No. 9

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

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A DREAM.

A Discourse Delivered by Rev. E. P. Powell, at Utica, N. Y.

Reported in your morning paper of last Monday was a discourse on heaven and hell. It warned us against a light use of the latter word, although it seems to be entirely blameless to say heaven. Thinking over the momentons subject, and not being able to understand why it was more sinful to say Auburn State's Prison than Auburn Theological Seminary, or why a place of fire and brimstone should be more sacred than a place of music and joy, I fell asleep. I do not generally fall asleep over sermons; because I do not generally read them; nor was it in this case intended as a slight, for I concluded that all such questions really belong to dream life; and articles of iaith of which no man in his waking hours, knows anything, ought invariably to be considered when asleep.

I am aware that the word hell has a rough edge to it like cinders and charcoal, but if you will consider for a moment you will see that I was warranted in some unusual efforts to gain information concerning this unthan an effort to find the open Polar Sea by

tempt. The result far exceeded my expectations. I dreamed that I went to hell. If you will go out on a clear night and look at the Constellation. Canis Major, or Great Dog, you will observe a fine large red star in the mouth of the Dog. This is the place so much believed in and classed by our preachers as one of the unmentionables. The word "sirius" is the Greek for "scorching hot," but I found that the only reason for supposing it to be a peculiarly hot world was this unfortunate name. It is warm enough for water melons, peaches and cucumbers which I found in great abundance everywhere; but it is cool enough to warrant wool clothing, especially for old people. found Adam and Eve who are now quite along in years, wearing furs, partly perhaps as robes of honor. A good deal of their clothing is woven from an exquisite vegetable fibre finer than our cotton. It is gathered from a sort of fig tree. which I was informed was the origin of the story about Adam and Eve wearing fig leaves, meaning only cloth woven of fig leaves.

The most common fruit is an apple, long and tapering like the finger of a lady, red in color and most delicate in flavor. I found it, however, rather too full of seeds for convenience of use. I was told that the seeds were brought by Eve from the garden of Eden. and that it was called paradise preserved. It is a peculiarly good fruit for marmalade.

I find myself drawn off at once to note the natural productions of the land because I had been led to suppose the people fed in the main on husks, and were an ill favored set like those who inhabit Australia or the Sahara. On the contrary, a healthier, better looking lot of people I have never seen. This, I was informed, was owing not only to the food eaten, but to the absence of that fleshdevouring theology which haunts our earth. our world, and all desire for heaven, it would | Spirit of the Universe is here as he is every- | at the right," etc.

them what I have seen." "You had better | ence and love him." not," they said, "for it might send to us a | "But where is God," I asked, "the God that | tide of those very fellows who are now as | cursed Adam, and made a covenant with | is going to preside at the Judgment Day?" anxious to keep away from us as we are to Abraham, and educated Calvin, and that have them keep away; in fact, it is the bad wrote the Bible, and the runs our churches?" | kill a toad—to say nothing of damning a manreputation of our world that preserves us "Oh, He," replied Servetus, "He is in heav- Don't you bigots, full of crude zeal, think

people who had no desire for rest, but were much gold there, the world gets the color of pleased with nothing so much as improved it even in reflection.

THARTS NO SCIEN

company me in a tour about the globe; and he was ordered to show me every possible favor in the way of information. Of course, own family 6,000 years ago, and he is angry reconciled to Calvin, and this I asked him as | poor fellow, we all pity him. Think of havpolitely as I might. He replied that he had never seen Calvin since he died. "He is not in this world," he said, "but in heaven." begged his pardon for not remembering the fact. "He is," said Servetus, "with his God, and I believe they do not get on very well together; at least such rumors reach us occasionally."

"But where is the devil?" I suddenly asked, for to be honest, this charming country had wholly abolished the notion of my being in hell. "Neither is the devil here," said Servetus. "We had a change of government some hundred years ago, and as Satan was not quite agreed we packed him off to heaven. The fact is, when Ben Franklin and Thomas Jefferson came, they began to agitate at once for a republic. They told us what was going on on your globe and flatly refused to | good, but its own choice and practice." stay with us at all unless we would adopt a constitution and establish a congress. We God is initiating some reforms lately, that

was by overwhelming vote—a republic. The | ter. (1) He has forbidden them to baptize only difference being that our government | convicts in any stream of water used for docovers the whole of our globe; but as Frank- | mestic purposes. (2) To ring no more church lin and Count Rumford have perfected rapid | bells. (3) That no one can be converted over transit, the assembling is easily accomplish- | five times. (4) That at prayer meetings ed. Our world." he said, "is a fraction over one | there shall be no shouting to be heard outhundred trillion of millions of miles in cir- side the building. (5) That preachers concumference, but it only requires three days | victed of preaching ten sermons without to cover the distance."

I told him we had had several serious troubles with the working of our system, a bedlam of contending sects, that there was and enumerated women's suffrage, slavery, | no living with them. Revivalists were plycivil service and the effect of monopolies and the saloons. As for slavery he said they had

the institution in a modified form. come a free man if he will. He only is free and naturally possessed of the rights of free | and plumply told Servetus it sounded procitizenship, who has proved himself to be fane honest, intelligent, capable and desirous of the public weal. Those who fail of passing | the way, that nothing is so profane as facts?" the civil examination as to these qualifications may demand another examination at | ple going out of your world are the same the end of five years. Meanwhile such per- people still-with the same passions and sons serve the state as unequals or serfs. | pleasures? Bible worshipers who get togeth-Nothing is more absurd, he urged, than a re- er to argue God down, or pray him into

competent people and regues. said, really outnumbered the men and ruled and whims to be gratified, and shout if they the place. But what was more, it was a prin- | are not. In fact, heaven is a good deal like a ciple of hell, that every one should have a prayer meeting, 500,000 miles square, every vote proportionate to his real influence. How one begging or praising and singing." absurd, he said, for Tom Powers here, to have | All this while we had been traveling with the same voice and power as Charles Sumner | remarkable speed through the air by a proand Abraham Lincoln over them, pointing to | cess utterly unexplainable to those who live the two who were walking under a grove of on the earth, except to say that it is the relindens. The result is, that the women have | sult of the psychic power finally predomion the average, about two votes each; men /hating over physical force, and levitating averaging less than one—their influence be- matter. The bodies of the dead are lighter known continent. I argued that to force a ling so much greater than men. As for Civil than ours, and their spirit strength is more Service, he said, very few ever came to hell | completely organized. The tendency that who couldn't read or write, and that antici- | way is strong in life, and on the earth. Mind At any rate I would make the at- pated some of the natural difficulty. The ig- is an historic product, so are morals; and they norant crowd went mostly to heaven, he as- are steadily gaining proportionate mastery. sured me, being candidates everywhere for | Speech is purely an earthly affair, and a are thus kept out of mischief."

> President at the time of my visit, and was | vetus. somewhat startled to hear that it was one of Cabinet were Thomas Jefferson. Plus Anto- | yards, "that is Jesus's island." ninus, Paul, Daniel O'Connell, Humboldt and Martin Luther, all men of tremendous exec-

life, can endure a Godless world?"

goes about, who lives in a heaven, who visits are a splendid pair." you occasionally. You only profess to beimprove the health statistics wonderfully. where; and he is here more than in some

"It's a queer place. God has had an im-They very kindly assigned Servetus to ac- | mense deal of trouble with his people, and as he rules by blood there has been a rough time. He began by getting angry with his I was a little curious to know if he was yet at them yet. It is chronic difficulty. But ing a hundred sects from your world, pouring in their quarrelsome set on him all the time. The martyrs pull open their wounds and yell for vengeance; and the Baptists and the Presbyterians go there red hot with their quarrels, and you don't suppose they fall in love at once, do you?'

"But, Servetus," I said, "I supposed all folks that went to heaven were immediately changed and made to love each other." know," he said, "that's the dodge that's current in your world. Men are to fight, quarrel, beat, kill each other over their creeds; or be mean, narrow, envious, and always bad; then they are to be suddenly transformed. If folks could only be made good by force, they would be good as stones and sticks are. There is no power in the universe to make a soul

"However." he added, "I understand that couldn't afford to lose them, and the result | will be likely to make a change for the betspeaking one truth, shall be forever silenced.

"The fact is, that heaven had become such ling their trade at the street corners. Baptisms were going on in the River of Life, and the notices of revival meetings were placard-The basis of their constitution read as | ed on the white throne. At last, a Salvation follows: No man is born free, nor is he | Army was organized, and then the Lord put equal to a free man. But every man may be- | his foot down, and as I said, began a reform.' I was thunderstruck at such information,

"No doubt," he replied. "Do you know, by "But," he added, "do you not see how peopublic based on the will and judgment of in- | terms, and who consider prayer as mighty to move God, won't give it over when they die. As for women's suffrage, the ladies, he | They expect all their actions to be endorsed,

that place, as I very well knew was the case | coarse mechanical invention at best. In the on our earth. Furthermore, since the priests | life I found on Sirius it has developed into dihad baptized the murderers and all that sort, | rect spiritual communication; a sort of mind very few of them ever came there, and on the | reading, and equally mind speaking. They whole, the population was so select, intelli- | term it phonism. You do not hear distinct gent, educated and really elite, that it had | articulation; but your soul is permeated with not been easy for the Government to fall into | the thought your neighbor projects to you. the hands of the ignorant. As for the saloon | You have at the same time a sensation as of influence, he asked me if I had ever known a | music more or less exquisite, according to whisky peddler who was not "pious?" I | the nature of the soul that addresses you. told him I believed they did generally adhere | The charm of intercourse with Servetus I can pretty stoutly to some church, or at best, they only compare to that ineffable prayer that believed in orthodoxy. "Very well," he said, | flows through one who lies down by a shady "belief it is that settles the question at last. | brook in August, and dreams a poem, when | And so we are seldom bothered with such | birds and brook and insects are not quite | did you work the change?" people. Those who do come are of a think- | heard by you, but all sounds float together in | ing sort, and are sent over to Tom Paine's | your senses as a cadence, and that cadence is | Island of Common Sense, where they are al- an idea and that idea is a rhythm, and you lowed to debate from morning till night, and | do not conceive a poem, but for a time you are a poem, your being is set to unheard Of course I was curious to know who was | music. Such was my intercourse with Ser-

Then said my guide as we went over a suthe Popes-Gregory the Great, and that in the | perb island covered with palms and vine-"What! what!" said I, fairly staggered, "what Jesus?"

"But, Servetus," I finally asked, "how comes of the best fellows here. He is a little given | demned. Don't you see that makes a hell of | it about that you who so loved God in your to innovation, and is in some things of an it to start with? and it always will be a impracticable turn; but his sympathies and | place where crime rules until science shows | "Are you quite an idiot," he responded. practical methods are grand. He is the over- you that the priests and politicians instead somewhat warmly. "Do you not teach and seer of all those who are unable to work, and of being the real reformers are the very ones believe that God is everywhere? that he is of orphans. It is a delightful sight to see | that don't wish a reformation. Here," he addomnipresent? How, then, can there be a how the children dote on him. There he is ed, "we began with the teachers and preachmighty world like this where he is not? I now, pretty much covered with the little ers and educated them in the fundamental will tell you who is not here; your judging ones; and Lazarus, who is as poor as ever, principles of right. They are compelled now God, who is nothing more than a huge man. is leaning on that gate looking at him. to teach only what they know, and not what You, the people on the earth, following Cal- Buddha has the next island, and though a | they believe. vin or a like sort, believe in a Being who good deal given to dreaming, he and Jesus

"Well," I said, "I shall go back and tell places, only because we appreciate his pres- one to sit on a throne while there is anything to do."

"Bah!" said he; "not Jesus, why he couldn't | educate out their inherited evils. from a bad immigration." More than that en. It is up there, that huge star that shines ever to make your carnival of damnation re- spend eternity spouting infidelity. They strong, who have no faith in themselves or they said: "That those who did come were with a sort of old gold look. There is so spectable by getting Jesus to preside at it." will not study nor work. They carry around their powers.—Bover.

Suddenly, by what I have described as pho- a box of dust and fling it up in the, air til nism, he called out to Jesus, telling him who | they can neither see nor can any one near I was, and what I believed of him. Instantly, them." as if my whole being were penetrated with music, a thrill of absolute harmony went through all space. I felt rather than heard abhor. The grace of Jesus be with you."

AL REFORM

Jesus came here, as your creed says, he did it | ers are very likely to do just that; get one attached to the place that he went back, converted himself, and as soon as possible made same. Others act as if bitten by gad flies. our world his home."

great blunder." "Not at all," said myguide; notion and load it on until their minds are able and noble, you should by all means adore him. You do that approximately in a friend whose manliness you admire; you dy jiggledy as a reformer that will not cannot too much honor and worship the study.

"There, there, now," said Servetus, "none of your nonsense. The Infinite Good cannot be | hor works, who spend their time on fire drill jealous of your loving the most good you can think of. Besides, if you worship a jealous | dry other things for the glory of God, and we God you worship jealousy, and will breed evil | sent them our noisy infidel declaimers: it

in your soul. It is a fact that a bad God is | was not at all hard for us to convert the forthe worst of all mischiefs. The worship of a | mer or for them to convert the latter. What bad God on your little earth has been the bot- is wanted is generally to bring people of optom of nearly all your troubles and miseries. posite notions together to wear off their pre-"You never will be able literally to wor- judices." ship the Infinite; and that finite which is most good, beautiful and true is your proper object | hell vastly surprised me, and so I repeatedly of worship. By and by your world will learn | told him. to worship the best it has produced; and Jesus is one of the best. Earth has had a great many gods, and it has made them all; the best God is your best ideal. When you find what you feel is above you and a true object of imitation, worship that; but be sure that worship is not a thing of words but of work. Men foolishly have supposed sacrificing, praying, singing and dancing to be worship. Not a bit of it; the only worship of the good is to be good yourself. To do right glorifies the right, and nothing else pleases the inhe-

rently, eternally, Supremely Right." "But, where," said I, "is the Lake of Fire of which we have heard so much on the

"Oh, that was put out long ago. It was bad affair, and the sulphur fumes were a terrible nuisance. The place had been used by Jehovah and the Calvinists for purposes such as you have often heard of. But Satan | Wages of sin is death.' No law is more uniwas always doing something to ameliorate | versal. Life is only the result of following the condition of the world, and at last hit on the happy expedient of artesian wells. It was found that the centre of our globe life that never reaches up to a moral will. was full of vast reservoirs of water; so we | Such perish before leaving you or soon after. set to and pumped till we had flooded the To make their exit easy is the work of the lake entirely, and put it out. You know that State. Extinction is the work of natureyour preachers have slowly given up the idea | of nature in the person himself. If he will not began to modify when we began pumping.

ipelago. We have no very large continent, but some 70,000,000 of islands. Each one is bad than would seem from the notions in noted for some peculiar industry, economic | vogue with your people," added Servetus. enterprise or social experiment. When a l"A priest who should here say that human man invents a new machine we give him one | nature is essentially bad, would receive the island to experiment on. When a new theory is touched we give the philosopher one island on which to try the working of his scheme. That saves an eternal dispute and quarrel about what might be. Now you have theorists like the socialists, nihilists, etc., that if you could seclude for a while, it was delightful." might practice on their plans among themselves and prove their value. For instance, you might shut up the Mormons on some island and let them try their scheme by themselves. You would find that when they lost the pleasure of proselyting they would soon become a host of Kilkenny cats, Proselyting is an expansive force. It is like letting off steam. Close the valves and the troublesome affair will soon explode." "But. Servetus," I said, "your world was

"Well," said Servetus, "we had great difficulty so long as we worked on the princisystem of so-called reform institutions. The whole of them are nurseries of crime. Your prisons educate criminals. Your other public institutions are largely of the same influence. Then you run your public schools in a reckless way,—no careful moral training, and little chance for it, and your religions are none of them for the benefit of your world, only for some other. Your creed is to the other place. "Why. Jesus of Nazareth," he said, "and one | pronounce your world hopeless and con-

certainly once a very different affair. How

"Then for reformation we abolished all systems of shutting criminals in prisons. "Orphans," I said. "But," I added, "I don't | and began to educate in them a moral sense. If your globe could ever get rid of all fear of lieve in an Omnipresent Soul. The real understand; I thought Jesus sat on a throne | Crime is based largely on undeveloped moral capacity. Of course we have had com-"Nonsense," said Servetus, "he is the last paratively little difficulty, as the percentage the heaviest grief is borne in silence; the of bad men coming here is very small, but deepest love flows through the eye and touch; our system starts at this point; they are bad "But he is Judge of the world," said I, "who | because either of heredity or of environments. We give them good environments and then

"Our chief difficulty," he added, "is with

"What have you done with them?" I asked. "Well," said Servetus, "for a long time we did not know what to do with them. They honthe words: "I live to save and not to destroy. estly believed they knew it all; and most of I am Love and Peace; and evil and sorrow I | them were really correct in theory, only they were purely cases of arrested dvelopment. "The fact is," said Servetus, "that when They would go no further. Now reformto preach to those in prison; he became so mile out of town and camp out at a mile stone, and want every one else to do the and go nowhere, and simply mistake mo-"Then to worship Jesus," I said, "must be a | tion for progress. They catch up every new "as long as he represents to you the most lov- | like the pack on Sauta Claus's back, just before Christmas.

"Nothing in the universe quite so higgle-

"But at last we hit on a system of ex-"But," said, I, "God is a jealous God, he will | change with heaven. They were to send us man for man, of the prayer-meeting sort, the louts who believe in being saved by faith and abtheology and psalm singing, and doing sun-

What Servetus told me and what I saw of

"Well." he said, "and so was I surprised when I first came here. I expected to find it a great States prison like those in the United States, a place where criminals never grow better. but always worse, and where torture of some kind is eternal. Instead of that. I found the priests, the incorrigible criminals, the politicians, mainly eliminated, and as a result a steady reformatory movement in progress that will in time make a model world."

