "One may ac-

quire the habit not only of telling the truth, but of looking it Living the truth is therefore as important as telling the truth...Conduct has its natural language as well as words, and is often more Of Habit-Making, he says: "One of the most

important duties of self-control is habit-making, or the producing of the machine that is to make us, for we make ourselves wholesale by habit as well as retail by individual acts. By doing an act often, we come to do it automatically, so that instead of being a part of our work it becomes a part of ourselves."
Under the head of Honor he says: "Self-respect,
by which you think yourself too high to do any thing low, is a security against many vices, for most of the vices, being low, require degradation as well as guilt."...."He who thinks too highly of life to live meanly is not egotistic, but a lover of life, instead of self and he asserts humanity rather than his own personality.

The book is replete with noble ideas, and may be read and studied with great profit as well as pleasure.

ANDERSONVILLE VIOLETS. By Herbert W. Collingwood. Boston: Lee & Shepard; Chicago: A. C. McClurg & Co. Price, \$1.00.

This is a story of Northern and Southern life. It opens with a scene in Andersonville prison after the battle. The story was suggested by an incident told by a soldier of the Confederate army. The death of Archie Sinclair is very pathetic as also is the story of Jack Foster, and one must admire the sturdy manhood of John Rockwell who, together with Nellie and tale. The characters are all well sustained.

ECHOES FROM AN ANGEL'S LYRE. By C. P. Longley. Boston: Colby & Rich. This suggestive title is given to a volume of C. P. Longley's inspirational music. The volume is substantially bound with ornamental cover, and conLIVES OF THE PRESIDENTS, With Portraits By John Frost, LL. D., Brought down to the present time by Henry W. French. Price, \$1.50. FROM LADY WASHINGTON TO MRS. CLEVE-LAND. By Lydia L. Gordon. Price, \$1.50. Bos-ton: Lee & Shepard; Chicago: A.C. McClurg & Co. Two interesting books of short sketches of the presidents and their wives, from Gen. Washinghton to President Cleveland, covering a period of one

hundred and fifty-six years.

The Lives of the Presidents by Dr. Frost, was written some time since but has been brought down to the present time by Mr. French—the book is embellished with portraits of the Presidents. From Lady Washington to Mrs. Cleveland is writ-ten in a bright and pleasing manner. Both books will be found interesting and instructive.

HUMAN CULTURE AND CURE, in Six Parts. By E. D. Babbitt, M. D., author of Principles of Light

Part first of Human Culture and Cure is a hand-somely gotten up illustrated pamphlet of 115 pages, for the low price of 56 cents. This book is designed to take the place of Babbitt's Health Manual, now out of print, and Dr. Babbitt claims is much more complete than the manual. It is to be gotten out in six parts; when complete it can be bound making a very handsome volume of nearly 700 pages.

Part first, Philosophy of Cure, including methods and instruments is now on sale at this office.

"THE NUN OF KENMARE." Boston: Ticknor & Co.; Chicago: A. C. McClurg & Co., Price, \$1.50. This is the Autobiography of the famous Nun of Kenmare, Mary Francis Cusack, whose services in the great Irish famine of 1879 are world-famous, and who is equally known and beloved for her long service of devotion and charity for the aid and ele-

vation of working girls. Compelled by ecclesiastical interference and discouragement to abandon the cherished work of her life, she is forced to explain publicly and reasons therefor, and she gives in this book a recital of her struggles in the good cause, and recounts in full the nature and methods of the opposition which has finally overpowered her efforts.

This woman was brought up in the Episcopal Church, and joined a sisterhood of the Anglican Church, but became dissatisfied and followed Dr. Pusey into the Roman Catholic Church and then to the Cloister only to find herself still unable to carry out her ideas.

THE YEARS BEST DAYS FOR BOYS AND GIRLS. By Rose Hartwick Thorpe, author of "Curfew Must Not Ring To-night." Boston: Lee & Shepard; Chicago: A. C. McClurg & Co., price, \$1.00. The author in opening presents the following pleasing verse:

That day is best wherein we give A thought to others' sorrows Forgetting self, we learn to live, And blessings born of kindly deeds Make golden our to-morrows.

This book is composed of short stories in poetry and prose, that will be found interesting to young

OUR GLORIFIED. POEMS. By Elizabeth Howard Foxcroft. Boston: Lee & Shepard; Chicago: A. C. McClurg & Co., price, \$1.00.

These selections are from various authors upon the same subject. Mrs. Foxcroft was in deep sorrow at the death of her own little daughter, and could not be comforted. She prepared this little volume under the shadow of this bereavement, and had it just ready for the press when she passed to the higher life herself. She hoped that it might prove a comfort to some other heart that was in deep sorrow: but it lacks the warm sustaining confidence that is born of a belief in the philosophy of Spiritualism. There are many beautiful thoughts contained therein, but there is all through the book such a gloom, that it certainly must fail of cheering a lonely heart mourning for its loved on es.

New Books Received.

Louis Lambert. By Honore De Balzac. Translated by Katherine Prescott Wormeley, Roberts Bros.

The Grand Reality. Being experiences in Spirit-Life of a Celebrated Dramatist received through a trance medium and edited by Hugh Junor Browne. London: Trubner & Co.

Masterpieces. Pope, Aesop, Milton, Coleridge and Goldsmith. Edited by H. S. Drayton. New York: Fowler & Wells; Chicago: A. C. McClurg & Co. Price, \$1.25.

The New Benaissance. By Miss Susie C. Clark. Hartfort, Conn.: E. S. Shelden. Price, 10 cents. The Holy Supper is Representative: Being a brief consideration of its use and emblems. By J. R. Hoffer. Published by the author, Mt. Joy, Pa. The Bible Inquirer, or a Key to Bible Investiga-

tion; containing 148 propositions. Omaha, Neb.: A. Jacobson. The Death Penalty. Should it not be abolished?

By Fredreick Gerhard. Reason vs. Revelation: The Theological Question. A Reply to Robert G. Ingersoll. By John H. Keyser. New York: J. J. Little & Co. Price, 50 cents. Occasional Thoughts of Horace Seaver from Fifty Years of Free Thinking. Boston: J. P. Mendum. Echoes from an Angel's Lyre. Music by C. P Longley. Boston: Colby & Rich.

We are in receipt of Maule's Seed Catalogue, from Philadelphia, for 1889. It certainly surpasses all previous efforts of this house; the letter-press is particularly fine, while the illustrations are beautiful. Among the many unique features of this book, not found in any other catalogue, we notice that Mr. Maule this year proposes to distribute among his customers \$3.500 in cash prizes, for premium vegetables. A copy will be mailed free to all sending their address to Wm. Henry Maule, of Philadelphia.

The Century Co., New York, has issued a map o Siberia and surrounding regions, giving the route of George Kennan and the national boundaries. This map will be found useful to the readers of The Century Magazine, and they will no doubt take oleasure in tracing Kennan's journey as they proceed in reading his startling and wonderful narrative. It will be sent to any address for 10 cents.

We have received the Game of Bible Information Cards. By A. J. Kinnaman. The game is played ike the ordinary game of authors, and is at the same time instructing and amusing. Price, 30 cents, post paid. All orders should be addressed to Wm. A. Patton, Bookseller, Indianapolis, Ind.

A very dainty calendar is issued by the Smith & anthony Stove Co., of Boston. It is in six sheets tied by a ribbon, each sheet being a fac-simile of a delicate water-color drawing, by Miss L. B. Humphrey, of Boston, and made especially for this purpose. 25 cents in stamps or currency to the above address will secure this calendar.

February Magazines Received.

The Atlantic Monthly. (Boston.) The New Talking Machines is the subject of an interesting article for February. Sarah Orne Jewett writes of A Winter Courtship. The Spirit of American Politics as shown in the late elections is discussed. In the Gift of Fern-seed many Adventures among the Indians are given in detail. A feature of this number is the Address to the Assembly at the opening of the Player's Club in New York. Under which King, paints certain passages of Cicero's life in glowing colors. The serials are Passe Rose and The Tragic Muse. Tragic Muse.

The Forum. (New York.) W. S. Lilly, the distinguished English essaysist undertakes in this issue to point out that civilization, is suffering from a weakening of the moral idea. Judge Alfred Conk-ling Coxe, proposes a simple plan for the relief of the U. S. Supreme Court. Prof. Henry Wade Rogers, points out the necessity of a new treaty with Great Britain. Other subjects of political import-tance discussed in this number are Obstacles to Annexation with Canada, by the Marquis of Lorne, and shall Negro Majorities Bule? Jules Verne in his most fanciful style describes the life of a great American Editor a thousand years hence.

Unity Pulpit. (Boston.) The sermons in each and every number of this weekly are worthy of many readers.

Lucifer. (London.) The January issue of this popular monthy is filled with good reading.

The Popular Science Monthly. (New York.) Dr. Andrew D. White, re-appears in this issue with another of his New Chapters in the Warfare of Science. Education is represented by Prof. James Johonnot's story of a School, also by Comments on the Sacrifice of Education. The Way the Interstate Commerce Law looks from the side of the railways is shown in Appleton Morgan's The Polit-cal Control of Railways: Is it Confiscation? Other good articles complete this number.

St. Nicholas. (New York.) The readers of St. Nicholas will be charmed with the various articles, poems and notes for February. As usual a goodly number of well known and popular writers contribute to the entertainment of the young. The illustration are beautiful and appropriate to the stories or poems to which they are attached.

The Chautauquan. (Meadville, Pa.) An interesting table of Contents is to be found in the February number of this popular and widely read monthly. Gossip about Greece is continued, also Music Among Animals, and Hospitals. Greek Art by Clarence Cook is delightful reading as are of many of the articles upon varied subjects.

The Modern Essayist. (Boston.) Vol. 1. No. 1. Herbert Spencer; No. 2 Charles Robert Darwin This monthly is a new venture of The New Idea Fublishing Co. and is gotten up in a neat and read able manner. Twelve number constitute a volume and each number will contain a popular essay or lecture on Evolution. The price is fixed at \$1.00 a volume, single numbers 10 cents.

Our Little Ones and the Nursery. (Boston.) The stories and pictures are as attractive as ever and the little ones will be much amused.

The Ethical Record. (Boston.) This quarterly still maintains a firm footing and the table of Contents for the last quarter is varied and suggestive. Also to hand:

Annali Dello Spiritismo, Italy. Psychische Studien, Leipzig. St. Louis Magazine, St. Louis, Mo. Notes and Queries, Manchester, N. H.

Horticultural Art Journal, Rochester, N. Y. Sphinx.Germany.

The Manifesto, Canterbury, N. H. Reformador, Rio de Jaeneiro, Brazil. Le Messenger, Liege.

El Bien Social, Mexico. La Revue Spirite, Paris. L' Aurore, Paris, France,

iveti: cicn Espirita, Mexico. Le Lotus, Paris, Fra neo

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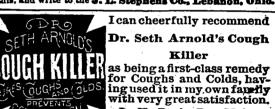
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CHICAGO, ILL., Saturday, February 9, 1889.

Huxley Turned Fakir.

All the world—at least all the scientific w.rld-knows of T. H. Huxley, F. R. S., who, hough not an original genius, has a wonderful faculty of bringing the abstruse problems of science within the comprehension of the common people. He is a materialist of the coarsest stripe—born, bred, educated a materialist; and Spiritualism to him has been and is as a red cloth to a turkey gobbler. The mention of it puts him at once in a rage; he erects every feather (figuratively), his wattles swell, and he struts, swaggers, and drums with his wing feathers. Some Chicago paper has accused him of leaning toward the hated doctrine, and he boils over with anger. In the Dialectic Report he declines to investigate Spiritualism for want of time. but from the letter he has recently published in the Pall Mall Gazette, it would appear that he has not only been investigating, but has become a rapping medium of a peculiar kind himself. He began thirty-five (?) years ago with a medium he calls "Mrs. X," whose real name probably is Mrs. Kate Fox Jenck With refreshing simplicity he says:

The ease and rapidity with which that quiet transatlantic lady fooled me was, as she herself might have said, a caution. The name of the dead friend of whom I was thinking was spelled out in no time, and I was left morally agape, while Mrs. X. followed up her victory, and made one after another of the company a still easier prey.

