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"THE ACCEPTED RETURN OF THE DEAD."

From the German of Lazar Baron Hellenbach, Translated by Dr. G. Bloede, of Brooklyn.

INTRODUCTION OF THE TRANSLATOR. ey we here offer to the American

styled "culture," will of course deny the possibility of the "return of the dead." Nevertheless those "strong minds" at death-beds, at the aspect of a corpse, at midnight ceremonies in cemeteries or other weird localities, or at extraordinary events, will, as a rule, show less quiet and courage than those, who at least do not doubt a priori the continuity of the formative principles, the continuity of the formative principles, and therefore the possibility of a return of the dead. Why is that so? The 'cause is, that the former (the "cultured") are by no means sure of their being right, and would find such tests as would overthrow their whole structure of "casuality" inconveni-ent, while the latter—at least that portion of them, which contains the really strong minds—know that they would have nothing of them, which contains the learly strong minds-know that they would have nothing to fear from such phantasms, and would deem such occurrences highly interesting and by no means "frightful." But what is properly understood by the "return of the dead?" The answer is: "Very much, far more than ought to be!"

How often do we hear it told that a deceased has appeared to some one in a dream or a similar condition. That this could not prove the actual return of the dead, even if the concomitant circumstances should show the dream to have been a prophetic one (I have demonstrated some-where else).* The phenomenon can be ex-plained by the greater or lesser "phenome-nal captivity" (mediumistic quality) of the dreamer.

That the evoked apparition of a dead, if anything of the kind should really occur, may be more than objectless hallucination, I will also pass by, referring to what I have said about this in the same place. In form-er times this was called "Necromancy;" today it is styled "Materialization;" formerly the work of Magi or Magicians, to day that of Mediums—all the rest is pretty much alike. We will here treat only of that return of the dead which occurs exclusively of dreams and intentional experiment.

The frequently alleged return of the dead we mostly read or hear of in this form : Somebody dies at a distance and his relaas a rule one or the other a medium istic person-have a "vision," see incomprehensible movements, etc. Such cases are numberless, even if we deduct all sus picious stories. In the third volume of my "Prejudices," I have proved the possibility of such a vision as quite independent from the actual local influence of a dead person and Schopenhauer has done the same in his manner. Sometimes, however, occurrences are reported where there is no question of "visions," where we have to do with phe-nomena which exclude all hallucination, because we have the sufficient guarantee of either several witnesses or of lasting traces, as, for instance, the simultaneous stopping of more than one clock at different places Besides the question on the whole can only be: whether a dead person has returned, not whether he could return? for the latter would only be denied if we had the assurance, that the formative and functional force in man could have no continuance. This assurance, however, we cannot have; on the contrary: Man does not explode in death, the body does not become warm, but cold, the life-power is not converted into anything perceptible to our senses; it glides off; it is in all proba-bility converted into anything perceptible to bility converted into something we do not know. Force could, therefore, outlast life, and there would at least not be any a priori objection to the possibility of return.This proves that experience alone can give us some light about this question. Let us, therefore, at present, presuppose this possibility, and let us refer to a quite recent case, which occurred within the socalled "scientific" circles, which as a matter of course, are opponents to the facts alleged by Spiritualists, or which, with one word are first of all made up of "strong minds." My reporter was waked up at six o'clock in the morning by a loud ringing of the door-bell, but did not find anybody at the door. At eight o'clock he was again importuned by the house-maid, who with deep emotion reported that Mr. X., who lived in an upper story and had been quite well the previous evening, had been found dfud in his bed. The autopsy of the corpse proved that an internal artery had bursted, and as the sequel of hemorrhage, death had follow-ed inevitably but easily. This the fellowlodgers of the house as well as the experts fixed as having occurred at about 4 A. M. There would have been nothing remark. able in this case but for the troublesome coincidence, that all or at least several of the colleagues of the deceased had been troubled in the same manner, and one of these even pretended to have seen him, and asked him, what he wanted so early, whereupon he left. (Apparently this colleague of the deceased was a mediumistic individual. Let us suppose then that these disturb ances were really caused by the decease how shall we explain then, that one dead should give such tests of his demise, while another should not give any? Could we not learn something from this fact? moth In our case it is not any beloved relindurated, who reacts to some minutions, as is often the case, but it is strangers who ex-clude any denite or tender care as an ex-planation of such leave taking, and refute what Schopenhauer remarks in that regard. ("Parerga" L) The clue to our case is: the nature of death.

does not comprehend that he has died and is in an entirely different condition. The man may, perhaps, have had a symbolical dream, when the blood in his system took that unwonted course, but he was not prepared to die. Let us further suppose that the time of the sudden standstill of the organism which we call "death," as his fel-low-lodgers (and the physicians assumed was correct, we would then have under the supposition of the possible preservation of the formative principle in man, a space of two hours for the solution (of the soul) from the cellular organism, and the devel opment of a possibly new consciousness. How startled he must have been by his new condition, looking at, his corpse and yet aware of the power of moving at will He will doubtless have had the desire to test and verify his condition and faculties, and will have acted as we would, if after a lively dream we want to ascertain whether we are yet dreaming or awake. If it should be true, what once the unconscious hand of beautiful woman wrote to me in the name of Kant, that "thought, will and deed were one in the intelligible world," (the Spiritworld) we may easily understand why that deceased thought of his colleagues (par-ticularly his fellow-lodgers); why he desir-ed to get at them and give them signs of his life—as long as he could do that! For with every hour are we have to preserve with every hour-as we have to presume-his density (perhaps his specific gravity) would decrease, and then ringing the door

bell or rapping or more so, appearing in person, would become very difficult. Manifestations of this kind, supposing they are facts, would, indeed, be apt to show the absurdity of Materialism, which defines the phenomenon, "Man," as a mere combination of matter, which after its dissolution had only a chemical interest. A "return of the dead," however, these manifestations could scarcely be called; on the contrary, we could see in them but the signs of a not yet completed departure. Not even those occurrences which, in daily life, are called "spooks" or "ghost stories," could justly be termed "return of the dead." are there any such to be considered as teliable facts? and if there are, how to account for their motives and their feasibility with respect to the altered physical condi tions? Why should be possible to one what to the overwhelming majority was impossible? For that, as a rule, "the graves do not open," as the phrase goes, cannot be denied. The first question to be answered here would be: Are the occurrences which have led to such allegations, real facts? The second: "Could such stories not find their explanation in fraud or in natural philosophy?" and, if this should be denied, "have they to be attributed to the activity of deceased men ?". One may understand, that the way (to truth) is long and not so plain. Is the story truth or fiction, or otherwise explainable? and if there should be no other solution than that through the action of fofeign, intelligent and free acting beings, where is the right to infer therefrom the "return of the dead ?"/ Suppose there are other rows (orders) of intelligences, are we justified in assuming that they consist of departed men? We are indeed not justified in declaring that the row (order) of beings closes with man, and in limiting nature within the forms of existence known to us. This can at least not be asserted a priori, as Schopenhauer already says, who adds, that in such questions experience alone can decide, and Kant is of the like opinion; but just for that reason, we have no right to lay any traces of intelligent action at the door of departed men. Let us illustrate this by some examples: The tenant of some property may dispos-ess the owner by some spook of his contrivance, or some speculative genius get in some such cheap way possession of a house. This will, however, not always do. In olden times it was a legal cause for rescinding the purchase of a house, if the seller had omitted to mention that it was "haunted." We infer therefrom, that this occurred frequently. Cicero, Dio Cassius, Appianus, Plutarch, Suctonius and many Fathers of the Church, report similar things-and even Carus Sterne must confess it, who stands on the scientific ground of "strong minds." Dr. Luther's story is well known, and many of my readers may have also heard of the Castle of Woodstock, which caused trouble even to the Parliament of Cromwell. The Commissioners of the latter were served in a similar manner as those of Joseph 11, in Styria, notwithstanding the "cordon" of a company of soldiers. The strong-minded Carus Sterne_ascribes the spook at Woodstock to some Royalist. In the ghost stories he alleges, he always finds -and probably very correctly-the cause in the presence of a certain person; but then (and this in the last century!) maidservants must have possessed the art of loosening ties and ropes by aqua regia, etc. I Fogular belief and experience drew a different inference. They concluded the existence of beings, who more mischlevous than matignant* caused that turmoll, and regarded the spooks as an invitation to some intercourse with martal man. It would be wreng, therefore, to ascribe the origin of "rapping spirits" to the present century. Paracelsus mentions "knocking" and "rapping" amount the first store and Popular belief and experience drew a sentiary. Faracesses mentions analysis and "rapping" among the first signs, and Carns reports the following story from the last century, which bears unmistakable similarity to the opening of American Spir-

itualism and deprives the American "rap-

ping spirits" of their priority. After having mentioned that the Carthusian Monks knew very well how to deal with "rapping spirits," Carus Sterne tells that the most celebrated "rapping spirit" played his tricks at Dibbesdorf, near Brunswick, and that neither the high wisdom of the police nor scientific commissions succeeded in the attempt to stop "the frolic-some fellow in his hammering," and that even the mighty "government" had in vain put the poor peasants into jail for months. The whole process was kept secret and only forty years afterwards the records came to

light. An official investigation at Bergzabern was alike fruitless; but it is a matter of interest that even at that time they resorted to the explanation by "secret muscular motions," the same subterfuge modern English physicists used, to disentangle themrelves from the snares of spiritist theories. The second famous history of spirit-raps at Hydesville, inaugurating the spiritual movement of this century in America, had the same identical course. Unexplainable rapping sounds are heard, some jolly fellow has the idea of personifying and addressing the rapper, and lol the raps indicate an intelligent connection with the questions.

Who, however, should deny that such phenomena are facts, would do well to read a little pamphlet of the newest date, written by Mr. Joller, a lawyer and member of the National Council of Switzerland. This man reports in a simple way what caused him to abandon an old family mansion, in which, notwithstanding an investigation of several months, and in spite of magisterial and scientific intervention, he could gain no rest. The truth of the facts is warranted not only by the testimony of the inmates but by that of hundreds of witnesses. This "haunting" commenced in 1801 and lasted four months. Had Joller been a believer in or connoisseur of such phenomena, he would have made use of them, instead of fleeing from them, and he could occupy his mansion this very day. He con-

riddle, why just those beings should have the power of acting perceptibly upon our phenomenal world, whilst our beloved departed cannot do it? How is this to be accounted for?

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NO.

If we remember that "material" and "spiritual," "phenomenal" and "intelligible" are opposites, that men during their earth life have an "intelligible intuition" (spiritual insight),—we will understand that sens-uous material men on their part will meet difficulties in spiritualizing themselves.

In contraposition to the denser condition of those beings, the nobler men, those of high aspiration, must find it difficult to "condense" themselves, which nevertheless is for us the necessary condition for their becoming directly or indirectly perceptible to our senses. This explanation coincides with the visions of seers in so far as they speak of dark and light forms, using this as a measure of moral worth or unworthiness. This would also accord with the opinion of Spiritualists, that spirits working material manifestations are of a lower order.

It is, therefore, not astonishing that these two exceptions should more easily come into contact, namely, the imperfect human organizations, the media and the imperfect spirits, the "earth-bound." While the form-er are in a lesser degree "phenomenally captivated," (the captives of sensualism, mediumistically endowed,) the latter are far more material and may often, from the "intelligible" standpoint (viewed as spirits) be regarded as insane.

Those who wonder that men should become the objects of such activity forget altogether, that we, too, have idiots of all kinds, and that sometimes men show more interest in animals than in man; nay, that we use men to take especial care of animals. Which has the owner of a race stable more at heart, his stableman or his Derbywinner? And has mankind not worshiped living snakes, oxen and elephants?

That intelligible beings (spirits) take interest in localities and men, is nothing we could not think of, or need to wonder at, and the popular belief in tutelary or ministering spirits, would not only get a rea though contorted, background, but would have their very counterpart and reflex in the relation between man and animal in the phenomenal world! There is nothing surprising in this view of the matter, if we remember that there are men who believe in the reality of their symbolical dreams and, as Swedenborg did, are convinced to have been on the several stars and to have seen objective images. Sometimes there is indeed some truth in these images, which causes all the rest to be accepted as equally correct. Now, as well as the four dimensional nature and aspect of the subject may haunt the threedimensional head-which is the fact with abnormous organizations-the three-dimensional remembrances may likewise haunt the four-dimensional head. The "earthbound" spirits had to play the part of the insane in the intelligible world, in case the facts be true. And to deny these has become positively impossible, If somebody, while the sky is clouded, would step into an observatory and ask the astronomer to show him some celestial body, he would be pronounced a fool. Who wants to see the Moon or Jupiter, has to wait for the time when they are visible, who wants to observe the transit of Venus must live at the epoch when such an event occurs. It is much more difficult in regard to organized beings. If I would go to a hospital with the special purpose to see a man afflicted with gangrene of the bones, I would very likely not find any. Extraordinary phenomena, let them be aurora borealis, meteors, tetanus, "plica Polonica," calves with eight legs or Siamese twins, must be observed when there is a chance to do so, one cannot demand such phenomena to always be present and without conditions. How much more difficult and rare are the conditions which allow manifestations from an other order of existences within our denser atmosphere and perceptible to our limited senses! But, nevertheless, Messrs. Virchow, Helmholtz and others demand to experiment with such in their chemical laboratory, and under conditions, as they may please to prescribe! This is exactly the same as asking to observe the moon in a clouded sky or while she shines in Australia! But it is very annoying, too, that there should be intelligent beings, who thus far have taken no notice of such men as Helmholtz, Dubois, Raymond, Haeckel, Vogt, etc., etc. I Terrible, incredible, impossible!! Prof. Butleroff, the Russian savant, has just published a case in the Psychische Studien,* which teaches how to act in similar circumstances. A peasant girl in the neighborhood of St. Petersburg, was the center of such uncommon phenomena as the throwing about of objects, the flying of brooms, etc. The girl was removed from the village, whereupon quiet was restored. The police investigated the case, minutes were taken, the daily papers reported. Prof. Butleroff, however, visited the girl and had a sitting with her, which established that she was a medium and, he hopes, will fav-

Spiritualist public, is translated from the German of the latest literary production of Lazar Baron de Hellenbach, bearing the title: "From the Journal of a Philosopher." Baron Hellenbach is an Austrian nobleman, not only of high general culture, but of a classical education and scientific and philosophical learning, combined with a sharp critical mind and an unconquerable love of truth, howsoever it may be found and wheresoever it may lead to. This latter has led him to investigate theoretically and practically, the phenomena of modern Spiritualism and, as might have been expected of a mind like his, whose highest aim is to

emancipate itself from "prejudice" in every direction, he has become fully convinced of the reality of the invisible world and the conditional blending of the same with the material or phenomenal world as represent ed in man. His theories and experiences in this regard he has laid down in the third volume of his great work: "The Prejudices of Mankind," from which we have given heretofore a few extracts in these columns. We select from his latest publication the

following sketch, partly on account of the novelty and originality of its ideas, partly from the motive to give our readers an exact view of the standpoint which the great spiritual doctrine has attained in Germany, and of the close attention it receives and the important assistance it has to expect from the prominent thinkers of the philosophical nation, as soon as they have succeeded in doing away with the prejudices of so-called "science" as well as orthodoxy.

In order to avoid misunderstanding of some of the peculiar expressions of our author, which we wished to render as closely literal as possible, we ought to premise that Mr. Helienbach's "philosophy" rests on the foundation which the greatest philosophical mind of Germany, Emanuel Kant, has laid down for human knowledge in his "Critique of Pure Reason," and has adopt-"Critique of Pure Reason," and has adopt-ed and uses the terminology of Kant. In consequence thereof he calls, what we would call the "spiritual or invisible world:" The "intelligible" world, and the conscious existences supposed to people this "unseen universe," by us simply denoted as "the spirits:" the "intelligible beings," the ap-pellation chosen by Kant to indicate that these objects of the spiritual science, can only he perceived and understood by the inces objects of the spiritum science, can only be perceived and understood by the intellect, the speculative and reasoning mind of man. To these are opposed the "phenomenal" world and beings, which we would call the "material, physical or natur-al." In regard to the susceptibility of "phenomenal" beings or men to parteive and receive, the signs and evidences of the "intelligible" world, Hellenbach divides men into those endowed by nature with a greater of lesser captivity within the bounds of the phenomenal world, or to come near-er to his original expression of "*Phenome-nols Befungenbet*"—the condition of being more or less "materiated" or "bound up" by the phenomenal world. ("sensutiam") his class of the "less phenomenally unplivated" comprising all the infividuals we sell "me-diumistically endowed" or "mediums." To facilitate understanding we shall use in the text our current terms in parentheses. "rate Acceptage Berguers of The DaAD." only be perceived and understood by the

THE ACCEPTED RETURN OF THE DEAD." Wheever lays claim to what is commonly

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Let us imagine a man who is waked from sleep in quite an imaxpected way, who

" "The Prejudices of Mankind," vol. III., 1880

* A. J. Davia's Diakks.

cludes with these sentences: "A sharp stylus has with one stroke eras.

ed the fairer half of the journal of my life -not to mention the incalculable damage I have suffered. I deposit, however, all this in the little pamphlet I present as a pledge for the scrupalous truth of what I have with clear senses witnessed for weeks and what I have reported with all the conscientiousness due to science and her eternal aims. If I have omitted to give long lists of the names of witnesses from different social planes, there was by no means any purpose of withholding them. On the contrary, 1 will always be ready to furnish them to authoritative investigators in order to dispel possible doubt." If Dr. Joller had not been a prejudiced

person of "culture," but had imitated the naive objectivity of the peasants of Dibbesdorf and the children at Hydesville, things would have taken a different course.

The number of similar stories, reported as often by the ancient classics as in modern writings, is immense. Perty, Kieser Schindler and Kerner alone have collected sufficient material. But, assuming some of these reports to be true, and entertaining no doubt of the possibility of the continuance of the formative and functional principle in man (after death), where do we find the motives for action like this?