"But when an incorrigible does come to you, what then?"

"If absolutely incurable, a being in whom we can create no moral power, we seclude him in the Island of Regret, and leave nature to do her work." "What is that?" I asked.

"Why she soon puts an end to him. 'The in the line of truth, virtue and knowledge. Many a man on your globe has only a sense of literal fire. I assure you, this preaching live, or has no power to will anything but self-destroying vices, he soon vanishes. The "You see that our globe is now a vast arch- attempted organism ends in disorganization.

"But there is far more hope for the very great condemnation. "What is that?" I asked.

"He would be compelled for three hours to feel the condemnation of the college of manly virtues. Phonism to him would be for those three hours as keenly terrible as to you

"That," said the guide, as we passed over a very white looking island, "is New Boston." The fact is, there was no living with those American Athenians until they were assigned to a special island. Here they had built an exact copy of the earthly Boston and had a splendid duplicate of Bunker Hill Monument, and the Commons, and the State House, and the old South and Faneuil Hall. Landing, I found Phillips addressing a mass meeting, on the anniversary of the Boston mob. Emerson had a new volume of essays in press, and Longfellow had just written an ode in honor of Pericles who was a visitor ples in vogue with you. You have a vast on the island. In fact here was the seat of culture, pure and simple; here were the Adamses, Otises, Quincys, and they issued the Atlantic Monthly regularly from advanced

All agreed that the moral atmosphere of hell was preferable to that on the earth; for, said Garrison, every slaveholder and every murderer and the intolerant orthodox are in

I had just entered into negotiations for a corner lot in this industrious and democratic town when I was shaken by my wife and sharply requested not to talk in my sleep. I told her she had lost the most gorgeous time she would ever get, and it was a bargain that was offered.

Let us do our duty in our shop or our kitchen, the market, the street, the office, the school, the house, just as faithfully as if we stood in the first rank of some great battle, and we know that victory for mankind depended on our bravery, strength and skill.-THEODORE PARKER.

In the depth of the sea the water is still; the most impressive preacher at the funeral is the silent one whose lips are cold.

Self-distrust is the cause of most of our failures. In the assurance of strength there the lazy louts who come here expecting to is strength and they are the weakest however THE HAUNTED HOUSE IN CHEYNE-ROW.

A Seance with "Thomas Carlyle."

In republishing the following from the Pall Mal Gazette, Light of London says: "The following narrative, extraordinary in character and quite graphic in style is one we think our readers should have an opportunity of perusing.—We go farther and say that in our judgment it is something to be ashamed of." It will, however, be read with interest, as illustrating what a leading daily in England is publishing in connection with Spiritualism.]

The masons were busy at No. 24, Cheyne-Row, when we turned in from the embankment, and ladders were up in front of the house. It seemed as if the familiar old house. which has been rendered sacred by its associations with Mr. Carlyle, was undergoing an outside restoration. On examination, however, it was found that the men with the ladmedallion bust of Mr. Carlyle in the front of the house to mark it out for the pilgrims who | not know, and no human being could say came to Chelsea from all parts of the Enga lish-speaking world. After standing empty for some years the house has now been occupied. Curtains are in the windows, and there are signs of life and activity much greater than those which were visible during the closing years of the old sage's life. The house itself has been renamed as Carlyle House, and it is now in the occupation of Mrs. Cottelle, who for seventeen years was Mr. Carlyle's next door neighbor in Cheynerow. Mrs. Cottelle is a Spiritualist, and she | this: has at the present moment located in Mr. Carlyle's old home the original prophetess of the spiritual faith, the famous American medium, Mrs. Jencken, who is better known to fame as Catherine Fox. who when but three years of age first developed, together with her sister Margaret, in Rochester, New York, the phenomena commonly known as spirit-rapping. Mrs. Jencken has been a month in London, and has not yet given any public exposition of her extraordinary powers. There was something bizarre in the idea of a medium being located in Mr. Carlyle's old premises, and two of our representatives accepted Mrs. Cottelle's invitation to visit the famous place and its extraordinary resident. The following is the report of one of them:

"It was with mixed feelings that I rang at the door which when it was last opened I had seen close upon the familiar form of Mr. Carlyle. That was nine years ago, in 1879, and Mr. Carlyle had bidden me a kindly farewell as I left him on his own doorstep after a pleasant drive over Haverstock Hill. On entering the house it was evident that although the outer frame work was there the whole interior had been changed. The garden behind, in which Mr. Carlyle used to smoke, still remains pretty much as it was in the old days when the 'cock's shrill clarion' woke | abeth.' No one present admitted that they the fretful philosopher, suffering greatly | had known any Elizabeth in the flesh. I sug- | however, that a message came from the same | from insomnia, in his eyrie overhead, but gested that it was probably Queen Elizabeth. poetess saying that she wished to deliver that the austere plenishing of the historian's liv- The pencil then began to write, 'I am sure | private message to me, and that we were to ing-room has given place to the luxurious furnishing of a well-to-do person in the were equally in the dark, but there was a the table when she would write it with her wealthier middle class. We went upstairs | suggestion of Queen Adelaide. Again the own hand. We obeyed her instructions, and to the three-windowed room in which I had first made Mr. Carlyle's acquaintance; which he subsequently breathlast. The bookcase that stood at the side of the fireplace had disappeared, and the room, which in his time contained little furniture beyond a chair, a couch, and a couple of tables, was full of the elaborate nick nacks of a modern drawingroom. A large oil painting of the Duke of Wellington hung on the wall fronting the windows. The fireplace stood where it did. and the windows were the same, but everything else was transformed, nor would anyone have recognized it as the same room as | me for a private message.' But in response on that sunny November morning in 1879. which was the last occasion on which I was in the room.

"Mrs. Jencken is a lady of pleasant appearance, about forty-three years old (historical personages are not allowed to have any secrets as to their age). She bears little trace of the stormy and eventful life through which she has passed, living, as she believes herself to have done, in constant communication with the unseen world. Her peculiar gifts. whatever they may be, have been subjected to the closest scrutiny by Mr. Crookes, whose scientific researches have established his reputation on a sufficiently firm basis to justify our accepting his testimony as to phenom-

ena elicited in the presence of Mrs. Jencken. "The mediumistic gift is not by any means an unmixed advantage. When she was a mere child, she and her sister were hurried away, concealed in a great wagon, from the house at Rochester, which was in danger of being mobbed by a rabble, which at that time was not emancipated from the superstitious horror with which all rappings were | Go ahead; accomplish your work. A great regarded in the early days of Spiritualism. The house in Rochester still stands in which, as Spiritualists would say, the first manifes- events.' tations of the new revelation were given to the world, and over the door is inscribed a statement that 'in this place Spiritualism

first took its rise.

"Mrs. Jencken is now a widow, and is on a visit to this country, accompanied by her two sons. I expressed some natural surprise at the incongruity of holding a séance in Mr. Carlyle's old room. 'Oh,' said Mrs. Cottelle, 'I do not feel that Mr. Carlyle has ever left it. He is constantly moving about the room; you can hear him at times. On one occasion he was materialized before us, and I heard once more the familiar voice which I had so often heard in the old time when we were nextdoor neighbors. It is but natural that he strange creakings and knockings, as if some | phatic knocks confirmed the accuracy of the | beautiful. one was moving behind the furniture and surmise. 'How odd,' said I, 'the juxtaposime of his presence, and, indeed, we receive many communications from him.'

"Materializations only occur in dark seances, and this was broad daylight. Mrs. | not looking well, when Mr. Carlyle, turning | down a nickel, to the envious admiration of | of the best teaching from Confucius to Christ, | Jencken was not a materializing medium. by writing, not viva voce. Before beginning that we might hear the rappings at any door and laid my hand upon it. Mrs. Jencken politely requested the spirits or the conment of direct material agency in producing | should write the names of half a dozen other | 1-cent meals. request a series of taps was heard. At times it we wished to communicate. My confrere just exactly double the sum that comes in. mediums and clairvoyants. these knockings were said to be much louder | did so, and wrote the names of half a dozen | Every 1 cent luncheon costs 2 cents, and in | That "the years teach much that the days | than they were on the occasion of our visit, defunct poets, fixing in his mind upon Gay reality this food is alms, though that delicate never know," is verified in the lives of all | in this contempt for natural ways and means and before we left, as my colleague was lean- as the particular spirit with whom we wished and admirable moral growth, self-respect, is great leaders of thought. Socrates, Galileo, and and acts, as though the good Father in ing his head against the door there came a | to hold sweet converse. The medium touch- saved from injury by the 1-cent charge. Thou | Columbus and Stephenson proclaimed the | Heaven had made natural laws only to be heavy 'thud,' which made us all start, much | ed different pieces of paper in turn, and ask- | sands who would starve rather than beg will | truth amidst the persecution and jibes of | used by infidels and skeptics. If an infidel as if some one had tried to kick the panel in | ed whether that was the name fixed upon. | cheerfully avail themselves of the wise phi- | their co-temporaries, and when the world | by mistake takes a poison he must have it on the other side. No one was visible and Raps were given indicating that it was not, lanthropy which sells them such cheap food. caught up, their truth was acknowledged. pumped out of his system, but if a Christian

cause of this curious knocking. rious business which was to commence. was opened it turned out to be 'Swift,' and of lady, is an Englishwoman, who has lived About a curiously carved round wooden table not 'Gay," and a second attempt succeeded many years in this country, Mrs. J. M. Lamathere are ant disposed their chairs. We no better. It was then suggested that an at drid. Her charity knows no time

or touch it in any way; neither was out letter by letter, the medium repeating year round, and even during the blizzard she there any invocation or singing of mourn- the letters of the alphabet over and the con- managed to keep them supplied with the douful melodies such as are employed at trol rapping when the right letter was reach- | ble allowance necessary to meet the great some séances as a preliminary to the ap- | ed. By this means the following message | demands made on their resources. Every parition of the spirits. A sheet of thin fools- was laboriously rapped out—again from Lord | cent that she can spare goes into this chari- | wails the absence of religion among Spiritcap was laid upon the table and a lead pen- | Beaconsfield: cil. Mrs. Jencken sat facing the light. I was Mrs. Cottelle sat facing her, with her back to heard under Mrs. Jencken's chair, and then | efforts are crowned with success.—BENJ. again in the table itself. They were simply finger nail. But Mrs. Jencken's hands were visible and motionless, nor was there any vis- | step along so brightly, failed. ible motion on the part of any of her memwhat it was as she wrote, for the characters ing-glass or through the paper from the re- | don on important business. -BENJ.' verse side. We watched the movement of name of 'T. Carlyle' was appended as a signa- i to go by writing: ture to the message, although it must be admitted that it is somewhat difficult to con- have an offer.—THOMAS CARLYLE.' ceive the grim old philosopher returning to earth in order to indite such a message as

"'My friend, I rejoice to meet you. I have all that I longed for. Why do you not converse with your own loved ones, and have faith, that they may draw near enough to enter into your sphere?-T. CARLYLE.'

"'To think of old Carlyle coming back to hang round this table! I exclaimed. In- certainly would be if they persevered and extend her work and hopes for help to open ment commonly called worship. They can stanly there were knocks, and the left hand subjected the phenomena to a severely scien- more booths. Some of the stories that come not magnify the Creator by extolling his atof the medium began writing. When the message was held to the light, behold the following reproof:

"'Friend, be more respectful. I am no longer old: I am a young man now.' "We asked some more questions and then received the following reply:

"'Let the departed rest. Their lives need | no trumpet to sound their praise, and I feel very sorry that my poor wife was so badly treated.

"'By whom?' we inquired. No answer. 'By Mr. Fronde?' it was modestly suggested. The response was undecided. 'By yourself?' boldly inquired one of the sitters. Again an undecided kind of knock left us in doubt as was merely wroth with some others who had | will be easy. treated her ill. Then came a pause. Mrs. Jencken again clutched the pencil, and began to write, 'I am here.' The signature was 'Elizyou will greet me some time—Adelaide.' We put the paper with the pencil underneath rothe Editor of the Religio-Philosophical Journal: medium's hand was agitated, and she wrote: | initialled the paper on both sides to make 'Perhaps you will know me better as Queen | sure that it was not removed, and the seance Anne. I was Queen Anne, and many others, | went on. Unfortunately, the poetess was not on the stage.' One of the sitters stoutly pro- | able to accomplish her benevolent desire of tested that Queen Anne had never been repre. | supplying me with an autograph letter, as sented in any drama on the English stage, as | the paper was as white when we took it up | she was not a person whose career led itself | as when we laid it down. 'The spirits,' howto dramatization. Mrs. Cottelle, however, ever, rapped out a message on the table to promptly extricated the control from the dif- | the effect that they had been trying to write, ulty by suggesting that it was Queen Anne of | but could not do so, on account of the light. Denmark, or Queen Anne of Cleves. Then after | Then the rapping recommenced. 'Talk with some further scribblings, came a message signed by an eminent poetess. It was to the | to my confrere. He was much agitated, esfollowing effect: 'You cannot forget me, meet to all inquiries as to when the message was to be delivered no answer was vouchsafed. A suggestion from me that all the other sitters be sent out of the room in order that should the private message should be delivered, was

emphatically vetoed by the negative knock. "It should be mentioned that the 'rappists,' whoever they might be, apparently followed with close attention the conversation that went on in the room, and would occasionally indicate an emphatic assent or dissent to some sentiment which might be expressed by any of the speakers. Mrs. Jencken explained that she had frequently written in languages which she knew nothing of, as the movement of her hand was purely mechanical. Among other languages, she had written Russian, and long conversations had been held in her presence in the Morse telegraphic alphabet, which she did not understand.

"She again grasped the pencil, and began writing. This time the message was addressed to me, and ran as follows: "'You will be very successful, my friend.

surprise is coming for you in a few days, and that will open the way for you to great fo the Editor of the Religio-Philosophical Journal:

mate of Lord Beaconsfield.

our hands on the table tempt might be made to indicate by rapping | The poor find these food stalls open all the | The Absence of Religion in Spiritualism,

on her right, my confrere on her left. while | tion. You have a bright path to step in, entirely different from the present, my friend. her own possible expenditure. the window. Presently the knocks were | You will not dislike the old Jew when your |

informed that—

"He then wrote:

friend.—T. C.' "And he wrote or spoke with us no more. | sible to make it.

ed above: believe when he has the evidence that he re- all their hard times last Winter by eating at strive to stand more erect before its Maker. quires. When God's angels lift the curtain be- | the coffee stand at Ann street, and many a | She says that a speaker told them to "pray tween them and him, and he beholds the glory | waif to whom a hot meal was an unknown | as the birds pray; pray as the trees pray." By to whether he was lamenting remorsefully | that surrounds them, he will believe. First, | luxury two years ago now fares warmly and | this he intended, no doubt, to instruct his his treatment of Mrs. Carlyle, or whether he he must have faith in God; then all the rest sumptuously every day. There is even a hearers to "worship" as the birds and trees

> message I must give you, my friend, soon.' "Before this, I should have mentioned, the lean and patient Galileans. me. I love you,' was the message addressed pecially as the affectionate message was signed 'Mary.' He denied all knowledge of any defunct Mary. We were then promised miraculous manifestations, including winding up musical boxes and playing the piano by disembodied forms. 'Ah!' said Mrs. Cottelle, 'it was marvelous the other night when we had the spirit of Thomas Moore here, who accompanied himself on the piano, and sang one of his own songs,' a manifestation which we agreed must have been extraordinarily

"An astrologer, however, had been waiting for some time down stairs, and the scance broke up, Mrs. Jencken imploring us to come back some evening, when the manifestations would be held in another room, where they were much more powerful than in Mr. Carlyle's old sitting room. To this, however, we could not give a positive assent, and de parted, wondering what Thomas Carlyle himself would have thought of the performance that was going on in the rooms sanctified by his presence during life."—Pall Mal Gazette, London, Eng.

An Angel on Earth.