Yet he soon unraveled the mystery. The keen-eyed medium detected the stop he made with the pencil as he pointed over the alphabet, and the rap was made by her toe! Thirty-five (?) years ago he knew of it, and became an adept, and yet he never published his discovery until after Mrs. Kate Fox exposed her trick, and then he rushes to the front with—"I told you so!" Let him expose

The met od of evocation is simplicity itself. bave merely to bend the toe and then suddenly etraighten it. The result is a sharp rap on the sole of my shoe, which by practice may be repeated very rapidly, and rendered forte or piano at pleasure. To produce the best effect, it is advisable to have thin socks and a roomy, hard-soled boot; moreover, it is well to pick out a thin place in the carpet, so as to profit by the resonance of the floor. The upper leather of the boot should be kid rather than patent, as a bright surface may betray a slight movement By skillful modification of the force of the blows and conversational misdirection of people's atten-(by the methods familiar to conjurors and ventriloquists) the ordinary intelligent and well educated member of society—who is about as competent to deal with these matters as a London treet boy with a dairy farm—may be made to believe anything as to the direction of the sounds. got so much into the habit of rapping that I used to catch myself doing it involuntarily, as a man in a brown study may rap with his fingers

If any one wishes to test the truthfulness of this "scientific" explanation, he can easily do so. The beauty of a "scientific statement' is its capability of verification. Let straighten it," and listen for a rap! The ball of the big toe is like a soft cushion, and struck as hard as it may be by being "straightened" against the sole of the shoe. makes a sound scarcely audible. That Savant Huxley has made raps in this manner. for the last thirty-five years, we believe because he says so; but our soul is full of doubts, as it must be in regard to all things received by faith, and which we fail to demonstrate. We cannot rap with our toe; nor can we find any one who can; and we are inclined to think there is a mistake, and Huxley's toe is different from other mortal

he snapping beetle, the toe movement exact counterpart, and would be ad-Huxley made the most deeply interested that - action" or "un-

of old, always to the amazement of "me-lord" and lady. Never was he excelled but once: "When at a dinner with Lord Carlisle," says | they stumble. Hence is their labor refresh-Huxley, "a young aid-de-camp present com- ling even to those who discredit their theopletely outshone me. His 'raps' as he stood logy. on the hearthrug were like the cracks of a small whip. He told me they were produced by 'slipping a tendon' behind the outer ankle." How a "tendon" can "slip" behind the ankle and make a rap like the crack of a whip, he does not tell us. He is incredulous on most things, but he takes the word of the aid-de-camp as a young robin would a worm, has to observe that, the "important point is, that his method would have been still more difficult of detection—especially in a feminine medium—than mine."

What a picture "the great scientist" draws

of himself! Pretending not to have time to investigate Spiritualism, and yet for thirtyfive years wearing a larger sized boot than required, "roomy," with a "thick sole," and carefully selecting thin places in the carpet, and snapping away with that too to astonish his friends! Why did he not go to Professor Crookes or Varley, and demonstrate the fraud to them. They, deluded men, had time to investigate amidst many more cares than fell to the lot of Huxley, and with all the expensive apparatus, and lengthy scrutiny, they came to the conclusion that the manifestations were genuine. Why did not Huxley save them? Why was he playing court fool after wine with Lord Tomtoddy, and leaving his scientific brethren in darkness? We dislike to say any disparaging word, or harshly criticise, but we must say: Mr. Huxley, that aid-de-camp, did not, and could not make a rap by "slipping a tendon," and you must know he could not. When a scientific man deals with any subject, especially one which has a profound significance to a great many people equally as intel ligent as himself, he should at least treat it with respectful attention. Mr. Huxley on the contrary, has the flippancy of a schoolboy, and his writings are like a youth's composition on a subject he knows nothing about. His illy concealed contempt, his half suppressed irritability and anger, show the weakness of the man and his cause. How charitable he is in his final words:

No one deserves much blame for being deceived in these matters. We are all intellectually handicapped in youth by the incessant repetition of the stories about possession and witchcraft in both the Old and New Testaments. The majority of us are taught nothing which will help us to observe accurately and to interpret observations with due

So the Bible is at the root of this evil; and of all the hundreds of millions of human beings on the earth to-day, one only is able to "observe accurately," and that one is Huxley! He regrets having written at such length but consoles himself by saying:

Perhaps the expression of my views may be of use, at least to those who have not yet toopled over the edge of common sense into the spiritualistic puddle. Those who have, seem to be past praying

Profs. Buttleroff, Varley, Crookes, Robert Hare, and hundreds of others, as capable, as accurate, as persevering and honest as Huxley, have "toppled over the edge of common sense." We doubt, credulous as all of these were or are, if a single one would receive Huxley's "fact" in regard to production of the raps; and if received, that is a small part of Spiritualism. It might be thrown out entirely and scarcely missed.

Huxley would not kiss the Pope's toe, and would scorn to have the Pope bless his, as the father has that of Katie and Maggie, but if the latter are to carry on the fakir business, their manager ought to engage Huxley to supplement them with what he has been doing for thirty-five years. If the aid de camp with the "slipping tendon" could also be produced, the show would be complete.

"The Gospel for Tramps."

Non-evangelical people are prone to lose sight of the good work done by those whose theology is of the old-fashioned, orthodox brand. The monstrously cruel and absurd dogmas very naturally and justly come in for their full share of latter-day criticism; but unfortunately for all concerned, so-called liberal religionists are, with less consistency, quite as much given to dogmatizing in their way as are those of the orthodox faith, and vastly less given to really practical work for the physical and moral improvement of the pauper and criminal classes. Fortunately, evangelization among the poor means the alleviation of physical distress and the stimulation of industry, as well as the conversion of souls. No matter, in one sense, if the chief motive of these evangelists is to secure recruits for their religion, and him "bend the toe and then suddenly | that they minimize the importance of all else; no matter if their philanthropy has no higher status than expediency and is exercised because of its potency in securing accessions to the fold; beneficent results nevertheless accrue. Liberal religionists and all the vast body of intelligent, well-to-do. order-loving people who persist in remaining unchurched can learn profitable lessons It seems he has beaten people out of a large from evangelical methods, and would do amount in the aggregate. From \$25 to \$50 well to imitate the zeal, self-sacrifice and heroism of evangelical propagandists.

> disputation among the heterodox, and grows restless in viewing the vast waste of vital is largely responsible for Colby's success in mood one is refreshed by contemplating the splendid results achieved by rabid evangelists, who, as the saying goes, "know nothing but Christ and him crucified." Despite the theology of these evangelists, a theology which falls before the science of comparative criticism and modern discoveries—

his trick after the wine, like a court buffoon | manity and show by their works that th Spirit of Good is their Master, in whose pres ence they walk continually, even though

Intellectual differences among intelligen and moral people ought not to breed antagonism and contempt, and the only rivalry should be in doing good. Each sect, cult, or party should vie with all others in every scheme for ameliorating suffering and reducing crime, and in all those measures calculat ed to purify the moral and better the physiand swallows without a question. He only | cal condition of those needing such help. In this work there is a field large enough to tax the fullest energies of all, and grand enough to satisfy the highest demands of laudable ambition. In this work, to the shame of liberalists be it said, evangelical people are far in advance of those who antagonize their theology.

"A Gospel for tramps" is as necessary to day as at any time in the past. If evangelical religionists have a religion better suited to this ever-threatening and dangerous element in community, then by all means encourage their Gospel for tramps—in its proper place. Here is a statement to be seen on a document published by the promoters of the Adelphi Mission (evangelical) in this city:

"In the district bounded by the river on the east Halsted street on the west, Van Buren street on the south, and Lake street on the north there are 243 saloons, 159 houses of ill-repute, 100 of doubtful character, twenty-nine lodging-houses where 2,000 men sleep nightly, one Catholic church, and the Adelphi Mission. Is the Gospel needed more anywhere?"

The district described is about a half mile long and the same distance in width. On this bit of ground not much larger than the average Illinois farm is all this mass of corruption and corrupting influences, with only two centers for the radiation of religious thought; and one of these (the Catholic) doing little good.

What is now the Adelphi Mission had its origin some five years ago, when one fine frosty morning Rev. A. H. Kirkland and wife from somewhere or other ascended the Custom House steps and sang a stirring Gospel song. This was followed by a religious talk from the preacher to the motley crowd that gathered. After his talk he gave a free breakfast on the spot to all who wanted it, from a hand cart which had been loaded up with coffee and nourishing food. From that day forward under varying vicissitudes and great obstacles this devoted couple have quietly but enthusiastically carried forward their good work. The first building occupied for the meetings was the Adelphi Theater on Canal street, which had been for years one of the vilest dens that ever disgraced a city, a favorite resort for thieves and their dissolute female companions. About a year ago, the building becoming untenantable, the Mission was moved to its present location on Halsted street, retaining the name of Adelphi. Here drunkards, thieves, and outcasts of every description throng at every service. The practice of feeding the hungry is still kept up, and after each service all are welcome to a plentiful meal of coarse but nourishing food, and a cup of coffee. Undoubtedly the chief attraction is the feeding, but nevertheless a permanent impression for good is made on many of these poor creatures, and it cannot probably be truthfully said that the scheme promotes shiftlessness or mendicancy. The cost of the mission is only about \$4,000 a year. After the regular services it is customary to call upon converts to testify as to their experiences. On a recent Sunday a reporter of one of the morning papers was present when these "experiences" were in order. Here is

A prepossessing and well-dressed man who testified led off with the startling avowal that he was "I was a safe-blower by profession and bringing

"I was a criminal all my life up till two years ago, as was my father before me. When I struck this mission I had only been a few weeks out of jail and was just laying the plans with two parties for a fresh and they tell me I'm a good one; anyhow I get as high wages as anybody in the shop. I'm done with a crooked life and I owe it all and more to this mission. Perhaps there's no right-down crook here to-day, but if there is I'd like to shake him by the hand and have a talk with him. Never mind how tough luck you're in, and how bad you feel about it, I've been with yer and done perhaps as much time as any of you. I can give you some idea of how much good the Gospel has done me and then you can do as you like; every man's his own boss until he let's the Lord do the bossing."

If the Adelphi Mission had nothing more to show in the way of permanent benefit to the world than the reformation of this safe-blower, it would be worth to the world all the labor and expense incurred. So long as Rev. Kirkland's gospel fits in to the needs of men; so long as there is a class who can only be virtuous, industrious, and refrain from thieving and safe-blowing while they "let the Lord do the bossing," that long will his evangel have a mission on earth.

How He Fleeced Them.

Every few days the mail brings us acknowledgements from the Pacific Coast of the obligations Spiritualists and the public generally are under for the exposure of W. R. Colby. appears to have been a common thing for him to secure from single individuals. We One sometimes tires of the never ending | advise these mulcted people to send their bills in to Mr. Owen of the Golden Gate, who Pacific Coast. No doubt now that Owen is will gladly re-imburse these people whom he helped Colby to swindle. Try him!

hey are imbued with a genuine love of hu- hi mself for the office collection. Thanks.

A Spiritual Revival in Rhode Island.

When the JOURNAL'S energetic friend and contributor, Mr. E. H. Dunham of Providence. engaged Hon. Sidney Dean of Warren, R. I. to deliver two lectures, he had not the slightest premonition of the tremendous agitation those lectures were destined to create in his little pocket State; an interest which is vibrating and echoing around the world today. Mr. Dean, it is said, began his investigations ten years ago, expecting to prove Spiritualism a delusion. The struggle was long and severe, all his prejudices had to be conquered, his critical judgment satisfied. The result of it all is, however, that he finds himself a medium. His public avowal and identification with Spiritualism has been the subject of comment in all the leading newspapers of New England, and none of them, so far as seen, have other than words of respect for the man. None of them accuse him of being demented or of any symptom of mental degeneration, which is so contrary to the theological animus controlling some of the editorial columns of New England secular papers as to render it significant. The Providence Journal contained what is said to have been a very full report of his second lecture. The Religio-Philosophical Journal has been requested to republish it, but as the lecture, while able, logical and convincing, and must in its delivery, reinforced as it was with a tremendous but unseen spiritual power have profoundly stirred the packed audience. contains little that is not already familiar to students of Spiritualism, and therefore in the crowded condition of these columns at present can hardly find room. Sufficient, however, will be given below to show the reception given Mr. Dean by the secular press and the drift of his discourse.