The criminal annals of all times confirm that the committers of crimes are more or less impressioned by the locality where they committed them. We know also that even innocent persons have a dread of places which cause unpleasant sensations or remembrances in their minds. It would, therefore, not be presumptuous to believe that such localities as well as human socie ty generally, would be shunned by "intelligible" beings (spirits). Experience, however, and superstition, point to the opposite since just such localities are preferred by the believers as the scene of such mani festations. How do we account for that?

If some one had the misfortune of injuring or killing a person, or of causing a conflagration, this has often exerted a lasting influence on the perpetrator. Not seldom some of them have become insane. With the criminal this is different; he knows what he is doing, he is not taken by surprise, as the man who means to shoot a deer and hits a man.

Let us now imagine a man, who at some place, maybe his own residence, commits all kinds of criminal or non-criminal misdeeds. That good man must die like all, and when he then looks at the world as an and when he then house at the work as an "intelligible" being (spirit) and no more through the "phenomenal Ego" of his earthly form, he will certainly be taken by surprise, and very likely go insane! For his situation is worse than that of a gambler who loses his whole fortune in one night, or that of a drunkard who stabs somebody, or a libertine who debauches and destroys a girl. An "intelligible" being must see the consequences of its doings much more clearly and distinctly. There we have two motives for action: A had conscience and insanity, of which the latconscience and insanity, of which the lat-ter appears in many demands alleged of such beings, and as the solution of some spock stories, for instance those that play in graveyards. That there should be, as ex-ceptional cases, fools and idiots in the next form of existence would scarcely seem won-derful, as there are so many of them here. This solution, however, as well as it may correspond to the history of the single co-gurences, offers a new difficulty. It is a

orably develop. The locality often plays a role in these occurrences. What has to be inferred therefrom?

Searcely any one would doubt the hunor of Baron de Guidenstubbe, and the facts he gives are so simple, that even a less

* The German Monthly of Mr. Aksakol.

RELIGIO-PHILOSOPHIOAL JOURNAL.

An Invasion of America from China.

AN OBATION DELIVERED IN NEW YORK, AN ME. KIDDLE'S HOUSE.

[Letter from Henry Kiddle, of New York, to the Chicago Times.]

In this communication, I present a specimen of quite a different character from those given in the preceding articles. The great variety as well as number of the easays, discourses, orations, dialogues, etc., given through Mr. Shepard during my experiments with him, constitute one of the most interesting features of that experience, as well as, perhaps the most conclusive proof of the fact that other minds were controlling or impressing his brain with ideas, facts, and trains of thought, together with, to some extent, the language required to express them.

The discourse I here present has many pecultarities. In the first place, I have every reason to believe that it was perfectly spontaneous, as far as Mr. Shepard was concerned. That is, it was not premeditated by him. It was given at least a month before the special agitation of the "Chinese question" that occurred in connection with the presidential campaign. The announcement of the control was sudden and unexpected; and, moreover, the psychic had been giving day after day, discourses and essays of a varied and elabor ate character. It could not have been the result of any preparation on his part, judging from all the attending circumstances.

It deals exclusively with earthly matters, historical, political, and social, taking a wide and comprehensive view of the present condition of the most important nations of the world, in its relation to the past and future, and especially in regard to a single question, deemed by many to be of transcendent importance to the interest of this republic; and it brings in, to some extent and with singular emphasis, the element of prophecy, though not arbitrarily, basing it upon considerations drawn from the philosophy of history and well-known principles of human nature. To many, as to myself, some of the conclusions will appear somewhat extravagant and improbable; but, doubtless, they relate to the periods far in the future, since to the spirit mind, dwelling in eternity, the conceptions of time are very different from those we, in this temporal state, are obliged to entertain. The facts of ancient prophecies and their fulfillment illustrate this remark very strikingly.

However this may be, it can do no harm to contemplate so extreme a view of what the effect may be of a great social and political upheaval in the vast empire of China, containing as it does, a population nearly ten times as great as that of the United States. History may repeat itself.

The manner in which this discourse was given was extremely oratorical, very forcible and emphatic, and in parts even fervid and emotional. The control was a most powerful one, holding the psychic in an absolute trance condition, and taking full possession of his brain. His magnificent physical development and fine mental organization were used to great advantage: for it is a law of spirit control that the inspiring intelligence can never transcend the limits of the organization which he employs-can never accomplish more than lne maiviausi nimseli were ne trainea ana educated to the highest extent,-I mean in diction, style, and the elaboration of ideas and thought, The spirit from , whom this oration ostensibly came announced his personality as a dis-tinguished Chinese sage of a past age, but it is not deemed necessary to give the name here. The personality is of very little consequence, since everything communicated should be judged by its intrinsic character-by the value of the communication per se. What the value of this may be it is for the reader to determine for himself. As to its predictions, so confidently stated, they, too, should be judged by their intrinsic plausibility. Many spirits are fond of making predictions; but, in most cases, they are merely opinions, for such spiritual intelligence may have no more opportunity to know the future than ourselves. Advanced spirits, however, may possess a more comprehensive knowledge of the affairs of the world at large, and better guiding principles, and thus be enabled to judge more accurately of future events than we possibly can. Still we should not follow any blindly, but ever give full scope to the exercise of our own reason, never permitting our individuality, or selfhood, to be blotted out by spirit or mor-

stances preceding the most awful calamities. It is one of the strange laws of nature, indi-vidual and general, that this should be so,one of the contradictions, apparently, of which we understand as yet but little; but that it is so can not for a moment be doubled by the learned and the wise. If you cast your eyes back upon France on the eye of her latest revolution you will see that the country was at peace; that the people were enjoying pros-perity; that the crops were good, and that the nation had the confidence of foreign powers, not only politically but financially; when suddenly, as if without warning, the sound of the beating drum was heard through the peaceful houlevards: the crack of musketry rent the inidnight air; and discordant cries arose from a hundred thousand throats. It was like a mysterious meteoric ball rolling through the serene heavens under a cloudless sky, and bursting on the Tuileries during a banquet of peace and luxury, scattering all before it.

In England, previous to some of her many dreadful revolutions, it was the same. Al though numbers of the people lived in discomfort and disquiet, yet the ruling classes and the well to do middle orders, as well as the princes, lived at case and in the repose which the consciousness of security gives. So that, at the present time, this has come to be one of the infallible signs of impending trouble. It is the old adage in another sense of the "calm before the storm." And we say that this can be applied not only to nations and to the general welfare of states and em-pires, but also to the case of a single family, or of a single individual. Indeed, if we look a little further into this matter, and analyze it to the bottom it will not require a wer to the bottom, it will not require a vast amount of reasoning or clear sight to see the true cause of this state of things. For is it not like an army bivouacking for the night without sentinels and without guards? The enemy approach suddenly and find them sleeping, and they are overcome and annihilated at one swoop. It is the old story of the cat and the mouse—the Egyptian fable, re-peated in modern times, of the lion and the

fairy. You are enjoying so much prosperity at this time in North America, so much from the revelations of science, from the study of philosophy, from the peace of so-called re-ligion, from the comforts and luxuries which modern inventions give, from the marvelous maturing and growth of the crops all over the country, that one is tempted to ask: Will this last forever? Shall there be no turning to the long lane of peace and plenty?

States, nations, and empires, are like individuals; they can never be convinced that they shall surely die. It is hard to make a man in the full possession of health and wealth believe that, in a few paltry days, months, or years, he must be buried. This, again, is one of the seeming contradictions in the nature of things.

In the general prosperity, in the marvelous growth and progress of this part of the globe, unknown in the previous history of the world, it is no improper time to pause, to think a little, and to muse over the great political and religious evils, and the local problems of the day; and I believe that the "Chinese question," as it is called, is far more important than that which led to the great revolution which swept over this country a few years ago eing of the Let us first look into the Chinese character, and then at China as a nation. The Chinaman, although, as I said before, he has lived with English and American people, is not understood. Of all the peoples of the earth since human beings were created, the Jew and the Chinaman have been the most positively conservative, the most remarkable, the most peculiar known to man; and, strange to say, although the Jews have been living among the English people for centuries, they are to day as distinct in character as they were five hundred years ago; and, notwithstanding the fact that there are Chinese who have been living in San Francisco twenty years or more, not a man among them can be found who has changed his dress, his manners, or his customs. This is a striking fact in the history of this people. They will not for a moment entertain the idea of conforming to modern thought and theory. And here it is proper to dwell on an important point concerning the religious devotions of the converted Chinese. It is a remarkable fact, and indisputable, that, although they may be seemingly converted to Christianity, they are really the same persons-the same in thought, convictions, and secret habits. There is not a man amongst the so-called converted Chinamen that would not return openly to his former religious customs and belief if he had a favorable opportunity. They are not to be classed as of the same individuality as the people of any other established nation on the globe. Nor can they be criticised and ana. lyzed in the same manner as any other people. We must step aside and put on a differently. colored eye-glass from what we have before used in looking at the character of nations, and search more deeply for distinctive traits, and profoundly-hidden, mysterious characteristics than ever before. Looking at things in California, here in New York city, and in other portions of the globe, we can not doubt that we are dealing with a class of people far beyond the pale of modern conception as to methods, rules, and government. The Chinese character proper contains these distinctive natural dispositions: fanatical conservatism, ancient superatition, avarice, thrift, industry, malice, Tartar fury, and a Jew-like changing of precedent. They deem themselves the sacred people of the earth, and that it is an impossibility for their nation to retrograde or to pass into a state of decadence. Besides all this, they are believers in a false system of astrological worship and the influences of planetary conditions. and they make their whole lives the constant practice, not of the remarkable and valuable teachings of their great prophets, but the degrading worship of certain deities and superstitious creations. They emigrate to California, to South America, and to Australia, with the intention of remaining there only a period long enough to gain sufficient money to enable them to return to China, and embark in new enterprises, or to live at case. Not a man among them but longs to return home, and take with him the money he has saved, and therewith send others to the land of freedom and wealth, so that they, too, may amass riches. Thus has this gone on for the last twenty years, until it has augmented so as to become a vast tidal wave of emigration-an inundation of Mongolians, which surges from the other side of the ocean with the force and fury of a national upheaval or a mysterious earling wake. And now to give the causes which act di-And now to give the causes which act di-rectly upon emigration from the Chinese em-pire. China includes three parts, differing materially one from the other-the north, the middle portion, and the scaboard, the latter including the catles of Canton, Pekin, and Hong Kong. In many districts, famine occurs at least once in about five years. The failure of the grops, with the consequent awful os-lemity, which commond there a year or two at least ence in about hve years. The failure of the grops, with the consequent awful on-issuity, which connored there a year or two ago, is still fresh in the minds of the aivilized world. Thereby upward of ten millions of people died from survation. And, again, the cause of these national calamities is threefold

-a failure of the crops, the faults of the po-litical system. and last but not least, the general spread of civilization and modern learning, to which the Chinese have begun to apply themselves with marvelous ability. For it is a curious fact in human nature that when the a curious fact in human nature that when the most conservative mind has learned a new principle or recognized a new light, or new method of reasoning, understanding, or com-munication, it takes hold of it with far more tenacity and carnestness than the more radical and progressive mind. For such minds grasp it at once, like drowning men; and when they do catch it, they, indeed, hold it fast. China, at the present time, is in this position. It sees itself on the very eve of a tremendous strugitself on the very eve of a tremendous strug. gle with Russia. Surrounded with the Tartar hordes on the north and west, and subject to stiack from the English on the south and east, the Chinese suddenly find themselves in a new position, and they begin to understand their destine. destiny.

Is it possible, then, that the Chinese can ever invade California, South America, or Australia? This is a grave question, and one which the ordinary observer will muse over a long time before he risks an answer to it. Reviewing these things, as we have, in Europe and Asia, and looking at the changes already effected—the new principles of learning and thought now becoming operative in China-can we wonder that a fresh impetus should be given to the emigration of vast hordes from the Orient? The war which is impending between Russia and China will do more, if it ever takes place, to enlighten the Chinese, and to give them a fresh impetus to conquest, than anything that ever happened in that part of the world. It will have a magnetic effect. Millions will rise in revolution and in arms. Chaos will reign for a time, and after that it is most probable that these people will escape from the vortex of the violent contests and discordant elements of the revolutionary parties striving for the mastery at home. Vast fleets and numerous ships will be constructed to carry the fugitives to foreign shores. Nor is China a weak nation in war. She is, at the present time, one of the most formidable, and she is daily strengthening her armies and navy. The Chinese have been fully aroused by the great questions of the hour. And, apropos to this, it may be well to look at the problem concerning the future of the British in India, and their commercial influence in China. India will most surely pass from the hands of the British, and for several reasons; the main one of which is, that the English have been educating the East Indians, not only in science, philosophy, literature, and art, but in the operations of war. The time will shortly arrive when they will be able to take care of themselves, and will have the intelligence to do so; and a yest war with Russia and a revolution in India, aided by conflicts in China itself, will speedily bring about a crisis with terrible ordeals of blood and destruction to the English army.

It is not in the nature of things that the English should be able to hold India. Nor shall they long hold Australia, for I will show you that foreign hordes, like the Huns and the Vandals, from two points of the compass, will capture its chief cities and overrun all the interior regions. Australia is too far away from the mother country to prove impregnable. Besides this, it is made up of a ple largely dimentient in opinion,-many who never saw England, and who care little about the history, the grandeur, or the glory of Great Britain. So that this country will be one of the first that the Chinese hordes will pour in upon. North Australia, containing a large portion of the native black men, with but few whites, will be easy of access. The Gulf of Carpentaria will afford a gathering place for the invaders arriving in ships, in such numbers that it will be difficult for the whites to prevent their rapid advance. Then I would point to this grave consideration: The Chinese, arriving by thousands, could, if they took the country by the natural force of invasion, live in that climate, could undergo hardships under which the white man would succumb, and thus could make their way from the Gulf of Carpentaria to the interior, and across toward Queensland. living upon game, —the kangaroos and wild dogs, the emu and the vast quantity of birds and rep-tiles which infest Australia. They could live on these, as other conquering tribes and nations have done long ago. And then, as we see that Australia, and especially North Aus-tralia, is so much nearer China than any other dependent English state, they could make other invasions, capture other islands and districts; and from Hang-tcheon and other Chinese ports, vast fleets could be sent to America, to the coasts of Oregon, California, and Mexico. And this is not a chimera; for I will state that, as sure as the sun shines in the heavens, the western coasts of South America, and for the matter of that, the entire continent, will be invaded, overrun, and awallowed up by the Chinese. There is not the faintest hope that South America will be held by the Spanishspeaking races, or by the natives. Now, let me ask, what is your position here in North America? With England cramped, confined, or subdued; with barbaric Russia rampant; with France frightened and Germany strained to the utmost in attempting to quell Russia, are you not in a state that may well inspire the greatest trepidation and alarm? But many will say, how can this be accom plished against so many millions of fighting men, and with America so powerful as she is to day? As Macaulay has well said, shall there not be Huns and Vandals in the future as in the past? Is not the American republic shaken by dissensions between the North and the South, by conflicts regarding the principles of government, and, above all others, by re-ligious differences? A glance at these things must convince the most careless observer of the grave nature of these antagonisms, political, social, and civil. It has been said by many that California is already as good as invaded and captured by the Chinese at this very day. With 25,000 Chinese in San Fran-cisco, able-bodied, well armed, well fed, well housed, and well supplied, do you think they could not take care of themselves in any riot that might occur in that city? It would be a hard day for those who attempted to coerce the Chinese of San Francisco. Fighting from their houses and for their lives, they would kill three whites where the whites would kill one Chinaman. So it will be with other cities like Portland, in Oregon, and some in South America where they are already fortifying themselves in every position of value, gain and wealth. What, indeed, would the United States do engaged in war with a foreign nation, and with a revolution going on within? Could abe take care of the Pacific coast? Would she not have enough to do to look after the defenses of New York, Brooklyn, Philadel-phia and Baltimore, not to speak of the many other ports that are prominent and easy of ac-cess? It is, indeed appalling to dwell on these things and what may occur at any time within a few miserable years. It is an ab-sorbing question at the present time in many minds how long this present time in many make much more progress in solence and art. These are questions indeed so grave and so yeat that it makes me dixny to stop and conengaged in war with a foreign nation, and

1. Contraction of the second

sider them, analyze them, and answer them. But, if I must speak the trath, it seems to me that there must be a turning point somewhere not far distant. History repeats itself; and Great Britain, Egypt, Turkey, Italy, India and China have been invaded and overrun many times by foreigh hordes, and totally swallowed up as it were. So it is not impossible now for a horde of Orientals to swallow up En-clish individuality to such an extent that the for a norde of Orientais to swallow up kin-glish individuality to such an extent that the mother tongue will be found spoken on this continent only by wandering tribes dwelling among the hills and in obscure places. There is a strange influence now at work, which, instead of coming around from the east to the west, by way of Great Britain, is changing its accustomed route, and is coming from the Orient, from India and China, eastward across the. Pacific ocean. This is at once remarka-ble and striking. It is, indeed, very suggestive of what may happen at any time; for we must bear in mind the maxim that no event, in the nature of things, occurs alone and unattend-

ed. ["Misfortunes do not come singly."] It must be followed by another and another, until the influence is spent. I think that it will be a difficult thing to convince the knowing ones in China that either the American continent or Australia was not made for them as well as others.

The force is getting weak. I had more to say, but must now leave. [This was followed by a very impressive address in what seemed to be Chinese (as stated) Remarks in the same language were interspersed through the oration. In a brief supplementary address, the next day, the dismemberment of Russia was confidently predicted.]

Michigan Camp Meeting.-Extraordinary Criticism .- Letter from the President.

To the Editor of the Religio-Philosophical Journal.

As your paper has for the last two months published articles from different authors, bearing on the Credit of the Michigan State association of Spiritualists and Liberalists also casting slurs on the exectutive board. I as their President ask the priveledge to be herd in our defens.