"It was signed 'Benj.' On reading it out in the Summer-land, I verily believe, and gations; not as a system conceived by her I said, 'Who is Benjamin?' and all present | they are constantly trying to alleviate the | brain and from which she seeks worldly emolbegan to recall the names of any friends or suffering of mortals. One was recently des | ument or honor, but as the herald of certain Although there was no one in the house at cut paper, and six colored advertising cards, and historic research. The term "plagiarism" the time. 'Possibly that was Benjamin's with which the aforesaid young man adorns is a misnomer, for in every quoted passage should cling to the old place. There are spirit, suggested one. Instantly three em- his walls and satisfies his craving for the the author is named. If her systems of phi-

member well coming into this room when Mr. on warm, well-cooked food for sums ranging | character its selfishness, to teach the supreme country than any other man in the whole all—as many as 500 a day. There are seven | whole world denounce the effort. Grand and Center streets, Battery place, Prof. Elliott Coues, the leading scientist, of the

ty, and she declares she could run just double "I can help you in your present anticipa- the number of booths were outside aid given | me if Spiritualism is a religion its exposiher. As it is, she has reached the limit of tors at Lake Pleasant were terribly remiss

Mrs. Lamadrid is a skillful business wo- from the time of my arrival to my departure man and rigid economist, otherwise the char-"'The old Jew, as he called himself, then ity would soon become impossible. Every and protect us from sin; not once was actappings such as might be produced with the disappeared; and all efforts to ascertain what day in winter she drives down from her knowledged as our father; not once were we particular path in life it was that I was to handsome up-town residence to the kitchen | called upon to join the speaker in gratitude in Madison street, and all through the hot to our Maker for his infinite love and good-"'Now, said I, I have received a telegram | Summer weather she leaves her pretty coun- ness to us." She adds: "Can Spiritualism bers. Then she said, I feel like writing; that an important letter is coming for me to- try home, at Bay Ridge, and comes in for an be called a religion with God left out of it?" and grasping a pencil with her left hand she | night. Can the control tell me whom that let | hour or two to see that everything goes well ever, it was found that the men with the fact of solly we call it a red of solly we red of solly we call it a red of solly we call it a red of solly her. What she was writing she said she did however, was 'a stumper.' At last we were the work. She has made special contracts and all other religions have for a basis a with grocers, butchers and bakers. There is | blind and unreasoning faith. Alas! the day "'My message refers to the letter coming a large kitchen in the basement, and the when the first "cunningly devised fable" was could only be read when held up to the look- to-night. You will soon be called from Lon- white capped cooks, under her eye, weigh and given as a revelation from God to the igmeasure everything carefully and make sav- norant masses cowering in fear before the "I objected that I could not leave London ory and appetizing the contents of the great darkness of their own souls. These "revelaher hand intently, and presently it stopped. at present, whereupon 'Mr. Carlyle' returned | pots and kettles simmering on the range. | tions" have always been so devised as to give I took the paper and held it to the light. The and answered my question as to when I had Twice a day food is packed and distributed to the priestly mantle an odor of sanctity by carts to the booths, where a charcoal bra- which enables the wearer to proclaim him-'Not until you can go with ease. You will | zier keeps things piping hot and warms the | self the "man of God," authorized to promwater in which every dish and spoon is care- ise rewards and pronounce judgments. fully cleansed between every using, for Mrs. | Thus has he terrorized the world and brought "'I am anxious to meet you again, my | Lamadrid is determined that her charity shall | about a lamentable condition of slavery of be not cold, but as hot and clean as it is pos- which the slaves themselves will be the last

> "My skeptical confrere showing signs of Mrs. Lamadrid gives on Christmas and ridiculing the performance, was told in com- | Thansgiving Day grand free dinners in the | yet had enough of this. Many of them wanpassionate charity that it was such as he Madison Street Kitchen, where elderly fe- der disconsolate around looking for some mawho made the most fervent believers when | males, small boys and girls eat their fill of | terialized, personalized shrine before which their doubts were finally removed, as they turkey and pudding. She is very anxious to to prostrate themselves in that self-abasetific test. Seeing that he was such an un- to her are very touching. In an old garret tributes, but they minimize themselves by believer. I proposed to expel him, in order | near Duane street lived a young German ar- | declaring that they, the very climax of his that 'the spirits' might have free course to | tist who was studying his profession of en- | work, are unworthy worms, too vile to be develop without the baleful influence of his graver and etcher. He was too poor to live crushed under his feet. What an old humscornful skepticism. To this, however, the in the ordinary way and at the same time | bug is this "worship!" and how pitiable the spirits strongly objected. I appealed to them | pay for his lessons, so he got permission to | condition of those people who must have ways replied 'No,' with such emphasis that I sumptuously at the nearest St. Andrew cof- something taking tangible shape in the imhand was again agitated, and the following ed his profession and got work, when he made God is the spirit of the universe, and his message was written by the poetess mention | haste to thank the gnadie frau whose wise | worship can not be performed in words, nor benevolence had been so great a boon to him. is the bended knee more than an effort to charming suggestion in the name "St. An- worship. She thinks this impracticable, be-"' Meet me, dear friend, some evening soon. drew's Stand," for he was the apostle who cause not understanding the language of I will fully satisfy your mind and my private | carried the fragments of the miraculous | trees and birds we can not know how they loaves and fishes among the people and fed pray. The birds are in unison with the ele-

Mr. Coleman's Raid Backwards.

Mr. Wm. Emmette Coleman, a frequent contributor to the Religio-Philosophical JOURNAL, is undoubtedly a devoted defender of Spiritualism; but Spiritualism should be synonymous with liberality towards, and tolerance of, differing opinions upon the subject of ethics. Mr. Coleman's unwarranted attack upon a system of philosophy kindred to his own, has a strong flavor of intolerance. Be that as it may, if his profound research has unveiled to him that theosophy is "stupendous sophistry," he is right to give to the duped students of theosophy, the benefit of his investigations; but if theosophy is "stupendous sophistry," then any system of religion that teaches humanity "to control the passions, to eradicate faults and to cultivate the higher nature," is also humbug. If as alleged, theosophy teaches that complete control of self, meditation and self-communion lead to a more perfect understanding of the laws of nature on a higher plane upon what authority does Mr. Coleman label so ennobling a system of philosophy "unmit igated rot." Theosophists claim that selfknowledge leads to moral and spiritual un foldment of the individual, and that this spiritual evolution attracts higher unseen intelligences whereby communication with the unseen world becomes possible. Spirit ualists also base their hopes of a future existence upon communication with spirits of the departed; therefore, if the theosophical edifice is "built upon the sand, when rains descends,"etc. I fear the spiritualistic mansion will also totter. But when denunciation of a theory descends to a personal attack upon the character and life of its exponents, the author of the odious calumny invites criticism, and if it be severe he has only himself to blame, for the odium must, of course, re- | to the Editor of the Religio-Philosophical Journal: coil upon the hater. That is his Karma. Madame Blavatsky has spent a life time and a his sermons, lectures and essays. The folfortune, in the search for truth, and she lowing from his pen, published in the. Even-That there are angels on earth, as well as gives to the world the result of her investi- ing Journal of this city, should have a wide

losophy is false, all authors on morals and Half a dozen bootblacks, four newsboys and | ethics must fall under Mr. Coleman's conthe pictures, and these noises always remind | tion of Benjamin Disraeli and Carlyle! I re- | three men out of work come by and lunch | demnation, for to eliminate from the human Carlyle was living. It was during the Af- from 1 cent to 3. One newsboy, very flush, control of the passions and the development ghan war, and I remarked that things were leats through the entire menu and planks of the higher faculties, has been the burden round, remarked with vehemence, "And they his fellows. A lot of newly-landed immilif not from Christ to Coleman. If more can away this damnable Jew, a man who has the bill. All sorts and conditions of men drift | door, there opens to humanity new and great the seance proper Mrs. Jencken suggested | brought more shame and disgrace upon this | past, and the gentle-faced youth feeds them | possibilities, let us seek and knock though a

poor Coleman be then?

EURILIE S. LAWTON. Washington, D. C.

To the Editor of the Religio-Philosophical Journal: In the Journal of Sept. 8th, your correspondent, Mrs. Mary V. Priest, in effect beualists after this fashion: "Now it seems to during the week of my stay there. Not once was an appeal made to the Infinite to shield For one I should be sorry to call it a reto become aware.

It seems that even Spiritualists have not repeatedly to have him expelled, but they al- | sleep in the unused loft of a store and lived | something visible to the eye, as the Pagan, or had to give it up. Thereupon the medium's fee stand for 9 cents a day until he had learn- agination, as the Christian, for adoration. "'He is not to blame. He will some day | Two sisters who sewed for a living tided over | abase the human form which should ever ments around them and they sing; call this praise if you will. They become hungry and use wing, claw and beak to obtain food, and is not mental and muscular exertion the only effective prayer that was ever known on earth? Here, then, in dumb creation we have the elements of a true worship, a gladsome innocence and an honest effort to obtain what is needed; so I think the man who told those people to worship like the trees and birds talked like a philosopher, though few may have understood him. When will men and women cease making gods and use their time and material in building for themselves a higher and better individuality? When will they learn that the Creator is absolutely unknowable, without kinship or resemblance to human organization, mentally or physically considered?

We know less of God than of trees and birds, and our instinct for worship is the surviving mildew of superstition which has followed the soul from the darkness of the dismal past.

We are organized and therefore finite intelligences, with a mentality similar, and comprehensible one to another, while God is an infinite and therefore an unorganized intelligence, utterly incomprehensible to us. He. can want nothing from us; we can do nothing for him. He is not a fountain of love and mercy. No where in all nature can be found any evidence that he is possessed of such sentiments as these. These are human: if there is such a thing as forgiveness it is human to forgive, for it is divine to exact the last farthing.

God is Truth and Justice in abstract. So far as we live in accord with his universal law he becomes concrete in us. Justice is better than Mercy, and Truth may live when FARMER LEE.

Prof. Swing on Prayer.

Prof. Swing says many excellent things in

circulation: Doctor Pierson, of Philadelphia, is busy stirring up the old debate and bewilderment relations who may have borne that name. At cribed in the New York World. Her work is still embodied intelligences, that have com- about prayer. The Christian public has very last, 'I know of no Benjamin,' I said, 'unless grand. At the foot of Battery Park elevated | missioned her to make known in part, "The generally settled down into a belief that it was Benjamin Disraeli.' Immediately station under the stairs is a little red booth | mystery of the ages." Theosophy is nothing | prayer to the Deity for help should be made three emphatic knocks indicated that that inhabited by a white aproned youth, with new under the sun, except to Mr. Coleman. a full partner of man's energy in obeying precise Benjamin was the cortrol at that kindly blue eyes and a colorless, amiable | Madame Blavatsky has never posed as an the laws of the Creator. Prayer must not be moment in the room. My confrere intimated | countenance. At night the booth is buttoned | infalible model of theosophic truth, but men | separated from natural cause and effect, that he should have thought that I was the up tight, and is only a red box, six feet by and women of the highest, social, moral, sci- much less must it be expected to work last man in the world to whom Lord Beacons- four, but every morning early the lid that is entific and literary standing are proud to be against natural laws of sequence. The Chrisfield would care to receive, to which I replied | covered with marbelized oilcloth, unbuttons, | reckoned worthy of her friendship. "Isis Un- | tian healers when they cure fevers and brokthat there had been mysterious knockings at lets down, and displays within the pleasant- | veiled" is acknowledged to be a marvel of | en bones by prayer not only proceed without Hughendon Manor when I visited the place, faced young man, three shelves covered with original thought; of literary, philosophical human aid but they actually violate some of God's laws in their process, because it is a law of fevers that cold applications must be applied to the inflamed brain or organ or part and it is a law of broken limbs that boards and bandages must hold the two fragments of bone together until nature can unite the two ends. When a man has swallowed arsenic the law of nature is that if an emetic will compel the person instantly to throw up and out the substance he will live, the cause of death having been removed. Any communication, therefore, which we will never look any better, sir, unless it please grants come by, and, seeing the food stop and | come out of it, if by seeking in this grand | Christian science discards the emetic and the might have with the Sage of Chelsea must be the Heavenly, or the infernal, power to take lunch heartily, and are joyfully surprised at | way we find and by knocking at the unknown | stomach-pump, leaves the arsenic in the stomach, and then invokes the aid of prayer and faith. Thus it asks prayer to become a regular violator of God's law. The laws of place which we preferred. I went to the course of her history." Such was his esti- of these stands—at Coenties slip, corner The allegiance to the cause of theosophy of the Creator permitted a surgeon recently to remove a case-knife from a man's throat. He "A pause then ensued. It was suggested Franklin square, Tenth street and North riv- Western Continent, the compeer of Huxley, was practicing the sword-swallowing act and trol to communicate their presence in the that we should write on a piece of paper the er, Duane and West streets, and the headquar- Darwin, Spencer and Wallace, but proves that a let the case-knife go. Very kindly, nature's usual way. One of us stood on one side of name of one person with whom we wished to ters and kitchen at 215 Madison street. They profound scientist and philosophical scholar law permitted the surgeon to remove the the door and the other on the other. There- communicate, and, folding it up, lay it on the are open all the year round, and in two years has found the subject worthy of scientific knife before inflammation had set in. The fore there was no possibility of the employ table; then beside this piece of paper that we and a half have sold to the poor 1,250,000 scrutiny. Does Mr. Coleman really think that prayer-cure breaks all these kind laws of sur-Prof. Coues can be "hoodwinked by tricks of | gery and treats with prayer the stay or the the noises. They came, however, neverthe- people on paper, similarly folded, and then Of course, says the New York World, no jugglery?" He should have read Dr. Coues journeyings of that instrument within the less, tapping, tapping, as if it were in the ask the control to state which piece of paper one sells hot, clean, wholesome luncheons at learnest, indignant protest against the trick- organs of digestion. Thus prayer is made woodwork of the door. In response to her contained the person's name with whose spir- 1 cent and makes a profit. The expense is ery practiced upon the public by fraudulent a law-breaker, and to hold in derision the material works of God.

Dr. A. T. Pierson joins Spurgeon and others nothing could be seen as to the producing to the first and the second; to the third, three The women who thus realize the true The overwise multitude that to-day derides takes the same drug he need not use the cure raps came, indicating that the right paper | meaning of the Saxon word hlaf-den-loaf- | will in some to-morrow be the eager sycho | prepared for the infidel-he can pray away "This, however, was but a prelude to the se- | had been touched. Unfortunately, when it | giver-from which comes the beautiful title | phants of achieved success. But where will | all bad results. Rev. Mr. Pierson loves to dwell on the power of prayer and does not seem to know that his talk divides the house

against itself. He quotes thus:

"Mr. Spurgeon says that the efficacy of prayer is with him not a matter of faith, but of knowledge and every-day experience. He could no more doubt it than doubt the law of gravitation. He points to his orphange; to keep it going entails annual expenditure of about £10,000. Only £1.400 is provided for by endowment. The remainder comes to me regularly in answer to prayer. I do not know where I shall get it from day to day. I ask God for it, and he sends it. Mr. Muller, of Bristol, does the same on a far larger scale and his experience is the same as mine. The constant inflow of funds-of all the necessary funds to carry on these works—is not stimulated by advertisement, by begging letters, by canvassing or any of the usual modes of raising the wind. We ask God for the cash, and He sends it. That is a good, solid, material fact, not to be explained away."

Mr. Spurgeon's orphanage secures £10,000 regularly for a year's support. It secures by prayer all of this except the £1,400 which come annually from an endowment. He does not know from whom it comes. He prays for it and it comes. But does Mr. Spurgeon know from what towns and farms in the world his large audience comes? Did he pray that John Smith, of Blueville, Neb., would be in his temple on the last Sunday of May and would drop an American quarter into the collection bag? Did he pray that James Ingersoll would attend, from Dantown, Ohio. and would be moved to add a dime to the Spurgeon store-house of riches? Of a truth. much goes on in the world of which even Mr. Spurgeon is ignorant, and money clinks away from the influence of his prayers, not because his prayers are not good and valuable, but because the King on the Throne is carrying on a universe much larger than the parish of the dear London brother. John Smith, of Blueville, Neb., sought out Spurg eon's temple because he had read about that church by means of a printing art which God had empowered men to invent, and he had acquired a few extra quarters by means of a free country God had made man great enough to establish, and he had visited London because of cars and ships which natural law had enabled genius to set going. If all these natural laws led John Smith to London and then to Spurgeon's temple and supplied Smith with money which came from a great stock ranch, the grand pastor should not rejoice over Smith's contribution of 25 cents as though it was all an outpouring of the grace of God, and all the more wonderful because Mr. Smith was not a personal acquaintance of "me" If Mr. Spurgeon will make a journey across the United States to pressed in his pecuniary offering and sacrifice on that Sunday morning.

But what about that £1,400 of endowment? Does Mr. Spurgeon know the man or woman the founder of British Christianity. Fitted by nawho gave the large sum which yields such an annuity? If he knows the person, then it priestly art to be the imperial bullies of their rewould seem that ignorance of the source of money is not a necessary condition upon which money comes or is accepted. Did he or any elder or deacon present to this person the reasonableness of such a gift to the orphanage? If so, then the words "I ask God for it and he sends it," are delicately delu- their foolishness? sive because besides asking God a suggestion was made to some earthly possessor of a good

bank account. This habitual transgression of natural law is considered as a virtue by Mr. Muller, of Bristol. He is one of the best men in the world, but his goodness need not be covered up like that of Spurgeon and others with that sulky, canting brute had ever received behind thick layers of authority. Mr. Muller boasts that there is no advertising of his need, no begging. Did Mr. Spurgeon or Mr. Muller ever receive a pound or a shilling from a person who did not know of the existence of either of the two men or of the two insti- | had hounded him to his death, may be still rememtutes? Did the orphanage ever receive an | bered; but only because Gibbon caught and flayed endowment from any one who did not know them, and nailed up their pelts on the walls of his of its existence? Does Mr. Spurgeon ever re- least dignified outhouse. ceive any postal drafts payable to his order from persons who are not aware of his exis-If not, then it would seem that prayer is not wholly independent of casual advertisement and that there must be said in the daily papers just enough to tell men to what address piety must mail a check. And unless the Christians in Oregon and Cali- the snowy ermine of Gibbon's judicial robes. He of the best words of living men and women, closing fornia are mailing as much money to Muller and Spurgeon as is coming from the regions around Bristol and London then even the dreamy Doctor Pierson ought to confess that the answers to prayer for money are

by London advertisements. system of piety but are at war with it, because their God and their Christ are in the center of a natural world. Paul did not teach that money will come without asking for it, without explaining the reason why it should come. Paul believed in "persuading men." He did not boast of any "distant treatment" of the heathen; of converting men by faraway prayer, but rather did he urge a kind of advertising scheme—one that has been of great value to the church and mankind—a scheme contained in these words: "How shall they believe in Him of whom they have not heard; how shall they hear without a and other topics, and they seem to have been those preacher, and how shall any one preach except he be sent?" This is that union of natural and spiritual law of which Dr. Pierson and the Christian prayer-healers seem totally ignorant. Their ignorance is not harmless; it is full of antagonism to nature, and therefore to the Author of nature.

Mysterious Appearance of a White Dove.