The following paragraphs are from the editorial columns of the Providence Evening Telegram:

The open declaration of the Hon. Sidney Dean of his belief in Spiritualism, in the popular acceptation of the word, is calculated to awaken a new interest in that cause as it is to astonish the more mature and conservative element not only of the Methodis denomination but of the Rhode Island public, to whom Mr. Dean has been so long and so well known as a vigorous thinker and speaker and writer. It is due to Mr. Dean to say that so far as the newspaper reports of his addresses upon the subject of Spiritualism go, he is clear, argumentative, caudid, and entitled to sober consideration. A long-time preacher, experienced in the affairs of the world, a journalist, old enough to be considerate and not too old to be of sound mind and of tender conscientiousness. Mr. Dean can, in the nature of things, have no stimulous to his investigation or the promulgation of his belief than that of finding and expounding the ruth. He may not have found it, but is convinced that he has, and he is ready and able to give the reasons for the faith that is in him. Mr. Dean will. from his position in the community, at any rate cause discussion which, as it should be intelligent. should in one way or another lead to firmer convic-

The Rev. Mr. Dean's elucidation of his betief in Spiritualism is awak-ning a wide-spread interest in church circles. Mr. Dean's pictures of life in the unseen world are so fervent and beautiful that he will doubtless win over many skeptics and unbelievers to his present faith in the existence of spirit life hereafter. His observation in yesterday's sermon that the hall was filled with spirit faces that were invisible sent a thrill of anxiety among his auditors, who were eager to behold the faces of loved ones who have passed on before them.

The following is from the Boston Herald: PROVIDENCE, R. I., January 27, 1889. Ex-Congressman and Rev. Sidney Dean of Warren delivered his second and concluding address on Spiritualism in Blackstone Hall to-night, and, as was anticipated. the new convert attracted an audience which filled the hall, notwithstanding the weather was very inclement. His topic was: "If man is imwhere does he live, how does he live, and what power will he possess?" After quot from the Old and the New Testament the miracles of the prophets of old, of the apostle the Nazarene, to show by the exact biblical language that the soul was called upon to enter, was incarnate again, to prove that the soul was not in a far distant realm but near by, the speaker said that the spirit life, like the natural life has its laws, and grows in harmony and beauty s a consciousness of sweet content. I is a spiritual body then, and is not subject to the material laws, and will not die.

Paul says "there is a spirit body," not that there will be. Why, then, not believe the creed and accept the truth? The spirit body will have all the powers with which, as mortals, we have been clothed. It is 2,000 years since the Nazarene walked this earth and taught us the nature of the Creator but out of his simple and beautiful language and teachings have been wrung and twisted all the creeds and theology which have swallowed up those simple teachings. Commerce now rules the earth and lust of earthly gains rules commerce, so that we see that those who pretend to-day to follow the teachings of the Master, and who are the makers of creeds, are full of just in their hearts, and it is they who make up the commerce. Not a drop of the oil o charity exists in commerce; it is the shrowdest and strougest who win, and the weak and defenceless ones who go to the wall. Priests and Levites are plenty, but the Samaritans are scarce. Has there been no progress in spirit power and manifesta tions in the last 2,000 years? Yes, from the time the Nazarene was on the earth down to 1384, when the council of Constance ordered the body of one man to be taken from its grave and burned, because of the man's heresy, down to 1660, when, on Boston Common, Mary Dyer was hanged by the Puritans because she believed in the communion of the epirits, there has been progress. It was Mary halter was about her neck, to forswear creed and it was of her that Theodore Parker spoke when he said that the tree of liberty grew out of her grave. There had been later progress, when Roger Williams was driven from Massachusetts by a set o men who had framed laws that even a savage woul be ashamed of.

The speaker denounced the charlatans who sim ulated phenomena for gain of pelf, and closed hi address by asking if the great mental, moral and physical changes which the world had seen in the last three centuries were to be confined to the liv ing, or whether the spirit body grew in the same ratio as the mortal body progressed. He could not believe that the spirit body would be dormant and senseless for centuries awaiting the triumph which should announce the end of this earth, but that the spirit body, living in this earth realm, within the earth's own ether space, would grow and improve as God caused the mortal body to grow.

Mrs. Charlotte Smith, President of the Woman's Industrial League, threatens to throw a bombshell into the ranks of society. number of society women to assist her in a toes. The idea sprang from the rap made force expended in threshing straw. In this gaining the confidence of the public on the benefit of working women who were out of home-made articles will, of course, be the employment and in abject need. She re- special feature of the sale department making a fortune in selling town lots, he | ceived many replies, but not one favorable One lady wrote that she was too busy to pay any attention to common people; another society demanded her time while others told The Journal's correspondent, D. Edson Mrs. Smith that she must not bother them Smith, sends a fine cabinet photograph of with such matters. Mrs. Smith now threatens to publish the letters.—Chicago Tribune | allow her bumptious son to stifle.

A Curious Phenomenon.

Last year there was a lady, who may be called Mrs. Smith for convenience, residing in Chicago, and connected with the "Christain Science" movement, and conscientiously opposed to Spiritualism, owing to the teachings of Mrs. Eddy. Another "Christian Scientist" whom the founder of the cult would deem heterodox because he is too big of head and heart to be restrained by the fence she built around her fold, invited Mrs. Smith to accompany himself and wife to the reception given Mrs. Elizabeth Lowe Watson at the residence of Mr. and Mrs. Bundy in May last. Once Mrs. Smith was in the company of Mrs. Watson and felt the sweet, pure influence of her presence she began to realize the foolishness of her fears of Spiritualism. During the evening when under the spell of a tremendous influx from angelic spheres. face aglow with heavenly light, and her whole being surcharged with divine inspiration, Mrs. Watson beckoned Mrs. Smith to approach, and laying her hand upon the devotee of "Christian Science," the inspired messenger of the celestial world began a rythmic message, retrospective as well as prophetic, and saturated with such loving tenderness, sympathy, and encouragement that the effect upon listeners was magical. Tears glistened in every eye and all felt that there had been indeed a descent of the Holv Spirit upon the little company. Mrs. Smith's doubts and fears of Spiritualism vanished in that hour, and to day she is a stronger woman, a better teacher and healer, a more hopeful soul than before. In a distant southern State she pursues her vocation and everywhere finds new evidences of the beneficent and wonderful manifestations of the Spirit world. Lately she sent the JOURNAL private particulars of a strange phenomenon which happened in Illinois some years ago and has just come to her knowledge from the lips of one of the principal participants. For good reasons the story must be shorn of nearly all details and all names, but so far as the JOURNAL is at liberty to relate, it is as fol-

Mrs. — lost a relative or friend, an elderly lady. She was left in charge of a daughter of the deceased, who was prostrated with grief and unable to go to the cemetery. In going from room to room putting the house to rights, she entered one where the woman died, and stood by the bureau handling a picture of a child-an old fashioned daguerreotype, thinking, "Why, if spirits have power to go out, can they not return?" and trying to pierce the unseen with the deep longing that is common to us all when under such sorrow. Almost instantly her attention was called to a misty bluish tint spreading all over the picture in her hand. What was her astonishment to see this fade away and leave the exact image of the dead woman as in life, even to an imprint of a protruding tooth that rested on the lower lip in life. This was distinctly visible. On her head was a shadowy crown. It was all so life-like that a little child three years old, who was shown the picture, said: 'Oh! Grandma" ---, giving the name. Artists from far and near endeavored to find some flaw in the picture, and, failing in this, some means in the room by which it could have been done, but never could and were obliged to refer it to some supernatural agency. The picture is in the hands of the immediate relatives and perfect at a recent

The New York Psychical Society, we are informed, since its organization, Dec. 17th last, has been crowded beyond its doors at every session. It meets every Tuesday evening, at the Lodge Room, No. 510 Sixth Ave., between 30th and 31st streets. Its officers are Mr. Snipes, president; Mr. Deming, treasurer, and Miss Ashland, secretary. Its success has been more than expected, financially and otherwise. Its exercises have been varied and interesting, consisting of business, original prose and poetry, music (words wholly spiritualistic), short debates, and circles. Mr. Henry Slade is reported as an active and useful member. Dr. McFall, from the West, has also addressed the Society with impressive effect. Among its regular attendants are fresh faces from without the ranks, and much good is anticipated for the future. Reports will be made occasionally for the RELIGIO-PHILOSOPHICAL JOURNAL.

The Woman's Exchange of New York, which s organized on a plan somewhat similar to that of the woman's exchange of this city, has been very prosperous during the year just closed. According to the society's annual report, the sales for the last year amounted to \$51,180.26. The sales of cake alone aggregated nearly \$10,500, and from preserves over \$2,400; \$418.16 was paid to one consignor of decorated china, the firing being done by the decorator herself. One woman, for screens, decorated frames, etc., received \$1,105.71. The sale of children's wrappers alone brought to one consignor \$548.66; to another, for chicken jelly, \$1,247.04. Of 6.170 pieces of work done in the order department but 24 were returned as unsatisfactory. The New Orleans Creole Woman's Exchange is now an Some time since she sent out requests to a accomplished fact, and the early stages of its career are apparently most auspicious. Every concert which she was arranging for the sort of woman's work will be handled, and

> The Empress Frederick, since her escape from the ponderous and wearying etiquette of the German court, has not only greatly improved in health but she has developed an independence which it is not likely she will.

Russian Art in Chicago.

At present nothing is more agreeable to the taste of connoisseurs of art than an exhibition of Russian pictures, as the literary and artistic world are for the time being deeply interested in anything and everything pertaining to Russia. The celebrated art collection of Vassili Verestchagin, brought to this country for exhibition only, is now on display at the Art Institute, Michigan Ave. and Van Buren street, under the management of the Art Institute, Chicago and the American Art Association, New York.

The outbreak of the Russo-Turkish war in 1875 called this artist from Palestine and India where he was taking notes and sketching in anticipation of a series of large pictures. In observing life through all his various travels the artist was particularly struck by the fact that even in the last years of the 19th century, people kill one another everywhere and by every possible means. Having observed these facts, and being strongly impressed, the artist painted many pictures of war and execution. These subjects are treated in a manner far from sentimental, as the region extending from the frontier of China to Bulgaria, well called the region of blood and carnage, did not fail to impress itself vividly on the imaginative side of art.

On Friday, Feb. 1st, at 4 P. M., the gallery was first opened by a reception, and hundreds availed themselves of the opportunity to inspect this rare collection of paintings and other artistic works, curiosities, etc., gathered by this artist in his various journeys. At the vestibule visitors were met by a Russian mudjik in the customary Russian costume, and upon entering they found the galleries completely transformed. Russian draperies are used as portieres over all the interior door ways, spread over the walls for mural decoration, and are pendant across the larger galleries, dividing them into more numerous ones, giving a massive and varied effect. The draperies are apt to escape the attention of the visitor, except incidentally, for after one has passed into the first gallery one is completely absorbed in the pictures.

The exhibition presents a larger total of different elements of interest than any that has ever been seen here, or indeed any that is likely to be conceived. The immense war canvases with their fearful depiction of carnage, death, misery, storms and the diswho enjoy pictorial excitement. Those who find much to admire in decorative art will be drawn to the entry of the Prince of Wales, into the capital of the Prince Maharajah of Jeypore. The English shooting Sepoys from the cannon's mouth; the Romans crucifying three malefactors, and the Russians hanging several felons,-the three forms of punishment,-will hold the attention of the sociologist and the pessimist. There is a series of Scriptural scenes that is novel and to many common place; for instance the "Holy Family"-this is a picture of Hebrew every day life, and the christian cannot accept it with satisfaction for it falls far short of what he has been taught to believe constituted the ways of the Savior of mankind. However, liberal minded people are encouraged and gain strength from this scene as it in a large measure corroborates their ideas and gives them renewed strength of purpose. The list of paintings is so varied and extensive it will be impossible to more fully particularize. One must see them to appreciate the variety of color, expression and detail.

The exhibition will extend over five weeks and the galleries are open from 9 A. M. to 6 P. M. and 7.30 to 10 P. M., every day. Admission 50 cents. Sunday, the hours are from 1 to 5 P. M. and no admission is charged.

The many friends of the JOURNAL who have listened to the singing of Mary Shelton Woodhead at the residence of the editor and elsewhere, may be interested in the following extract from an extended account of the late Burns' Anniversary Concert in this city, appearing in The Citizen, a weekly paper edited by ex-congressman John F. Finerty:

"The Cottage Where Burns was Born," by Miss Mary Shelton Woodhead. This young lady sings with very great taste and expression. She can make the most of her voice, and had it more volume, she might well be considered one of the most gifted artists in the country. As it is, and in spite of the want of compass in her voice, she may be set down as one of the most pleasing renderers of ballad music to be found anywhere. The perfect tune in which she sings, her clear enunciation, her impressive manner, and the hearty way she throws herself into the subject of her songs, entitle her to the warmest praise, and to be considered an artist of no mean power. Miss Woodhead is still young; as she grows older, her voice will attain greater compass, and by practice, she may arrive at a perfection greater than she dreams of. Her forte is evidently Celtic music. If she is wise she will devote herself entirely to the glorious melodies of Ireland and Scotland, and leave operatic janglings, fugues, and all the discordant noises which the deprayed taste of "these most brisk and giddy paced times" has misnamed music, severely alone. If she does this, the chances are that before five years are over one would "go ten mile afoot" to hear her sing "Annie Laurie" or the "Coolin."