You have been vary kind in noticing our Goguac Lake Camp meeting but by so doing we did not suppose that it became your duty or priveledge to forestall our meeting by scending out advanced sheets scandleisng our association threatening to publish at a future time unless the Board showed signes of repentance for doing just what we had a perfect right to do. We as a society do not acknowledge our allegnce to the RELIGIO PHILOSOPHI-CAL JOURNAL nor do we thank you for the Godly care you seam so anxiouse to exorsise over us. We cannot see the propriety of al-lowing every crossgrained evildisposed quildriver to pour their spleane into the ear of the public no other paper does so. One of our great sins is that we allowed Moses Hulls name to appear on our Camp meeting Bill. I will just say it was done by Mr. R. B. Cum-mins without our knowledge but we do not regret it in the least as it brought to the surface a lot of morral hypocrits and cowards that any society is better with out. Now let me say right here I do not endorse Moses Hulls social views Dr. Spinneys hypocrisy Stephins Saint-ship nor the R. P. JOURNAL in meddling with other peoples business. Our next great mistake is in ignoring a certain resolution passed at our last annual meeting at Flint. "Resolved, That we in the future as in the past teach and make all possable effort to susfain temperance virtue monagamic marraige honesty and personal purity holding charac-ter and morral worth as the claim to private and public confidence and fellowship." Now I would ask in all candor "who does not be-lieve in that Resolution" I can see no other way to suite the Saints at headquarters than to scend out a smelling commity to examin the morral oder of every one who may propose to attend our meeting, and report to the R. P. JOURNAL before getting out the bill. Brother Bigelow tells the public we had sideshows shooting galeries etc. The facts are there was a small tent on the ground called a museum no one was seen near it yes there was on the hill side entirely out of the way of every one a place for target shooting sometimes as many as three boys could be seen there at a time nor was this all. Besides a large lot of small rowe boats there was two steam boats and would you believe it those steam boats without any permit from the R. P. JOURNAL would blow their whistles on sunday right in meeting time too. Bigelow says another great blunder was committed when the President refused to recognise the finance commity Dr. Spencer, of Batle Creek being chairman. In answer to that will say when any one puts their hand in the public dish to meet their own selfish purpose its about time some one had the courage to say stop. Several times you have permited Bigelow to slander this association and judgeing from his reports I should give it as my opin-ion that Bigelow was composed of three eaquel ingredients, self-esteam vinegar and pure cussedness. Good mother Graves of Grand Rapids with a spasm of virtue comes to the front lavs her hand on her heart and thanks the angels for keeping her from going astray at the Goguac Lake campmeeting Lord help such spasms Dr. Spinney & wile writing from Petoskey Aug. 14th approving the R. P. JOURNAL'S course advertising their virtue then to raise himself in the estimation of the R. P. JOUR-NAL says Burdick advertised his name as speaker at the camp meeting without his consent, (Mrs. Spinney in a private letter says it was st intended for publication.) A truth half amounts to a lie and should be rank. ed as such. The facts are Dr. Spinney was an engaged speaker then the 5th of July a cowardly spasm came over him and wrote as he said he did but as the matter was made up for the bills it went to the printer. Afterwards July 34th Dr. Spinney said Its all right I will speak at the campmeeting the last Sunday sure. I did not invite Hull and Jamieson to our meeting but the Board did invite Jamieson to speak and I would be in favor of extending the same curticy Stebbins Bundy or the Devil should they chanc to be at our meeting thereby carry out the principles of a free rostrum. Yours for justice, L. S. BURDIOR, Box, B,

OCTOBER 15, 1881

Undercurrents.

Is deterioration in spirit life in accord with philosophy? If not, and progression is an absolute fact, how should we receive the communications which purport to come from some of our earlier philosophers, but are con-tradictory and exhibit less wisdom than did these worthies in the mortal form? Diogenes, Cromwell, and others have "returned," mayhap, and spoken some good things. They said many good things in the mortal form, superior to some sayings attributed to them to-day. But Lord Byron says: "In my mortal life, I was somewhat like a marble statue, coldly inteliectual." We will not pause to expatiate on the intellectuality of stone, marble or any other. The spirit continues: "The sentiment of love or the principle called by that name, was rarely manifested by me while in my mortal state,-such iceberg men never approximate very near to the truth; and for the reason that there is no opening in their nature to allow the entrance of anything but stern facts."

The distinction betwixt truth and stern fact, we also fail to see distinctly. The noble lord, however, may have been even at this late period a little mixed, or this may have been the condition of the medium.

Here is one who returns to impart informa. tion of a character which is to change the face of the world. But this spirit is imprudent enough; rather sufficiently modest perhaps, to tell us that though he has been "a spirit" several centuries, he still finds, "*life to* be an impenetrable enigma." Yet with all his assumed modesty he presumes to teach, rather, "reveal" is the word to moderns something of this life, of which he knows little or nothing.

But stay; here is a wonderfully smart intel-ligent spirit. In mortal life he occupied an exalted position among his fellows, nearly two thousand years ago, when the people called christians were terribly persecuted, hunted and despised as wild beasts; driven into caves and dens of the earth. Christianity in early days, it is well known, was unpopular; yet one of the wise scholastic spirits, whose very name being of that difficult pronunciation which seems with the uncultured to bespeak profundity, says, "that for self-gratulation, aggrandizement and personal profit, he changed, interpolated and adopted certain sacred writings, which have hence passed as the Christian New Testament scriptures."

Modern Spiritualism is in its thirty-fifth year. How many of our publications are paying a profit? What would be thought of the sanity, business capacity and foresight of the capitalist, who would undertake to publish for profit, even now, a periodical advocating pure unadulterated Spiritualism. Would he not be justly looked on as being obsessed by some funny, mischlevous spirits bent on injuring or humiliating him? Such a scheme conducted for self-aggrandizement and personal profit, must surely be looked on as wild and unwise. Yet back there, when Christianity was less popular than Spiritualism is to-day, this wonderful wisdom teaching spirit tells gullible moderns that he went into this kind of thing as a profitable business enter-prize. Now, if this wonderful spirit of the unpronounceable name has truly confessed the animus in his chosen work of tampering with the publication of the sacred books, he admits his stupidity as a business man, to go into a work really so unpopular and per consequence unprofitable in his times. Can such stupidity impart other information of practical use to the utilitarian Vulcans of busy thought of the twentleth century? If such were possible, then truly is our progress like unto that of the crab. Besides, if accord-ing to their own showing, these spirits were so devilish in the physical form, what evi-dence do we possess that they are not as devilish as ever? We deem it best not to be too passive to spirit influence, but to use, rather, some utilitarian sense. Many of these spirits flourished in the days when obsessions were frequent and very common. The fox may shed his fur, but it is said he never loses his tricks. Is it safe to trust men whose whole mortal life has been made up in deceiving and injuring others, and who still return with contradictory reports? Is it not reasonable to believe that their former ruling passion still controls, and their gratification and real enjoyment consists in the obsession of mortals? Yes, let us continue to try all spirits, and try them well, else have nothing Truly, W. D. Reichner, to do with them.

ORATION.

At a time when the East is afflicted with wars and the rumors of wars, it is fitting occasion to look into the surrounding conditions of the Orientals, to analyze their character, and to learn something of their true position among the peoples of the world, both of an-cient and modern civilization. Strange to say, although Turkey, Indis, and China have been visited and traversed by many Englishmen and Americans, no one has yet given a correct description of the individual characteristics of the people. No one, seemingly, has been profound enough to look into the depths of Chinese character, so as to discover at the bottom of those calm but deep waters any reflecting image of aggressive advance ment or conquering ability. Notwithstanding these things-in spite, I say, of the fact that China has been actually inhabited by thousands of Englishmen for many years past, they seem to pass by the main facts of Oriental influence on the world, not deeming it necessary to stop one moment on the highway of commercial pursuits, to investigate thoroughly the motives, the aims, the disposition, and the state of progress of the Chinese people.

It is lamentable to look upon these things as they exist to day. Surrounded on all sides as you are, by wars and the rumors of wars, with Chinamen arriving from all directions, both in North and South America; with the East Indies ready to take up arms against the British, a large portion of the conflicting and tributary tribes, of the plains and the mountains, being already united in battle array; with Russia and China moving their forces to ward the frontlers of those two powerful na-tions,-it is high time to look about you, to scan the bulwarks of defense, investigate the actual condition of things, to look to your political interests, and to analyze the exact position in which as Americans you find your-selves. It is one of the greatest errors ever made by man to suppose that history never did, and never will, repeat itself. Look into the history of the most ancient times, from the history of the most ancient times, irom the beginning of the reign of the first Egyp-tian king, or even long previously, down to the Viotorian ers, and you will see history re-pesting itself time upon time. It was so in the days of Solomon, as it was also in the days of Julias Casar and Napoleon the Great; days of Julias Casar and Napoleon the Great; and as it will be in the not distant future. No surer or more absolute sign of impending rev-clution and national destruction and shoos out must than that oath certainty of peace and nepous which provails among a inrge class of the people on the eve of great revolutions; and if we that our over of great revolutions; and if we that the has been one of the omin-tic signs that have occurred in a thousand in-

Kalamazoo, Mich., Sept. 28, 1881.

[Although we have President Burdick's permission to correct his orthography, we feel that to do so would destroy, to some extent. the significance and individuality of his letter: hence we publish exactly as received .- Ed. JOURNAL.

Women that have been pronounced incurable by the best physicians in the country, have been completely dured of female weakness by the use of Lydia E. Pinkham's Vegetable Com-pound. Send to Mrs. Lydia E. Finkham, 235 Western Avenue, Lynn, Mass., for pamphlets.

Philadelphis, Sept. 1, 1831.

Spiritualiam in Brooklyn, N. Y.

To the Editor of the Religio-Philosophical Journal:

After a protracted summer vacation, the Brooklyn Spiritual Society resumed its meetings in Everett Hall, Sunday, Sept. 18th. Mrs. Hyzer returns to the society's platform, "in all the fullness of the blessings of the gospel" of Spiritualism. The society seems to have relinquished the "itinerant system," and settled upon the plan of "a permanent pastorate;" and, indeed, in this instance, the idea is an excellent one. Why it is so, none need be told, who are cognizant of the sterling worth and transcendent ability of the wonderfully gifted speaker, who has so long and acceptably addressed the weekly assemblages at Ev. erett Hall. The Children's Lyceum connected with the Sociely has also resumed its Sunday sessions. There is an awakening interest in the work of the Lyceum. The liberal and spiritual education of the young, is certainly a matter of vital importance to every thoughtful Spiritualist. The Brooklyn Conference continued its sessions, which were well attended and of a very interesting character, during the society's vacation. The Society, Conference and Lyceum, knit together as they are, "in unity of spirit and the bond of peace," are full of determination to do all in their power for the advancement of the beneficent cause of Spiritualism. The President of the society, Mr. Benedict, in a recent masterly address before the conference, clearly and unmistakably defined his own position in favor of a rational discrimination between mediumship of the spurious and that of the genuine sort. His words were like "apples of gold in pictures of silver"-fitly spoken; and if, acted upon by our friends, Oakley-James farces and Grindella Gardiula humbuga will, in future be un-known in Everett Hall.

No surer sign of the moral eclipse gradual. ly stealing over the fair face of modern Spiritualiam is needed, than the fact of the de-scent of one of our prominent and infinential journals, to the level of an unblushing de-fense of the Fletcher frand. Spiritualists can-not overestimate the importance of the misnot overestimate the importance of the mis-sion of the RELEDO PHILOSOPHICAL JOURNAL, in behalf of a pure, unadulterated Spiritual-ism. The staunch old paper holds greadly on its way, despite the rulinally abuse of its out-spoken enamies, and the imidity of the time-serving. Better, infinitely better, a persistent and relentless conflict with insult and datu-ation, resulting in the transition of truth over error, thus guaranteeing an application peace, than any petched and hollow the protocol the enemies of continon homesty to perform the enemies of continon homesty to perform the

Brooklyn, N. Y.

OCTOBER 15 1881.

RELIGIO-PHILOSOPHICAL JOURNAL.

Woman and the Household.

BY HESTER M. POOLE. [Metuchen, New Jersey.]

A STILL DAY IN AUTUMN.

I love to wander through the woodlands hoary In the soft gleam of an autumnal day, When summer gathers up her robes of glory And like a dream of beauty, glides away.

How through each loved, familiar path she lin.

gers, Serenely smilling through the golden mist, Tinting the wild grape with her dewy fingers, Till the cool emerald turns to amethyst.

Kindling the faint stars of the hszel; shinlyg To light the glesm of sutumn's mouldering halls,

With hoary plumes the clematis entwining, Where, o'er the rock, her withered garland falls.

Warm lights are on the sleepy uplands waning, Beneath dark clouds along the horizon rolled, Till the slant sunbeams through their fringes raining

Bathe all the hills in melancholy gold.

The moist winds breathe of crisp'd leaves and flowers

In the damp hollows of the woodland sown, Mingling the freshness of autumnal showers With spicy airs from cedar alleys blown.

Beside the brook and on the ambered meadow Where yellow fern tufts fleck the foded ground, With folded lips beneath the palmy shadow, The gentian nods in dewy slumber bound.

Upon the soft fringed 1.ds the bee sits brooding. Like a fond lover loth to say farewell, Or, with shut wing, through silken folds intrud-

ing, Greeps near her heart his drowsy tale to tell

The little birds upon the hillside lonely Flit noiselessly along from spray to spray, Still as a sweet and wandering thought, that only Shows its bright wings and softly glides away.

The scentless flowers, in the warm sunlight

dreaming, Fade as they breathe their fulluess of delight, And through the tranc'd woods soft airs are streaming

Still as the dewfall of the summer night.

So, in my heart a sweet unwonted feeling Stirs, like the wind in ocean's hollow shell, Through all its secret chambers softly stealing, Yet finds no words its mystic charm to tell. ISarah Helen Whitman.

DOMESTIC LIFE IN OTHER COUNTRIES.

It is well occasionally to step out of our own customs and habits and see how others live and move and have their being. Every country has its own family as well as national life, which is the result of climate, soil, govern-ment, degree of civilization and heredity. To look upon one nation and then another, even in the most cursory manner, can have only the effect of making us glad and grateful for the surprising and rapidly improving opportunities which are opening to American women, as well as the material, intellectual and spiritual blessings which we are upt to undervalue, because they are almost as free to us as the air we breathe.

WOMAN IN IRELAND.

A Standard correspondent in Ireland has been blushing for his sex during his recent journeys. One of the most constant sights

fact, wear two broad plates of silver, concealing the hair and part of the forehead, and looking like the casque of an ancient warrior. As we went on, others appeared, some with silver, some with golden helmets. These shining helmets threw golden and silver reflections on the window panes and the varnished doors, shone dimly in the darkness of the ground floor rooms, and darted lightning rays through the transparent curtains and flowers in the win-dows." These casaques are worn by all but the more fashionable women, and were used even by these until very lately. Over this hel-met is worn a white vail, and under it a black silk;cap, and this head covering generally produces baldness. Maid servants often possess casaques worth \$200 or more, exhibiting by their concession to the popular habit, the irre-sistible tyranny of fashion.

Wallace describes in this manner a peasant's house

IN THE INTERIOR OF BUSSIA. .

Both the house and stable were built of logs and were nearly cylindrical in form. Without waiting for an invitation, I entered the principal room. In the wall before me were two small square windows. In the corner to the right, nearer to the ceiling than to the floor, was a little triangular shelf, on which stood a religious picture, before which hung an oil lamp. In the corner to the left of the door was a gigantic stove, built of brick and whitewashed. From the top of the stove to the wall on the right stretched what might be called an enormous shelf, six or eight feet broad. This is the so-called *pulati*, as I afterward discovered, and serves as .a bed for part of the family. The furniture consisted of a long wooden bench attached to the wall, a big, heavy deal table and a few wooden stools. Whilst I was leisurely surveying these objects, I heard a noise on the top of the stove, and looking up, perceived a human face with long hair parted in the middle and full yellow beard. I was astonished, for the air was stifling and had some difficulty in believing any created being could exist in such heat. I soon found that the Russian has great power in resisting alike extremes of heat and cold. My repast was of eggs, milk, black bread and tea.

MARBIAGE AMONG THE PEASANTRY. The Russian peasantry are extremely practical and do not indulge in sentiment. As soon as the boy becomes an able bodied laborer, he provides himself with a horse and a wife if possible. The chief consideration in both cases is the same-physical strength and capacity to work. The bride brings no dowry, but a pair of strong arms. The young couple live with the father and the married brother,

and all are subject to the father, or upon his death, to the oldest brother, in a perfectly pat-riarchal manner. Thus the household is made up of many smaller ones, in order to reduce necessary expenses of shelter, heating and labor. The land is divided into village portions or communes, which are owned in co-operative shares by the men. Women do most of the share of agricultural labor, the eldest and the youngest only remaining at home to do the cooking. Their fare is of the simplest kind, because meat is too expensive a luxury. During the long, severe winter, while men are lying about idle, their wives are spinning and weaving in a most primitive manner. No sadder-more hopeless life can well be imagined than that of the Russian female peasant. One cannot wonder at the terrible, though brutal, reaction

The Phrenological Journal. (Fowler & Wells, New York.) Contents: John A. Broad-us, D. D.; Alaska's Promise; Studies in Comus, D. D.: Alaska's Promise; Studies in Com-parative Phrenology; Form and Growth of the Head; Welsh Preaching and What it Did; Man and Woman in Society; Two English Queens; On Hair; Young Folks of Cherry Av-enue; Hypnotism; Philosophy of Ruralism; Good Physicians; Notes in Science and Agriculture; Editorial Items; Poetry; Answers to Correspondents; Personal; Library.

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St. Louis Illustrated Magzaine. (Magazine Co., St. Louis, Mo.) Contents: Fortunes in Colorado; Denver, Colorado; To I.; Colorado. Springs and Manitou; Effie's Mission; Playing with Fire; Fashions for October; Timely Topics; Chow-Chow; Human Sacrifice; Equations; Editorial.