The Editor of the Religio-Philosophical Journal:

It appears from the New York World that the eminent young Philadelphia gynecologist, Dr. Constantine lately told a remarkable story of an occurrence on the voyage from Havre. Among the other passengers was Mlle. Marie Halton, a beautiful young American girl, who has become a thorough French | Empire. woman by virtue of life-long residence in Paris. Mile. Halton sang several times one evening, accompanying her powerful and melodious voice on the grand piano in the main cabin. At last she was asked to sing that the whirligig of the gods has spun a web of circumwell-known and never thoroughly understood song, "Oh, Fair Dove, Oh, Fond Dove," bon which bear on the religious complexion of the which has been responsible for a great deal

A few minutes afterward most of the party cent night and the ocean was as clear and blue and flashed with as many starry points | publisher of a work actually its editor or to any as the sky. Dr. Goodell heard a slight flutter over his shoulders, and turning saw a white dove, or what appeared to be a dove, flying over the rail and ahead of the vessel, directly in her course. Mlle. Halton started violently, and it was some time before she could be per- | classical heathen divinities face us in such singular suaded that some practical joker had not played a trick on her. In the course of a halfhour, when about to go in, her attention was -++racted by Dr. Goodell to a dark object float- knows; and no one else knows better. We have

the waves on the port bow!

As the ship rushed ahead her lights flashed over the floating object, and both Mlle. Halton and Dr. Goodell saw distinctly that it was a boat, bottom upward, and displaying in well-defined letters the name, "The Dove, N---." Before they could make out the rest of the word, or call the attention of the oth ers to the boat, it had vanished from sight over the side, and for a moment the coincidence impressed them both so profoundly that they could not speak.

Dr. Goodell was anxious to inform the captain of the Gascogne at once of what they had seen, but Mlle. Halton, who was not unnaturally, greatly agitated, begged him to say nothing about what must be considered one of the most singular incidents of any voyage across the Atlantic.

New York, October 6.

BOOK REVIEWS.

[All books noticed under this head, are for sale at. or can be ordered through, the office of the BELIGIO-PHI-OS OPHICAL JOUR MAL.

HISTORY OF CHRISTIANITY: Comprising all the Roman Empire," etc. By Edward Gibbon, Esq. New York: Peter Eckler. Chicago: Religio-

Philosophical Publishing House. Cloth, \$1.50 "Dark and abstruse, without lamp or authentic finger-post, is the course of pious genius toward the eternal kingdom grown. No fixed highway; the old spiritual highways and fixed paths to the Eternal. now all torn up and flung in heaps, submerged in unutterable boiling mud-oceans of hypocrisy and unbelievability, of brutal living Atheism and damnable dead putrescent cant....Speedy end to superstition,--a gentle one if you can contrive it, but an end.

it, all true men!" than the truth in religious thought and history,-- tem. For scrofulous humors, and consumption. fogging and befuddling bigotry of the then domin- specific. Druggists. ant Christian superstitions—he gave to the world one of the world's really great histories. This history traced the "decline and fall" of one of the grandest imperial powers the world has ever seen. That decline was inextricably bound up in the rise and progress of Roman priestcraft; that fall was inevitable from conditions which, perhaps, the most villainous and détestable spiritual swindle of all times had largely been instrumental in bringing about. Much as Episcopal England in Gibbon's time hated the old whore of Rome, that truculent country hated worse to have any of the paint and powder rubbed off the already faded complexion of the western boundary of Nebraska he will the later religious concubine which people had insee more of God's grace than Mr. Smith ex- | herited from the brutishness of Henry and the shrewishness of Elizabeth. Faugh! The Emperor Constantine and King Henry the VIII.! Par nobile fratrum. Two of the vilest brutes in all history -one the founder of Romish Christianity; the other ture to be a royal pair of butcher-boys--fitted by spective bigotry-brothels—a precious pair they were. In what spirit should the followers of either of these worthies—should the subscribers to the dog-

> man who stood up before them, quaintly tapping his snuff-box, quietly sapping the foundations of All the world knows how they received him. Rome yelled, howled and writhed like a yellow dog whose tail is trodden on; and then, breaking away from Gibbon by leaving that tall under his heel squealed out an impotent rage with all the tin thunder the managers of the Vatican footlights could muster. The British lion roared and lashed its sides in a fury at the first effective tail-twisting the bars of its own ecclesiastical cage. The great historian paid the penalty of all great truth-tellers. Then he paid the debt of nature that all men owe; then he took his rightful place in the Pantheon of the world's greatness. Some of the foremost of the animals which in packs, as is the nature of such,

mas which either of these fellows invented or pat-

ronized--receive a quiet, courteous, dignified gentle-

What historical quality—what qualification of the historian—should be adequate to such results as have flowed from Gibbon's imperishable monument, like living waters beneath some massive rock? Nothing short of the simple majesty of truth in the history and truthfulness in the historian. If there be luminousness anywhere in all the great undertaking, it shines brightest when reflected from was impartial, just, fair-scrupulous, we almost said, to the point of scrupulosity, especially when weighing his words on points susceptible of turning either way a delicately poised balance of opinion. One cannot read many pages without being struck by this singular transparency of language mysteriously related to the circles pervaded in which he clothes his historical facts. They are as if petrified in clear amber, and fixed for all time All these dealers in the absence of natural to be viewed on all sides alike in crystalline clarity. "Either as the reward of his greatness or as the punishment of his crimes," so and so happened to him; "Either animated by a holy zeal for the cause he had espoused, or shrewdly calculating upon the selfish advantage he might expect," he proceeded to do so and so. Then Gibbor tells, in fact, exactly what did happen to this personage, exactly what that personage did proceed to do; leaving the facts in the case to speak for themselves, and the reader to form his own conclusions. Gibbon, like every honest man, had no scheme to promote, no theory to uphold; he cared for nothing else so much as for the truth; so he could afford to tell it. He had his private views, no doubt, on religious of a broad-minded, philosophical spectator of the drama of the Roman world. He had his own views of the way history should be written, his reasonable ambition and self-love as a historian; and these are

> eliminated was nearer zero. So when Edward Gibbon held up this mirror to men's passions and prejudices, and let them see themselves in all their actual ugly and grotesque distortion.faithfully reflected from the placid depths of a philosopher's serenity—what wonder that they, "they," from the popekin of Romish infallibility to the priglet of British gullibility—should excommunicate, execrate and wish they could execute this terrible fellow, this Edward Gibbon, Esq., author of a History of the Decline and Fall of the Roman

simply the measure of an intellect not infallible

and of a humanity like our own. But probably

there never has been written a large and really great

work which the author's personal and unconscious

bias tinctured less; one whose parallax came nearer

a true parallel; one whose personal equation to be

In busy America to-day, after the changes a century has rung on the chimes of nations, few have the time or the need to go through the many stately volumes of "Gibbon." But here and now, again, stance which involves especially those parts of Gibtimes he chronicled. These have been collected in one small but stout volume containing the very fat of romantic mysticism in gentle breasts. She and marrow of the subject. Nothing could be more sang it most impressively. of us may have in turning to our Gibbon. Peter were seated on the deck. It was a magnifi- | Eckler deserves and has our thanks for his handy and timely edition. It is seldom that we find the extent its competent critic. Yet Eckler fills these two functions, and very creditably. His notes are interesting, and quite in place and taste; and if the illustrations seem to have been somewhat forcibly interpolated we cannot but recognize the grim humor of the situation, when the portraits of the juxtapositions. We can almost fancy Gibbon again tapping his historical snuff-box with a quiet smile, and a "well! well! the world does move!"

That it does indeed, every reader of the JOURNAL

only to compare to-day with what seems to some of

us but yesterday to appreciate the steady, resistless, relentless, remorseless progress of intellectual and spiritual evolution. Steady, for it is the process of natural growth. Resistless, for never yet was temporal power able to cope with eternal processes. Relentless, for never does a truth once established yield again to error once overthrown. Remorseless, for never does fruition feel the pange that attended its early promise. Thanks to the living God-the only God that lives, the God that man finds in his own spirit—these days have seen another "decline" than that of which Gibbon wrote; these times may look with faith and hope for another and a greater "fall" than that historian chronicled. The Pope of Rome lives, it is true; lives, it is said, in daily fear of finding himself face to face with the Holy Ghost he pretends to represent on earth. But he is pope for courtesy; pope because he is an amiable old gentleman whom nobody fears, whom nobody wants to hurt; and who sits in St. Peter's chair by the traditional nine points of the law, and the one other point of representing the pieces of an exploded heathen scheme. That chair itself is grown not less antique than unique; what was once thunderous is now simply creaky and rickety nay, the very hole in its seat through which, history tells us, the gender of popes used to be officially demonstrated, makes it obtrusively obvious, how close a stool was required for so close a corporation as that Catholic Church which claims to monopolize Divine wisdom. Put the old lumber where it belongs, in the cobwebby garret; put it alongside the that relates to the Progress of the Christian Re- | warming-pan of the Inquisition and the spinningligion in "The History of the Decline and Fall of | wheel of theological scholasticism. Leave such trumpery in the cocklost, with the spiders and the wood-worms. The time is now for every theocratic Gladstone to find his Ingersoll, for every autocratic Bismarck to be confronted with the spirit of a Frederick. The pendulum of thought has swung past the lower node; its point is traversing the arc as-ELLIOTT COUES.

The Coming Comet.

It is fancied by a grateful patron that the next | Cod Liver Oil, with Hypophosphites. comet will appear in the form of a huge bottle, hav-.... Away with it; in the name of God, come out of | ing "Golden Medical Discovery" inscribed upon it in bold characters. Whether this conceit and high So wrote Carlyle, sturdiest of Protestants, in lan- compliment will be verified, remains to be seen, but guage more forcible than elegant, and so had writ- | Dr. Pierce will continue to send forth that wonderten Edward Gibbon nearly a hundred years before, ful vegetable compound, and potent eradicator o in different language, whose very elegance had a disease. It has no equal in medicinal and healthstrange force of its own. Gibbon is a name on giving properties, for imparting vigor and tone to which successive years of progress reflect a fadeless | the liver and kidneys, in purifying the blood, and lustre. In a time when nothing was more hateful | through it cleansing and renewing the whole sysbecause it shone in such dazzling contrast to the be- lung scrofula, in its early stages, it is a positive

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CHICAGO, ILL., Saturday, October 20, 1888.

The Foxonian Cataclysm.

For several weeks past the New York papers have heralded the defection of the Fox Sisters and gloated over the expected downfall of Spiritualism in consequence of the revelations made and promised by Maggie Fox and her sister, Mrs. Kate Jencken. The ravings of these poor besotted women have been eagerly published far and wide as affording choice bits of sensationalism for a depraved press to feed the vitiated taste of an illyinformed public. The New York Herald of the 24th ult., contained a column in fine type headed "'God has not ordered it.' A celebrated medium says the spirits never return. Captain Kane's widow, one of the Fox Sisters, promises an interesting exposure of Fraud." The account is of an interview with Maggie Fox who claims to be the widow of the famous Arctic explorer Captain E. K Kane. It is not worth while to reproduce the mutterings of the wreck who represents all that remains of the once innocent and modest little girl. The reporter's story of her utterances shows her to be half demented and only fit for an insane asylum. One paragraph is sufficient to show the woman's mental as well as moral condition. After alluding to the Kane episode in her life she continues:

When I recovered I was driven into Spiritualism again, and I gave exhibitions with my darling sister Katie. I knew of course, then, that every effect produced by us was absolute fraud. Why, I have explored the unknown as far as human will can. have gone to the dead so that I might get from them some little token. Nothing came of it-nothing nothing. I have been in graveyards at dead of night, having permission to enter from those in charge. I have sat alone on a grave stone that the spirits of those who slept underneath might come to me. I have tried to obtain some sign. Not a thing! No, no, the dead shall not return, nor shall any that go down into hell. So says the Catholic Bible and so say I. The spirits will never come back. God has never ordered it.

Some months ago the Society for the Prevention of Cruelty to Children, of which Commodore Gerry is the head, took Mrs. Jencken's two boys away from her because her drunken habits unfitted her to perform a mother's duty. There is among Spiritualists as elsewhere, a class of maudlin sentimentalists ever on the alert for something that will pander to their diseased emotions and who are only really in earnest when assisting weak and incorrigible debauchees or criminals to escape the natural and just consequences of their acts. It was so in this instance. Maggie, between whom and Kate there has generally been an alliance as against others, but frequent quarrels between themselves, was in England at the time the children were taken from Kate. According to their own story a scheme was concocted between them by which Maggie was to forge letters in the name of Edward Jencken, the brother-inlaw of Kate, to be used in getting possession | at this time. of the boys. These letters and the interference of weak sentimentalists finally resulted in the boys being removed from the asylum, and Kate took them to England. It is claim- | Pilgrim Fathers landed at Plymouth, or posed that friends rallied to Kate's assistance and raised for her \$15,000, but this is quite likely an exaggeration as to the money. It to the work he loves so well. Mr. L. K. Washwould seem from the evidence that while in England Kate and Maggie concocted a scheme for getting even with those whom they were pleased to regard as their enemies; subjects, some of the best. They are about and on their return proceeded to put it into effect with the assistance of opponents of Spiritualism and others who make money off sensationalism.

Mrs. Leah Underhill, the eldest of the three Fox Sisters, is well advanced in years and a woman thoroughly respected by respectable people. Her husband, with whom she has lived most happily for thirty years, is a well- I and fingers.

to-do and well known business man in New York City. She is a medium and in her presence the phenomena have been repeatedly witnessed under the most crucial test conditions by very many men and women prominent in their day as leaders in literature, art and science, and all the learned professions. Three years ago Mrs. Underhill published a book entitled The Missing Link in Modern Spiritualism, which was edited by a literary friend of undoubted probity and personally knowing to much therein recorded. He vouches for the accuracy of the account in so far as he is knowing and so far as he could verify it. Mrs Underhill tells the story of her experiences, and of the Fox family; introducing many remarkable instances of spirit manifestation and giving the names of the witnesses. No fair-minded person can read this book without being impressed with its substautial truthfulness.

Early in their career while yet mere children-Kate was only seven and Maggie nine years of age when the "knockings" first began—these girls were thrown in the way of temptations of every sort. Petted, praised and feted, their heads were turned. Press ed unceasingly to exhibit their marvelous powers, the strain upon their physical and moral natures rapidly passed the danger line and they soon became inextricably involved in careers of deceit and dissipation. Kate seems never to have sunk to the depths reached by Maggie, and was temporarily saved by marriage to a talented young English barrister whose early decease again threw her into her old paths. In that book of fact and fiction, The Love-life of Dr. Kane, published by Carleton in 1866, (pp. 284-5) occurs the following passage which may be taken as published by Maggie's authority:

In August, 1858, she (Maggie) became a member of the Roman Catholic Church. Dr. Kane had often advised her to join this church, and many times had accompanied her to vespers at St. Anne's, in Eighth street, New York. The ceremony of her baptism, at St. Peter's Church, in Barclay street, New York, was 'new in this country and was attended by a large assemblage. The lady was attired in white, and was accompanied by her sponsors, her father and mother, and her youngest sister. The priest made the sign of the cross upon the candidate's forehead, ears, eyes, nose and mouth, breast and shoulders, repeating appropriate words in Latin. She was annointed with the holy oils, and introduced into the church by | the fact that our schools have been controlled receiving the stole, a long white ail reaching to the | in the interests of Protestant sectarianism, ground, and a burning light, emblematic of the faith. The occasion was the Feast of the Assumption, and the church and altar were decorated, the statue of the Virgin being covered with flowers.

For thirty years this woman has been under Romish influence, and during all these years she has been gradually going from bad to worse until she has sounded the lowest depths of woman's degradation. The marvellous powers of mediumship she possessed always afforded her a groundwork on which to build deception and to impose upon the credulity of many and the friendship of many others. For thirty years Kate and Maggie have been a constant source of anxiety, and most of the time of chagrin, to Mrs. Underhill who exerted every energy to redeem them, until finally she felt obliged to give up the hopeless task. Several times, aided by her husband, she has established them in comfortable quarters on their solemn pledge of reformation, only to be disappointed by their early relapse. The Spiritualists of New York have borne with these two most unfortunate women, and especially with Maggie, as they would with no one else, because of their being the Fox Sisters. .Time and again have leading Spiritualists helped Maggie out of the slums and put her in comfortable condition. Patience, pity and forbearance have proved of no avail. Now Kate and Maggie actuated by a diabolical spirit born of disordered brains, malice, envy and hatred, and quite likely urged on by Remish influences and inspired by conscienceless abettors have set about the vain and fruitless attempt of dis crediting their own mediumship, declaring they have led lives of deceit and that Spirit-

ualism is all fraud. Fortunately their evidence can be impeached by the record. Hundreds of instances of the manifestations can be adduced as occurring in their presence and that of Mrs. Underhill from which every element of doubt, deception and error have been eliminated. Hundreds, thousands even, of mediums have been developed since the "Rochester knockings," many of whom have been and are far more remarkable in many respects than the Fox Sisters. To-day, in every large city and town and in hundreds of private home circles the grand truth of spirit return and manifestation is being hourly proven. Showmen, religious bigots, Romish priests, a sensational press, and all the other powers of darkness combined cannot smother the spiritual fire burning in millions of homes. There are grave and important lessons to be read from the lives of these two poor, unfortunate women, the victims of ignorance, passion and intemperance; lessons which need to be studied and heeded, but space does not permit touching upon them

Mr. Horace Seaver has been editor of the Boston Investigator since about the time the sibly a little later. He is now, therefore, somewhat advanced in years, but still attends burn, as a labor of love and respect, has compiled from Mr. Seaver's writings-for the last half century only—upon a great variety of to be handsomely printed, with a fine likeness of the veteran editor. The book will, no doubt, have wide circulation among freethinkers.

A party who ascended Mt. Lassens, Cal., recently, became elatrified, the nair of their heads standing out and sparks of electricity flyi nd of their noses.

"Better Late Than Never."