A Correction.

To the Editor of the Religio-Philosophical Journal:

In my communication to the Journal of the 26th ult., I made one error which I desire to correct. In speaking of the meeting at Rochester, I said: "Licentious visitors, rum and Romanism, have wrought the full have said Katie and Maggie. As I had been speaking of Leah and Maggie, it might be taken by those who do not know the facts. that Leah was one of the lost ones, which is by no means the case. She stands as firm as a rock. E. W. Capron. firm as a rock. New York.

GENERAL ITEMS.

Mrs. Amy Kirby Post passed to spirit-life at her home in Rochester, N. Y. The funeral took place at the residence of her sister, February 1st.

The Journal's collection of cabinet photographs was further enriched last week by the addition of a very fine picture of that veteran speaker and medium, Mrs. Sarah Graves, of Grand Rapids, Mich.

A correspondent writes from Baltim ore: 'Our Society occupied handsome new quarters the first Sunday in January, with good attendance. Mrs. Rachel Walcott continues to fill the rostrum most acceptably."

Mrs. Cleveland, it is rumored, is urging her husband to take her around the world after his term of office has expired. She is constantly reading books of travel and has become warmly interested in India, China Japan, and other distant lands.

Under the heading, "A Tribute to a Noble Woman," The Los Angeles Tribune of the 19th ult. contained a fine eulogy of Mrs. Maud Lord Drake, extolling her kindness of heart, philanthropic work and wonderful deep or profound, simple or grand, he found gifts. The Journal is glad to know that Mrs. Drake is duly appreciated in her new

Walter Howell is lecturing at Titusville Penn. His partial blindness is looked upon by those interested in supplying the demand for Unitarian preachers as a serious obstacle in the way of his work in the pulpit. Were it not for this drawback he would undoubtedly, in time, be settled permanently; as it is he is doing a good work in the lecture field. He has grown intellectually and spiritually since his first arrival in America.

"Angel Whisperings for the Searcher After Truth" is the title given to a fine collection of poems from the inspired pen of the Jour-NAL'S correspondent, Hattie J. Ray. The name of this writer is already dear to many hearts. The book just published by the Religio-Philosophical Publishing House is a large 8vo, and a credit to all concerned. Price, plain, \$1.50; full gilt, \$2.00. A review will appear in these columns soon.

A correspondent wonders why the Journal does not attack the Blair Bill; meaning a Bill introduced in Congress providing for the suppression of business, travel, and all forms of secular employment on Sunday. What is acted, as failing to go through to the end play of battle will draw toward them those the use of fighting a thing that is already would not only jeopardize my future happidead? Such a statute cannot be enacted; it ness, but would leave me in a far worse conis contrary to the spirit of the age and inimical to the interests of the public as a whole. cifixion, was far greater than that offered The Bill is already shelved, no doubt.

> for the editor's photograph, he desires to thank the friends for their personal interest. ed by man's pride and ignorance. As he photographs himself in every issue of the Journal in a way much more enduring than any products of a camera, and as this work takes all his time and money, he hopes that for the present his friends will excuse | deceived the very elect. Hence the purificahis non-compliance with their kind solicitations. He would gladly gratify every subscriber by sending his picture as a token of tracts only the purest and most harmonicourtesy and good will, but as the expense ous spirits. Through such discipline the would be several hundred dollars be can spirit functions are made superior in the would be several hundred dollars he can hardly afford it, and he does not quite feel like selling his own photograph as has been sometimes suggested to him.

> The Social Circle of the Y. P. P. A. will give its second annual masquerade ball, on Thursday evening, Feb. 7th, at Martine's within. Marriage, the most important of all Academy, Indiana Avenue and 22nd St., in which all friends are cordially invited to participate. Grand entre at 9 o'clock. Admission, gentlemen, 50 cents; ladies 25 cents. In | nium would dawn, and coming generaconnection with this ball, the ladies of the | tions would have far less to suffer than club will hold a fancy bazaar, the proceeds of which are to go to strengthen the exchequer of the society, and it is to be hoped that the gentleman will freely patronize this department. A very enjoyable time is anticipated.

Please Don't.

Please don't send to the conductor of the Woman's Department of the JOURNAL any letters or manuscripts other than such as specially pertain to her column. Mrs. Underwood is not a Spiritualist. On matters of Spiritualism she is an agnostic. She is earnestly interested in the complete enfranchisement, in all directions, of her sex; to this purpose alone are her services, so far as the Journal is concerned, devoted. It is a field big enough for anybody.

General News.

The king of Holland is nearing death. Montreal harbor will be improved at a cost of vate humanity, reaching all its unsatisfied \$4,000,000.—It is said that Dakota is bank-rupt through the mismanagement of Gov. Church.—A street car at Denver ran down an incline and a number of necessary and nece incline and a number of persons were injured.—Sir Julian Pauncefote has been appoint ed British minister to Washington to succeed Sackville-West. — President Cleveland will practice law in New York with the firm of Bangs, Stetson, Tracy & MacVeagh.—The London Standard's Berlin correspondent says the feeling there is that there will be no war over the Samoan matter.—A Philadelphia street-car conductor killed a young woman whom he was deceiving, tried to kill his wife and then killed himself .- The children of. Akron, O., will erect a monument for little May Lyons, who was burned to death in a railway wreck near that town.-Samuel M. Bibben, a veteran editor and printer, died at his home in Wabash, Ind., of lung trouble. He was formerly editor and proprietor of the Plain-Dealer.—W. W. Langdon of Detroit is under arrest for trying to "fix" a jury in a of these once splendid mediums." I should | suit against the Detroit, Grand Haven & Milwankee railroad, and arrests of prominent men are expected.—Chief Bushyhead of the Cherokee nation says that from each individual's interest in the common property of the tribes citizenship is worth \$4,000 in the Cherokee tribe and \$8,000 among the Chicka-

LAWRENCE OLIPHANT.

Reminiscences and Comments.

MRS. J. M. STAATS.

The recent demise of Lawrence Oliphant whom it was my good fortune to meet under very favorable circumstances, being introduced by his friend, the Earl of Dunraven, recalls so vividly the valuable in formation gained in long and delightful conversations with him, that I have decided to forward a portion of the chapter which I have written for my book. Reference to my notes makes those interviews still more interesting from the fact that so much was prophetically said relative to the mission of Spiritualism, that they make a deeper impression than when uttered by Mr. Oliphant.

Aside from the great store of information obtained in his travels far and wide, Mr. Oliphant had a wonderful fund of knowledge gained from observation and unreserved contact with humanity in all varieties and countries. This made it an easy matter for him to bring out very clearly the strange incongruities of Eastern religions, and place them before one in such a simple garb that all thoughts of heathenism where dissolved to give place to a code of ethics, the basis of which was love to God and humanity. Always familiar with his subject, however no difficulty in placing his thoughts directly before one's understanding, and, without display of rhetoric or parade of words, made his listener to feel that they could not possibly be ignorant or not on the same level which his vast advantages had given him. Knowing that Mr. Oliphant was deeply interested in the teachings of Thomas L. Harris, whose society was then located at Brockton on Erie, I was exceedingly anxious to learn particulars relative to his connection with him having known something of his career in this city and at Wassaic, at which place a number of my friends were his vo-

This desire was gratified without reserve. Mr. Oliphant appearing to enjoy the narration of his remarkable experience as much as did his listener. "I was attracted to Mr. Harris," said he, "through his sermons. He gave me some lucid evidence of spirit intercourse, explaining with marked wisdom its uses, if properly understood and utilized for the advancement of the world. Having seen numerous phases of so-called converse with immortals, of course I was prepared to accept it. He also instructed me relative to the basis of his methods of regeneration, which I regarded, after due deliberation, as worthy of trial. Having studied almost every variety of religious creed and discipline, his, in contrast, was so remarkable that I determined to enter into the necessary preparation; also to carry out to the letter all that was demanded in the severe discipline exof all this abnegation, penance and cruby any known system of religious training heretofore seen in my travels or at home; its In response to numerous requests of late purpose being to bring humanity into an unmistakable oneness with the Father God, whose temple within had so long been defil-

Spirit intercourse opens the way," said Mr. Oliphant, "for angels and messengers to instruct us; but we must know the quality of our teachers, else we are in greater danger than the churches whose false lights have tion, until one's inner light, by the higher development of every department of one's own spirit, becomes so perfect that he atduality which we are, and every outer sense becomes subservient to the inner breathing and life. Intellect, human reason, and external experience, were of no avail, valueless, and must be thrown aside, else they, as authorities, stood like a great wall preventing the illuminating influences of love to permeate the growth of affection and harmony the life relations, would be controlled by the attraction of affinities, resulting in a conjugal union, and thereby improving progeny to such an extent that the hoped for millenhave the past. In fact, by his process of purification, barely a tithe of which is here stated, one's joys were shared by his conjugal partner, however distant, and there could be no sorrows, as in such a relation of man's completeness, God the Divine Father bore so large a part that no jar of inharmony could make the slightest discord. Every tie of consanguinity and friendship, however sacred, must be severed. Contact with those who were not under discipline, even shaking hands, must be avoided, as there was great danger of being open to the hosts of evil spirits which surround the unregene-

Mr. Oliphant was very happy and earnest in his recital, and never for a moment left one to think he regretted his strange experience. In the perusal of his book, "Altiora Peto," one cannot fail to discover how deftly he has woven his belief in the character of his heroine, and tame as this novel appears, it becomes vastly more interesting when one detects the purpose of the author. Mr. Oliphant regarded Mr. Harris as a natural born poet quite misunderstood, and was very sure, at this time, that he was destined to create an epoch of no common order in the religious world; one which would ele-Song of the Soul the following:

"Body and Soul are interwed, As light and fire in mingled splendor, And where the Inner Soul doth tread, The obedient form delights to tend her.

"We change to angels by degrees: We rise to Heaven, but not by dying; We cross no dark tumultuous seas: We leave no form in grave yard lying.

"We lay aside the earthly mold, Breathing away our grosser nature, Till we our glowing forms infold, Transformed at once in mind and feature

"But wert thou born where now thou art, Thy outward shape, in heavenly fashion, A form, wrought forth from mind and Would rise and feel no mortal passion.

This is the secret lost deloy

But Earth shall see a Christ-like Nation From Earth to Heaven translated go, Rising in life's transfiguration." New York, Jan. 29th, 1889.

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

Are YouGoing to the Confere nce?

The Louisville, New Albany & Chicago Railway (Monon Route), with its usual enterprise, will se excursion tickets from Chicago, Michigan City and the Northwest, at a special low rate, one and onethird fare, for the round trip, to those desiring to attend the meeting of the Frobibition National Executive Committee, which will be held in Louisville, Ky., commencing Feb. 13th, 1889. For rates and full particulars, address E. O. McCormick, G. P. A 185 Dearborn St., Chicago.

Happiness.

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The Perfect Way, or the Finding of Christ is the significant title of a most valuable work by Dr. Anna B. Kingsford and Edward Maitland. It is a fitting and lasting monument to the memory of Dr. Kingsford, so lately passed to a higher life. The work is adapted to all creeds, as the Theosophists claim it as theirs; the Christian scientists admit their reading is not complete without it, as they find many truths in its pages, and Spiritualists and Liberalists have discovered much that is convincing and corroborating in the facts and statements. Price, \$2.00; postage, fifteen cents extra. This edition is a facsimilie of the one which costs \$4.00. For sale at this

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Bassed to Spirit-Lite.

Departed to a higher life, from the residence of his son. A Abbee, Norwalk, O., Jan. 25th. Shubel Abbee in his 96th year. He was born in Hodly, Mass., and removed to Conneaut, Ohlo, in 1814, and for 52 years was identified with the where he has resided until his oeath. He was from early youth a Baptist, but for the past 30 years has been an enthusiastic Spiritualist, and one of his last sayings was that he considered the comfoit he received from Spiritualism as worth wenty-five dollars a day to him. He was the lather of ten children, only two of whom survive, the eldest being 73 years of age. He was a busy man even to the last, and had never called on a physician during his leng life, until his last iliness, when he was assured that nothing could be done to restore his falling vitality. Hudson Tuttle gave the funera discourse, and the remains were taken to Conneaut to repose by the side of the many relatives and friends who have gone before him.