The Herald of Health. (M. L. Holbrook, M. D., New York.) Contents: Brain Culture and Brain Feeding; Vegetarian Athletes; How to Prepare Cow's Milk for Babies; Alcohol for Nursing Mothers; Our Dessert Table; Topics of the month; Studies in Hygiene for Women: Current Literature.

The Pansy. (D. Lothrop & Co., Boston, Mass.) An illustrated paper for girls and boys.

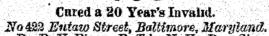
Psychische Studien. (Oswald Mutze, Leipzig. Germany.) For September, A magazine devoted to the Spiritual Philosophy, with able contributors.

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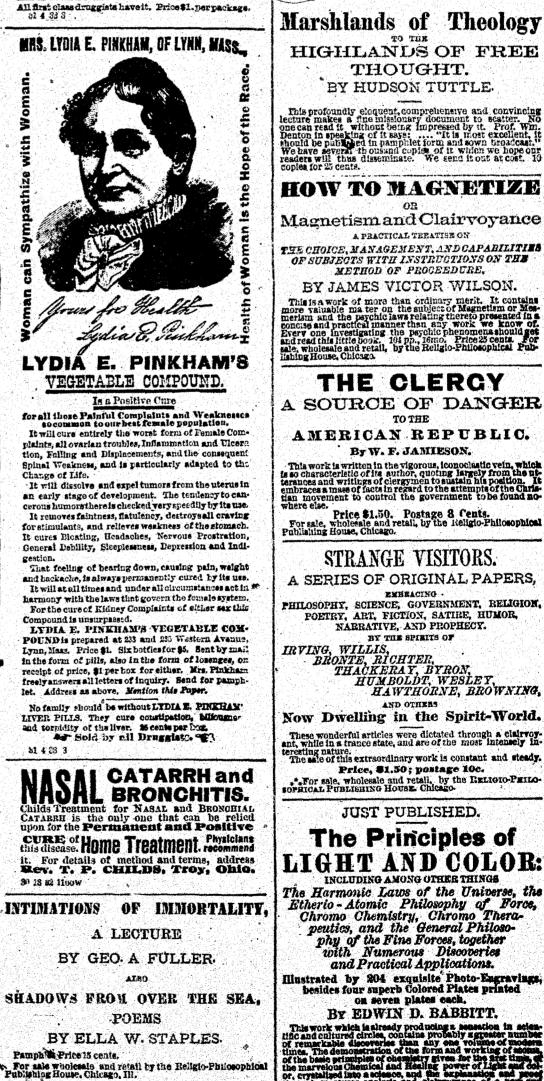
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OR

A PRACTICAL TERATISE ON

which met his eyes in the hundreds of miles he has travelled along the country roads was the employment of women, young and old, in field work. On they went, these patient drudges, staggering over the bogs with heavy creels of turf on their backs; climbing the slopes from the seashore, laden like beasts of burden with the heavy sand sodden dripping seaweed; or undertaking long journeys on fool into the market towns, carrying with them weighty hampers of farm produce. One day

he was passing along a mountain road. The day was wet and the wind was sweeping in howling gusts over the bog. A donkey cart stood by the roadside, partly filled with turf. By it, lounging in indolent blankness, was a tail, strong youth of about nineteen. But across the bog came stumbling two girls of sixteen or seventeen years, bent double under the enormous loads of turf they carried. "Shame on you, sir," said the indignant Englishman, but the Celt only smiled forgivingly.

THE BOHEMIAN GIBL AT HOME.

A correspondent of the Philadelphia Bulle-tin writing from Carlsbad says: The Bohemi-an girl as she appears on her native soil does not look as if she ever dreamt of marble halls, as did the girl of the late Mr. Balfe's opera. She begins life swathed in a stiff pillow to straighten and strengthen her back. Soon after she begins to walk she takes lessons in bearing burdens on this back, and by the time she reaches womanhood can carry a ten gallon cask of water, or a huge basket filled with firewood or soiled clothes, up a steep hill twenty or thirty times, without stopping to rest. Ad-vancing in years she may be hitched with a cow or a big dog to pull a market wagon, driv-en by her beloved and loving husband. If she is a very good wife she may be advanced to the dignity of being the off horse, with a dog for the near one, to haul a coal cart to a customer's door, and when she unhitches herself she carries in a pannier of the rusty looking coal of this country up one, two or three pairs of stairs, while the man and dog repose in the street. It is thus that the native Bohemian girl often fulfills her destiny in this historic and chivalric land. Woman is the drudge and the basst of burden here, as in/many other parts of this continent.

A HOUSE IN HOLLAND.

"The inside of the house corresponded perfectly with the outside; it seemed like the interior of a ship. A winding staircase of wood that shone like ebony, led to the upper rooms. Mats and carpets covered the stairs and landing places, and lay before all the doors. The rooms were small as cells; the furniture exquisitely clean; all the knobs and bolts and ornaments of metal shone as if they had just been made; and on every side there were quantitles of china jars, vases and cups, lamps, mirrors, little pictures, brackets, toys and objects of every use and form, attesting the thous-and small needs created by a sedentary life, the provident activity, the constant care, the love of small things, the taste for order and the economy of space; the residence, in short of a quiet, home loving woman.

We went down to see the kitchen, it was splendid. The walls were as white as untouched snow; the saucepans reflected objects like en anow; any saucous intervent objects like mirrors; the mantel piece was ornamented by a species of muslin entain like the eanopy of a bed, without a trace of smoke; the fire-place beneath was covered with chins tiles, that looked as bright as if no fire had ever been that looked as bright as it no nre had ever been ilghted there; the shovel, tongs and poker and the chains and hooks, seemed made of polish-ed steel. A lady in a ball dress might have gone into every hole and corner of the kitchen and come forth without a smirch upon her whitmess. The maid servant scaps and sponges and rubs the house; she blows into the cracks and rubs the house; she blows and the organs with between the bricks, pokes in the corners with figure and pin and makes minute supervision of every fing. It Friedland women appeared with heads gliftening as if with helmets, and they did, in

of them will be

A RUSSIAN UPON HIS COUNTRY WOMEN.

In a late number of the Woman's Journal, is a letter containing some startling statistics. The writer says: It is needless to speak about the Russian aristocratic woman, as Russia has about one hundred millions inhabitants, of whom ninety-five per cent. cannot read and write. Russia, therefore, represents, in the majority, a set of common people. If we look to day in Russia on a woman,

her position, as long as she is kept in blessed ignorance, is a very bad one. Beginning with the peasant's wife or daughter, who very seldom enjoys any education, she does the whole work in the fields and keeps the whole household up, while the husband is either drunk or works hundreds of miles away from home for fitteen cents a day. This same woman, if she comes to town and becomes engaged as female help, comes in contact sometimes with a very intelligent set of people, and tries sometimes, being from twenty to thirty years old, to make up her education. She requests some of her housemates to teach her to read and write, and those uneducated women or girls would fill the world with wonder. Such a woman, if she gets married, will try to get her children to school, or will work hard for \$3.50, a month's wages, to send the money to her parents, requesting them at the same time to send her brothers to school in the neighboring little town.

The women of the better class of the Russian population get three kinds of education. an population get three kinds of education. First, primary schooling, where a girl learns reading, writing, geography and arithmetic; second, boarding schools and gymnasiums. The boarding school is a private enterprise, but under the inspection of a board of educa-tion which has charge of the gymnasiums tion, which has charge of the gymnasiums, where girls of all kinds and families begin to learn, from nine to seventeen or eighteen years old; third, high schools. Of these there are very few, as there is a stupid prejudice against them.

When a girl has attended a regular boarding school or gymnasium, she gets about the same education which is given in the American public schools; but still in house life she is not expected to do any thing else than share in the household duties and the education of her children. Women's labor to-day in Russia is only a hope, which can be realized in time.

Magazines for October not before Mentioned.

Wide Atoake. (D. Lothrop & Co., Boston.) Contents: Frontispiece; In October; Two Bears; A. Foreign Embassy; To-day; The Corn-stalks's Lesson; Sharon; The Child and the Gentian; How the Twins Camped Out; King Philip's Head; To Betty from the Country; Having His Own Way; Two Little Paths; La-dy Godiva; Boys B. C.; Roasting Corn; Isaac Lemon; James Henry on the Mastodon; No-body; Polly Cologne; Tangles: Music; The Juvenile Side of Chautauqua; Magna Charta Stories: Ways to do Things; Old Ocean; Lit-tle Biographies; The Traveling Law-school; Health and Strength Papers; What to do about it. Wide Awake. (D. Lothrop & Co., Boston.) about it.

The Children's Museum. (F. B. Goddard & Co, New York.) Contents: To Washington in the Spoondrift; Presidents of the United as the Spoondrift; Presidents of the United States; What toys do at night; Good Advice for Girls; The Garfield Boys; Drawing Dol-ly's Portrait; Counting the Clover and the Buttercups; A Night with a Ventriloquist; The Home for Cam; How Majolica Ware is Made; Hohert of Lincoln; An Elk Hunt in Oregon: Tibble's Tea Things; Diversity of Colow; Little Pietre; From Life to Immortal-ity: My Trundle Bed; Varietica. ity: My Trundle Bed ; Varieties.

The Illustrated Scientific News. (Munn ds Co., New York.) A Monthly record of the Sciences and their applications in the Aris

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Camp and Grove Meetings.

The season for these great gatherings under the blue dome of the overarching sky is about over. Our correspondents, from Cape Cod to Nebraska, have made reports of most of them, which have been read with much interest. It would not be an over estimate to say that 200,000 persons have been present at these gatherings, in audiences of from 200 up to 15,000, and of this number a larger proportion heard and thought than in camp meetings among the orthodox sects. Spiritualists have been the leading persons in almost all these meetings, and the spiritual ideas and facts have been their central inspiration. A wide range in the liberal and free religious thought of our day, and an earnest discussion of practical reforms, have also marked the addresses of the speakers. The equality of woman, in all the relations and duties of life and society, has always been recognized, and this recognition is a marked feature of the spiritual movement. Mediumship of many phases has added largely to the interest and value of these occasions, and the eloquent argument of gifted orators has been emphasized and illustrated by the facts of spirit-power and presence after the close of the public exercises. An effort to study man and his relations in time and eternity, to know of the Souljof things, of duty and the practical work of life,-all in the light of spiritual philosophy and natural religion,--may sum up the general aim and idea of these meetings. An effort with its human imperfections yet significant of growth, and prophetic of a higher life on earth. A failure, or an imperfection, is a lesson and an incentive to try again for something better. Doubtless we can improve in their management, and so increase their usefulness and enjoyment. While there has been no absolute failure, in any instance, want of good management in a few cases has lessened the benefits hoped for. To plan and carry through a large camp or grove meeting requires a great deal of sagacious foresight, of timely arrangement in advance, of constant vigilance to the end, and of tact and decision combined. The comfort of the audience, in shelter and food and seats, the choice and arrangement of the speakers, the liberty of speech and the order and good will in conferences, the best behavior, regular hours, quiet at night, perfect cleanliness of grounds,--all are to be attended to and provided for. The financial matter is one of simple justice and common sense. We hear of one camp meeting, quite largely attended, where speakers who came by invitation were not even paid their expenses. This is shabby management, and needless too. If the people in any locality decide that they can get up and manage a meeting in a business like and thorough way, let them go shead, select their committee of men and women, and systematize everything so that finances, comfort, and-"last but not least"-growth in grace, may be provided for. Always the central and leading idea must be the benefit and spiritual education of the people who may attend. Social enjoyment and rearbation are well, so far as they help this idea, but if it is to be made second-ary to them the character of the meeting suffers, its order and weight of infinence daerence, sementional pleasure usurps the nime of religious consecration, and the mant, for instance, may be criticis ad,-and, heing strong, can bear it better

twice as much for a brass band as for all the speakers, and to have two daily seasons of dances, may draw a crowd, but the more it draws the more peril to the best interests of the camp. No danger but that enough will come from higher motives, and the mere pleasure seekers should not too much abound. Excitement, late hours, and lack of that quiet which helps the noblest inspiration will result. Give us quality first and mere quantity will not fail; but without that fine quality the coveted crowds becomes a dead weight of paralyzing numbers. Let us also see that our speakers and mediums are the best,-surely the sincere teachers of the best things. One camp meeting was almost swamped by the effort to foist upon the disgusted people a speaker whose false teachings are disliked. These frank suggestions are made from a sense of duty. In making them we bear in mind how much easier it is to advise than to act, and how much good the worthy officials of the camps have accomplished. We would help them to do still more and better.

than a weaker association. To pay out

One feature of the evangelical gatherings, especially at Chatauqua Lake, is worth considering,-the aim to make them educational in some systematic way. At Chatauqua able persons are advertised to speak, not only on what are called religious subjects, but on different topics of Science, Art and Literature, and a course of general reading is laid out and sent all over the land to auxiliary societies, so that the study and thought of a wide circle is influenced from this central gathering. Suppose Onset, Lake Pleasant, Minnesota Camp and other points, have the best lectures on various subjects, and a course of reading,-books, topics, etc., specified-prepared to circulate to home secieties and neighborhood circles far and wide. All this could be so devised as to lead the people, to study the great problems and works of life and the phenomena of Nature in the light of a Spiritual Philosophy, and the best books by Spiritualists would make an important 'part of the works to be suggested for study. This would combine with the eloquence and enthusiasm of our speakers and the tests of our mediums, a system and plan for more thorough and enlightened education which would help spiritual culture and growth.

One most encouraging fact we gladly state-the good behavior of the people at these gatherings. Reports in leading newspapers and the statements of persons in attendance, as spectators but not believers, unite in bearing witness to propriety and safety and good order. A much smaller police force than in orthodox camps (in most cases indeed none at all), and an almost total lack of riot or theft, show a better conduct among these Spiritualists and liberals than our plous orthodox friends have reached in their camps and groves, while the proportion of those who come earnestly to hear and learn is far larger than with them. In accounting for this better behavior a witty man said: "Our preachers don't have any devil to put into men, and so they don't act like the devil," -a solution not far from the truth. The religious newspapers, even the most; liberal, hardly make mention of these large assemblies: the popular journals are but beginning to do so, while making long reports of smaller and less important and insignificant meetings, so that many intelligent persons will be quite surprised to know that at least 200,000 persons have met to hear of Spiritualism in "God's free temple." Let us be ready another season for more and better work of this kind, with its rich compensation of benefit and enjoyment.

Liberal League Tactics and the "Prodigal Son."

After the annual convention of the New York Free Thinkers Association, held at Hornelisville, N. Y., last month, Mr. H. L. Green, secretary of the association, who made arrangements for the meeting, sent reports to several papers representing that a compromise had been agreed upon between the association and the leaders of the National Liberal League, by which the former organization and liberals generally, including those not in favor of the repeal of all postal laws against obscenity, would be able, without sacrifice of principle, to unite with the League and work with it for the secularization of the State. The "compromise" consisted in an agreement on the part of Mr. Green and others present, that if the National Liberal League at its next convention would adopt resolutions declaring it was opposed to obscenity and in favor of all proper laws for its suppression, the association would apply for a charter as an auxiliary league. The impression conveyed to the people addressed, and which Mr. Green afterwards endeavored to convey to the public in letters guardedly written so as to conceal the truth was, that the leaders of the Liberal League had agreed to meet the opponents of repeal half way, by taking such action as would leave the latter organization neutral on the repeal issue. He said he was authorized by the leaders of the League to invite the members of the Secular Association which was formed in Chicago last fall, and of which he is a member, as well as liberals generally who had been unable to work with the League in consequence of its position on postal laws, to attend the Chicago convention, which was to be held in Chicago in a few days, expressing confidence that union and co-operation would be effected with satisfaction to all.

All this time Mr. Green knew that the National Liberal League was unqualifiedly committed to repeal by those resolutions which drove him with Col. Ingersoll from the league; that there was no intention, and no promise on the part of the league leaders to rescind those resolutions; that the resolutions the leaders of the league promised to have adopted : would leave the position of that organization on repeal precisely the same as it was before their adoption, and that the vaunted "compromise" was nothing; but a piece of trickery on his part, encouraged by the leaders of the league, resorted to by him so that he could have a pretext for returning to the organization which finder Ingersoll's influence, he left about a year ago. Nearly all the speakers at the Hornellsville convention procured by Green, were repealers, and the majority avowed free lovers. There was not, it seems, one speaker present who had ne sagacity, the straightforwarune the courage to expose the deception; and the crowd dispersed with the general belief that a generous concession on the part of the league leaders had made it possible for all Liberals to join that body, whatever their views in regard to postal laws against obscenity. But prior to the late Convention of the League assembled in this city, Green and the leaders of the League had heard and read indignant protests against this double-dealing from intelligent Liberals; and hence that resolution passed by the Convention declaring the resolutions, pledging the League to repeal, were binding only on those who voted for them, and not on all the members of the League. Of course this part of the farce is as much an insult to the intelligence of Liberals as the other. The repeal resolutions do not merely express the views of the members who voted for them, but declare and define the policy of the League. Accordingly all the active officers, the President; the Secretary and the Executive Committee, are zealous for repeal. The "organ" of the League, published in New York, is devoted to the repeal notions. The chief business of the leaders of the League is to strengthen the repeal sentiment. For this purpose its money is freely used. It encourages those lecturers and papers only that advocate repeal. It follows of course that those who are members of the League, who sustain it with their money and who assist it in any way, even though they have not voted for repeal, are as certainly committed to the policy and as responsible for the work of the League as though they had aided it in Convention, with their votes. It is plain that the tactics which have been employed to obtain the support of the mass of liberals-who certainly have no sympathy with repeal-are dishonorable and dishonest. The conduct of H. L. Green has been characterized by fickleness and tergiversation, for which decent members of the League even will despise him, while all the repealers are laughing among themselves at the weak pretext on which he has returned to them, full of sorrow and repentance for his past ains. Green's impecuniosity and general weakness of character may ercuse him, but we do not want to see a great principle warped to help such a man, however much sympathy we may have for his condition. There is evidence in the recent course pursued by the leaders of the Liberal League, that they see clearly an organization worthy of the name is impossible, so long as it demands the total repeal of all postal laws against obscenity. But the attempt to persist in a repeal policy and at the same time to get the support of those who are not in sympathy with it, will not long deceive intelligent Liberals.