A few years ago the Protestant clergy of this country were unanimous in the conviction that prayer and Bible reading should form a part of the exercises in our public schools. It was understood, of course, that King James' Version of the Bible should be used, and that the praying and commenting on the passages read should be done by Protestant teachers. In the few poorly supported "infidel" papers, like The Free Inquirer and the Investigator only, appeared any word in favor of secularizing the public schools. A dozen years ago a movement for State secularization was inaugurated, which was strengthened by the names and the influence of many prominent men. This movement was the result of a sentiment which had been slowly growing and expanding in favor of guarding our public institutions from the evil spirit and baneful effects of sectarian teachings. Jefferson and Franklin, Judge Hertell and Judge Hurlbut of New York, and Abner Kneeland of Boston, among others had clearly expounded the principles of State secularization; but they were so far in advance of popular sentiment on this subject that their broad views and wise counsel could be appreciated by but a few, and years were required to make them the basis of a movement. The National Liberal League, or ganized in 1876, did much to bring them before the people, and but for the capture of that organization by a lot of cranks, fanatics, and frauds, its influence would doubtless have continued and been greatly augmented The best men of the organization, those of real ability and influence, could see no connection between the separation of Church and State and a demand for the repeal of postal laws against the circulation of filthy books and pictures, and they withdrew from the association; yet they have continued the agitation from the platform and through the press, and it has continually gained strength. But more than all other influences com-

bined, the aggressions of Romanism, especially against our public school system, which have found their strongest justification in the fact that our schools have been controlled have aroused the Protestant clergy to a consideration of the peril to popular education from the policy of maintaining any kind of religious teaching in schools designed for all, irrespective of religious belief. They now see that if the schools are not made entirely secular, they will in communities where the Catholic influence is in the ascendant, either become Catholic, or drive a large proportion of the children into parochial schools and soon lead to a demand for the division of the public school fund. It is not strange, therefore, that many of the Protestant clergy are now advocating on grounds of expediency what the despised "infidels" recommended and demanded, from principle, half a century cussion" by Rev. A. H. Quint, D. D., copied into the JOURNAL last week from the orthodox Congregationalist, is, in view of the facts here stated, a most interesting and instructive paper.

The Public Money and Sectarianism.

That the general tendency of the times in this country is to divest charitable institutions, training and industrial schools, and schools for instruction in the various branches of education, which receive aid from public funds, of all sectarian proclivities, is becoming more apparent from year to year. In Boston the struggle has been an exciting one, and the end desired by either contending party not yet fully attained. In Pittsburgh large meetings were held to protest against allowing the Catholics to use the city buildings for the purpose of holding therein parochial schools, and they were excluded therefrom. In this city the Catholics, as elsewhere, have been aggressive, and have succeeded in getting thousands of dollars from the county treasury, to assist in sustaining charitable institutions which are sectarian in character. Nor have the Protestants been entirely guiltless; they, too, have coveted the public money for the purpose of sustaining an industrial school at Evanston, which is not altogether unsectarian. While it is not in the hands of any one religious sect, "a morality is taught there," says the Tribune, "and the children are instructed in the way common to all the Protestant Evangelical churches. How far that is sectarian, it is for the courts to deter-

In the conflict which has been going on for some time past between the Church and the State, the Church was at first victorious here, but now the victory rests with the State. For many years the Girls' Industrial School has been receiving money from the county. These payments were finally stopped by the County institution. The constitution expressly says the public money shall not be used for the brought suit, and Judge Tuthill gave it a verdict for \$19,000, which it was decreed the county should pay. The case was taken to the Supreme Court, which overruled Judge Tuthill's decision. This decision of the Supreme Court will also affect the school for boys at Feehanville, a reform school managed entirely by Catholics, and really a Cath-Evanston run by Protestant ladies. Hereafter these schools, unless removed wholly from sectarian influence, will not receive any public money whatever.

The Stock Company.

Progress of Subscription to Stock of the Religio-Philosophical Publishing House— Subscriptions and Letters from Hon. and Mrs. Jackson and Rev. M. J. Savage.

It is now four weeks since the JOURNAL published the first aunouncement and prospectus of the Religio-Philosophical Publishing House. During this time the stock subscription of \$12,500 with which the first public notice of the plan began has increased \$1,800, making the total subscription to date of going to press with this issue \$14,300, something less than one-third the sum required. We are aware that politics and local matters just now engage the attention of many who are likely to subscribe and we do not grow impatient; still it does seem that \$50,000, which is a paltry sum compared with the aggregate capital held by the Journal's readers, ought all to be subscribed in thirty days. Especially does it thus seem in view of the work done by the Journal and agencies and the crying need of the world for just such a Publishing House as is proposed -see prospectus in advertising columns.

Among the letters received the past week we select two for the representative character of the writers and the food for thought and stimulus to action which their contents afford. Mr. and Mrs. Jackson were originally Quakers and left that sect some thirty years ago because they had outgrown its creed and needed a wider field for spiritual growth. Mr. Jackson is one of the best amateur astronomers in the country, besides being a public spirited and influential citizen of the beautiful little State of Delaware. Mrs. Jackson we may say in confidence is possessed of fine medial powers, which, however, are only exercised in the bosom of her family. Both these worthy friends have done and are doing much for rational religion and the better understanding of the higher aspects of Spiritualism. Here is their letter:

COL. JOHN C. BUNDY—Dear Brother:— Will you allow us to address, in a column of the Journal, a few earnest words to its readers, touching the "Prospectus" lately issued in its interests, and entreating their earnest and prompt attention to it?

Does not every thoughtful, well equipped student of truth, in this our day of bursting light and restless activity, feel and know that the welfare and salvation of the human race. in its enlarged and enlarging powers for good or evil, depend upon the cultivation and realization of a more comprehensive, more rational and more scientific philosophy of life and duty than has yet been propagated to any general extent amongst men?

The days for the worship of myths and legends, or of respect for man-invented and absurd schemes of salvation, are past and

The "Religion of the future," as has been so abundantly and beautifully set forth in the Journal, must needs seek a purer, more practical and better assured basis, or fail to meet the enlarged needs of the world.

Should the hoped for "millennial dawn" ever open upon us it must come, or never, accomago. The article on "The Public School Dis- panied by such a broad, rational and practical religion as above alluded to; one main factor of which will be a demonstrated belief in continued and progressive life and in a near and equally rational, practical and progressive Spirit-world. What can we do, dear fellow Spiritualists and readers of the Jour-NAL, to promote such an advent?

Besides the individual work of each and all of us on every suitable occasion of our daily lives, we know of no better move for advancing such a cause than to aid with our means and influence, to establish the RELIGIO-PHILOSOPHICAL JOURNAL on a stronger financial basis, with largely increased powers for work in the line of effort already so bravely and efficiently followed. Besides encouraging other publications of like tendency it is especially proper that such noble cause should have a representative, well endowed publishing house in the great Metropolis of the growing West.

Join with it, friends and contribute little or much according to your ability. We wish to urge nothing we are unwilling to do ourselves. With moderate means like many of vou we have nevertheless sent in our names for a few shares of the proposed stock and rather than see the enterprise fail, will strive to do more. Can you not at once join in and do likewise, well assured that your friends in the spirit-life will smile upon all such efforts? Truly Yours,

J. G. AND E. JACKSON. Hockessin, Del., Oct. 7th, 1888.

Every body who reads knows of Rev. M. J. Savage, the poet, preacher, psychical researcher and student of science. He has sturdily and rapidly climbed the hill of knowledge; always maintaining the courage of his convictions, loving truth for truth's sake regardless of its effect upon preconceived theological opinions. From the Presbyterian fold to a broad and liberal Unitarian pulpit, his career has been one continuous series of earnest endeavor and brilliant successes. Here is his word and deed of encouragement, offered as soon as he had scanned the Jour-NAL'S column's after returning from the summer vacation which he so much needed to recruit the stock of vital force lavished with such unstinted generosity upon his work during the past year:

Col. J. C. Bundy-My Dear Sir:-Just home from Europe, I am buried beneath an Board because the school was really a part of avalanche of work, from which I hope to again." the House of the Good Shepherd, a Catholic | crawl out in time. I can, therefore, at present send you only a brief word. But I hasten to tell you how glad I am over your proposed step in advance. I know enough, through support of sectarian schools. The school my own personal experiences, to feel sure Mills of Saratoga. The death of two lovely that this psychic field is thoroughly wo exploring, and I feel equally sure that the path marked out by your spirit and methods, is the only way. You have so identified yourself with sense and honesty, that your victory will be their victory. I cannot help believing that, more and more, all clear-visioned and honest men will be with you.

I cannot think you will have any difficulty in securing fifty thousand dollars. If I lived would take half the stock myself. I do take a good deal of stock in your general plan; but alas! it must be, for the present, spiritual in its nature, and I have not the power to make it materia

As setting a good example, however, I do hereby subscribe for one share, only regretting I cannot now take more. With all faith in you, and with all good wishes for your success, I am

Most Sincerely, Boston, Oct. 8th, 1888. M. J. SAVAGE.

Friends of the Journal and its work! Will you not seriously consider what these letters and those previously published teach as to the needs of the world and your duty—which should be your pleasure—in this important project? It is nearly impossible for Mr. Bundy to personally visit or write to those whom he knows to be well able to take stock in this enterprise in blocks of from five to one hundred shares each, and there are many such. His unremitting attention is unequal to the performance of the duties constantly pressing upon him in his office work. Neither should it require his personal presence or arguments to accomplish a work which belongs as much to his readers as to himself. Soberly but generously consider the sulject; decide what you can do and then do it cheerfully and promptly! Rev. George Hepworth struck the core of the whole matter in the first paragraph of his letter published week before last when he said: "In your Publishing House scheme, you are really taking the bull by the horns. Now we shall find out whether Spiritualists mean business, and whether their convictions reach down to those profounder depths at the bottom of which lies the pocketbook." That is the way Mr. Bundy always does things. He never works by indirection, nor does he believe the world can be enlightened and carried forward to higher levels without strenuous effort and active material assistance and co-operation on the part of those professing interest in this enlightenment and uplifting. After having shown what the Journal can do, by years of effort, and after having equipped with all that is necessary for the work except money, he now asks for that, not as a gift but to be put with his own into an enterprise to be conducted on strict business principles. How many will respond, and how much will the stock subscription be increased during the next week? The next issue of the JOURNAL will tell!

GENERAL ITEMS.

Mrs. S. R. Stevens is lecturing at Topeka, Kansas. The Daily Commonwealth of that city, whose editor is a Spiritualist, in speaking of Mrs. Stevens says: "There are few such speakers on the platform anywhere."

Light of London, says: "Hudson Tuttle has contributed to the Religio-Philosophi-CAL JOURNAL a chapter from a work written by spirit dictation on 'Sensitiveness, as Illustrated and Proved by Psychometry." We trust that we may expect the work before long. The specimen is characterized by his usual insight, or, we should preferably say, by the insight of those who instruct him.

A journalistic fakir, who signs himself Fales-Curtis, and purports to write from New York, has been imposing some of his pewter wares upon a newspaper syndicate. He attempts to tell something about the Dis Debars, Mrs. Wells and other exposed frauds in New York, but his only purpose seems to have been to grind out something sensational and sufficiently abusive of Spiritualism to make it sell. No Spiritualist or investigator need feel disheartened or even angry at such silly and transparent nonsense.

Cornell has this year the largest Freshman class that has ever entered an American university. It numbers four hundred. It has become a favorite seminary for graduate students, and has this year one hundred of these enrolled. That co-education of the sexes has proved successful may be inferred from the fact that the large college building for women is overcrowded and many girlstudents have had to find lodgings in private

"If matters should come to an issue and a free fight," says the thristian Register, "the Methodists alone in this country outnumber the Catholics; and we can offset the Methodist vote against the Catholic vote, and leave all other religious denominations as a superfluous majority." This as a bit of pleasantry is all well enough, but the issue is not to be settled by such. To pit one religious sect against another would never settle the principle underlying the conflict, and no one knows this better than our esteemed contem-

A correspondent from Baltimore, Md., writes: "Our meetings were resumed last night, with a large attendance. Mrs. Walcott has not yet sufficiently recovered to admit of being entranced to lecture; but in her normal condition, made an interesting address. Mrs. Thos. Gales Forster, also in a very happy manner gave her experience at Onset camp last summer, which was very acceptable and highly gratifying to the audience. Our friends hope to hear from her

The Journal announces with sorrow, and sympathy for the afflicted family, the serious loss in the household of Dr. and Mrs. W. B. grand-children within twenty-four hours and that of their father a few days later, by that dread disease diphtheria, was a stroke most heartbreaking indeed. But the pain of these sudden transitions was greatly mitigated in the case of the dying father by his spiritual experiences, when during his closing hours his dear children who had only just entered olic institution, and a girls' reform school at | in a world in which ministers get rich, I | spirit life came to him and were able to make him aware of their presence. Dr. Mills is a fine medium and the stricken family are sustained by their knowledge of Spirit

The Journal has seen a letter from Mrs. Rosamond Owen Oliphant, dated the 29th ult., in which she states that her husband is rapidly improving in health, and has found an American publisher for his "Scientific Religion," the English edition of which was lately noticed in these columns. The JOURNAL congratulates Mr. Oliphant on his improving health, and hopes for an early and complete restoration. The world has need of such men at the present time, even though it is obliged to stop short of the goal to which he would lead them.

J. Clegg Wright is lecturing this month in Haverhill, Mass. In November he will lecture in Cleveland, O., December, Chicago, Ill., and January, Troy, N. Y. He can be engaged for the months following. He has been engaged for the following camp meetings next year: Lake Pleasant, Queen City Park, and Mississippi Valley camp meeting, Clinton, taken. The Cleveland debate on Modern Spiritualism and Christianity, between Mr. Wright and Elder Bartlett will come off about the end of November. Arrangements | cago Tribune, Sept. 9th, 1888, says: are in progress.

Mrs. Mary F. Lovering of Boston, and wel known there as an active worker in Spiritualist meetings and philanthropies, passed through Chicago last week on her way home from an extended trip across the continent and on the Pacific coast. She visited the Yo Semite Valley, the big trees of Mariposa and Santa Cruz, extending her journey into old Mexico on the South and to the British posses sions on the North, coming home via the Northern Pacific, and spending six days in Yellowstone Park. Mrs. L. expresses herself enthusiastically in speaking of her summer's experiences, and returns home with expanded ideas of the resources and possibilities of the west.

Charles Dawbarn's lecture last Sunday evening before the Young Peoples' Progressive Society, on the "Lessons to be Drawn | and calamities happen in certain succession from Modern Spiritualism," was an excellen one throughout. He not only illustrated the grand truths that flow from Spiritualism, but pointed out the numerous evils that might possibly arise from too implicit reliance in what spirits say who had not been fully tested. Mr. Dawbarn's unvarying rule is to try the spirits. His methods of investigation have been keenly critical, and the lessons he draws from modern Spiritualism are well calculated to throw a flood of light on questions not yet fully settled. He would treat a spirit controlling a medium the same as he would a mortal, giving respectful and candid attention to what be might communicate, but no one should ever bow in reverence or worship to one who has simply risen to a higher plane of life.

Speaking of the article on the 2nd page, entitled the "Haunted House on Cheyne-Row," Light of London, says: "This we say with strict reference to the general type of messages purporting to proceed from the great ones of the earth, of which the Pall Mall séance is a fair representative. We would not be misunderstood. We have no doubt as to the possibility of communion between the world of spirit and the world of matter. We have no doubt as to the fact that the identity of communicating spirits has been proven in certain cases by a chain of evidence strong enough to hang a man. We have no doubt whatever that spirits do systematically guide, instruct, and direct some men, and educate them with a definite purpose and end in view. But we are not therefore bound to welcome the platitudes of any chance spirit who may choose to drop into a séance-room. Nor are we excused by virtue of our belief from a careful scrutiny of evidence and a weighing of the intrinsic value of such utterances as purport to come from the world of spirit."

Giles B. Stebbins was in Chicago last Tuesday. He has several engagements to lecture on political subjects in Illinois and Indiana New York City is to spend \$850,000 this year in improving the building occupied by her charity charges and providing them with more wholesome diet.

General News.

Tennyson will spend the winter in Italy.— Mrs. John A. Logan sailed for Europe last Monday.—Tasner Schleyer, the inventor of Volapuk, is dead.—Mrs. Lyman Beecher has given \$80,000 to the Baldwin University.— Lexington. Ga., had not had a fire for twenty years until last week.—The best lithographic stone now comes from Bavaria and costs 40 cents a pound.—In his memoirs General Sheridan tells of Bismarck emptying a flask. of brandy at one drink.-Mr. Graham, of Pine Creek Station, Pa., has the best collection of coins in this country.—St. Patrick's Cathedral in New York City, which has been building for over thirty years, is finished at last.— Dr. Tanner, who achieved fame as a faster, now wants to test his vitality by having him- of coincidences. self sealed in an air-tight casket for two months.—Charles Henderson, formerly a rich man and a companion of Jay Cooke in the famous Northern Pacific tours, died a pauper in a fishing camp at Bad River, Wis.—Gen. is expected to make long visits. Mrs. G: 't suffers much from asthma.—Mrs. Rebe Seth of Elkton, Ind., celebrated her 10 birthday lately.

COINCIDENCES.

The series of coincidents now being recorded in the Religio-Philosophical Journal doubtless recall many others equally curious to the recollection of our readers. The subject covers an important phase of psychic research; and believing that a compilation of some of the more exceptional ones will be of interest and value, we desire those of our readers who know of any, to send a short, clear statement of the same to J. E. Woodhead, 468 West Randolph St., Chicago, who has consented to revise and arrange them for the JOURNAL. He wishes date of occurrence, name, address and names of witnesses or corroborative testimony to be sent, not for publication but as evidence in case the report of any coincident may be doubted. He will use his own judgment in selecting those he considers pertinent, and also as to order and time of publication. They will be numbered consecutively, and those desiring any further information in regard to any one o more of them may address Mr. Woodhead-not forgetting in each and every case to enclose a stamp Iowa. Some camp meeting dates are not yet for reply—who will aid so far as possible to obtain be some accidental or fancied resemblance the same.—EDITOR JOURNAL].