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A NEW BOOK.

Studies in the Outlying Fields

Psychic Science.

I have contributed to various jorunals during the past year sections from a work on Psychic science, which embodies the inspirations given me on the spiritual nature of man, in its connection with his physical existence and independent there-of. Those who have read these articles will at least partially understand the work. It essays to unitize and explain the yeast array of facts in its field of research, which hitherto have had no apparant connection, by referring them to a common cause. The leading subjects treated are as follows: Matter, Life, spirit, Mind; what the senses teach of the world and the dectrine of evolution; scientific methods of toe study of man and results; What is the Sensiave State? Mesmerism, of man and results; What is the Sensitive State? Mesmerism, Hypnotism, Somnambuism, Clairvoyance; Sensitiveness proved by Psychometry; Sensitiveness during Sleep; Dreams; Sensitiveness Induced by Disease; Thought Transference; Intimations of an Intelligent Force Beyond, Superior to the Actor; Effect of Physical Conditions on the Sensitive; Unconscious Sensitiveness; Frayer, in the Light of Sensitiveness and Thought Fransference; Immortality—what the Future Life must be Granting the Preceding Facts and Conclusions; Mind Cure, Christiau Science, Metaphysics, their Psychic and Physical Relations

I hope to publish the work the coming spring, but desire

I hope to publish the work the coming spring, but desire to secure the co-operation of those interested in this subject by receiving at once, in advance as many subscribers as possible. Those who are willing to be promoters of the early publication of the book will please send their names and addresses to me. They can send the money with their order, or when the work is commenced as suits their convenience. The book will contain about 250 pages, be printed on fine paper, good type, and handsomely bound in cloth. To those who subscribe in advance the price will be \$1.00, postage ree. Subscribers' copies will contain the autograph of the undersigned.

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common purpose.
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, mmodates, instructs or profits the public, necessit obliges that a newsuaper like the Religio-Philosophical Journal, which aims to keep abreast of the times. should be thoroughly equipped; and backed by capi sufficient to command every resource of success and work every desirable avenue that promises to prov

eed er.
In the exposition of the Phenomena and Philosophy
In the exposition of the Phenomena and Philosophy
In the exposition of the Phenomena and Philosophy 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 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 received a stage where

The Spiritualist Movement has reached a stage where it imperatively requires an abler press, a higher stand, and of culture in its teachers, a more orderly, dignified effective and business-like propagandism. A systematized method of investigating phenomena and recording results is gradually being evolved, and needs to be further developed. A well-organized and endowed activity for the instruction care and development of sensitivity for the sensitivity for the instruction care and development of sensitivity for the sensitivity for the instruction care and development of sensitivity for the sensitivity f tivity for the instruction, care and development of sensitives and mediums is almost indispensable to the development of psychic science. The keener the apprehension and broader the comprehension of causes, the better able are we to deal with the perplexing sociologic, economic, political, and ethical questions now vex-ing the world; and in no other direction is there such promise of progress in the study of cause as in the pay-chical 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 ily and with pront accomplish what is impossible by such inadequate methods as now prevail, and as have hithous provided the control of the contr as now prevail, and as have hitherto marked the history of Modern Spiritualism.

To lay the foundation of what it is hoped will in time grow into a gigantic concern, a license has been secured from the Secretary of State of Illinois to organize the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE in Chica-, with a Capital Stock of Fifty Thousand Dollars, 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 prom nent in Chicago business circles, and another is a wealthy farmer and stock raiser who desires to give or bequeath a large sum to benefit the world, and who may make this publishing house his trustee should it 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 receive, hold, use and convey any and all property estates, real, personal or mixed, and all bonds, promissory notes, agreements, obligations, and choses in action generally that may be bestowed upon it by bequest, gift, or in that may be bestowed upon it by bequest, gift, or in trust, and use the same in accordance with the terms of the trust when imposed, or discretionary when the bequest or gift is unconditional.

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

In the State of Illinois there is no liability on subscription to stock of a corporation, the amount of whose capital stock is fixed, (as is the case in the present instance) until the whole amount of stock is subscribed. See Temple vs. Lemon, 112 lll. 51. Therefore no one need fear being caught in a scheme which is only partially a success. Subscribers to stock will not be called upon to pay for it until the whole amount is subscribed. No one in any event assumes by subscribing, any pecuniary responsibility beyond the amount of his stock. It would seem as though the entire remaining stock, Thirty-three thousand six hundred and fifty dollars ought to be promptly taken. That the stock will pay a fair dividend is highly probable; and subscriber the shares will be guaranteed five per cent.annual dividend anything the shares will be guaranteed for the shares will be guaran dends, payable in subscriptions to the Religio-Philo sophical Journal. This will secure to each single share-holder, and to his heirs or assigns after him, copy of the Journal without further cost; and to large iders in proportion.

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

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For the Religio-Philosophical Journal.

THE CHILD AND THE ROSE. ELIZABETH OAKES SMITH.

When stirring bud and songful bird Brought gladness to the earth, And spring-time voices first were heard

A little child, with pleasant eyes, Beclined in tranquil thought, And, half-communing with the skies, His pretty fancies wrought.

In low, sweet sounds of mirth:

He turned where cased in robe of green A rosebud met his eye— And one faint streak the leaves between, Rich in its crimson dye.

The warm light gathereth in the sky-The bland air stirreth round-And yet the child is lingering by, Half-kneeling on the ground

For broader grew that crimson streak, Back folds the leaf of green-And he in wonder still and meek

Watched all its opening sheen. "'T is done, 't is done!" at length he cried,
With glad amazement wild—

The rose, in new-created pride, Had opened for the child.

Oh! had we hearts like thine, sweet boy, To watch creative power, We, too, should thrill with kindred joy At every opening flower.

A Plaint for Departing Superstition.

To the Editor of the Religio-Philosophical Journat: Curiously, Mr. Oscar Wilde, the whilom defender of the humble sunflower, has come to the defense of superstition. In an article in the current number of the Nineteenth Century, he protests against faithful portraits being drawn of the people who are to be met in every-day life. He wants things idealized, particularly in the church, where he can see nothing better for the culture of a country than the presence in it (the Church) of a body of men whose duty it is to "believe in the supernatural, and to perform daily miracles"; and because of the steady decadence of this sort of old orthodox superstition, he thus wails: "In the English Church a man succeeds, not through his capacity for belief, but through his capacity for disbelief. Ours is the only church where the skeptic stands at the altar, and where St. Thomas is regarded as the ideal apostle." And to crown his

grief at the falling away of superstitious belief, he laments the general "decay of lying." It will be seen he is sufficiently astute to underetand that orthodox belief in the supernatural miracle business and lying go so closely hand-in-hand that the decadence of one necessarily brings about decadence in the other. But it is strange so observant a man does not see that the most intelligent leaders in the ranks of orthodoxy, not only are not engaged in his desire for a new influx of superstitious believers, being far too busy defending the dogmas of the church from the severe onslaughts that are being made against the whole range of miracle performance and things supernatural. They perceive that it is no longer safe to make literal assertion to such absurdities as the whale swallowing Jonah, the sun and moon standing still at the behest of a bloodthirsty man who wanted to keep on butchering, and the like. Even so able a man as the Ward Beecher's Plymouth Church, felt called upon quite recently to explain away the ridiculous story of the blowing down the walls of Jericho by the blasts of the ram's borns. In a labored article of one or two columns be essayed to show that such catastrophes might occur by the agency of an earthquake, or similar upheaval of the earth's crust at the moment when the children of Israel were tooting their horns. Walls had so fallen, just at the oppor-tune moment when God desired to help his chosen followers in their works of destruction. But what a remarkable coincidence, that the natural business f an earthquake or other eruption should chance occur at the exact spot where the destruction was anted, and at the exact time when a set of ignoimuses fooled away their time and breath on so

So in the case of the parting of the Red Sea to rake passage for the hosts of the Israelites out of Egypt. The same able editor ingeniously shows that it was quite possible for a strong wind to have plown so as to force back the water enough to let he people pass; but here again is the same remarkable coincidence—the right wind getting in its work it the exact moment required to accommodate the eeing people, and the prompt manner in which the

in an undertaking as puffing against strong walls ith the wind through a lot of rams' horns!

d must have had to reverse performance to wn the armies of Pharaoh following after. ne very serious point the orthodox gentlemen o essay to give these sorts of plausible explanais fall to take note of-that the Bible says nothabout the help of winds or earthquakes coming the assistance of miracle making. It gives the ild statement that things occurred thus and so, and or eighteen hundred years the plain miracle, with not he slightest help from any quarter, has been reached as matter of fact so undoubted, that any uggestion of disbelief consigned the doubter to rison or torture. The editor of the Christian nion should bear in mind, that when he ventures ide from the plain statement, that when the Iselites blew a certain number of times with their ms' horns the mighty walls of the invested city ill down, the story he sets up, no matter how ausible it may be, is no longer inspired Bible nar-

tive, but simply a guess of his own.

As for Mr. Oscar Wilde, he may yearn for high

and fancy idealism to such extent as to be lling to welcome a return to the old era of lying perstition and miracle belief, but he can rest asred the hope is vain. That order of nonsense is W. WHITWORTH. ussed, never to return. North Dover, O.

Medical Legislation.

The newspapers inform us that a committee of adical men of Milwaukee are preparing a bill to be bmitted to the legislature, professedly to regulate practice of medicine"—denominating all as nacks" who have not diplomas of their particular gool, no matter how successful they may have been their treatment of disease, often effecting cures

here others have failed. That erudite writer and great philosopher, John lart Mill, says: "Over himself, over his own body d mind, the individual is sovereign." No legislaor audacious doctor dare proclaim that freemen ill be forced by law to adopt any particular brand merchandise. Why, then, should a few doctors t their heads together, assuming that God or the stitution or some unknown source of power, has horized them to prepare laws for the protection if enhancement of their own particular code of dical practice, and depriving their fellow-citizens their God-given right to employ such physicians system of medicine, as they, in their wisdom, may

ou well remarked in a recent issue of the Demoon this insidious movement that it is a little retable that such measures never emanate from people. Let our legislators beware of any such rdly efforts to throttle the personal rights of nasses. They would be sure, in the end, to re-J, and prove a most unpopular act on the part ir promoters. When the people—not the docdemand such legislation against themselves, it be time for the legislature to act.

there were fifty or more members of the legislawho belonged to the diplomaed medical ranks, we might expect that they would, as Jefferson expressed it on another matter, by the grace of booted and spurred, ride over the people; but only three M. D.'s in both houses, it remains to en whether the tail can wag the dog-whether eople who have not petitioned for any such outany rights the medical fraternity are bound anklin, in Madison, Wisconsin,

> rever earned more d her yearly

OUR CALENDAR OF TIME. Why 1900 Will Not be Called a Leap

Year in The Almanac.

a issistor of the Religio-Philosophical Journal: Will you allow an unpretentious Delaware astronomer to slightly correct and possibly render more intelligible to popular comprehension, the reason why the year 1900 will not be counted a leap year? The explanation extracted from the London Standard and published recently in several papers, is somewhat at fault and seems not to put things as clearly as might be.

The real solar, tropical year is in length 365 days, 5 hours, 48 minutes and 46 seconds, as last reported and lacks 14 seconds of the length stated in the Standard: but this is not much.

There is considerable of interesting history extant of the efforts made to fix the year at a certain number of whole days, when it really, as thus appears, has in it the fraction of a day (nearly one-fourth), but it would be too tedious to quote much of it

It is easy to perceive that if the years had been all counted in the calendar to be 365 days long when they are really about 365½, the seasons would have fallen behind in the almanac at the rate of one day in about every four years, or about a whole month in every 120 years.

To prevent this and make sure that the seasons should always continue to come in their appropriate months, "leap year" was invented by the celebrated mathematician. Sosigenes of Alexandria, Egypt, whom Julius Cæsar had called to his aid in adjusting the calendar. They decided to add one day to the month of February, in every year that was evenly divided by four, which of course occurs once every four years; thus to make up the yearly deficit

of nearly one-fourth of a day. This method of keeping time being established by Cæsar, was hence named the Julian Calendar and continued unaltered for about 16 centuries; and if 3651/4 days had been the exact length of the solar year, there never would have occurred any need for further adjustment.