Our Fire Number,

In compliance with requests from several subscribers we republish on the eighth page as nearly as possible a *fac simile* of the first number of the JOURNAL printed after the fire.

The great fire found the paper in a fairly prosperous condition, and in a few hours swept out of existence twenty thousand dollars' worth of property belonging to the office, on which only fifteen dollars of insurance were ever recovered. Nothing was saved but the mail list and account books. The office was burned on Sunday night, but on Tuesday morning the paper, in diminutive form, was issued from a little office on the west side of the city, which escaped the flames. Twenty-five girls were set to work mailing the edition, and before the embers of the old office had cooled, thousands of subscribers throughout the country were reading with painful emotions the little sheet. Borrowing money to pay travelling expenses to New York, the proprietor started for a new outfit. The next issue was printed in Philadelphia, and after four issues in reduced form, the paper appeared in its original size of eight pages, five columns to the page. Money poured in from all quarters for subscriptions. Offers of donations aggregating more than the total loss, were thankfully declined. The paper now steadily and rapidly grew in prosperity and when the hard times came on its circulation was probably larger than all other similar papers combined. Without the machinery of organization which so largely helps to sustain religious papers of the various sects, and despite the hard times, the JOURNAL has maintained its position, and the credit of the office is unsurpassed by that of any paper in the city.

We believe our subscribers desire that the JOURNAL shall maintain the enviable position it has won. To do this it is necessary that the thousands of dollars now past due for subscriptions shall be promptly sent in. The amounts are small, and every subscriber can, with proper effort, do his part. May we not look for an immediate response from every reader to whom these remarks apply?

Chinese Invasion—Jesse Shepard—Message from a Chinese Sage.

On another page will be found one of the series of letters from Mr. Henry Kiddle of New York, to the Chicago Times. Last week we commended the essay on Atheism, purporting to come from Lord Bacon. This week's letter includes a spirit message from a Chinese sage, prophesying an overwhelming invasion of our continent by hosts of Mongolians. Like all opinions of spirits in this or in the higher life, this oration is to be judged by its merits. We give it to our readers, but do not accept its statements as at all probable of fulfillment. Let all judge for themselves. It is due to Mr. Kiddle to say that he takes the same position, claiming no infallibility for the remarkable productions, but giving them as food for thought and help for spiritual inquiry.

We would call the attention of our readers to the able article on our first page—a translation from the German, by Dr. G. Bloede.

Sojourner Truth is now in attendance daily at the Exposition building. All ahould avail themselves of the opportunity to see this remarkable colored woman.

From Pennsylvania L. R. Webb writes: "To say that I am more than pleased with your JOURNAL, would not express my delight in its perubal. May its shadow never grow less!"

Mr. Pritchett, of Dana, Illinois, during an hour spent in our office on Monday, reports a great growth of liberal sentiments in his community during the past ten years. Thus it is every where.

Mrs. Isa W. Porter, daughter of E. V. Wilson, will give test scances at 16 Paulina Street, second door south of Lake Street, at Mrs. J. W. Gage's, two Sunday evenings, October 15th and 22nd, and private sittings on Monday, all day.

Dr. F. Monck, of England, has opened an office at 205 East 36th St., New York. All letters for him should be sent to this address. He was announced to publicly heal the sick after Mrs. Brigham's lecture at Republican Hall, last Sunday evening.

In our advertising columns will be found the card of Mrs. M. C. Friesner, of 51 North Sheldon street, Chicago. From our personal knowledge we believe Mrs. Friesner to be a good healer, and therefore we commend her to the patronage of the JOURNAL'S subscribers.

In answer to a correspondent:-Jesse Shepard is at St. Lawrence Hotel, 76 Adams street, and holds circles at 464 West Randolph street, Sunday, Tuesday and Thursday nights. Of C. E. Watkins's whereabouts we do not know. His mediumistic power has been satisfactorily proven many times.

Lyman C. Howe speaks for the Second Society of Spiritualists at Frobisher's Hall, 23 East 14th Street, New York, morning and evening, on Sundays, October 2nd and 9th; and Hon. Warren Chase same place and time on October 16th. It is expected these meetings will continue through the winter.

Mr. and Mrs. J. H. McVicker will spend the winter in New York City, that they may be with their invalid daughter, Mrs. Edwin Booth. Society and spiritual circles of this city will miss these friends who have been so long identified with Chicago. Our city owes a debt of gratitude to Mr. McVicker for his public spirit and unswerving faith in its future.

Our old friend Mrs. Holden of San Jose, California, sends us some splendid specimens of pampas grass for which she has our thanks. Mrs. Holden is better known in Chicago and the East as Mrs. Hyde. She was for many years one of the finest public mediums and has thousands of grateful patrons who date their first knowledge of Spiritualism from their acquaintance with this medium.

Liberty Again Suffering Strangulation.

To our individual knowledge this very man prosecuted for having a prefix to his name, has taken cases where the regular physician had failed to help the patient, and with baths and correct hygienic conditions, restored the patient to health in a very short time.

This law is an insult to the intelligence of the masses of the American people, as it undertakes to decide for the citizen who shall be his physician, or rather, to whom he shall pay his money. Let it be repealed, or pronounced unconstitutional, and let the people decide who does them the most good or at least the lesser harm. It is a species of class legislation and the motive is too apparent.—The Colorado Antelope for September 1881.

While in Denver we made the acquaintance of Dr. Brown and became familiar with the success attending his practice. Like hundreds of other healers he has restored to health numbers of desperate cases after they were given up as hopeless by the "regulars." The healers of Colorado are ready to meet the issue ' and to make a test of Dr. Brown's case. To do this will require some considerable outlay of money. No better opportunity to establish a precedent which will be of value in other states is likely to occur, and all who can, will do well to aid with funds the defense in this instance. Money may be sent to Dr. R. Brown, 225 Larrimer St. Denver, Col., who will acknowledge its receipt and keep an accurate account of receipts and disbursemanta

Laborers in the Spiritualistic Vineyard, and Other Items of Interest.

George A. Fuller is lecturing at Morrisville, Vt.

Mrs. Shepard-Lillie has been lecturing at Middleton, Vt.

Bishop A. Beals has an engagement to lecture at St. Louis, for one year.

Until December 1st, the address of Mrs. H. Morse will be at Bangor, Me.

A. B. French is lecturing in Philadelphia. His address is 1208 Mt. Vernon St.

Dr. H. P. Fairchild, trance speaker, has been holding forth at Silver Lake, Mass.

Mrs. Maud E. Lord is expected to return to this city soon. She will spend the winter here.

Prof. J. W. Caldwell, the psychologist, now proposes to lecture upon subjects pertaining to Spiritualism.

A subscriber to the JOURNAL desires the address of E. C. Colton. Will some one inform him through the JOURNAL?

B. F. Underwood will probably come West on a lecturing tour within the next few weeks.

One more week only of the Industrial Exposition, which all should visit. It closes Oct. 22nd.

Dr. Hamilton Warren, formerly of Cedar Rapids, but now located at Marion, Iowa, was in the city last week.

Judge Coombs, of Washington, D. O., made a pleasant call on us last week, on his way home, having spent some days near here on professional business.

The Chicago Progressive Lyceum has resumed its meetings in Union Park Hall. Madison St., near Bishop Court; hours,12:30 to,2:30 P. M. Sundays.

Miss Susan M. Johnson spent last week in this city, returning to Minneapolis to attend her Sunday meetings, which she has been holding for some years in that city with gratifying success.

"Pre-natal Culture," by A. E. Newton, is a golden book, full of wise thoughts and valuable facts on a subject of vital moment. Price, 25 cts. Many other books are on our shelves; see list in JOURNAL.

Rev. Mr. Miln, Unity Ohurch, Unitarian in this city, in his memorial service on the transition of President Garfield, read a hymn opening as follows:

"Brother, though from yonder sky, Cometh neither voice nor ery."

This clergyman lives in the ninetcouch century, but his eyes are not open to the spiritual light.

We are pleased to learn that Mrs. Hollis-Billing, who has been quite ill, is now in her usual fine health and again giving her services to the demonstration of man's continued existence beyond the grave. Our readers in New York City are already familiar with Mrs. Billing's fine qualities as a medium and a lady. All interested in spirit phenomena, who can make it convenient, should when in New York visit Mrs. Billing.

The Reflector, a journal devoted to Progress and Free Thought, edited by Thomas Walker, Cape Town, South Africa. This four-page sheet is issued at three pence, six cents, a number, and is literally "carrying the war into Africa." Its editor is a well known lecturer on Spiritualism and kindred topics and speaks each Sunday in Cape Town.

Little Hearts and Little Hands is the title of a monthly magazine for children, to be edited and published by those well known Spiritualists, John S. Turner and J. J. Morse, London, England. They send out inviting a subscription list of 300 names in order that its success may be sure, and so soon as that many persons subscribe, its first number will be issued. The price is 624 cents, our currency, and J. J. Morse, 53 Sigdon Road, Dalton, E., will accept subscriptions. The names of the editors guarantee the excellence of the magazine.

Miss Rose Nugent Paine, the beautiful and accomplished adopted daughter of Dr. and Mrs. Paine, of Grand Haven, Mich. passed to spirit life on Monday, Oct. 8. On the day before her death, Sunday evening, she called her father and mother, and gave them full directions about her funeral, where she was to be buried, the hymns that she wanted sung, and told them she was going to leave them, but for them to go to bed and get a night's rest, for she would not leave them that night, but mniting said, "will not say so much of to-morrow." She slept quietly all night, and in the morning said she felt better, but it would not last long. At twelve o'clock she said she wished to see all her friends ; they were all called; she took each one separately by the hand and bade them good-by. She then sent mesges to all the absent ones, saying. "Lell them I am happy, for them to despect and we will such meet there over the weet? A few moments afterward she but the setter and mother throwell, and wi she was gone.

OCTOBER 15, 1881.

RELIGIO-PHILOSOPHICAL JOURNAL.

York.

National Liberal League-Annual Con-

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gress.

The League met at Hershey Hall in this city, on Friday, Sept. 30th, and its sessions continued until Sunday evening, Oct. 2nd.

About one hundred delegates (or one hundred and seventy five by Secretary's report) were present, more than four-fifths of them from west of Ohio, while the management of affairs seemed to be a good deal in the Eastern hands, its centre in New York city. Mrs. H. S. Lake is reported as a delegate from Binghamton, N. Y., with one W. F. Peck, said to have been her husband at some past period, and she also figured on the platform as from California. The audiences ranged from seventy-five to three hundred. The enthusiasm and power of the meeting did not reach a high point, nor did its doings command any special attention in the city.

The assemblage gave one an impression that there were present some good men and women carnestly wishing to do valuable work in a wise way, but hampered and perplexed by others who had little wisdom and less character; and over all rested the stigma of the Bennett and Comstock affair. The prominent presence of Mrs. Juliet Severance, of Milwaukee-right-bower of Moses Woodhullism in past days and still of the same unregenerate mind so far as we know-and her occasional occupancy of the chair as vice-president, showed the influence of an element destructive of all moral power for good.

The sale of "Cupid's Yokes" at the book stand, showed the persistence of some leaguer in circulating a book which teaches degrading doctrines.

Elizur Wright, of Boston, president for the year past, made a brief opening speech, giving in a clear way his view of the leading aims of the movement. The following officers for the coming year were chosen: President, T. B. Wakeman, of New York; secretary, T. C. Leland, of New York; treasurer, Courtland Palmer, of New York; chairman, of the executive committee, Geo. Lynn, of Illinois; chairman of the committee on finance, Mrs. H. S. Lake, of California. A list of vice-presidents, one for each state, in thirty states, was added to the board of officers.

The treasurer's report showed receipts of 8902.64; expenses, \$1,191.82, and the League in debt \$289.18.

The secretary, Theron C. Leland, of New York, reported an increase of fifteen auxiliary leagues during the year, and 225 in all; but stated that only about half of these kept up an organization, met occasionally, and made report to the national secretary and that he counted only about fifty "good, active solid auxiliaries, with ambition and determination who met regularly with active and instructive exercises." It would seem from his report that three-fourths of the auxiliaries had but a name to live and only one-fourth any real life, which is not an encouraging outlook. He weaves in a characteristic fling at the seceders from the last year's meeting, Col. Ingersoll and others as follows: "A few fishermen and sailmakers and peddlers, a few ultra-radicals and low-down sort of people rallied around the stricken body and said that the league would live. But all people of tone, of culture, and wealth,-all "Christian infidels," -stood apart, passed by on the other side, denied the infant Messiah of organization, and swore that the league was dead."

ly means active propagandism of the prin-ciples of religious liberty and equal rights, devotion to truth for its own sake, and universal brotherhood on the ground of a com-mon humanity,—more particularly to estab-lish a liberal lecture bureau for the mutual benefit of the hearers and lecturers by which the formation of local liberal socie-ties may be facilitated and stimulated, and by which liberal lecturers of sufficient abil-ity and unblemished moral character, without the least discrimination on account of their religious opinions, may be encouraged, furnished with employment, and helped to

devote themselves to the liberal cause. 6. In all proper and practical ways to pro-mote the final emancipation of the state from the control of the church, and to foster the development of that natural intelligence and morality which constitute the necessary and all sufficient basis of secular government.

Inasmuch as the experience of the past has taught us that the time is unripe for the enforcement of political action, either through the instrumentality of present parties or the organization of the liberals in-to an active political party; therefore,

Resolved, That while we keep this stead-ily in view as the final work of the league, we call the attention of all auxiliary leagues and of individual liberals in sym-pathy with our general aims, to sections 5 and 6 of article III. of the constitution, and urge them to devote their time and strength principally to the dissemination of patural principally to the dissemination of natural intelligence and morality, so that, by the secularization of men and women, we may in time secure a party strong enough not only to demand, but also to enforce, the com-plete secularization of the state. In order

to carry this out, Resolved, That the board of directors of the league immediately establish the lecture bureau, as provided for in the constitution for the purpose therein set forth, by the ap-pointment, at their discretion, of a suitable person to act as a general agent therefor with such compensation as they are war ranted by the state of the treasury to offer. Whereas, It has been claimed by some

that the resolutions passed by the congress of the league bound those who voted in the minority, as well as the majority, and virtu-ally compelled the minority to withdraw

from the league, therefore, Resolved, That the following is declared by this congress to be the permanent rule of this body: That resolutions heretofore or this body: That resolutions heretorore or hereafter passed by the annual congress of the league are no test of fellowship in the league, but simply express the senti-ments of those voting for them, and of the particular congress of which they are a majority; that all who believe in the entire separation of church and state, what-ever their views may be on other questions, are earnestly requested to unite with the Liberal League movement and work for its advancement.

Whereas, The New York State Free Thinkers' Association, at its late annual meeting held at Hornellsville, N. Y., passed a resolution to take out a charter as an auxiliary of the league, providing we approve of its resolutions, known as the "Watkins resolutions :"

Resolved. That as the permanent constitution of the league is in entire harmony with the same, our secretary be instructed to issue the charter when so applied for by the officers of the association.

Mrs. Juliet Severance moved the following: Resolved. That this congress reafirm the

President L. S. Burdick's Contribution to the Literature of the late Michigan Camp

Meeting.

On our second page we publish a communication which will make every Spiritual. ist and Liberalist, especially those of Michigan, blush with shame. That a man with such acquirements and actuated by such a spirit as this letter evinces, should occupy the foremost official position among the Spiritualists and Liberalists of the great State of Michigan, filled as it is with as cultured and intelligent a population as any State in the Union of the same age, is indeed most astonishing. With such a man as Mr. Burdick to give tone and direction to a great moral movement, only one result and that utterly disastrous is possible.

The tone of Mr. Burdick's letter is in harmony with the style and in keeping with the spirit so strikingly exhibited for several years past by the Bennett-Hull-Jamieson faction of pseudo-reformers.

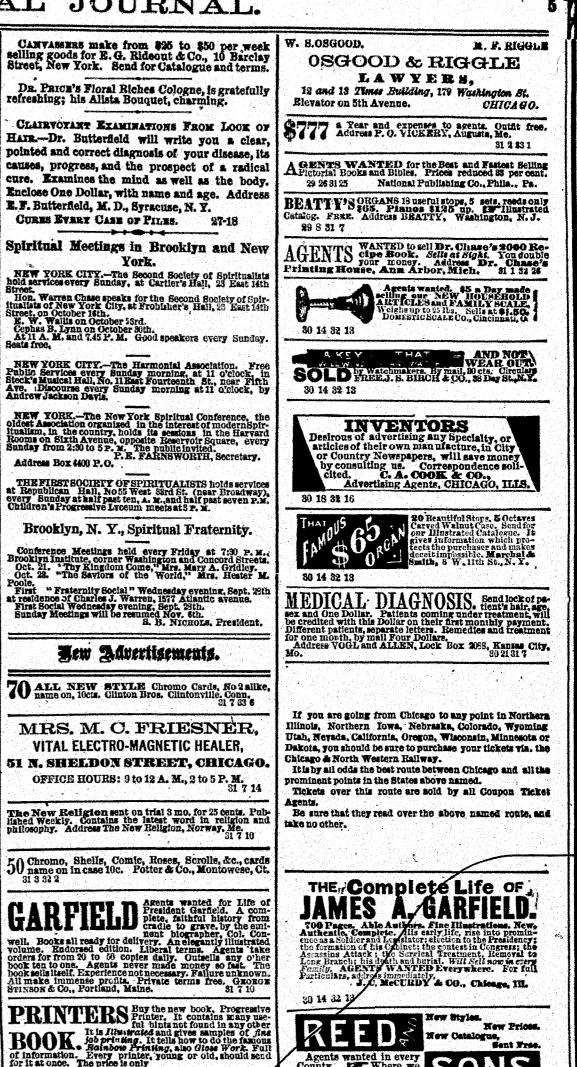
The silly notion that when an individual breaks away from orthodoxy he must at once herd with every pestiferous fellow and establish a free platform on which Juliet Severance, Moses Hull and every other member of the libidinous crew have the right to poison the atmosphere with their loathsome teachings, seems to be firmly held by Mr. Burdick. Unfortunately the same idea has been and now is, held by a few other Michigan people, whose advantages have been far superior to those of the presiding officer of the Michigan Spiritualists' and Liberalists' Association.