Mr. Otto Wettstein, of Rochelle, Ill., in discussing, "some strange things" in the Chi

"'Strange presentiments' also come under the category of a mild form of superstition. and result from circumstances apparently of an event liable to occur at any time or liable not to occur is not a presentiment, but a simple mental process, which becomes a presentiment when the event thought of occurs. To illustrate: I have occupied my present place of business—the identical store for 21 years. Thoughts of robbery and fire have often haunted me during this time. So far these calamities have not overtaken me; therefore I have never yet had a presentiment. My thoughts have been neither strange nor prophetic. Should I, however. some evening while meditating on the probable risk of fire and robbery a jewelry establishment is ever subjected to, actually have a presentiment, my store would have to be robbed or consumed by fire; otherwise, of course, it would be no presentiment. night." Thoughts are not strange. Fires and burglaries are not strange. But when the thoughts superstitious people, ever reveling in realms of mystery, imagine a relationship between the two and call it a 'strange presentiment.'"

"Dreams are realized about as often. Hundreds of thousands of dreams alike delight and haunt humanity nightly, yet how rarely do we realize the vanished phantom? That thousands dream dreams is not strange; why in the name of reason is it strange, then when in a world of ever varied circumstances these occasionally correspond to our dreams?"

"People have forebodings and anxiety when contemplating a long journey. This is simply reasoning from existing causes to possible effects. There is nothing strange about this, but it is strictly consistent with intellectual culture and philosophic thought. Thus impending dangers haunt thousands who yet proceed to their journey's end and return well and happy. Their thoughts, innumerable as the sands of the sea, vanish and are forgotten, and in the absence of the dreaded calamity imagined but never realized never became presentiments. But if in isolated cases the calamity foreseen actually occurs, it is heralded all over the country as 'a strange presentiment.'

"The morbid fascination of the masses for 'strange things,' and the anxiety of some papers to pander to this pernicious taste by dishing up daily the most absurd stuff, as 'Strange Case of Faith Cure,' 'Providential Escapes,' 'Haunted Houses,' etc., is truly deplorable, and as the press is supposed to deal only in facts and is the main factor in educating the people in breadth and scope of sense and knowledge, it should do its utmost to suppress all items tending to excite the ridiculous credibility of the people and pretending to relate certain stange things or events which however, are not strange when duly explained."

From all of which it is very evident that Mr. Wettstein never has experienced a genuine "presentiment," nor has he carefully collated the facts in the experience of those who do have them. Scientific philosophers, in at. tempting to explain away psychic phenomena, show a singular aptness in selecting cases, and examples that may be accounted for as liable to occur under the action of physical laws; and then declare that all the others are like them.

They delight in boasting of the facts of science, claim that they will not accept anything which cannot be proven, and when proof that is, and always has been satisfactory to the majority of men is offered, they, like the immortal Helmholtz, refuse to hear of it, declare it is quite impossible, saying. "I should refuse to believe the evidence of my senses rather than believe in any such delusion as mind acting on mind without the intervention of the senses. Thought reading, supersensuous perception, or whatever you call it. is all chicanery—" which is only another proof that great men are not always wise. The argument of this great philosopher is just as foolish as that of Luther in regard to the earth being round. "Seest thou a man wise in his own conceit? More hope of a fool than of him." Suppose we apply Mr. Wettstein's explanation, which does not explain, to cases like Nos. 10, 12 and 13 of this series

A gentleman in Michigan sends the fol

I had been to San Francisco, and was, so Francis A. Walker has been engaged by the to speak, "coming in on the home stretch" City of Boston to deliver a eulogy on Gen | between Chicago and Detroit. Entering the Sheridan.—The Rev. Dr. W. E. Boggs has smoking car, I found it crowded. Glancing been elected Chancellor of the University of | around, I noticed a gentleman take his feet Georgia. He is a brother-in-law of the Rebel from a revolving chair, and motion me General H. R. Lawson.-Michael Gorman to take it. He explained the fact of his feet killed Charles Johnson in New York, July 4, being in the chair, by saying he had a nerv-1855. He has just been released from Sing one affection of the limbs, which rendered Sing after serving thirty-two years, eight | him uncomfortable unless they were elevamonths and twenty-one days, having been | ted. As it happened, I had just been visitpardoned by Gov. Hill.—Col. Joseph M. Ben- 1 ing a family, a member of which was afflictnett, owner of the Chestnut Street Opera | ed with a particularly distressing case of House in Philadelphia, has given \$25,000 to paralysis, that had been neglected in its the Methodist Episcopal Orphanage.—Gen.; early stages; so that the stranger's remark Grant's widow has purchased a new resi- aroused my sympathies, and I urged the addence on West End Avenue, New York, at a | visability of seeking proper medical advice, cost of \$168,000. Two of her sons and their which led us to discussing various modes wives will live with her, and Mrs. Sartoris and systems of healing, including old and new "Pathies," magnetic and massage manipulations, and the theory of "metaphysical" healing. Finishing my smoke, I returned to my seat in, a rear car. An hour!

later, when I left the train, my newly made acquaintance sought me on the platform of the station, and presented his card and ask ed me to correspond with him. Gratified toknow that after half an hour's conversation. any one would care to see or hear of me again, I cheerfully assented, and we began a correspondence that has lasted four years, with no indications of weariness on either side. It was not until some two months afterward that the gentleman wrote to me that the cultivation of my acquaint ance had been a deliberate action on his part, pursued to see what would come of it.

The night before meeting me he had in a dream seen a form and features corresponding to mine, and received the impression that one bearing them would become interwoven into his life. He awoke with a satisfied feeling, saying to himself, "Well, who is it, and when shall I see him?" He was at the time heart-stricken, with soul bowed under the burden of a recent bereavement, and he somehow felt that the one whom he had seen in his dream, would in some way prove a comfort and solace to him.

That it may not be thought that it might that I bear to the one he saw. I will say, that I am one who "carries weight in life;" there is no shadow like mine in the town I live in. We each feel that in this case there had been "a Divinity that shapes our ends," that guided us in that accidental meeting, which has led to so much for both of us. I know I threw my whole self into the friendship, that strange, which are not strange. Thinking | might not fail in any mission there might be in it. Aside from the satisfaction and enjoyment that has grown out of our friendship. there was a part of the dream that has been fulfilled in a way, and relating to an experience too sacred to be related in public; but which could be revealed to any one who in the interests of psychical research would desire to make further inquiry.

Although there may be a decided flavor of romance about my narrative, it is only an episode in the experience of two staid and reputable middle-aged gentlemen. In my own experience, such episodes have been very few, but it was not a new or exceptional one to my friend. On various occasions, in times of trouble and perplexity, he has been shown the path to go in these "visions of the

He was at one time in the publishing trade in Chicago, when a change inthe postal laws was made that threatened to severely (Continued on Eighth Page.)

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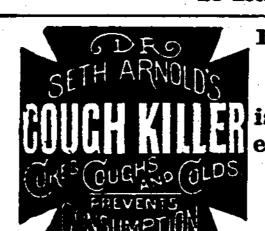
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CHARITY.

A beggar died last night, his soul Went up to God, and said: "I come uncalled; forgive it, Lord; I died for want of bread."

Then answered him the Lord of Heaven: "Son, how can this thing be? Are not My saints on earth? and they Had surely succored thee."

"Thy saints, O Lord," the baggar said, "Live holy lives of prayer: How shall they know of such as we!

We perish unaware. "They strive to save our wicked souls. And fit them for the sky; Meauwhile, not having bread to eat,

(Forgive!) our bodies die." Then the Lord God spake out of heaven In wrath and angry pain:

"O men, for whom My Son bath died, My Sou bath lived in vain!" -Arthur Symons, in the Woman's World for Oc-

Instantaneous Versification by a Little Girl Who Lives at Kenwood,

The Chicago Tribune of Oct. 7th, says: Kenwood has a poetry prodigy. She is a girl of 12 who rattles off rhymes as fast as she can make her pencil wave. Her father and mother and grandfather reside at the corner of Forty-seventh street and Greenwood avenue, where a Tribune reporter called to get a sample of the prodigy's skill. "Come in and sit down." said Mrs. Seward. "May would rather play than do anything else, and I shall have to hunt her up, as she is out with some of her school friends."

May's grandfather, Capt. Binford, came in and talked enthusiastically about the little rhymster. "I don't know just what to make of May," said Capt. Binford, rubbing his hands. "She's only a little school-girl, and there isn't one of her relatives that can write verses or pieces, so she can't inherit

"Born in her, most likely. You know poets are born, not made. "Yes, to be sure. But May doesn't care much about reading nor study. She keeps up with her

class, but that is all." "How long has she been at this sort of thing?" "I don't know just when she did begin it, but think when she was about 10 years old. One evening we were away, and when we returned we found that she had written a few lines that rhymed. At first I would not believe that they were hers, and to test her I said: 'May, if you can write on that subject write something about the little clock up there, and she did."

"Without much thought?" "Yes, it only took her a few minutes, and after that she wrote several stanzas on 'Kenwood' which were published in the Hyde Park Journal. Once in a while the notion seizes her that she must write some poetry, and then nothing can stop her. She

your poem." Mrs. Seward now appeared with her little daughter. May has dark brown hair, blue eyes, and fair complexion. She is rather small for her age. "And so you are the little girl who writes poetry? Do you think you can write some for me? I don't want anything long, but just a few lines."

May looked doubtful, but expressed herself as be-'ing willing to try, if a subject were given her. "Well-a-you might write about-let me seehow would 'flowers' strike you?" She procured pencil and paper, and in a few mo-

ments presented her caller with the following lines

written in a child's irregular hand: When the May flowers are growing all, By the old and time worn wall, When the waters are rippling free, Then my heart will merry be.

O, I long for the green leafy bowers, And I long for the finest flowers, O, give me the peach and apple-blossom too, And all the beauty that Nature can strew.

"That is well done, and what else can you write about?" "Of course," put in her grandfather, who is exceedingly proud of May, "you know she can only write about things she has seen, and it would not be

fair to ask her to write on subjects she knows nothing about." "Choose your own subject, then." "Here is something that she wrote the other morning before breakfast. She came down in a great hurry, snatched up writing materials, and

would not stop until she bad finished." And the proud old Captain drew from his coa pocket a manuscript:

THE BROOK.

As I sat on the banks of the stream. Watching the bright rays of the sun gleam Watching the waters as they glided along, Each singing within itself a merry song,

Beautiful birds flew swiftly past But stopped at the water at last, To drink of the cool, fresh water, And rose again, with a sweet twitter twater.

They seemed to thank God for the water. In their own way, twitter, twitter, twater. O, how pleasant is the beautiful brook; To see its great beauty you have only to look.

O, pretty brooklet, rippling along, Let nothing in life mar your sweet song Always give water to the sweet little birds, And to all the sheep and cattle herds.

On the spur of the moment May also wrote the following:

"BABY SLEEPS TO-NIGHT." Near a neat and beautiful cot Runs a clear brook, rippling through the lot, Many daisies on its banks do grow, By the brooklet as it murmurs low.

The children pick them along the bowers, Little hands filled with snow-white flowers: Then tired at last, at set of sun, The day is passed and home they run.

The katydid is singing its sweet farewell, The busy bee has gone to its homelike cell Under the clear heavens and stars so bright. In this happy home baby sleeps to-night.

In many little cribs blue eyes are sleeping,

Shining stars their watches keeping,

While the brooklet ripples along in its beauty, Ever doing its faithful duty. Peace reigns in this happy home by day,

At night in little cribs the children stay, Then the young mother with heart so light Is happy-for baby sleeps to-night.

In the little crib she sees the dimpled chin Of her sweet babe, so free from sin; Thanks God in her beart with delight She is happy—for baby sleeps to-night.

To the Editor of the Religio-Philosophical Journal:

Intelligence of Animals.

After reading the article G. J., entitled the "Intel-

ligence of Animals," I decided to relate an instance

of my own observation occurring a little more than losophy. She is now auxious to know more, and I two years ago: A Mr. Jones of Marcellus. Mich. | earnestly desire that she will take measures to seek owned a small Scotch Terrier dog. One day while and understand more of this truth, which is conseveral men were at work repairing a barn for him, stantly giving so much comfort and assurance to we noticed the dog was down the lane some forty rods, barking furiously, and one of the men remarked that he had treed something. In a few moments he stopped, and looking up we saw him coming with something in his mouth, which proved

to be an old two-quart tin fruit can. He brought it

up near the barn, laid it down and began to bark at it, when one of the men went to it, picked it up and shook out a gopher, which the dog caught. Did the dog think, or what caused him to bring the can "p and call for help? H. L. CHAPMAN.

Mrs. Watson at the Temple.

to the Editor of the Religio-Philosophical Journal: The subject of "Death and After-Life" drew another large and intelligent audience to the Temple to hear it discussed from a spiritualistic standpoint by the noted speaker, Mrs. E. L. Watson. The field of thought involved in its consideration, is as broad and diversified as the arcana of the universe; and. although of necessity in one brief lecture, traveled over rapidly, its exploration was by no means of a superficial character as evidenced by the wonderful array of facts presented to the understanding of her hearers. The varied phenomena of the spiritual and material worlds, touched by the magic finger of inspiration, sprang into life before ber auditors, and gave testimony in favor of her declaration that there was no such thing as death in the economy of nature. To say that the lecture throughout was a masterpiece of logic and eloquence would convey to your readers no adequate sense of its wondrous beauty; and it is very much to be regretted that no reporter was present to make record of the fund of wisdom embodied in it.

I am well aware that I shall be derided by pseudocritics for daring to couple the name of Mrs. Watson as a popular lecturer with that of the renowned R. G. Ingersoll; but I have, nevertheless, the courage of my convictions, and do not hesitate to affirm that in all that constitutes true oratory she is the peer not only of the above-named gentleman, but of any of the other prominent lecturers who have be-

come famous on the rostrum. The word death to Col. Ingersoll, has all the significance that has been attached to it through past ages; to Mrs. Watson, it simply means change, or in the vocabulary of psychological science, is synonymous with evolution; and not an atom in the vast domain of the infinite but continually undergoes this marvelous transmutation in the process of development. Every grade of life upon the planet, every so-called inert molecule is subject to this law. and in obedience to the mandate, leaps to a higher condition, and takes upon itself a new and more perfect form. Up in the stellar depths new worlds spoken into being by the voice of God, emerging from the womb of time, pregnant with infinite potentialities, join the procession of the stars and take up their solemn march through the heavens. Old worlds, hoary with age, furrowed with the scars of battle, written all over with the history of former epochs, drop behind and are lost in the darkness of seeming death. Change, tireless, persistent change, is the law, universal and eternal. The human body, worn out and pulseless, steps into the welcome shelter of the tomb, to be resurrected again in some new form of beauty. The granite rock, agianst which has beaten the storms of centuries. crumbles at last to mother earth, and feeds the roots of the forest monarch whose lofty branches sweep the skies. The chrysalis, all unconscious of its gorgeous future. sleeps content in its narrow cell, until awakened by the thrill of a new life, it bursts forth into the world of flowers, a full fledged butterfly, beautifully symbolical of the new birth of the human soul into the higher life through that wondrous change called

Matter, co-eternal with spirit, is moulded into form to give expression to the thoughts and purpeses of the Infinite; and, as we cast our eyes abroad over the face of nature and lift them heavenward to the starry realm, away into the deep blue beyond. we are lost in wonder of the beauty, the incomprebensible grandeur of the marvelous revelations. Every grade of life upon the planet, from the lowest order of being to the crowning of glory of creagets paper and pencil, and in a few minutes there's | tion, God-like man; all the diversified forms of beauty that meet the eye, all the sweet sounds that greet the ear, the fragrance of the rose, the sting of the thistle, the joys and sorrows of life, the hopes and aspirations of the human soul, are but manifestations of the human soul, are but manifestations of the potentialities inherent in the Spirit of the universe, the incarnation, as it were, of the thoughts of Deity. The poet weaves his web of fancy in the Temple of the Muses, ere the sweet song charms the senses. The sculptor chisels the models of his soul's creation in the workshops of his busy brain. ere he reveals their beauties to the gaze of man. The architect builds the "Coliseum" and behold its grand proportions long before its ner-stone has been lifted from the quarry. So, before the birth of the suns and stars, they existed as a thought of God, but only in obedience to the fiat of omnipotent will did the potent forces, so long buried in the womb of time, put forth their creative energies in the service of the Infinite. As the great wheel of evolution turned upon its axis, new condi-

> thrilled the heart of the universe, and the first dim. rays of intelligence spread over the earth. The birth of the human soul into the higher life is in harmony with the supreme law of order established in the beginning, and so gentle is the change in many instances the transported spirit is unconscious of it. There is no death, but simply a step upward under the benign influence of the same divine law of evolution that controls the material world, and the law of adaptation holds good there as

> tions arose, and lo, the throb of a living pulsation

Nature is bountiful in her provision for the wants of the new-born babe in mortal life; and her beneficent hand reaches across the border-land into the after-life where the needs of the spiritual body are amply provided for as well as all conditions necessary to the future advancement, happiness and well-being of the spirit itself. The spirit, freed from the physical body, emerges into the new life with all its powers quickened and intensified, and the same emotions and attributes that controlled its destinies here, pertain and adhere to the brighter career upon which it has entered. No longer subservient to the gross needs of the corporeal body, it is no less human, and feels the pulsations of the heart of humanity, with the same sympathy, though clothed in the shining robes of immortality. Infinite wisdom points the way, and into the path thus chosen, directs its footsteps, and marches to the music of the spheres up the mountain side of endless progres-

The above. Mr. Editor, conveys but a very imperfect idea of the line of thought followed by Mrs. Watson in her lecture; and to assume that I have done more, would be not only egotistical on my part, but do great injustice to her as well; for it is universally acknowledged by those present to have been one of the ablest efforts of her life. A. RIKER. San Francisco, Sept. 24th.