But 365¼ days was too much by 11 minutes and 14 seconds, (say 11¼ minutes) per year, and therefore a leap-year every four years produced an overcorrection of four times 111/4, or 45 minutes in the four years, making a whole day in about 128 years. Consequatly, in the 16th century, the accumulation of this over-correction had become so considerable that the equinox appeared about the 11th of March instead of on the 21st, occasioning much derangement in the notable feast days, etc., observed by the Romish Church.

Friar Beacon, about A. D. 1255, called attention to the cause of this inevitable derangement of times and seasons, which had also been noted by other scientific men before him; but Pope Sixtus IV. in 1474 was first to move towards making a correction

of the calendar. He called to Rome Regiomontanus, a noted scholar of that period, presenting him, in consideration of the assistance expected of him, with the bishopric of Ratisbon. But death intervened, and one hundred years more transpired before Gregory XIII. took up and accomplished what several former pontifs and councils had attempted in vain. He obtained the assistance of a number of mathematicians and astronomers, taking 10 years to examine their plans, and in A. D. 1582 accomplished what would seem in

these days rather a simple matter.

First. They shortened the year 1582 by taking 10 days from the month of October, causing the difference between what was then called "old style" and "new style" and forcing the calendar again to indicate the 21st of March at the vernal equinox as it did at the council of Nice (A. D. 325) and as it now continnes to do.

Next to prevent getting wrong again, by the acplained, it was decided that the centural years 1600, 1700, 1800, 1900, etc., that would all have been leap years according to the Julian calendar, should all remain common years except the one out of every four that would divide evenly by 400.

This change holds back the old Julian note of time three days every 400 years; that is, one day out of every 133½ years, which very nearly corrects the previous troublesome gain of one day in 128 years, ust mentioned.

The adoption of this centural method of counteracting the accumulation of the odd minutes by which the solar year is short of 365½ days, constitutes the essential feature wherein the Gregorian calendar, now in use, varies from the Julian. So nearly does it correct the tendency towards all irregularities that it will require about 3,200 years (not 3,866 as reported) to again derange the calendar one whole day. Even this very small remaining cause of derangement may be counteracted to more perfect nicety when the time comes, on similar principles applied to the millennial years, by making still one leap-year less every third thousand years. Hockessin, Del. J. G. JACKS

Notes from Brooklyn, N. Y.

J. G. JACKSON.

To the Editor of the Religio-Philosophical Journal: The rostrum of the Brooklyn Spiritualists here has been regularly supplied with Sunday lectures, either from among our local talent or from abroad, during the entire season since commencing in the fall. Mark M. Pomeroy, familiarly known as "Brick Pomeroy," occupied the platform for the first three Sundays in this month, and drew good audiences to hear so well-known a man and public character. Last evening Judge A. H. Dailey spoke upon the subject: "The Enemies Without the Ranks of Spiritualism and its Foes Within." He preceded his remarks with an original poem written in the same meter as that of Poe's Raven and recited in place of being read. It was a lengthy one, beautiful in its sentiment and apt in its delivery. Before delivering it he made an apologetic explanation for appearing as a poet before his friends, recognized whatever inspiration may have prompted him in its production, and stood before us a true type of the cultured, balanced man of two worlds that is to be the fruitage of this movement rather than those who only come into it to tarnish its fair fame and bring it into disrepute. The lecture following the poem was one in full accord with the aims of the Religio-PHILOSOPHICAL JOURNAL. Among other things he said, that if there was no hell for those who brought discredit upon our cause that we should make one on our own account through proper legal measures and through discouraging all attendance upon the séances of such mediums as we felt to be other than honest. The lecture was in its entirety an earnest, thoughtful appeal for the better side of Spiritualism and direct expression of long experience in the cause. Mrs. Henderson, an earnest, straightforward medium and practical, common sense woman who had been filling the morning sessions through the month, will continue giving psychometric readings as a part of the services in connection with Mr. J. Clegg Wright who will occupy the platform morning and evening during the

month of February. The conference meeting on Saturday night still holds its sessions and the quota of its speakers has been added to by the arrival here from Boston of Mr. G. Sterling Wines, a cultured liberal who has been giving his time of late to a careful study of mental healing or spiritual science, and proposes tor form classes for its teaching and to help us in ous spiritual work generally. Hugh O. Pentecost habeen to a materializing séance and has been telling his congregation about it for the past two Sundays Being a prominent speaker he was given the benefit of a fair report in our leading paper so that the outside public gained added light regarding us in a more just way than from the reports of recent trials with all their reportorial comments. The cause moves steadily along. We grow nearer each other and nearer harmony as we grow out of and above the merely phenomenal plane into a more spiritual one. Each is doing his or her part in the great whole; and we hope the day not far distant when all here who call themselves Spiritualists can come together in brotherly union as one organic whole, pledged to make the most of themselves and of the cause and to do their full share in helping to up-

lift those less fortunate than themselves. Jan. 27th, 1889. W. J. CUSHING.

Prince Bismarck displayed characteristic brutality in his manner of releasing Dr. Geffcken. He simply sent a turkey to the outraged scholar's cell to tell him to "get out and go about his business." Sir Charles Dilke was recently asked opinion of Boulanger, and replied: "I can only repeat what I said in the Fortnightly Review in 1887. I have not

Casar."

ored whether he is a clown, a chariatan, or

The Divining Rod.

to the Editor of the Religio-Philosophical Journal

In regard to Divining Rods, of which you speak in your issue of Jan. 19th, I will remark that I investigated this subject many years ago, and beg leave to herein present an account of it. A lately deceased friend of mine, who was born in this vicinity about the year 1804, and lived here until his death, that occurred only a few years ago, at over eighty years of age, happening to mention this subject to me many years ago, I remarked that I had heard a great deal about it, and "took for granted it was a mere superstition," though I was an earnest Spiritualist at that time, as well as now. I was at this friends residence at the time I made these remarks, and at his own proposal we left the house for the purpose of witnessing a practical demonstration of the correctness of his state-

ment. We had walked about fifty yards in my friend's grounds when we came to a peach tree; that was the first tree or bush of any kind that we came to, and from which he cut a small branch that divided n two portions which were about equal. This, my friend trimmed into what he called a Divining Rod, about two and half feet long. Having always heard that these rods must be "Witch Hazel," I so remarked and received for an answer that he believed there was no difference in this respect. We proceeded to a very large and rocky field that

constituted a slight portion of my friend's estate, when he commenced his experiment by placing one of each of his hands at his sides; the small end of the Divining Rod being firmly grasped therein, at the same time pressing them firmly against his person. Being now ready for our purpose, my friend (who was unconciously a spiritual medium) and myself walked in a southerly direction, and having proceeded about one hundred yards or so, the pointed end of the rod began to incline toward the ground, and continuing our course a few hundred yards further the end of it pointed directly to the ground, and with a writhing that seemed like that of a serpent making desperate efforts to escape; that continued until having proceeded a few rods beyond the points of the greatest degree of its depression, when it resumed its original and natural horizontal position. We then drove a stake deeply in the ground at the point of its vertical depression and placed two heavy stones beside it for its protection. I will here remark that a mechanic had already bought a lot of land at this point, of my friend, for the purpose of building thereon a dwelling. Soon after this experiment, he commenced digging a well at the spot that had been thus designated, and having gotten down to the stratum of granite that under-lies this region, he was obliged to use gunpowder, the first blast of which revealed a copious subterranean and rapid stream of fine, bright, cold water, which has proved to be permenant thus far.

Having driven and secured the stake above mentioned, we then walked to a point at which we drove another stake, a few rods distant from the first one. We then proceeded to another point that was about sixty yards from the above mentioned line, as nearly as I can remember, and resuming the Divining Rod, we then walked to and fro acrosss this line (that was at least three hundred yards long) and having crossed it many times, and at a different point every time, we noted that the Divining Rod repeated its demonstration that signified subterranean water.

The regularity of these demonstrations on the part of the Divining Rod excited our surprise and comment. The solution thereof occurred only a few years after when the Narragansett Pier Railway was being made. While grading the track of this railway, the workmen came to a ledge of rock, the upper portion of which was only a few feet beneath the appropriate of this ground and were feet beneath the surface of the ground, and were thereby obliged to apply gunpowder. The first blast that was made revealed a small stream of bright water that one of the workmen recognized as being probably the same stream that passed through the well above mentioned and casting saw dust thereon proved such to be the case.

All are familiar with the rods of Moses and Aaron of "Holy Writ." Multitudes of intelligent persons regard them as being mere myths, while others, equally intelligent, believe in the Bible records. Among the latter class are multitudes of sincere members of Christian Churches who deride the idea of there being any such thing as the so-called spiritual manifestation of to-day, though they doubt not in the least the statements in Scripture, that Moses and Aaron with their "reds," not only opened a dry road through the Red Sea in order that enslaved Israelites might escape to the holy land; but they also believe that a flight of marble steps was brought from the city of Jerusalem to near Rome, in Italy, in a few hours only, or less, and by the hand of "God," as it were; while Mohammedans as sincerely believe that their God moved an enormous Granite Temple of theirs several hundred miles in one night, and placed it upon the site it has now occupied more than twelve hundred years, and that this transition was effected without the slightest detriment thereto; not even a crack in the morter in which the stones of this building were laid at the time it was first

My friend of the Divining Rod was born without a shilling. Nevertheless he was ever ready to aid any one he could. He was wealthy at the time of these Divining Rod séances above mentioned.

Haverhill and Vicinity.

To the Editor of the Religio-Philosophical Journal: The Ladies' Aid connected with the First Spiritualist Society of this city gave one of its fine suppers and entertainments in Unity Hall on Tuesday evening, Jan. 15, supper being served from 6:30 until 8 o'clock,—about 150 discussing the dishes of the well filled tables. At sharp 8 o'clock, your correspondent called the audience to order and announced he programme which was beautifully rendered. Sunday, Jan. 20th, Miss Hagan spoke at 2 and 7 P. m. The full hour of the 2 P. m. service was devoted

to answering questions presented by the audience, which proved to be very entertaining. The 7 P. M. lecture was upon-"The Seed Sowers, Original Thinkers Who have Lived to Bless the World." The lecture was one of Miss Hagan's best efforts, and held her large audience in breathless silence to the close. The pioneers of the advance guard in the development of morals, education, religion, politics, science, astronomy, geology, the theatre and the novel for the past two centuries were held up to view in pictures as plain as words at her command could paint them, each receiving a word of commendation as she portrayed some of the noble acts and deeds performed. Among the many names mentioned as the Seed Sowers of the past and present were Cotten Mather, who lived the best light of his day; Martin Luther, the reformer, and Frobill, of Germany, of kindergarten school fame. Among the seed sowers of the anti-slavery cause were: Wendell Phillips, Garrison, Parker Pillsbury, Charles Sumner, Benjamin Franklin and the printing press, Morse and the Telegraph, George Thompson, Ethan Allen, our own John G. Whittier, Longfellow, Lowell, Bryant, Abraham Lincoln, Hayes, Conklin, Beecher, Talmage, Ingersoll, Edgar Allen Poe, Allice and Phebe Carey, Mrs. Frances Willard (the temperance preacher), Lucy Stone, Susan B. Anthony and Mrs. Ward of Boston, with the mighty army from Washington down to the present day. The lecture was replete with incidents of the growth of this nation. up to the present day and its prophecy of the

There were seven honest and earnest workers in the cause of Spiritualism that added their names to our society's list of membership on Sunday the 20th instant. Miss Hagan will speak in New York city, February 3rd and 10th. W. W. CURRIER. Haverhill, Mass., Jan., 1889.

Endorsement of the Journal.

fo the Editor of the Religio-Philosophical Journal I have a friend in an adjoining state; a Methodist minister, but a searcher after truth, to whom I frequently send the JOURNAL. In a letter received from him to-day he writes of it as follows: "The when he says:

Nature and nature's laws lay hid in nigh God said, 'Let Newton be, and all was light.'" "The mechanical execution of the paper attracts the eye at sight, while the reading matter is solid, free from offensive insinuations, making the impression at

once that those conducting it can say with Socrates, 'That he was a searcher after truth.' I fully endorse S. A. JEWETT. the above. Cleveland, O.

THE SPECTRAL BOAT.

Account of a Strange Thing Seen on Tennessee River.