We hereby give notice to Mr. Burdick and all others interested, that every attempt to foist upon the progressive public such free love cranks as Hull and Severance, will be strenuously opposed by the JOUR-NAL. If Mr. Burdick is anxious to associate publicly and on terms of equality with people whom decent society ostracizes, that is his privilege.

Because the JOURNAL in the legitimate line of duty, attempted to protect reputable speakers and the respectable class of people in attendance at Goguac Lake, from the disagreeable presence of an outcast from society, whose deeds are only fit to be told in the Police Gazette, the President of the Michigan Association, Mr. Burdick, intending we suppose to be sarcastic, says:

"I can see no other way to suite the Saints at headquarters than to scend out a smelling commity to examin the morral oder of every one who may propose to attend our meeting, and report to the R. P. JOURNAL before getting out the bill."

The JOURNAL does not propose to dictate to the intelligent, moral, law-abiding class constituting the vast majority of the Spiritualists and Liberalists of Michigan; but it does propose to keep these good people posted, that they may avoid the machinations of the mountebanks and the weak blunders of the Burdicks. In this effort we confidently rely upon the friends of progress in Michigan to sustain the JOUR-NAL in the future as in the past.



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(1)

The following resolutions were adopted: Resolved, That this congress reaffirms its devotion to the special objects of the Na-tional Liberal League as set forth in Arti-cles I., II., and III., of the constitution:

ARTICLE 1. The name of this association shall be the National Liberal League.

ARTICLE II. General Object-The general object of the league shall be to accomplish the total separation of church and state, to the end that equal rights in re-ligion, genuine morality in politics, and freedom, virtue, and brotherhood in all human life may be established, protected, and perpetuated.

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ARTICLE III. Specific Objects-1. As means to the accomplishment of this gen-eral object, the specifics of the league shall be to urge the adoption of such a religious-freedom amendment of the United States constitution as shall effect the complete secularization of the government in all its departments and institutions, state and national, and shall secure to every American citizen the full enjoyment of his opinions on the subject of religion, whatever they may be, without molestation, disability, or

deprivation of any civil or political rights. 2. To advocate the equitable taxation of church property, the total discontinuance of religious instruction and worship in the or religious instruction and worship in the public schools, the repeal of all laws enforc-ing the observance of Sunday as the sab-bath, the destation of all appropriations of public funds for religious institutions or purposes of any kind, the abolition of state-paid chaplaincies, the substitution of simple affirmation under the pains and penal-ties of perjury for the judicial oath, the non-appointment of religious fasts, festi-vals, and holidays by public authority, the practical establishment of simple morality and intelligence as the basis of purely secu-

and intelligence as the basis of purely secu-lar government, and the adequate guaran-tee of public order, prosperity, and right-cousness, and whatever other measures, or principles, may be necessary to the total separation of church and state. 3. To promote the formation and multi-plication of local auxiliary leagues through-out the country in accordance with the pro-visions of this constitution, in order to in-stitute combined and viscorous agitation for the adoption of the religious-freedom amendment, and, pending its adoption, to secure through state and municipal action, the accomplishment of the various special returns above enumerated. returns above enumerated.

4. To defend through the courts, by the combined efforts and means of the liberals of the country, any American citizen whose or the control, sny American cancel, which feorear equal religious or moral rights are denied, for the is may have held or expressed on the subjects of religions and morals. 5. To premote by all peaceable and order-region.

resolution adopted last year demanding the repeal of the "Comstock laws." This passed almost unanimously.

The two resolutions toward the close, beginning, "Whereas, It has been claimed," etc., which are of no real significance, were got up as a small loophole through which H. L. Green and a few others might creep in again, and, after they were in. Mrs. Severance and others closed up the loophole, putting the Congress strongly on its old ground of demanding repeal of the Comstock laws by the resolutions promptly passed to that effect. These resolutions called out some discussion, and Mr. Green, at their passage, came into the fold with a tearful speech.

Speeches were made during the sessions. by ex-Rev. George Chainey, Mrs. Follett, of Iowa, G. M. Sloan, of Chicago, Elizur Wright, T. C. Leland, W. F. Peck, Mrs. Lake, Col. Kelso, of California, and others. Sunday afternoon and evening. Mr. Chainey and Mr. Wakeman were the leading speakers. The Congress meets at St. Louis the last week of September, 1882.

Of course the separation of church and state and "the dissemination of natural intelligence and morality" are all well. In the speeches made in this congress atheism and materialism were extolled as the height of wisdom, the perfection of reason and the best helps to natural morality. While recognizing the entire right of these speakers to the utterance of their opinions, it seems to us that making this National League a school of materialism is a poor way to gain the co-operation of a large majority of people who are not materialists, and to whom its so called philosophy is shallow and unphilosophical.

As to the future of the League, a witty friend put wisdom with his wit in talking with one of its leading officers. He said to this gentleman:

"Your ship is built on a good model, and some of its officers and crew are well enough, but its timbers are poor, its rudder chains weak and rusty, and such a gang of shaky and unruly follows make up the sail-ors and passengers, that 1 must make my voyage on another vessel."

E. W. Wallis, of England-who comes well recommended by societies in that country, and whom J. J. Morse commends to us as "honest, earnest and conscientious"--speaks in Greenfield, Mass., Oct. 9th; Poguonock, Oct. 12th and 18th; Hartford, Ot., Oct. 16th; Haverhill, Oct. 80th; Beverly, Nov. 6th and 18th; Worcester, Nov. 20th and 27th; Portland, Me., Dec. 4th and 11th; Man. chester, N. H., Dec. 18th, and then may visit New York and Philadelphia. He has February and March open, before going home in May, and should visit Chicago and the West. It is to be hoped he can do so and that he will be invited to speak in this

Minnesota school boards are paying much attention to better ventilation of school houses. Bad air and alternate chills and roasts make sad slaughter of the innocents in our school houses.

When Josh Billings picks up his JOUR-NAL next Sunday to get from it his accustomed solace, he will nearly die with chagrin upon reading Mr. Burdick's letter on the second page. That we should thus be instrumental in bringing to the front a dangerous rival of the great moralist and alma-'nac man, is to be regretted, but the conditions were favorable for such a phenomenon, and it had to come.

Portland, Oregon is to have a new paper. The Polaris, "an undenominational independent weekly journal of sixteen pages, to be beautifully printed in the highest style of the art on tinted book paper." J. H. Acton is to be the editor, assisted by an able corps of contributors. The subscription price will be \$3.50 per year. We wish the new enterprise abundant success.

Mr. France Chandler has been appointed General Passenger and Ticket Agent of the Texas & Pacific Railway, St. Louis, Iron Mountain & Southern Railway, and International & Great Northern Railroad, in addition to his present duties as General Passenger and Ticket Agent of the Missouri Pacific and Missouri, Kansas & Texas Railways, with the title of General Passenger and Ticket Agent of the Missouri Pacific Railway and leased lines; with headquarters at St. Louis. Mr. Chandler's merits, both as a railroad expert and a gentleman, are too well-known to need praise at our hands, but we must add that after a long acquaintance we know of no one more competent as a railroad official or more straightforward and reliable as a man.

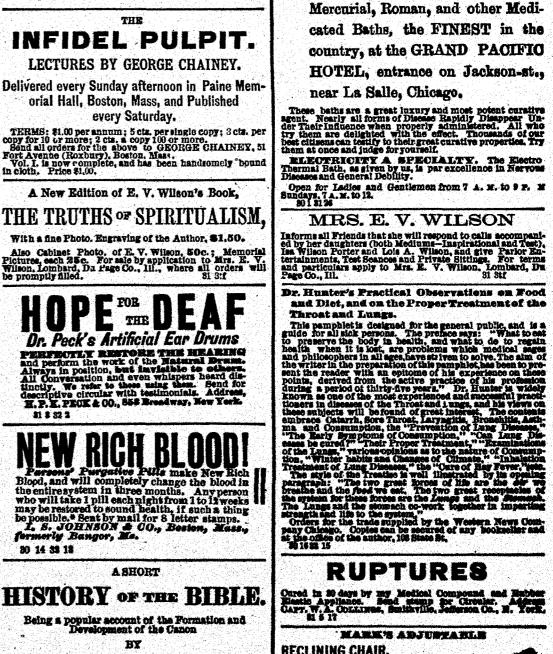
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CONTENTS: Introductory: The Hobrew Cande: The New Testament-The Barry Controveries: The Book at first pot Considered Despired; Weve the Fablers Competent? The Fathers. Quetied as Scripture Rooks which are now called appropriat; The Harvies: The Christian Cance. The Book dust no American writer has undertaken to give in account of the formation of the Cance. Distance of the Sible, has been anoscopic place in religious Distances Which this Book size h an elementary way to fill. Prior. Choile bound, Sectible cover, 5 cents; postage 4 wais stript.

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LIFE and DEATH of JAMES A. GARFIEL

record of a noble man. A GENTS WANTED The AND TO THE STATES



RELIGIO-PHILOSOPHICAL JOURNAL.

OCTOBER 15, 1881.

Foices from the People. AND INFORMATION ON VARIOUS SUBJECTS PRETAINING TO THE HARMONIAL PHILOSOPHY.

Life's True Significance.

Deeper than all sense of seeing Lies the secret source of being, And the soul with truth agreeing, Learns to live in thoughts and deeds; For the life is more than raiment, And the earth is pledged for payment Unto man for all his needs.

Nature is our common mother, Every living man our brother, Therefore let us serve each other; Not to meet the law's behests, But because through cheerful giving We shall learn the art of living; And to live and serve is best.

Life is more than what man fancies! Not a game of idle chances; But it steadily advances Up the rugged height of time. Till each complex web of trouble, Every sad hope's broken bubble, Hath a meaning most sublime.

More religion, less profession! More of firmness, less concession; More of freedom, less oppression, In the Church and in the State; More of life and less of fashion; More of love and less of passion; That will make us good and great.

When true hearts, divinely gifted, From the chaft of error sifted, On their crosses are uplified, Shall the world most clearly see That earth's greatest time of trial Calls for holy self-denial, Calls on men to do and be.

But forever and forever Letit be the soul's endeavor Love from hatred to dissever, And in whatso'er we do, Won by love's eternal beauty, To our highest sense of duty Evermore be firm and true.

Notes from Leadville, Col.

To the Editor of the Religio-Philosophical Journal: It may be of interest to many of your readers to learn something of "the state of the Church" in this far away central Rocky Mountain mining city of Colorado. Everybody has heard of us, and thousands have visited Leadville and looked down deep into our mines, explored the underground" workings of drifts and tunnels, and feasted their area upon the "millions in sidet " eyes upon the "millions in sight."

They have seen the magic city, the thronged streets, the business activity that everywhere prevails; our public buildings and private resi-dences; our churches, our schools, and they won-der that so much could spring from a rocky and barren soil in so short a space. The stranger comes to us impelled by the prevailing curiosity to see the greatest mining camp in the world. He has no idea of investing money in mining schemes. Not he! He is too old a coon to be taken in by sharpers. He looks with unfelened indifference upon the specimen assays from the Bonanza of the impecunious John Smith, who is only willing to part with a small interest, just for a grub stake. His ear is deaf to the rich strike just made over in Wild Cat Gulch. He is not interested. Only making a flying trip and just thought he would take in Leadylle, etc. A month later you will see him climbing the hills, but you will hardly rec-ognize him. He has donned a blue shirt and a slouch hat, and his bootlegs are outside his pants. He wears the atmosphere of a "Forty Niner," and his caths are loud and distinctly uttered to impress you with the opinion that you have struck no tender foot. You know at once he has bought a hole in the ground. He writes long letters to the Fodunt Distard way down East. He is, in short a bonanza king himself. But my purpose in writing is not so much to present the grotesque side of the history of a min-ing camp, as to apprize you that the "Man of the Mountain" has time and opportunity for social enjoyment, and does not entirely neglect the "as-sembling of himself together." even here. It is scarcely six months since the first Spiritualist knew not that he had a brother in the camp. A remarkable reticence prevailed among believers in the philosophy, and not until the advent of Mrs. Maud E. Lord was the ice broken. It was soon found that the ranks of the Spiritualists were by no means thin, and that only a rallying point was wanted. Mrs. Lord met with wonder-ful success, and made many converts by the accuracy of her test descriptions, and the wonderful phenomena at her seances, that defied alike the shafts of criticism and the malice of the determin ed and obstinate skeptic. We have now quite a large and well organized Society. One hundred or more meet each Sunday, at 2 F. M., at the Court House, where a Conference is held. The attendance is on the increase. Judge P. A. Simmons is the President, and Mr. Ass. Hutchinson, the well-known representative of the famous Hutchinson family of singers, is the Vice-President. Mrs. Dr S. Somerby, of New York, a lady of thorough edu-cation and culture, very entertaining and instruc-tive, makes the invocation and is the principal speaker. Mr. Jones, one of your subscribers, takes a prominent part in the discussions and is always listened to with great interest. A thorough scholar, a man of extensive reading and travel, he is always ready to respond intelligently to any question before the Society. Mr. Barnes also, a a trance speaker, with the substantial control of an educated and solid reasoner, is generally present to add his weight to the general interest. "Is Spiritualism a Religion?" was the question discussed last Sunday. The affirmative was so ably held by the principal speakers, that a negative sentiment, if any such existed, did not manifest itself. One week since, a reception was tendered Mr. J. C. Bundy and family, whose unheralded pres-ence gave us a great deal of pleasure, and the So-clety could only regret that circumstances prevented his making a longer stay among us. Mingr.

Experiments in Melbourne, Australin, with Materialized Spirit Forms. Weights and Measures.

The experiments new being carried on with Mr. Spriggs, an excellent medium, by a sub-committee of the Victorian Association of Spiritualists, continue to afford interesting results and conclusive proofs of the separate identity of the various forms that appear.

that appear. On the first ult., some further attempts at weigh-ing were made; but "Peter" who was the first form who stepped on the scales, had evidently not sufficient stamins to stand the test. On first step-ping on the scale he turned the beam at 100 lbs., but subsided so rapidly in weight as to prevent a successive record being taken until he failed to turn the beam at 30 lbs. He then hurriedly left the scale and retrained to be ourtain. Emerging scale and retreated behind the curtain. Emerging a second time, his weight was registered 104;then 102, then under 100; the 20 lb. weight being re-moved, he failed to turn the beam at 80, losing at least 24 lbs. in weight in about 30 seconds. The part form weight was "Geordie" who

least 24 ibs. in weight in about 30 seconds. The next form weighed was "Geordie" who stood firmly on the platform, and then registered 139% or within 7 lbs. of the weight of the medi-um. Stepping on a second time, his weight was reduced to 117 lbs., showing a diminution of % lbs. in about 3 minutes. After this, "Geordie" walked about freely, handing the large stone to a visitor, and distributing some oranges which had been handed to him. Nine forms appeared on this occasion, three being females. Or the 5th and 8th, good manifestations were

obtained.

Between this and the next sitting, a standard measure with slide was erected just outside the curtain, with the view of obtaining accurate measurements of the forms which presented themselves, and ascertaining what relationship in size they have to the medium, whose height in his stockinged feet is 5 ft. 6½ in. At the first sitting after the completion of this apparatus the conditions were broken by a visitor, and no experi-ments made; but, on the 15th, "Zion" appeared, and after shaking hands with a member of the circle, stood against the measure standard and pulled the slide down on his head, registering 5 ft. build the shide down on his nearly registering of the side of the shide down on his nearly registering of the standard, which being adjusted showed 5 ft. 1% in. He requested the circle to sing, and joined in the singing, his voice being distinctly audible to all. "Geordie" was the next to appear, and measured 5 ft. 5 in; he danced, shock heads with several carried the layers at one shock hands with several, carried the large stone, patted one of the sitters on the head, pulled back the curtain to show the medium, and kissed him audibly. The fifth form was "John Wright," who measured 5 ft. 134 in. The sixth, a female form known as the "Nun;" measure 4 ft. 1144 in. The seventh, a female unknown; measure, 4 ft. 1044 in. The eighth, a lady dressed in black, who intimat. The eighth, a lady dressed in black, who intimat-ed that she knew a lady present many years ago, but was unable to give her name. The ninth was a child, named Lily M., who first manifested when her parents were present; she stood under the measure and registered 3 ft. 11½ in., being 21 in. less than the highest register of the evening, and 18% in. less than the medium. The tenth, and last to appear, was a black man, who stamped on the divergent delighted at his success but the floor and seemed delighted at his success, but

did not understand our measuring apparatus. These experiments, conducted in the presence of eight intelligent and trustworthy persons, conclusively prove the distinctness of the forms from the medium, and demonstrate the objective reality of the forms who purport to be, and give much evidence to prove themselves, spirits of departed human beings temporarily rehabilitated in mat-

ter. The sittings during the rest of the month have been fairly successful, but no further experiments have been made. As opportunity offers, these experiments will be repeated, and new ones initiated, the object of the Association being to ac-quire and disseminate irrefragable evidence of the varied phenomens of Spiritnalism.—Harbinger of Light, Aug. 11th, 1881.

Florence Nightingale's Grit.

There were nine hundred wounded, who were at once sent to the hospital at Scutari. Miss Nightingale had arrived here with her beyy of lady nurses. Her first act showed her wonderful energy and determination. The steamers laden with the wounded had cast anchor at Constanti-

Is Thought Matter?