A Mother Sees Her Spirit Child.

In looking over the pages of the much loved RE-

LIGIO-PHILOSOPHICAL JOURNAL, of which I have

to the Editor of the Religio-Philosophical Journa-

been a constant reader for many years. I often see suggestive and touching incidents of spirit presence from correspondents. I am confident none of them are more suggestive than the incident I am about to relate which was told me by a friend (I will call Mrs. M.,) in whom I have the greatest confidence. Mrs. M.'s husband had been sick for several weeks, but she had no idea that he was in a dangerous condition, until one morning she was busying herself about the sick room when she suddenly felt a firm but gentle pressure upon her shoulder, and thinking some one had come into the room unannounced she quickly turned and lo! there was the perfect form of her spirit child who passed over thirteen years ago that day, with her little arms outstretched to her mother, and her eyes turned toward her father in an appealing and longing gaze. The child's form was visible but a few moments, but long enough for the mother to see it distinctly. She was very much overcome, and with difficulty reached a chair unobserved by Mr. M. She had not been thinking of her baby that day nor did she think of its being the anniversary of her darling's transition, until after she recovered from the shock. She was convinced, by the peculiar and longing look her child bestowed upon its father, that she had come for him, and her convictions were realized later the same evening when the tired body gave up its spirit to higher and better possibilities. Mrs. M. is not Spiritualist; she has been a church member for

Chicago. Mrs. Dorothea Dix has given \$500 to the Massachusetts Society for the Prevention of Cruelty to Animals to erect in Boston a drinking fountain for an-

those in need of sympathy.

many years and never paid any attention to the phi-

Grand Old Man Gladstone and Lord Woleseley have sent their autographs to Miss Mary Lee, daughter of the late Confederate General, for her album

A Lady Sees Several Spirits.

To the Editor of the Religio-Philosophical Journal: Some fifteen years ago I had the following experience. It is one of many which came unexpectedly, and involve a world of mystery, and baffle every effort to find out all we would be glad to know about the laws and conditions which produce them. I was lying awake in a happy frame of mind when I was surprised to see sitting on the foot of my bed a woman whom I knew to be alive and living in the town of Grand Rapids. Then on the opposite side or the room (which was about eighteen feet square) I saw a lady friend who had been a teacher of mine and who had been dead five years. She took a chair, sat down and spoke to me, saying, "Tell father-." was expecting to hear more, but another woman, my mother-in-law, who had been dead ten years, appeared by the side of my teacher friend and said, "Hurry," laying her hand on the shoulder of my friend, who arose from the chair. My mother-inlaw took the chair to show herself to me, but did not say anything. At the same there appeared in the hall doorway two men, one a lawyer who had done business for me in his life time, and who was well acquainted with the woman who sat on foot of the bed. The other man was my husba who had been dead ten years. The men bowed to me and smiled, and then all disappeared quickly except the woman on the foot of the bed. I looked at her, and she began to go a little at a time, here and there. The whole expression changed from a real life to a sort of fixed mechanical artificial makeup, very strange to look at. The side of the face next to me was the last to go, and slowly disappeared. The words of my friend I was at a loss how to construe. It seemed that she might have wished to say more, and was interrupted. I did as she requested. I wrote to her father telling him what I had seen. I received no acknowledgment from the family for a month. Then I received a long letter from the sister of my friend saying they had not thought much of my note at first, but that her father had just died and they wanted me to tell them more about the vision. I could only say what I had already told. The appearance of the living spirit among the so-called dead was a case not common with me, although I have often seen absent living persons as if they were present. This lady is alive yet, I presume.

The appearance of the lawyer amused me very much, for he was dressed like a Spanish nobleman. I told this to a friend of the man, and was informed that the lawyer had been in the Mexican war when young and had often in her hearing expressed a strong admiration for the dress of Spanish gentlemen. This Mr. H., the lawyer, was a very small man, and in the dress he wore he looked very neat and handsome. The parties in this vision were not all mutually acquainted in life. Doing all this to assure us of things beyond this life, why can't they give more? Why not tell us how they do it? I only know that I see and hear and know these things in the way I tell them, but there is a profound mystery about them still.

KEZIA E. ALEXANDER.

Friends of Equal Rights, Let us all Pull Together for Sobriety.

TEMPERANCE.

to the Editor of the Religio-Philosophical Journal:

We all know there are no truer friends of sobriety appetites and passions. Church doctrines are in- staunch and generous helper in time of need. horses running in a field draw no coach. To haritual camp last summer. Rev. Solon Lauer, a libthe undersigned is treasurer. We have excellent spiritual speakers in abundance and the powerful aid of the angels. As soon as the funds will justify we propose to aid these speakers to speak against the liquor traffic. Address with such material aid as you can' G. F. LEWIS, Treasurer. Corry, Erie county, Penn.

Jottings From Philadelphia.

- the Editor of the Religio-Philosophical Journal: Mrs. M. R. McNutt was ordained to teach and dem-

onstrate the spiritual philosophy by the First Association at its hall, on Sunday evening, Sept. 30th. Five trustees for the First Spiritualist Association were elected on Monday evening, Oct. 1st. The term was for three years. Messrs. Beale, Locke. and Jones, and Miss Galloway and Mrs. Wisdom were chosen.

The ladies seem determined to have a hall of "our own" in this city, and that's "hall about it"; so let us haul in the necessary funds. A surprise is in store for the patrons of Parkland

by next summer, in improvements. We all heartily sympathize with Brother Wright in his earthly chastenings. After a long vacation, bright and happy children will meet their pleasant conductor and teachers of the Lyceum, on Sunday afternoon, at the First So-

ciety's Hall. Speakers on the spiritual rostrum please send ad dress and dates to corresponding secretary, 614

Venango street, Philadelphia. "Politics and Principles" was the subject 'ably put forward by the guide of Mrs. H. S. Lake, Sept. 30th Mrs. Ada Foye will demonstrate the facts of the Spiritual Philosophy at 810 Spring Garden street during the Sunday evenings of November.

The Ladies Aid Society have their yearly meeting and election Wednesday evening, Oct. 3d. This organization grows stronger and will surely prove what its name intends, "Aid" to Spiritualism and humanity. A more thorough and practical organization among Spiritualists being desirable the addresses and views of workers are desired by R. A. THOMPSON, 614 Venango St.

A Family Circle. to the Editor of the Religio-Philosoppical Journal:

A description of a private family circle which three of us held a few evenings since. I had occasion to visit Mr. Smith and his wife last Tuesday evening, and after supper I was invited to sit at the table with them for spirit manifestations. About two minutes after putting one hand on the top of the table, it began to move and the question being put, "Is there a spirit present, and who for?" the response came that the controlling spirit was a Catholic priest, to whom I went to school in Germany. and who had done me an injury when ten years of age, and which I have not forgotten. This was the second time he manifested to me, the other time being at a public ball. He said that he came to me to make good the wrong he had done; that he would control me after awhile, and through me do. good to humanity; that he had found that Spiritualism is right, and would preach it to the masses. The next spirit was my father. He gave the initials of his name. I asked him many questions in German, which he answered correctly, and which Mr. Smith and his wife could not understand. Other spirits manifested, among them a doctor, who cured through Mr. Smith. I watched the table very closely through the séance, and I am positive that neith. er Mr. Smith nor his wife moved it, for at times their hands were off of it, and it tipped all the same. To me it was the best circle I ever attended. I am positive there was no fraud practiced. Chicago, Ill., Oct. 29. NICK BECKER.

Gen. John Edwards writes: The JOURNAL. take it all in all, is the best paper published for unadulterated Spiritualism, and a broad intelligent, liberalism.

to me.'and I look forward to its arrival, and peruse its columns eagerly.

J. Harvey Mott.

To the Editor of the Religio-Philosophical Journal: It gives me great pleasure to be able to announce that J. Harvey Mott has again consented to be used by the Spirit-world to convince men that there is no death. He has a beautiful tree and vine embowered home, comprising two acres of land, at the corner of Jefferson st., and Western ave., a little out of the city of Los Angeles, and one mile from the street-car line. It is expected there will soon be a car line to his place. I had the pleasure of spending last Sunday evening in his seance room, with a few other congenial friends. The manifestations are of themselves tests and usually convincing beyond a doubt. How entirely different the manifestations in his scance room, from those witnessed in the rooms of Mrs Patterson, Elsie Reynolds, and others of that class. No spirit-form comes outside the cabinet and only the head and bust is materialized; but then the familiar features, and the well remembered tones of voice, are so distinct that one is compelled to believe that there is no death. To obtain the most satisfaction one needs to go again and again to Mott's séances. Each succeeding time your special friends seem to better acquire the art of materializaing, and your satisfaction increases in proportion. General Bledsoe and Dr. Reed, the spirits who control these séances, can show their faces and converse with any one in a most satisfactory manner. Their guides say that the atmospheric conditions of Southern California are pre-eminently adapted to the development of mediumship and spiritualistic manifestations; and that they will be able to do much more good here through Mr. Mott than they ever could before. In speaking with Mr. Mott about the frauds who

are flooding our land with base imitations of materialization, he said: "Well, if they are getting so numerous that they are likely to do much harm, will have to challenge them to a test I have before submitted to, and am willing to again; and we will see who are genuine and who are false. The test is, that a committee, in whom every one has confidence. shall take each so-called materializing medium and nail him, or her, up tightly in a small box, in which breathing holes shall be bored. Place the boxed person in the cabinet, after it has been thoroughly searched for traps or sliding panels, and then see in whose cabinet spirit-forms are seen." Mr. Mott has gone through this test with the most satisfactory results. How many other so-called materializing mediums are willing to submit to the same test?

Since writing about the Patterson show of San Diego, I have received a letter from Dr. King of that place saying they had succeeded in finding the carpenter who cut the sliding pannel into numerous cliff dwellings which were occupied hun-Mrs. Patterson's séance room. A diagram was dreds of years ago by an Aztec people. sent me showing where it was placed. Mrs. Patterson got wind of the raid that was intended, and took her troupe to Los Angeles where she is now ex-D. E. SMITH.

Santa Anna. Cal.

Letter from Providence, R. I.

To the Editor of the Religio-Philosophical Journal: Within a short time you received from one of the Journal subscribers (Josiah Simmons, 60 John St., Providence, R. I.,) a notice for which you were probably unable to account, to discontinue the paper. I write to explain that he valued the paper highly, as indeed his long subscription shows, and that his only reason for discontinuing the same was and equality than Frances E. Willard, Susan B. Au- his inability to enjoy its contents through the failthony and Mrs. M. J. Gage. Their greatest love is to lift | ure of his eyes. Since sending the note, death (even all into a life of sobriety, integrity and purity. There | then though unseen hovering near) has come kindare many noble men and women living Christian ly to his release and the tired spirit gladly left the lives, that belong to no church. Jesus, the teacher, worn out body which for nearly eighty years it had promulgated none of the doctrines of any church. | called its own. A pioneer in modern Spiritualism. He plainly taught that whatsoever ye sow that shall he has ever remained firm in the faith, and met the ye reap. His teaching and life was intended to change calmly and composedly as a man should who place man under the control of his spiritual and in- | had lived his upright, blameless life. The cause of tellectual nature, and give him dominion over his | Spiritualism has lost not only a firm upholder but a tended to supplement his teachings. Some are help- is possible that you may remember some years since ed by these doctrines, others are hindered by them. at Onset Bay, meeting Mrs. L. B. Sayles, of Killingly, Let every one use as many doctrines as will help him | Conn., and with her her sister. Mrs. Read. of Provito grow into a larger Christian life. Calling himself a | dence. I am that Mrs. Read, and recall myself to Christian, or joining a church does not change his | you in this manner that you may be assured of the ruling loves any more than putting the name of genuineness of this communication. At that time I shepherd on a wolf makes the latter a shepherd. I remember our friend Mr. Simmons was once on the There are a large number of freedom-lowing men and | veranda of the Glen Cove House with us when you women anxious for equal rights and sobriety, who | highly complimented his penmanship, he being then cannot work under church direction. A dozen a man considerably past seventy. Upright and vigorous as he then was, disease has since laid him low ness the friends of sobriety of all faiths and no and for over two years his sufferings have been infaiths. The Universal Co-operative Temperance | deed grievous, but have been ever borne with a Union was formed at the Lily Dale, N. Y. spir- | bravery and cheerfulness which would have shamed | manded the American forces at Bunker Hill. was who out of his not overflowing purse he has assistlived and surely heaven is none the worse for having secured him for its own. Providence, R. I.

Eminent Spiritualists.

I know there are several men in each branch of Congress who have perfect faith in Spiritualism and attend séances. More of these are in the House than in the Senate. At least half a dozen there at- the hair and all the beards of all the men engaged tend Spiritualistic meetings every Saturday night, about the works are soon dyed a bright and perand consult the spirits as to temporal matters. One has a wife in the spirit land, whose advice he are as green as grass. seeks in most matters of interest to himself. Others consult with distinguished dead statesmen for guidance in public affairs. They do not openly proclaim their faith, and it would not do for me to disclose their names here, but some of them are men of ability and good balance in all other respects.

I know of but two Senators who are Spiritualists, though I am told there are others. One of these is a very wealthy and distinguished man. He never fails to attend a séance every week, and whenever he is in need of advice, either in public or private affairs, he goes to a medium through whom he derives material benefit from following the advice of the spirit statesman. Upon all public questions of great importance the spirit of Mr. Webster decides his position, and he is satisfied that he cannot go wrong as long as he follows such good advice. Mr Webster's usual mode of communicating is to write (through the medium) upon a slate, and many of these are preserved by him as sacred trophies.— Washington Letter, Philadelphia Evening Tele-

Psychical Research.

To the Editor of the Religio-Philosophical Journal: There has been a society organized in Brooklyn,

N. Y., called the Psychical Research Society. The officers are Fred. Haslam, President; A. E. Laurene, Vice-President; Joseph La Fumee, Secretary; Mrs. Fred. Haslam, Treasurer. The object of the society will be to investigate Mesmerism, Psychology, Spiritualism and Occult Forces. The second meeting of the society was held at the residence of Fred. Haslam, 470 Willoughby Avenue, Brooklyn, on the 3d of October. Remarks were made by the President as to the objects of the society, also the reading of some circulars kindly sent to us by the secretary of the American Society for Psychical Research of Boston. Mass., of which we intend to make ourselves a branch. An interesting paper was read by A. Laurene on "Scientific Mediumship," after which some ten members were added to our number. are desirous of having mediums, who wish the indorsement of our society, come and be one with us hoping that all honest ones will avail themselves of the opportunity. We hope to accomplish something | given. this winter in this line of thought. We have severa mesmeriate among us, besides some good mediums who will do all they can toward satisfying investigators. The meeting closed at 10 P. M., all expressing themselves satisfied with the progress made. FRED. HASLAM, President.

The Painlessness oilDeath.

The art of dying, it is now ascertained, is absolutely free from suffering; is really unconscious, insons who have met with such accidents, and survi-B. E. Gann writes: Your paper is a great feast | ved them, testify to this. Records to the effect ar numberless.—Junius H. Browne in the Octob

Notes and Extracts on Miscellaneous Subjects.

The annual consumption of feathers in this country is 3,000,000 pounds.

The sand-blast is now utilized for cleaning dingy stone walls of buildings.

The Grand Duke Nic rolas, heir to the Russian throne, will have a separate court this winter. Kate Field, to ong i remaining single herself, is decidedly of opinion that marriage is not a failure.

A sunflower twelve feet high with a blossom fiftysix inches in diameter is a product of Nevada. Antipyrine in doses of one to turee grains is recommended by Sonnenberger as a remeay for whooping

The daily consumption of needles in this country is said to be 4,200,000, most of which come from Redditch, England. Gen. Sherman's son and Stonewall Jackson's

nephew peacefully occupy a desk together in the law office of Senator Evarts.

Harriet Beecher Stowe, though by no means well, is in much better condition than she was before her recent serious illuess. Her recovery has astonished her physicians.

set it down as a truth which admits of few exceptions that those who ask your opinion really want your praise." "Smoking is killing me!" said Joseph Schiff, of New York, and then deliberately jumped from a pier

Dr. Oliver Wendell Holmes once said: "You may

into East River and drowned himself because he could not break himself of the smoking habit. Mr. Henry Warren of Ansonia, Conn., is probably the oldest newsboy in the country. He is in his 80tu year, and he makes his trips and delivers his papers

with as much regularity as any of his juniors and with much less foss. The Justice of the Peace at Cossville, Mo., is Samuel Gilmore, who is forty years of age an 1 only two feet nine inches tall. He weighs only forty-six

pounds. Mr. Gilmore is a successful farmer and a prominent man in the county. Canon Wilberforce is reported as saying of Dublin's two cathedrals, which have been restored by the liberality of a brewer and distiller, that they are

"memorials of drink"-St. Patrick's of Guinness' stout and Christ Church of whisky. Down near Espanola, in the northwestern part of

New Mexico, along the Denver & Rio Grande Railroad, are situated on the top of steep mountains There are 3,000 women telegraph operators in England earning anywhere from \$300 to \$1,000 a

year. The telegraph being a branch of the civil service in England it is necessary for them to pass a competitive examination before employment is given Tourists complain that the delightful calm and quiet of Heidelberg has given way to noise and

manufacturing bustle. A number of tall chimneys l injure the view from the castle grounds and the fearful foghorn from various tugs disturbs the quiet of the Neckar. There are eighty-three persons in France claiming to be centenarians between one hundred and one hundred and twelve years of age. The women form

a large majority, there being fifty-two women to thirty-one men. It is the opinion of a French scientist that the chances of a person in the nineteenth century reaching one hundred years of age are one in 18.800. Eugene Bloc, fourteen years of age, recently committed suicide in Paris on account of unreciprocated affection. He fell in love with a plaster cast of

Venus in his father's house, and would stand gazing at it for hours. The boy neglected his studies, and his father grew angry and broke the statue into pieces. Eugene went to his room, twisted a sheet around his neck and strangled himself. Dr. J. J. Bayard, an uncle of Secretary Bayard, is recluse down in Texas, living thirty miles from San Antonio in a little but built by himself, consist-

ing of a single room. Fifty years ago he lost his property by a flood, and soon after his wife ran away with a minister. His heart was broken, he became misanthropic, and retired from the world. Mrs. Sarah Rockwood of Cortland is probably the oldest woman in New York. She is a daughter of the late Rev. Dr. Chaplin, D. D., of Groton, and was born Nov. 8. 1785. Col. William Prescott, who com-

many a younger man. The loss to his personal her uncle. She has good health and does not show eral teacher of Willoughby, Ohio, is president, and | friends is beyond compare. Many destitute ones | her burden of years either by appearance or action. Senator Ingalis is one of the men who have sufed to clothe and feed will this coming winter, unless | fered at the hands of the caricaturists. He is tall some other friend is raised in his place, be cold and spare, and agile looking. A shock of snow-white hungry. The world is the better for his having hair surmounts his forehead, his eyes are bright, and be speaks without affectation of any kind. The faculty of force and finish which is so marked a Characteristic of his speeches is the natural manner

> of the man. A singular phenomenon is observed in working the ore of the Martin White: Mine, at Ward, Nev. The ore is very base, and it is necessary to roast the whole of it. During the roasting process no deleterious or disagreeable fumes are observable, yet manent green. Even the eyebrows of the workmen

Sixty-three of the survivors of the famous \(\frac{1}{2} \) Bucktail regiment have been holding a reunion in Bradford. McKean Co., Pa. Each survivor present wore a bucktail in his hat, an emblem that made him the observed of all observers wherever he appeared. Banqueting and speeches were the order of the day and the good people of Bradford did themselves proud in entertaining the few grizzled warriors that remain of this once famous regiment.