As a small party of ladies and gentlemen were returning home from attending a social near this locality, they witnessed a very strange spectacle. On arriving at the Tennessee river, and just before crossing, there was heard a loud scream, accompanied by a splash, as if some heavy object had been thrown into the water. Each one of the party noticed the strange occurrence and watched

In a few moments more a mysterious skiff was observed to put out from the shore, containing four persons, a woman and three men. One of the strangers proved to be a silent oarsman, and, though the oars were seen to dip regularly, yet not a single sound could be detected as coming from them. But the figure of a lady sitting upright in the bow of the boat and dressed like a bride was quite conspicuous One of the party appeared to hold a lantern, which shone dimly. All of a sudden the rays of a magnificent light, considerably brighter than the moonlight and very similar in intensity to that produced by electric currents, appeared and shot its rays directly around the skiff so that the water and objects became

remarkably distinct. To the spectators the lady's face was discovered to be of the Grecian type and very pretty, and her hair was wreathed with orange blossoms. The trousseau was so extremely elegant that this modern Cleopatra seemed almost entirely enveloped in a lovely soft haze. On this little vessel floated silently, like a pilgrim bark, until the spectators began to quite believe it could be none other than a reality. Never did a boat glide more smoothly, and the sightseers declare that they heard the beautiful tones of a well known inspiring song coming from the occupants of the skiff.

The ladies and their companions on shore watched the little craft most eagerly, expecting that they would soon have an opportunity to solve the wonderful spiritual enigma that has long been a great puzzle to many individuals in this vicinity. But they were doomed to disappointment, as just be-fore the spiritual skiff and passengers had reached a position opposite to where they stood on the bank the light, boat and all of its occupants vanished in a twinkling, and, though the party of ladies and gentlemen made diligent search, yet not another trace of the fairy skiff and its occupants was

This is not the first time that this wonderful boat and its human cargo has been seen on their voyage down the Tennessee. An old fisherman, who lives further up the river, declares that he has many a time witnessed the same phantoms stealthily gliding over the surface of the water, and on one occasion he was accosted from the boat by a sweet voice, which spoke in an unknown tone, and apparently

beckoned for assistance.

There are many theories advanced regarding these strange sights. Some of the oldest settlers contend that the occupants of the skiff represent Indians, and that the bride, while on the way to meet her intended husband, a chief, was drowned, as well as the balance of the party. In revenge the chief cursed the river for its treachery and bid its waters to never again do an injury to the red man, and from that day to this not another Indian was ever known to die in its waters.

Another story is that during the early pioneer days of Kentucky a prominent Kentuckian became greatly enamored of a certain beautiful young lady, and the place and time were arranged for their marriage nuptials. Her parrents, however, objected, and did everything in their power to prevent the wedding. But the lover sent three young men to bring his bride, and the young lady stole from home by night and was being taken down the river in a boat to and all were drowned. The lover, greatly aggrieved over his loss, immediately left that section of the country and was never afterward heard of.

To see this strange phantom is regarded as an ill omen, and there are many persons who cannot be induced to go near this river after night for fear that they may unwillingly be compelled to witness the bridal boat specter.—London, (Tenn.) Cor. St. Louis Globe Democrat.

Personal Knowledge and Experiences.

the Editor of the Religio-Philosophical Journal: Hudson Tuttle, in a late number of the JOURNAL denies the possibility of independent slate-writing without a pencil between the slates. I am a great admirer of Mr. Tuttle, but I beg leave to dispute his assumption on the ground of personal knowledge and experience, which to me is better evidence than coming from pope, priest, book, or any other heresay

source.

In August, 1887, I was at the camp meeting at Cassadaga, Charles E. Watkins, independent slatewriter, was there giving sittings. We had taken some slates from home, and got others at a store there, scouring them perfectly clean, and had them securely bound in pairs before going to Watkin's room (wife and self), where we found him at leisure. He told us to write our questions on soft paper so we could roll each one into a compact ball, and then to mix them all together. He touched each one with the tip of his pencil, and spelled out the name, and when he came to the one I am about to describe, he said to me, "This one says he don't want any pen-cil." Then Watkins told me to hold the slates out in my left hand. It seemed that only a moment elapsed when he told me to untie the slates and see if there was anything written. I found an answer to my interrogation, signed Warren Keith, the one whom I had interrogated. The writing covered fully one-half the slate. The cold fact about the sitting are these: The slates never went out of my hands while in Watkins' room. I was more than four feet from Watkins with a table between us. My wife was present and watched every move with as much keenness as I did. If I knew anything at all I knew there was nothing on the slates or between them. Watkins did not touch them. There was an intelligent message in answer to my question I was then and am now an investigator after truth. Warren Keith and myself were shipmates and chums on the salt water. He died in a hospital in Valparalso, South America, about 1847, and has manifested in many ways and times in the last three years. Scoffers may grin and show their owlish wisdom at my statements, but they are cold solid facts which any one who will investigate with the single

The Policeman and the Ghost.

aim of arriving at the truth may learn.

A New York paper states that early one morning Officer Murtha of the Jersey City police force, pallid and breathless, ran into the Fifth Precinct Police Station, and when able to speak declared that he had seen the ghost of a man named Meany, who was killed by falling from the roof of a building in Walker avenue a few weeks ago. He said that as he was walking past the house from which Meany fell he chanced to look up and beheld the spirit of Meany, robed in white, on the roof of the house, and as he stood aghast at the sight the figure suddenly fell to the sidewalk at his feet. Murtha was almost paralyzed with fright, all but his legs, and these carried him from the spot with a speed he never knew before, the ghost following close upon. He sought refuge in a barn, but the ghost followed him in and locked the door behind. The officer, now almost crazy, made a desperate break for liberty and succeeded in getting away, and did not stop until he felt himself safe within the station. There the ghost did not pursue him. Murtha was sober and told his story with such earnestness that his friends believe he actually did imagine that he had seen and been pursued by Meany's ghost.

Miss Nellie Gould, daughter of the Crossus, will have about \$20,000,000—enough to gratify all reasonable desires, one would think. She cares nothing papers you have sent to me are worth reading. The Banner of Light seems to me to be more of a phosphorescent light than of being. luminous,—not in the sense in which the poet spoke of Newton for society, and is religious. The Gould family have the rest of them became regular attendants.

> Jacob Tome of Port Deposit, Md., whose munificent gift \$3,000,000 to found and endow industrial training-schools in his own town and State is now being discussed, is the father-in-law of Grant's first Postmaster General, A. J. Creswell. Mr. Tome is the chief stock stockholder of the First National Bank of Washington—the one organized by Jay and Henry D. Cooke, which went into liquidation in 1873. Mr. Creswell is the President of that bank. This was a clear case of mistaken identity.

Notes and Extracts on Miscellaneous Subjects.

Of 26,000 criminals arrested in Paris, 16,000 had not attained the age of twenty. Contraband liquor, valued at \$42,500, is in the hands of the Sheriff at Burlington, Iowa. In Rome there are 30 cardinals, 35 bishops, 1,469

priests, 2,215 nuns and 3,000 monks, friars, candidates, A San Francisco court granted a divorce within less than twenty-four hours after the application

had been filed. The lighting of the Hoosac Tunnel by electricity makes the track visible when there is no fog a mile ahead of the train.

On one of the foggy days in London recently the output of one of the gas companies there was 105.-046,000 cubic feet of gas.

Signor Domingo, the celebrated Spanish artist, has painted a portrait of the little King Alfonso. for which he received \$20,000.

Cyrus Fillmore, a brother of ex-President Fillmore and a farmer of La Grange County, Indiana, is reported dying at the age of 87.

A company has been organized at Portland, Oregon, to catch halibut and ship them East. The parties expect to do a large business.

A tramp killed by an engine at Venice, Ill., had on twelve shirts, six pairs of drawers, and three pairs of pantaloons. He had \$85 in his pockets. A California clergyman lately went crazy while preaching, and descending from the pulpit threw books and chairs among the congregation.

Almost all the Paris theatres are lighted by electricity and by the time the exposition opens it is hoped to have the system installed in the remainder. The cattle of South Florida are said to be starying, the flat woods being so covered with water that it is almost impossible for the animals to get food.

The Pacific roads are using a rotary snow plow this winter which will eat its way through a drift fifteen feet thick and a half a mile long in twenty

At Willows, Cal., a flock of wild geese settled down on a forty-acre field of grain and picked it clean in two hours. The number of birds was estimated at 75,000.

Captain Frink, of South Windham, Me., who has been almost totally deaf for nearly two years, during a violent sneezing attack a few days ago regained his hearing.

Last year fifteen Chinamen were married in Queensland—one to a native of the colony, one to a Victorian native, two to Scotch women, three to Irish women and eight to English women.

Mrs. J. T. Swain of Le Seuer, Minn., last week celebrated her centennial. She was personally acquainted with George Washington, and though born in Connecticut was a second cousin to Robert E. Imported tobacco now finds a ready sale in Ja-

pan and, according to native journals, there has of late been some difficulty in meeting the demand. In consequence in some localities prices have advanced 10 per cent. One dreaded effect of the mild weather has come

about. The ice men are forming a trust. In New York thirty of the big dealers are already in combination, and they have agreed to raise prices and obtain greater profits. The length of the Mississippi river has always been placed at 4,100 miles, but civil engineers fa-

miliar with the stream say that it has shortened itself over four hundred miles in twenty years, and will do as well in the twenty to come. Jack Maynard and Miss Burress of Todd County, Kentucky, were recently married after having been engaged a quarter of a century. During twenty-two years of the time the gentleman never once missed

calling to see his bride-elect Sunday. Portable electric lights, arranged to hang on a button of one's coat, and with a parabolic reflector to concentrate the light, with storage batteries weighing one and one-half pounds each, are made to enable persons to read in railroad cars by night. Ohio has a law reading: "Be it enacted, that whoever sells, gives or furnishes to any minor under fifteen years of age any cigarette, cigar or tobacco shall be fined not less than \$5 nor more than \$25, or imprisoned not more than thirty days, or

The people of Portland, Oregon, are taking steps to induce the Legislature to establish a vast park in the Cascade Mountains. It is designed to have the park include Mount Hood and Crater Lake, which would make it a formidable rival of Yellowstone

The old-fashioned pound party has become this. winter a fashionable city entertainment. Some New York ladies, for the benefit of charity, recently sold about seven hundred packages, and were surprised to find how much amusement there was in the undertaking.

A person convicted of any crime in China, except that of murdering one of the royal family, can hire a substitute to take the punishment, even if it is death. The rate of pay of these substitutes has lately advanced about twenty per cent, and the cause is laid to the English.

Canada has excellent market for her cheese in England, while the sale of her butter there is falling off, owing to a deterioration in quality. Danish and Irish butter continue to improve, and are growing in popularity, while in some of the cities of Great Britain Canadian butter is out of the market altogether. A Spanish magistrate, shocked and exasperated by

mation aflame with righteous wrath, that "all wines, groceries and provisions which, upon analysis, are proved to be injurious to health, will be confiscated forthwith and distributed to the different charitable institutions. A correspondent of the London Times says that the word "teetotal" had its origin through a stuttering temperance orator, who urged on his hearers

repeated food adulteration, has issued a procla-

that nothing less than "te-te-te-total" abstinence would satisfy temperance reformers. Someone at once adopted "teetotal" as a suitable word, and it sprang into general use. There is a widow near Milledgeville, Ga., who has seven daughters but no sons. She owns some land, which she and her daughters cultivate. Last year one of the daughters went to the woods with

an ax and cut and made a plow stock, fastened on a

plow, and, with a little steer, plowed for a crop of cotton, raising seven bales. Miss Mollie Fancher, a Brooklyn lady, who had been an invalid nearly all her life, is the Vice-President of a manufacturing company which makes and deals in goods designed for the comfort of sick people. All the meetings of the company are held in the lady's darkened chamber, from which she

has not stirred for twenty-three years. At Red Jacket, a large mining town in the Lake Superior region, all the business men except one concern agreed to close their stores at 8 o'clock. The first night of the new order of things 100 clerks entered the unclosed store, each smoking a chean cigar, and began looking over goods. They soon cleared the store of all lady customers. They attempted no violence, made no noise, simply smoked them out. The clerks say they will keep it up.

In Bome the Jews have decidedly managed to obtain an undisputed supremacy in journalism. The directors of the Riforma, Signor Crispi's official journal, is the Jew Primo-Levi. The Tribune has at least three Jews on its editorial staff; the leading writer on the Opinione is a Jew; Fanfulla and the Diritto have also Jewish editorial contributors. The Italia is owned by a Jewish banker, Obeght. The Jew Friendlander is manager of the Stefani Telegraphic Agency; and Reuter's Roman correspondent is the Jew Arbib.