To the Editor of the Religio-Philosophical Journal:

In your issue of Sept. 3rd, one Jos. 5. Burr of Leedaville, Ohio, criticises an article of mine, pub-liahed in the RELIGIO-PHILOSOPHICAL JOURNAL Leedsyllie, Ohio, criticises an article of mine, pub-liahed in the Entropy PrincesoPhiloan Journan of Oct. 3d, 1860, headed, "Is Thought Matter?" My article referred to by this gentleman, commences in this wise: Will some of the intelligent con-tributors to your paper give their views concern-ing the above intricate, but exceedingly interest-ing and important question? I do not like the foolish manner of criticism resorted to by would-be wisescree, who wainly suppose that what they don't know is meless and worthlees. I would suggest that honest opinions be given upon the question at issue, and, let your readers decide for themselves upon the merits or demerits of the arguments brought to bear upon the subject, sub-jecting myself to the above rale. With your per-mission, Mr. Editor, I will give my opinion upon the question, "Is Thought Matter?" In the first place I deny the possibility of any of the five senses of man taking conisance of any essence whatever, that is not composed of substance, for in my opinion there is nothing in the bread uni-verse which is not composed of matter in some degree of unfoldment; if there were, no human being could have the least conception of it, for every part and particle of a human being, from the crown of the head to the sole of the foot, is composed of material substance, consequently it cannot produce or comprehend anything which it did not inherently posses. Instead of this gen-tleman doing as he was requested, he has com-menced an outrageous assault upon my opinions with his true brazen audacity without producing a single idea to prove that thought was not mat-ter. In his profound wisdom why did he forget to tell us how thoughts were produced and of what they were composed. He says matter cannot to tell us how thoughts were produced and of what they were composed. He says matter cannot think. Any parrot could learn to say as much. Once more he says: "All men have thoughts, how do they get them, if they do not make them, does some entity foreign to themselves furnish them as needed i" Here the gentleman again forgot to tell us if man makes thoughts what he makes them from. I will pass by his wonderful wisdom and keen satire concerning the reservoir in which thoughts are stored, and quote from his last, quo-tation, Is thought matter? My critic says, "Should he not have found out, that thought is spirit?" Truly, my friend, and had you read my article with a comprehensive intellect, you would have seen that I had found out that thought was matter and spiritalso. Isaid that spirit and matter were of the same substance; I called spirit the finer etherealized matter and that there is nothing in nature which is not material to some vision. We are informed by all intelligent spirits, that the Spirare informed by all intelligent spirits, that the Spir-it-world is as material to their vision, as was the earth to their earthly vision. Now, friend Burr, for your benefit i will inform you that I am not a believer in the Jewish or the Christian God, as being the true God of the universe, neither do I believe in winged angels, mythical spirits or Christian Spiritualism. I believe that everything in existence is composed of real material sub-stance. I am a materialistic Spiritualiar that is I stance. I am a materialistic Spiritualist; that is, I believe that spirit is refined matter just as natural to the spirit or clairvoyant vision as coarser matter is to our vision. Had you read the books enti-tied "The Hollow Globe" and "The Gospel of Nature," dictated by spirits through my organism in a trance state and written by Prof. W. F. Lyon, I think you would have arrived at the same conclusion with myself, that all things are material to the infinite degrees of vision which behold them. I think now, sir, that you need not be at a loss to understand my true meaning. I would like to have you or some one else answer my other questions, namely: Is the likeness you behold when looking in the mirror, material sub-stance, or what is it: Also do you throw material substance, from yourself upon the sensitive plate when sitting before the Daguerrian camera? An answer will be thankfully received by your humble

M. L. SHERMAN.

Orthodox View of Assassination.

To the Editor of the Beligio-Philosophical Journal:

The Detroit News reports a sermon recently delivered by Dr. Eddy in that city, which recalls the dark fancies of the past ages of ignorance and leads us to think that theology, amidst all the activity of thought of the present, remains station-

A Conjurer's Tostimony.

I send you a translation of a letter to the *Revue* Spirite, from M. Jacobs, presidigitator, in Paris: SCRUTATOR.

DECLARATION OF M. JACOBS CONCERNING THE BROTHERS DAVESPORT.

To M. Chas. de Rappard, Director of Lisht mehr Licht, 47 Rue de Trévise.

"April 10th, 1881. Dear Sir,-I thank you for "April 10th, 1881. Dear Sir, --- I hank you for sending me two numbers of your journal, those of March 37th and of April 3rd, 1881, relating to phenomena which occurred in Paris in 1865 through the Brothers Davenport. Spite of the assertions, more or less trustworthy, of the French and English journalists, and in spite of the fool-ish jealousies of ignorant conjurors, I feel it my duty to show up the bad faith of the one party, and the chleanary of the other. and the chicanery of the other.

"All that has been said or done adverse to these American mediums is absolutely untrustworthy. If we would judge rightly of a thing, we must un-derstand it, and neither the journalists nor the conjurys possessed the most elementary knowl-

conjurors possessed the most elementary knowl-edge of the science that governs these phenomens. As a Prestidigitator of repute, and a sincere Spir-itualist, I affirm that the mediumistic facts dem-onstrated by the two brothers were absolutely true, and belonged to the Spiritualistic order of things in every respect. "Messrs. Robin and Robert Houdin when at-tempting to imitate these said facts, never pre-sented to the public anything beyond an infantile and almost grotesque parody of the said phe-nomens, and it would be only ignorant and ob-stinate persons who could regard the questions seriously as set forth by these gentlemen. If (as I have every reason to hope) the psychical studies to which I am applying myself at this time, sue-ceed, I shall be able to eatablish clearly, and that by public demonstration, the immense line of de-marcation which separates mediumistic phenome. marcation which separates mediumistic phenomena from conjuring proper, and then equivocation will be no longer possible, and persons will have to yield to evidence, or deny through predeter-mination to deny.

"The grand subject of 'Mesmerism' will also be considered by me in the point of view of 'Braid-ism' or 'Nervous Hypnotism,' and I shall clearly establish that these experimentalists appear too frequently to play upon words to the detriment of the idea; and that neither Abbé Faris nor Mr. Braid are right, when they deny the existence of a fluid in mesmerism; as does also Doctor Char-

cot. "Following the data of the learned chemist and natural philosopher, Mr. W. Crookes, of London, I am now in a position to prove plainly, and by purely scientific methods, the existence of a "psychic force" in meamerism and also "the individuality of the spirit' in spiritual manifestations.

"I authorize you, dear sir, to insert this letter in your next number, if agreeable to you, etc., etc. Your brother in belief, E. Jacobs, Experimenter and President of Conference to the Society for Psychological Studies at Paris."—Spiritualist, Lon-

Horatio G. Eddy's Mediumship.

To the Editor of the Religio-Philosophical Journal: In response to Mr. Goodsell's card in the JOUR-MAL of August 13th, let me state that I have posi-tive proof that the phenomens of Horatio Eddy are fraudulent, including the evidence of my own wife and a number of others who have detected his impostures. In addition, out of his own mouth is he condemned. A few years ago Horatio pub-lished an affidavit that, to his knowledge, the materialization and other phenomena of his brother and sister, Wm. Eddy and Mary Huntoon, were all fraudulent. He also said that he (Horatio) was a medium, but not a materializing medium. As Horatio has been giving seances for years, both before and after this declaration, in which so-called materialized spirits take part, talk, sing, write, fight combate, etc., and as Mr. Goodsell him-self tells us he saw and talked with a number of materialized spirits at his scances, then according to Horatio Eddy's solemn attestation, all such phenomena are frauds. When he swore Wm. Eddy was a fraud, he virtually swore that he himself was a fraud; inasmuch as for years previously he and William had been running a materializing "abow" in partnership, William giving material-teing arbitritions in the links are Heatin ializing exhibitions in both the light and the dark. If William was a fraud, then Horatio was a particsps criminis, dividing the proceeds accrning from their performances. Moreover, since the publicafrom tion of Horatio's affidavit, he has again united forces with William and given seances in conjuncforces with William and given scances in conjunc-tion with him,—that is joined hands with a man whom he had sworn to be a wholesale fraud. So, when I call Horatio Eddy a fraud, I am merely repeating his own language. "I am not a mater-ializing medium," says he; therefore when he pretends to give materializing scances he acknowledges himself to be a fraud. There is no doubt, in my mind, as well as in those of the many others who are posted in Ho-ratio's tricks, that the whole of the phenomena seen by Mr. Goodsell, and accepted as genuine, were fraudulent. He has been detected in just such tricks as Mr. Goodsell describes. On one coccasion he actually palmed off a common Evan-geline priot, touched up a little, as a genuine spirit picture of a visitant's daughter. As long as "credulous dupes" exist, through whom such unscrupulous knaves earn a subsistence, so long will fraud and chicanery disgrace Spiritualism. WM. EMMETTE COLEMAN.

Notes and Extracts.

All reforms must be carried on from within. Componsations must come. They are as inevitable as fate.

The ministrations of spirits must, of necessity, be varied in character.

Slumber not in the tents of your fathers. The world is advancing. Advance with it.--Massins.

Let truth and falsehood grapple, who ever knew truth put to the worst in a fair and open encounter.

The chief of men is he who stands in the van of men, fronting the peril which frightens back all others.

The two powers which in my opinion constitute a wise man are those of bearing and forbear-

Faith never fully satisfies—there is always a doubt lingering in the background, lest, after all you might be deceived.

We are all drawing on to the bottom of the hill, whatever age we are. So let us always do a kind. ness and be over-rejoiced.

The free and lovely impulses of hospitality, the faithful attachment of friends-those, too, are a holy religion to the heart.

To do good, which is really good, a man must act from the love of good, and not with a view to reward here or hereafter.

When the golden rule is employed in govern-mental matters, then, and not till then, the future of nations will be sure.—Kossuth.

If thou wouldst find much favor and peace with God and man, be very low in thine own eyes. For-give thyself little, and others much.-Leighton.

Way, of all things living, art thou made capable of blushing? The world shall read thy shame upon the face, therefore do nothing shameful. Bhrahminic.

Wo might all, without much difficulty, be just a little wiser than we are, and the aggregate ef-fect of a number of such small improvements would be considerable.

Benny's mother had a fine voice. One day, while she was singing, after watching her for a while, he said, "Mamma, I haven't got such a nice noise in my froat."

The Persians have a saying that if it were possible for one atom of injustice to get into nature, she would shrivel and roll up as a corport sheds its skin to get it from her.

There is no other way of making a human being what he ought to be-a fount of blessing to himself and to all-than by surrounding him with the domain of unbending law.

We who preach justice and honor as above dogma, must never fail to recognize the manhood of those who, inside the old organization, are sincere champions of freedom and truth.

The earth is the threshold of human existence; the nursery of the babe-immortal; the school-house of him who is to live for evermore. Bad as it all looks it is full of goodness in-fact.

"How pure at heart and sound at head. With what divine affections bold, Should be the man whose thought would hold An hour's communion with the dead,"

There are thousands on the spirit side of life, whose greatest pleasure is derived from being near those they love on earth, but from whom they have been separated by the death of the body.

The date of human life is too short to recompense the cares which attend the most private condition; therefore it is that our souls are made, as it were, too big for it; and extend themselves in the prospect of a longer existence .- Steele.

Law is love. Justice is love. If a man will kick against the pricks in the blindness of Igno-rance and the stupidity of obtuse self-will, it is well that the pricks are so sharp-pointed that they eradicate that blind ignorance and obtuse stupid-ity as abnormal monsters not to be tolerated in the universe of God.

Leadville, Col., Sept. 27th, 1881.

Belation of Foul Air to Consumption.

Experiment has shown that if an animal be kept confined in a narrow, closed apartment, so that the air supplied is always more or less vitiated by the carbonic acid which it expires, however ed by the carbonic acid which it expires, however well fed that animal may be, tubercle (consump-tion) will be developed in about three months. If this be the case, a large percentage of cases of consumption should be met with among the in-mates of badly ventilated schools. But, fortu-nately, the disease is comparatively infrequent under the age of fitteen, and added to this is the protecting influence of the active exercise in the open all under the age of fitteen by school children open air usually indulged in by school children. It is upon the teachers that its blighting effects are most apparent, as they are predisposed by age, they neglect exercise in the open air, and their mental labor is severe, and worry of mind ex-hausting. Of eleven teachers who died during the last eight years within the limits of one county in Pennsylvavia, two died of scute disease, one of an overdose of an habitual parcotic, and of nipe attacked by consumption, sight died-six latters and one gentleman; the other, a gentle-man, will recover, at least for a time, --From "Mehoedroom Ventilation," by Dr. P. J. Higgins, in Papier Science Monthly for August.

From New Tork City comes the message: I am pleased with the Jourman, but should be more so if your would hit the perpetrators of fraud and the spit delusionists, harder rather than lighter blows.

A Minnesota Spiritualist writes: Your paper i

meas and drink to me, the best I know of. I like the way in which you condemn all fraude. Many in which you condemn all fraude. Many Willier to all on Allagan. Mich.: This of the twelfth year on your paper as an advocate of the Spiritualism.

a szereszere

nople. There were not yet any mattresses or bed-clothes on the camp beds in the hospital, and the latter were not nearly sufficient in number for the wounded coming. Miss Nightingale went to Quartermaster-Sergeant in charge of the the stores, and asked him for the stores which she re-quired. He told her there was everything she could desire in the magazines, but that she must get the Inspector-General of Hospitals to write an official letter to the Quartermaster-General, who would send him an authority to draw the stores, and that she might then receive them on show-ing that authority. Miss Nightingale asked how long this would take. On being told that three days would be the shortest time necessary for the correspondence, she answered that nine hundred wounded officers and men would be in the hundren-wounded officers and men would be in the hos-pital in three hours, and that she must have what they required immediately. She then went to the magazines, and, telling the sergeant of the guard there who she was, asked him if he would take an order from her. He said he would, and she ordered him to drive in the door. This was done, and the wounded were provided for in time.

Her firmness at surgical operations was some-thing marvelous. Her appreciation of her mis-sion was grand. She stood one day with spirits, instruments and lint in hand, during the perform-ing of a frightful amputation. Half a dozen young lady aurees were behind her, holding basins, towels, and other things the surgeons might want. A harrowing groan from the patient suddenly put them all to fight, except Miss Nightingale, who, turning calmity round, called to them: "Come back! Shame on you as Christians! Shame on you as women!" They returned holding each other's trembling hands, and some of them almost ready to faint. But they got over their nervous weakness as their novitiate advanced, and did an amount of good that yet lives in the memory of many a man rescued from death and pain by their gentle ministrations.

Miss Nightingale's work was duly appreciated. Miss Nightingale's work was duly appreciated. At a large dinner-party given by Lord Stratford, when peace had been made, to the superior officers of the army and navy, Miss Nightingale also was among the guests. When the ladies had with-drawn, the Ambassador made a speech recording the services rendered by those present, and gracefully sliuding to the important part played by her. Where I was sliting, flattering remarks were made on the conduct of those whom Lord Stratford had so warmly praised. It was at last pro-posed that every one should write on a slip of paper the name which appeared to him most likely to descend to posterity with renown. The names were written and given to the proposer of this benevolent form of ostracism. The papers were opened and read. Every one of them con-tained the name of Miss Nightingale. An enthusisstic cheer was raised, in which the two Commanders-in-Chief, Sir William Codrington of the army and Lord Lyons of the navy, were among the most clamorous in their applause, Lord Stratford leading the hurrah.-Temple Bar,

Boncs-Military Glory. (

English agriculturists and gardeners have long had a habit of grinding up bones and applying the dust to the repair of the waste of their ancient

and the contract for the

ary. Rev. Dr. Eddy said:

servant.

Adrian, Mich.

"He recognized in the assassination of Lincoln. as in the assassination of Garfield, the hand of an indignant deity rebuking the skepticism and infidelity of the times....At the time Lincoln was assassinated this nation was comparatively religious....Since that period unbellef in its various forms has asserted itself in the highest places all over the earth. An avowed atheist has denied God in the open Parliament of Great Britain. A faction of atheists have obtained control of the government of France. Infidels have become the rulers of Italy, Belgium and Spain, and the bold-est and most outspoken enemy of the Christian God in America, has been honored by one administration with an offer of a foreign mission, and become the bosom friend of President Garfield whom Dr. Eddy calls a Christian hero." A cor-respondent of the News says: "And should we be-come free from infidelity then, if one-half of the people should turn Guiteaus and set about murdering all the good orthodox brethren? I submit that this familiar and friendly though mysterious interpretation of God's purposes youchsafed by our good doctor has a direct tendency to provoke infidelity."

Garfield was a Christian and was held as a type of the highest product of our civilization and Christian culture. Guiteau is a Christiau, a zealous and fanatical Christian, believing he was acting under divine guidance when he sent the deadly bullet on its awful errand. So God takes one Christian to assassinate another, in order to rebuke unbelief! According to finite human wisdom, he made a fearful blunder, and a few more such, with interpreters like this Dr. Eddy, and Talmadge, and Cook, will convert the world to infidelity. If Guiteau is the instrument of God for the pun-

ishment of "infidelity," he should be the most honored man of the nation, instead of a detested and abhorred malefactor.

It is true that infidelity stands at the door of the English Parliament in the person of Bradlaugh, for what? To assassinate? No, but to bring free dom to the Irish serf, and justice to all men. True it controls France, and the Republic for once beomes firm and promises to endure. True, Italy is under infidel rule, and traitors and assassing are disappearing before law and order. True infidels are everywhere coming to the front and the day of the priest, of the rack and the thumbscrew, the torture by fire, the gibbet and the dungeon are of the past.

Our Great Inventions.

"The fifteen great American inventions of worldwide adoption are:

- The cotton gin.
- The planing machine, The grass-mower and reaper.
- The rotary printing press. Navigation by steam.
- The hot-air engine.
- The sewing machine. The India rubber industry.
- The machine manufacture of horse shoes,
- 10 The sand blast for carving.
- The gauge lathe. 11.
- 19, The grain elevator.