The New York Sun records an extraordinary occurrence in city life. It states that one day last week a policeman took a bag of peanuts from an Italian fruit stand in front of the Sun office and actually offered 5 cents in payment thereof. The Italian, who received the money, made a mark on the coin and vowed that he would preserve it for a lucky piece forevermore. It was the first time a policeman had ever paid him for anything.

The phonograph i-serving a number of uses. One instrument concealed under the coat was discovered to be employed surreptitiously in stealing the score of a new opera; it was ejected. Many phonographs, it is said, are being employed by a number of actors and actresses as automatic teachers of elocution. Through the instrument they obtain an exact idea of their vocal expressions, and learn by means of mimicry the precise qualities of their tones.

The coldest day will fall between Jan. 20 and 30, according to General Greely's prediction. According to his explanation the coldest day does not occur at the winter solstice, but somewhat later, since the greatest cold must be experienced at that time of the year when the amount of heat received from the sun becomes equal to that lost by noctunal radiation. As might be expected the coldest day falls earlier in the southern part of the country than in the northern.

Freshmen at Vassar have easier times than at colleges for boys, and they ought to, for they are girls, and etiquette rules. Every girl in the college early in the school year goes forth on certain afternoons, card case in hand, to call upon the freshmen or other newcomers in her corridor. If the freshman be out a card is left; if in, the acquaintance is formed. In either case the card must be returned within a week. After this visits are more informal and parties are

In July, 1870, fifty families just from Sweden reached the heart of the Aroostook wilderness in Maine, where for their accommodation, were already erected twenty-five rough log houses, each standing in five acres of cleared land. They went to work in their new homes, and now, eighteen years after, New Sweden, as they called the colony, contains 700 inhabitants, seventy good log houses, thirty-two one-and-a-half story frame houses and forty log buts. There are 130 farmers in the colony. owning, on an average, thirty acres of land each.

The Vancouver Register gives a vivid description sensibility always preceding it. Any anguish that of a forest fire. Here is an extract: "Tuesday night may attend mortal illness ceases before the close, as | the people of Yacolt prairie and on the mountains thousands who have recovered, after hope had been | became aware of a terrific forest fire creeping down surrendered, have borne witness. Sudden and vio- upon them from out of the mountains on the wings lent death, shocking to the senses may not be, prob- of a strong east wind. When discovered the fire ably is not, painful to the victim. Drowning, hang- | was coming down the Rock Creek country through ing, freezing, shooting, falling from a height, poison- the old burn. Huge stubs were falling in all direcing of many kinds, beget stupor or numbress of the tions, and soon Bell Mountain was a roaring mass nerves, which is incompatible with sensation. Per- of flames. The flying brands went across Lewis liver and caught in the green timber, the roaring

of the flames and the continuous falling of old trees naking a frightful noise that seemed like a hundred arthquakes."

MY MOTHER.

Sweet and pale with placid grace As she now is I'll draw her face, Though years of sorrow have left their trace Upon my dearest mother.

Her lovely eyes, so true and bright, Seem heavenly in their wondrous light, Soft wavy hair of silver white-Ethereal loveliness—my mother.

She's everything that's pure and true, Godliness, virtue and modesty imbue Her gentle nature through and through, She's my ideal-my mother.

Ever the same through years and years Of clouds and sorrows, heartaches, fears, So little sunshine, so many tears; Yet always the same sweet mother.

It has ever been and will ever be The greatest of all wonders to me, How a being, human, could be so free From sin, as she—my mother

Loved by all, warm friendships won: Enemies, she numbers none— God will reward such an one, My faithful, loving mother.

No adjective adequate to rightly name The depth of goodness, her honest claim, All words are idle that I frame I need but say—she's my mother.

-L. G. Stitt, in Inter Ocean.

Danger of Race Conflicts in the South.

This total want of possible assimilation, this social estrangement, causes this attitude of antipathy or quasi hostility between the two races, North as well as South, the only difference being that in the latter section, because the negroes are more numerous, the manifestations of this suppressed antagonism are unavoidably more frequent, and are characterized by more intensity and more serious results, because both races, whatever be the provocation, regard them as the incidents of a struggle for supremacy and domination. They may enjoy long periods of calm and peace, but some sudden unforseen inciden? political, religious, educational, social, or what not, may at any moment arouse the passions of race hatred, and convulse society by the outbreak of race conflicts. For New England preachers, sentimental writers, or Republican politicians to express horror and surprise at these occurrences, is only a profaue protest on their part against the logical results of the work of God, and an insolent demand for a revision of the laws of Nature. The real cause for amazement is, considering the aggravating conditions surrounding Southern society, and the inflammable material upon which its superstructure now rests, that these conflicts have not been in our country more frequent and more bloody.—Senator Eustis in the October Forum.

A General Tie-up

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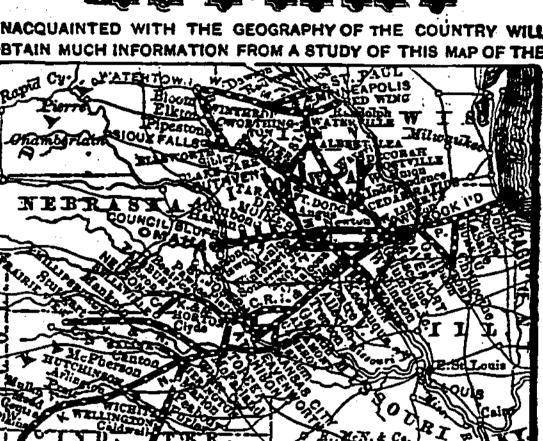
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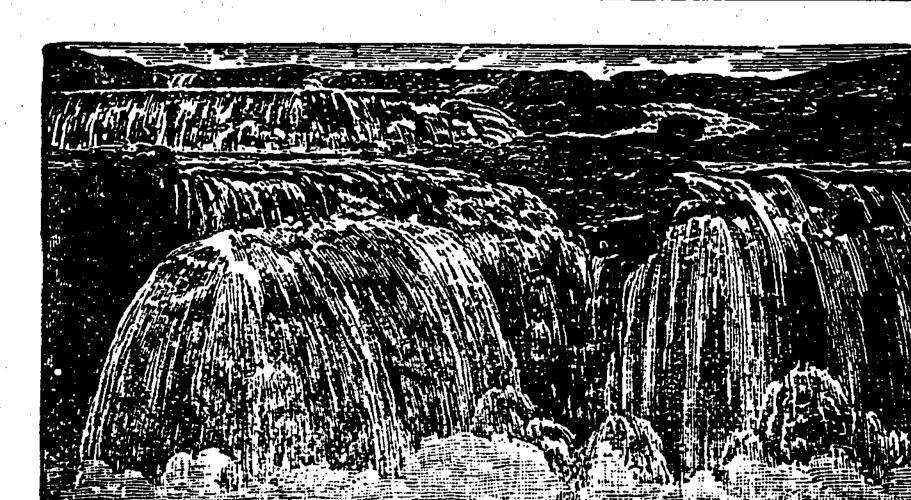
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D. B. Fonda, M. D., of Jefferson, Cook Co., Ill., reports the following.

Twice during the summer of 1887 I was prostrated with the heat, and during the last week in July, I was from Thursday until Saturday night I dreamed three times in trials. succession that I caught a man stooping over the back of the prescription desk in my drug store; that I caught hold of him, turned his face up, but did not recognize it. My daughter who is also my bookkeeper, was away on a vacation, and I had a young man named Thomas acting in her stead. Sunday morning I went to the store to see how he was getting along, and to assist him.

During the afternoon I was consulting with a lawyer about some papers he was to draw up for me, when I suddenly felt an impulse to go down to the store, and said, "I must go down to the store; there is some thing wrong with the safe." "Oh! nonsense." said he. I then told him of my dreams and he laughed at me; nevertheless I felt that l most go down to the store. On the way I met a friend who wanted to talk with me, but some how I could not delay. Arriving at the store. I found the front door locked. opened it, and just as I entered I saw man's head over the top of the counter. I thought it was Mr. Thomas, the clerk. I spoke to him but he made no reply. Going back into tems require. the store I found a man crouching behind the counter. I turned him round, and there was the face I had seen in my dreams. was so startled I did not know what to do, and the man broke away from me. The lawyer caught him, and he was secured.

This was reported in the Chicago papers of August 4th, 1887, with sensational headlines, and considerable embellishment. Writing to common disease of catarrh, which they give the Dr. Fonda, who is a physician of repute, and Grand Medical Examiner of Grand Lodge of Illinois of I. O. M. A., to know if the report was correct. He replied under date of September 17th, 1888, as follows:

interrogatory I answer: Yes, substantially genuine facts always of interest to the publation. Very Respectfully Yours, D. B. FONDA."

-14-In the latter part of November, 1887, a number of reports similar to the following

appeared in Chicago papers: CHAMPAIGN, Ill., Nov. 26.—[Special.]—The sudden appearance of abundant water at various points in this region when not a drop of rain had fallen is exciting great interest here. A forty-foot well that has been dry and abandoned all summer, fifteen miles northwest of here, was last Sunday discovered to be full of water to within three feet of the surface of the ground. The Sangamon River in the same neighborhood about the same time began to run with water at a point that three days before was perfectly dry. The wonderful spring which amazed the whole country about a week since by bursting out in a field five miles from here, being dammed up, has formed a large reservoir from which water is being hauled in all directions. An old forsaken well, regarded as worthless, near Mattoon, has recently been found filled to near the surface, and the Illinois Cen tral Company is taking large quantities of water from it.

Wishing to know if there was any foundaion for the report, and if the water had continued to flow, also if any explanation had been found for the phenomena, inquiry was its superior excellence proven in millions of homes for made of G. E. Morrow, Dean of the College of Agriculture, of the University of Illinois, at Champaign, who replied as follows:

CHAMPAIGN, Ill., Sept. 21, 1888. J. E. WOODHEAD—Dear Sir:—Some of the reports of the appearance of water in this county during the drouth of 1887 were exaggerated, but some of the facts were highly interesting. The most reasonable explanation of which I know, is that the unusual drouth caused crevices or cracks in what had been impervious beds of clay, allowing the water which had heretofore been confined by this clay to rise to the surface, or in some cases to make its appearance through banks at the sides of streams. Until recently water has been comparatively plentiful in this region this season, and I have not heard the matter discussed. I recently met a gentleman residing near the stream in which occurred the most noticeable outpour of water last year of which I know. He tells me the flow has continued during the recent comparative drouth; there was a supply of water at this place—with none above and none below-which flows down the stream bed some little distance. Yours hurriedly, G. E. MORROW.

The members of a church in Belfast. Me., report the following, to them, beautiful coincident:

During the service on a recent Sunday, just as the pastor was reading the words, ". beheld the Spirit descending, as a dove out of heaven," a dove fluttered in at the open door and alighted upon the railing of the back gallery. It next flew to the pulpit, and after resting a minute, perched upon the speaker's head. Being brushed away, the dove flew down beside the Bible, and finally. near the close of the services, flew out through the open door at which it had en-

"It is recorded of Socrates, that after the defeat of the Athenian army under the præter Lackes, as he was flying in company with the Athenian general, and came to a place where several roads met, he refused to go the same road that the others took, and the reason being asked, he answered that his genius, or familiar spirit, who frequently attended him, dissuaded him from it; and the the event justified the precaution, for all those who went a different way from him were killed or made prisoners by the enemy's cavalry."

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Is this wonderful generation the natural result of the proper diet and medicines of a hundred years

It is conceded in other lands that most of the wonderful discoveries of the world in this century have come from this country. Our ancestors were Sunday quite ill, and confined to the house, reared in log cabins, and suffered hardships and

> But they lived and enjoyed health to a ripe old age. The women of those days would endure hardships without apparent fatigue that would startle those of the present age.

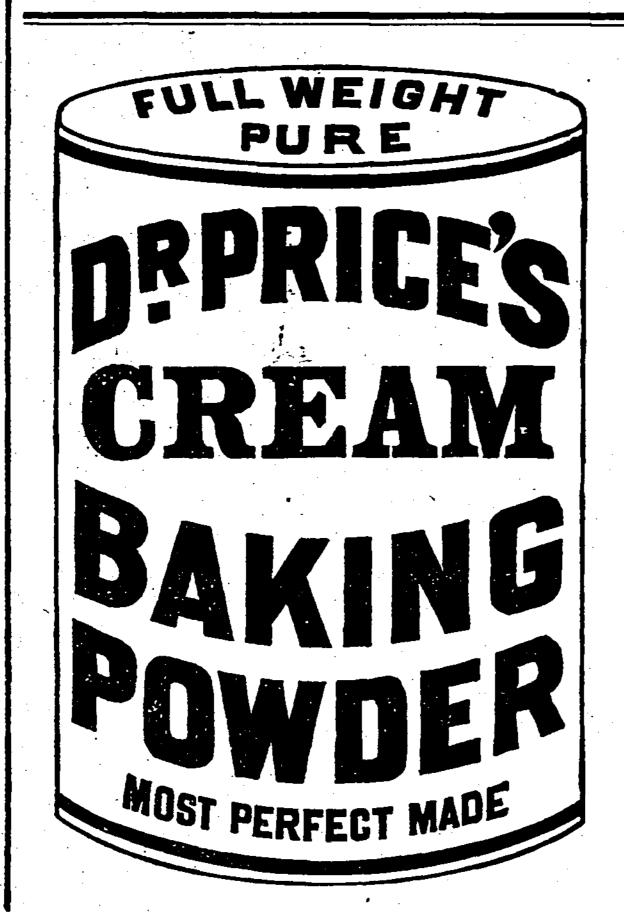
Why was it? One of the proprietors of the popular remedy known as Warner's safe cure, has been faithfully investigating the cause, and has called to his aid scientists as well as medical men, impressing upon a cause. This investigation disclosed the fact that in the olden times simple remedies were administered, compounded of herbs and roots, which were gathered and stored in the lofts of the log cabine, and when sickness came on, these remedies from nature's laboratory were used with the best

What were these remedies? What were they used for? After untiring and diligent search they have obtained the formulas so generally used for various

Now the question is, how will the olden time preparations affect the people of this age, who have been treated, under modern medical schools and codes, with poisonous and injurious drugs. This test has been carefully pursued, until they are convinced that the preparations they now call Warner's Log Cabin remedies are what our much abused sys-

Among them is what is known as Warner's Log Cabin sarsaparilla, and they frankly announce that they do not consider the sarsaparilla of so much value in itself as it is in the combination of the various ingredients which together work marvelously upon the system. They also have preparations for other diseases, such as "Warner's Log Cabin cough and consumption remedy," "Log Cabin hops and buchu remedy," "Warner's Log Cabin hair tonic." They have great confidence that they have a cure for the name of "Log Cabin rose cream." Also a "Log Cabin plaster," which they are confident will supplant all others, and a liver pill, to be used separate-

ly or in connection with the other remedies. We hope that the public will not be disappointed in these remedies, but will reap a benefit from the investigations, and that the proprietors will not be "Yours of the 10th is before me, and to your embarrased in their introduction by dealers trying to substitute remedies that have been so familiar to the shelves of our druggists. This line of remedies true as stated in Chicago Herald. Should will be used instead of others. Insist upon your von wish full particulars. I shall only be too druggist getting them for you if he hasn't them yet glad to furnish them, because, in newspaper- in stock, and we feel confident that these new remeial reports there always is, as in this case, dies will receive approbation at our reader's hands. some ironical interjections detracting from | as the founders have used every care in their prepar-



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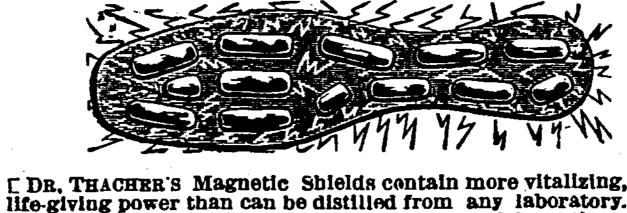
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