A gentleman who lives near Albany, Ga., had not received his paper regularly. The gentleman wrote the editor of the paper complaining and received in reply a letter saying that Uncle sam had been enjoying Christmas, and that probably accounted for the irregularity of the mail. The letter was read to the postmaster at the place where the complainant lived, who, as it happened, was named Sam, and as he was quite old was sometimes called Uncle Sam. When the letter had been finished the postmaster, with tears springing to his eyes, said: "Yes, I had been drinking the day that man was here, and he smelled it on me; I know he did, and he's a preacher, too. I wouldn't have that happen for anything."

THE WORLD'S GOOD WOMEN.

Good women are sentinels; in the darkest of earth's They hold with stout hearts, eilently, life's outposts towards the light,
And at God's Almighty's roll-call, 'mong the hosts
that answer "Here," The voices of good women sound strong, and sweet, and clear.

Good women are brave soldiers; in the thickest of They stand with stout hearts patiently, embattled for the right, And the no blare of trumpet or roll of drum is Good women the world over are an army of the

Good women save the nation, though they bear not sword nor gun: Their panoply is righteousness: their will with God's Each in her single person revealing God on earth, Knowing that so, and only so, is any life of worth.

Dost talk of woman's weakness! I tell you that this hour The weight of this world's future depends upon their power: And down the track of ages, as Time's flood tides are told. The level of their height is marked by the place that women hold.

-Woman's Tribune.

Colonel Ingersoil says: I would rather go the forest, far way, and build me a little cabin—build it myself—and daub it with clay, and live there with wife and children; and have a winding path leading down to the spring where the water bubbles out, day and night, whispering a poem to the white pebbles, from the beart of the earth; a little but with some hollyhocks at the corner, with their bannered bosoms open to the sun, and a thrush in the air like a winged joy-I would rather live there and have some latticework across the window so that the sunlight would fall checkered on the babe in the cradle-I would rather live there, with my soul erect and free, than in a palace of gold, and wear a crown of imperial power, and feel that I was superstition's cringing slave and dare not speak my honest

Congsessman Burnes, who died so suddenly in Washington last week, and Congressman Laird, who is hopelessly ill in Nebraska, were considered the strongest looking men in Congress.

PUBLISHER'S NOTICE.

The RELIGIO-PHILOSOPHICAL JOURNAL will be sent to new subscribers, on trial, twelve weeks for fifty cents.

Subscribers in arrears are reminded that the year is drawing to a close, and that the publisher has trusted them in good faith. He now asks them to cancel their indebtedness and remit for a year in ad-

Readers having friends whom they would like to see have a copy of the JOURNAL, will be accommodated if they will forward a list of such names to

The date of expiration of the time paid for, is printed with every subscriber's address. Let each subscriber examine and see how his account stands. Back numbers of any particular date over four weeks old, 10 cents each.

"Then let the moon usurp the rule of day, And winking tapers show the sun his way; For what my senses can perceive, I need no revelation to believe.

Ladies suffering from any of the weaknesses or allments peculiar to their sex, and who will use Dr. Pierce's Favorite Prescription according to directions, will experience a genuine revelation in the benefit they will receive. It is a most positive cure for the most complicated and obstinate cases of leu-corrhea, excessive flowing, painful menstruation, unnatural suppressions, prolapsus, or falling of the womb, weak back, "female weakness," anteversion, retroversion, bearing-down sensations, chronic congestion, inflammation and ulceration of the womb, inflammation, pain and tenderness in ovaries, accompanied with "internal heat."

SCOTT'S EMULSION OF PURE

Cod Larer Oil, with Hypophosphites, Possesses in the fullest degree the tonic and stimulating properties of the Hypophosphites combined with the healing, strengthening and fattening quali-ties of the Cod Liver Oil in a perfectly agreeable form, of wonderful value in Consumption, Debility and Wasting Diseases.

"My little con, three years of age, was terribly afflicted with scrofula. His heard was entirely covered with scrofulous sores, and his body showed many marks of the disease. A few bottles of Ayer's Sarsaparilla cured bim."—W. J. Beckett, Hymera,

CATARRH OURED.

A clergyman, after years of suffering from that loathsome disease, Catarrh, and vainly trying every known remedy, at last found a recipe which completely cured and saved him from death. Any sufferer from this dreadful disease sending a self-addressed stamped envelope to Prof. J. A. Lawrence, 88 Warren St., New York City, will receive the recipe free of charge.

Consumption Surely Cured.

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

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

A Few of the Many Good Books for Sale at the Journal Office.

Orthodoxy versus Spiritualism is the appropriate title of a pumphlet containing an answer to Rev. T. De Witt Talmage's tirade on Modern Spiritualism, by Judge A. H. Dailey an able antagonist to Talmage. Price only five cents.

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

The History of Christianity is out in a new edition, price, \$1.50. The works of Henry Gibbon are classed with standard works and should be in the library of all thoughtful readers. We are prepared to fill any and all orders. Price, \$1.50.

Animal Magnetism. by Deleuze is one of the best expositions on Animal Magnetism. Price, \$2.00, and well worth the money. How to Magnetize by Victor Wilson is an able work

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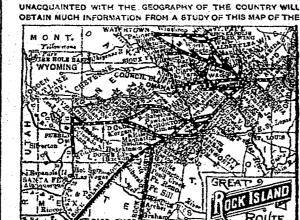
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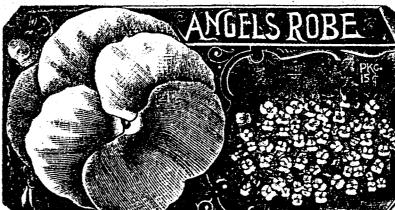
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Some of the Reasons Why I am a Spiritualist. (Continued from First Page.)

ting at the table, it was not long before we began to obtain communications by calling the alphabet. My little sister, about five years old, who then staid with me a great deal, was the medium. She is now Mrs. O. A. Bishop, 79 South Peoria street, Chicago. We were told that the walking and the noise we heard were caused by James, a brother of Mr. Bunker, who had passed away several years before; they were much attached to each other. He had tried repeatedly to make himself known but had never succeeded until that night. He, aided by others, caused the glass to be taken down, to let us know that we were not deceived; that there was some one with us that night.

One day my little sister Jalia and I were alone in the house, she sitting on a stool playing with her doll, and I sewing. There was no carpet on the floor. She stopped playing and seemed to be looking are more Spiritualists to-day than ever. I at something. I asked her, "What do you see?" She said: "A funny woman. She is in spirit communion are Spiritualists, no dancing on that crack," pointing to the matter what other views they may have. spot. I asked her to tell me how she was St. Charles, Illinois. dressed.

"She has a pocket on her arm, and there is such a funny bossy on it drinking.'

"She had no remembrance of such a pereen, as she passed away while she was very small. I knew the person. She had described her perfectly, even to the old-fashloned boad big with a deer on it. Julia never having seen a deer called it a "bossy." This lady was a very dear friend of my mother, and when they were young, they would dance on a crack of the floor, and see which one could keep on it the longest.

We had sittings once or twice a week, Mr. Bunker, Julia and myself. Sometimes my brother Walter would come down and sit with us. We got cummunications from very many of our relatives and friends who had passed over, and from some that we had never known. My grandfather Howard sent a message to my father, and when I told him, be said, "If it is my father, why didn't he come to my home?" He wanted nothing to do with such tomfooiery. He did not believe the table would move unless some one of as moved it, and he did not wish me to talk about it. My grandfather's next message was: "Tell your lather if he wishes me to come to him, he must keep his house more quiet."

Father said that message sounded like his father, for he had excellent government in his family, and the children had to be very quiet when he was about, but it was right the reverse at his home.

My brother Walter died very suddenly in August, 1857, sick only two days. He was a bright boy of his age, 17 years. He knew he could not get well, talked with us about his going, and told us not to feel badly for he would be better off; that he would not be alone, for grandma would meet him. His face brightened up, saying, "Why, she is here now standing by the bed. Can't you see her?" We were all standing around sleeping, but no one could see her but him and it seemed to worry him because we could not. Grandfather Howard had passed away in May, 1857. We all missed Walter very much, especially my father. He communicated with me in a short time, but there was no comfort in the messages to father. He had been converted to the Disciples, under the preaching of Dr. John Thomas, in 1841, at St. Charles. My mother had no religious views but both of them became strong Spiritualists through the manifestations and tests given by brother Walter. Mother has been a medium for thirty years. We have had some wonderful and startling manifestations through her. She has become widely known, highly respected, and has given great joy and comfort to many sorrowing persons. There are more people who come tosee her than she can attend to.

Some time in '60 or '61, Mr. B. and myself came home on a visit, and staid all night. We were seated in the parlor; sister Julia and myself were sewing. The door bell rang, and a lady was admitted dressed in deep mourning; she said, "I have come from New Orleans to see Mrs. Howard." As she walked across the room to shake hands with mother, Julia whispered to me and said: "Two men came in with her, and one has his right arm amputated at the shoulder." I told her to tell her what she saw. She disliked to do so at first, but seeing that mother could do nothing for her, she said to the lady, a total stranger to us: "I see two men by you; the name of one is Henry; that of the other is Charles. Henry has lost his right arm-amputated." The lady was overwhelmed with grief and astonishment. As soon as she could compose herself, she said: "Those men were my husbands. I am in mourning for the one whom you call Hours. His arm was ampatated." My sister wrote communications for her. She said every thing told was correct. After talking a while, she took her leave saying she went away very much happier. If I had kept a record of all the tests that I know it would make a large book.

My husband enlisted in the war of the late rebellion, and never saw a well day after returning home on a sick furlough. He passed away on the 231 of November, 1868. He was a good medium, but would never give way to controls very much. We lived in Grand Haven, Michigan. He had been brought home from his shop (carpanter) having fainted at his bench while at work. He told me that his time was short here, and he wished to go to Illinois, or I would have to go alone. He told me not to feel badly; that he should always be near me, and for me never to feel that I was alone; and if it were in his power he would assist me; that I had been a dear good wife to him, and it should be remembered through all the eternal ages. He made all the arrangements for his funeral, wish ing E. V. Wilson to officiate. We arrived at my father's on Saturday A. M., and he passed away Monday at 6 P. M. If there is anything pleasant in a death-bed, his was one. Although suffering fearfully at times he was conscious up to the last, seeing his three brothers who were in spirit-life. He would talk when not suffering much, and at times there was a bright halo around his head, and his countenance fairly shone, People made remarks about it, having never seen anything The night after the funeral I saw him

plainly. I received comforting words from him through my sister and mother. In Febroary, 1869. I was riding in a sleigh with Mr. Bunker's eister and her husband, she and myself sitting on the same seat. We had been to Sycamore, Illinois, to see some friends, and for the first time my thoughts ore taken from my own trouble, my minu ing on things entirely foreign to Spirit-We were on our retarn home, about

M., on the main road, and side of Sycamore; a hing perfect. All at ome along, as

my lap. I told my friends of his presence, but they could not see him.

Hissister asked, "Do you really see George?" I said, "Yes; to me he is as real as when I lived with him.

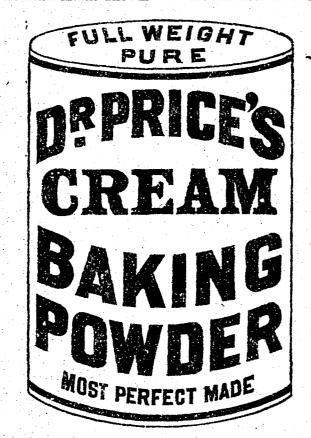
When I said that a smile spread over his face, and he then disappeared—how, I cannot tell. I was his wife for twenty years. I often feel his presence.

I have seen a great many things during the past forty years to convince me that we do live after this life, and under favorable circumstances, our friends take cognizance of what we are doing, and can make themselves known to us. I have never allowed myself to rur wild over the subject, but look at it in a calm rational manuer. To tme it is a truth, no matter how much the Fox Sisters may say they have been deceiving. What knowledge I have, has been gained with my own people, and the best tests were given when not looking for them. Some think Spiritualism is dying out, but there are more Spiritualists to downthan and the results are more Spiritualists to downthan and there are more Spiritualists to downthan and there are more Spiritualists to downthan and the results of the result entertain the opinion that those who believe

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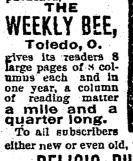
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