1. Reminist

Artificial ice-making on a large scale.
 The electric magnet and its practical appli.

cation. 15. The telephone.

Teo Many Churches.

The city of London churches are to be reduced one-half. Within an area of little more than half a square mile, designated as "London Within the Walley," there exists po less than forty-sight churches, which, with fit. Paul's, are capable of accommodating 40,000 persons. The resident population within this area has diminished to 90,000, and the attendance at all the churches, in-diming fit. Paul's, is not above 10,000. If is pro-posed to ratain only twolve of these durches, and to sell the thirty six remidising, by which it is ex-pected at least 21,000,000 will be realized, and made useful for the area of fity other churches in the more remote parts of the hown and its suburbs. suburbs.

Presidio of San Francisco, Cal., Aug. 19, 1881.

The First Watch.

At first, the watch was about the size of a des-sert plate. It had weights, and was used as a "pocket clock." The earliest known use of the modern name occurs in the record of 1552, which mentions that Edward VI. had "one alarum or watch of iron, the case being likewise of iron gilt, with two plummets of lead." The first watch may readily be supposed to be of rude construction. The first great improvement—the substitu-tion of springs for weights—was in 1560. The earliest springs were not coiled, but only straight pieces of steel. Early watches had only one hand; and, being wound up twice a day, they could not be expected to keep the time nearer than within fifteen or twenty minutes in twelve hours. The dials were of silver and brass. The cases had no crystals, but opened at the back and front, and were four or five inches in diameter. A plain watch cost more than fifteen hundred dollars, and after one was ordered it took a year to make it .--Amon.

A Bare Proof of Devotion.

About a month ago F. A. Learett, of Oakland an engineer in the employ of the Central Pacific Baliroad Company and stationed in Arizona, was seriously scalded by the overturning of his locoseriously scalded by the overturning or his loco-motive, and one of his legs was so badly injured that the ficsh fell away. The strending physician told him that if his friends would each contribute a small piece of ficsh they could repair the limb and restore it to its old usefalness. The state-ment was widely circulated and twenty-eight of his filles workman with start and twenty-eight of his fellow-workmen volunteered and bravely bared their limits to the surgeon's knife. The transplantation of fiesh was successfully made and to-Distration of neeh was successfully made and to-day the leg looks almost as natural as does the uninjured member. The heroic act of the men was duly rewarded. The railroad company hear-ing of the case, leave of absence was given and two months' extra pay was ordered paid to each of the men. Mr. Learst is now at his home, No. 895 Peralts Street, and is rapidly recovering .- San Francisco Chronicie.

A Decatur, III., subscriber writes: I must be a life subscriber and have never missed a number. Your Journan to day is considered the leading paper in this, or any country, and a copy should be in every family.

From a Minucapolis lady comes this word: More than words can express of comfort and hap-piness comes to me from your brave and noble paper.

The difference between the light of our time and that of 500 years ago consists in a more ac-ensite knowledge of our relations to the universe,

A CONTRACTOR OF THE OWNER

There seems to be a peculiar dread in the minds of some, lest by their investigations they shall disturb the repose of the so-called dead; while nothing would give them so much enjoy-ment as to know the condition of their departed. friends, yet the resting places of their bodies are too sacred for conversation of a worldly character.

We see in some persons a reaching out after that which is beautiful. Some again, whose souls are thrilled with the melody of song; others sgain find their way on to the public rostram, and give utterance to words, thoughts and ideas foreign to their usual line of thought. These are some of the evidences the world has of an inspiring force which seems to come upon them out of the air.

There is no other cause of perplexity and disquiet but an unsubdued will and ungoverned affections. A hely and spiritual man, by reducing these to the standard of his own mind, becomes the master of all his outward acts; he does not suffer himself to be led by them to the indulgence of inordinate desires that terminate in self, but subjects them to the unalterable judgment of an illuminated and sanctified spirit,-Ihomas,

Amid Shasiras, prayers and penances I roamed, but found not many jewels. Daily and nightly solutions have left the mind's impurity. Among all men he is the chief whose pride the society of the good has effaced. He who knows his own lowness is higher than all. God removes all stain from him whose mind is clear of ill. He who has rooted evil from his heart sees his whole nature renewed. Of all places, that is the hest where God dwells in the mind.-Interior Life, Hindu.

Our view of Spiritualism is, that its end is the development of every human being on true lines, and for this every avenue of knowledge and life must be explored. It is not simply communion with the so-called dead; that is only a phase of it, or the means of a larger growth in knowledge. Spirit intercourse is simply the machinery by which a larger life, true Spiritualism, may be poured out upon humanity; and we hold that a Spiritualist is one who grows in himself by knowledge and practice, who is related to his fel-lows by moral accuracy, and to God by a profound and joyous religious life.—Light.

A single set of genuine, sincere, thoroughgoing fidelity raises us at once to a bigher plane; and our whole life proceeds henceforth by a nobler, manlier measure. We have seen many instances of this. We have known men make what seemed a hard sacrifice for duty; but, after that hour, their mind, heart, and whole nature were elevated and ennobled, they were henceforth new creatures. A genuine good action has a transforming efficacy on the character. We are not the same men after-words as before. Pray for the opportunity of do-ing such an act. Pray for the chance of making some great sacrifice; or rather find such an oppor-tunity for yourself. Look for it, for it is very nigh thea now: for angel-opportunities come to us every day, and we entertain them unawares.-Rev. J. F. Clarke.

There are two pairs of eyes in man; and it is requisite that the pair which is beneath should be closed when the pair which is above them per-ceive; and that when the pair above is closed, that which is beneath is opened. The lower eyes see only surfaces and effects, the upper eyes be-hold causes and the connection of things. And when we go alohe, or come into the house of thought and worship, we come with purpose to be disabused of appearances, to see realities, the great lines of our destiny, to see that life has no caprice or fortune, is no hopping sould, but a growth after immutable laws under beneficent in-fuences the most immense. The church is open fuences the most immense. The church is open to the great and small in all nations; and how rare and lefty, how unattainable, are the aims it labors to set before men! We come to educate, some to isolate, to be abstractionists; in fine to

OCTOBER 15, 1881.

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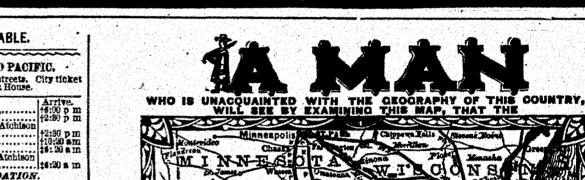
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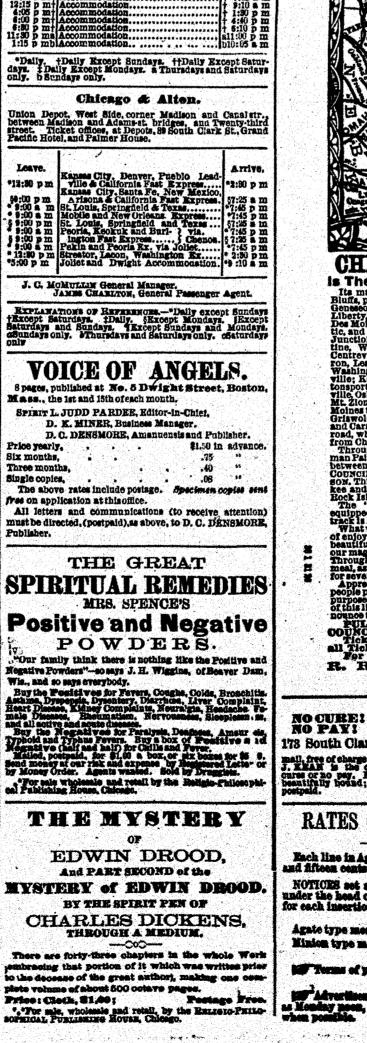
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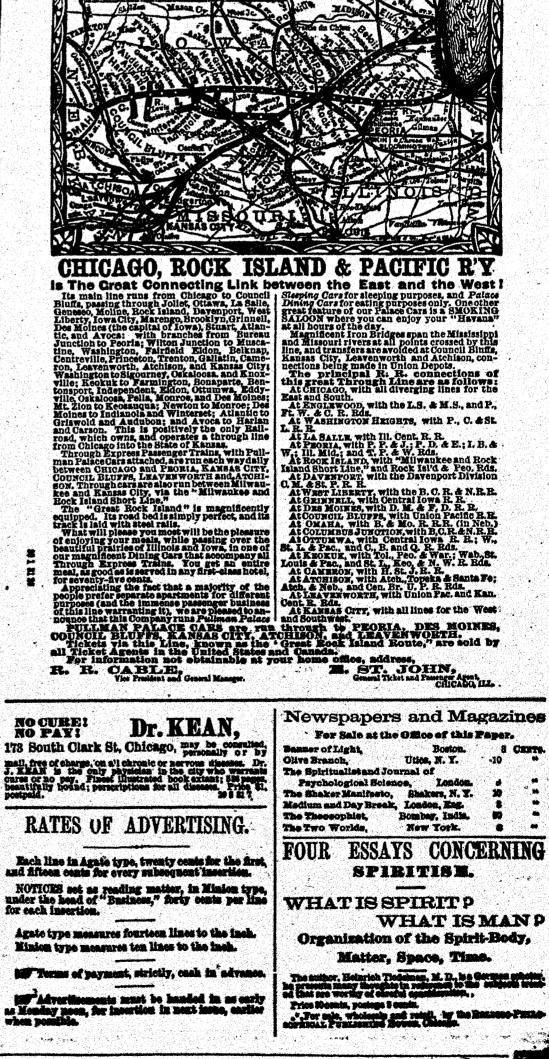
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RELIGIO-PHILOSOPHICAL JOURNAL.

stand from First Page

igent men than he could not have been led ligent man than he could not have been led seizay. Besides the experiments were shared in by almost the whole society of Paris; but even if only a portion of his re-ports were unimpenchable, it could not be densed that the places where we have dwelled in life are nearer to us forever, if the identity of parsons could be established; but even this predilection would not be in-commencements. comprehensible.

I had studied at Prague for four years I had studied at Prague for four years and had not been there since thirty years, at least not within the city line. The liv-ing generation flies on the rails through whole countries and passes cities without seeing anything beside the monotonous structure of the depots. I did the same thing, but I halted once for the only pur-pose of revisiting all the localities where I had passed the years of my wonth. With pose of revisiting all the localities where I had passed the years of my youth. With what hopes I then entered life, in what things I then took delight — all that had vanished — my whole past lay before me like a dream, as if somebody quite different from me was concerned 1 But still what a strong feeling overcame me when I looked at the same door, through which I had passed with my comrades, or where a beloved girl had lived! The reminiscence of the darkening of the serene sky of my youth-which then had already set in-impressed me doubly; I partly smiled at the grief of those days and partly rejoiced at the brave manner in which I had passed my proba-tions ate 1 tions, etc. I

How, then, will it be, when we depart from the outer, put away our cell-garb? Should the places, where we once have suf-fered or revelled, where dear ones dwelled, have lost all their interest for us? How hard it is to a man to quit a place that has become dear to his heart! I have had four such sad transplantations in my life, I can tell about it!

If we consider how hard it is sometimes to reach some noteworthy place, how much we depend on time, space, money, and that we nevertheless as a rule, make these sacrifices, it becomes evident that an intelligible being (spirit) with the aid of its clairvoyance and all-presence, which may alone depend from its will, may, so to say, hover over everything dear to it, or at least keep up a kind of telegraphic connection.

To those of my readers who have travel-ed themselves. I need not give any description of the different impressions I received in the old residence of the Kalifs, the Acropolis at Athens or the Palace of the Doges at Venice, on the lake of Luzern, in the city hall of Frankford or the terraces of Versailles! Which impressions may not an "intelligible being" have? One may object, perhaps, that I was acquainted with the history of those places and they im-pressed me for that reason, and also, that I could read the inscriptions, etc. But should history be unknown, or not rather better known to an "intelligible being?" Has an "intelligible being" nothing to read in such places! Has it not at its command quite other letters and ciceroni? Could our own ignorance of such furnish any sufficient ground to declare that they do not exist?

What might people have said 1,000 years ago if somebody had told them that any event could be fixed forever by photogra-phy? That seconds would suffice to convey some news from Alexandria to Lon-don? That with ease a city could be blown up to the sky, nay, by clockwork, even in a future time? One stating such possibilities would have been laughed at. That such photographing of events took place in some way, or other, the old Mystics have certainly not doubted, because they knew experience that there are even men sensitive enough to receive impressions from such places or things. Schopenhauer himself (Parerga I., 306) gives numerous data of this kind and is of the opinion, that a person predisposed in that way—which, as I call it, is "phenome-nally captivated" in a small degree—by merely being enclosed in the walls of a locality, where some one met with a forcible death under great anxiety and despair, could be brought into the condition of a backward-looking deuteroscopy (second sight). Agrippa pronounces distinctly that "all events are fixed in the air," and that in this manner even effects into the distance could be produced. The ancients were not as silly as the modern people to deny and neglect facts merely because they could not explain them! Why is it that we hold places of powerful or beloved remembrances in such pious honor! How often do we meet some female, "strong mind," who likes to indulge in ma terialistic reasonings while she bears an "amulet" at her neck or arm? If we deduct, therefore, the "intelligible" intuition of a prophetic dreamer, the phenomena which sometimes appear immedlately after the death of an individual, and the experiments of the Spiritualists (which do not only prove the existence of an "in-telligible" world, but through the analogy of organ and speech their identity with ourselves) all the rest of facts would have to be attributed to imperfect error-bound beings, which should rather excite our pity than our fear. Whosoever should have the opportunity of observing such extraordin-ary phenomena, ought to accept the spook, and, if possible, investigate the matter in the most benevolent spirit, with the assistance of a good medium or a clairvoyant. Such beings, as eye witnesses attest, like to manifest themselves if they can, and, as experience has proved, their motives have always been either some wrong to be made up for, or some superstitions error as in regard to a change of the burial ground, etc., and as soon as they were gratified, the disturbances ceased. We indulge the whims of a sick person in order to quiet him, and in an "intellig-ible" being, entering the sphere of our life, we have not to see more than a sick, an insane, who could impose on old women only, not on real men. All these spook stories, as a rule, are either lies or misconceptions. Where, however, this explanation does not suffice, we have to assume the possibility of a mechan-ical influence of the departed — which is also witnessed in scances. But this is no re-turn of the dead, but most assuredly the action of some one, who has not yet quite departed, not yet fully accomplished his transmutation. This latter is the necestransmutation. This latter is the neces-sary condition for such a being to work at all, whilst its motive would be equal to what we call mental derangement. The fact is, that, by public opinion, the few well established phenomena of this kind are as-cribed to criminals and suicides. When Perterinns" threw himself volun-When Peregrinus' threw ministic volun-tarily into the flames, his contemporaries already believed, that the place was hauni-ed, that a prophesying statue had stood at the spot, etc. This belief has continued to the very present day, since mystical prop-erties of some kind are ascribed to the place where a main hanged biasself, or even to his

hair, his electhes and the rope which he used. And this belief is not wholly illogi-cal. For what is a suisible? Evidentity a man who interrupts the process of his natural development, and therefore passes immature into the new form of eristence? Shall we then wonder at symptoms of this immaturity appearing? Is it not logical to assume, that one who departed in such a way, be able to stroll within the three-dimensional densely filled space? As there would be no false bank notes if there had been no genuine ones, like wise such a super-stition—although unfounded in most cases —could never have spring up, if there had not been real facts to give it existence! As Lucianus says, the andenis ware of opin-ion that only such as had died of a forcible death, could cause their apparition, which proves that the spock stories of .this kind were more frequent.

were more frequent. Jean Paul in an essay, "The Death after

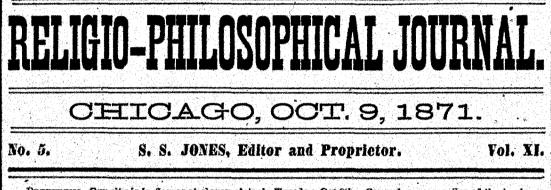
Death," makes these remarks: "Of all the apparitions those of just de-parted or dying persons, can least of all be denied. The dead of the hour bears. as it denied. The dead of the hour bears, as it were, yet enough of the earthy dust about him, to play once more with it in the sun-light of life before some beloved eye!" Whereby we have to suppose that this (eye) be sensitive enough! He adds, that, nega-tive experiences could decide nothing in this matter, for the very reason that they are no experiences, and he concluded with these hitting words: "I am favorably im-pressed by every cultured person, who be-lieves in ghost appartions, because this re-minds me of the religious German epoch, when they were as firmly believed in, as they were stood." From this view there is but one step to that of Plato, who assumed that a sensuously inclined nature preserved that a sensuously inclined nature preserved for a longer time some earth dust, by means of which it could be easier perceived and act. But that beings of this kind, particu-larly if they were not only animal-like but immoral, may take to the other side a good deal of human thinking, and do not completely awake from human consciousness but act like drunken or insane people, is very comprehensible. But those do not

return, they are rather not yet gone. For the sake of completeness, I will yet shortly mention another kind of "return," the reality of which is most persistently opposed by European scientists, but which strictly does not belong to our question. I mean the return into the biological process. This is a return, but not of the dead but the living; for there is but one death, that of a distinct form of organization. What dies is only the phantom of our bran, not the acting and thinking subject within us, which, as a rule, has nothing the faculty nor the will in show itself as a spectre.

the will be then itself as a spectre. It are not be pronounced unreasonable to assume that these beings who have been backward in their development in any di-rection, will or must submit to the develop-ing process asleng as they have not altained that degree which enables them to say fare-well to the plenetary life and even its neigh-borhood. This could be called with some right a return of the departed into the life of the fight edl, while the rest ought to be classed as the signs of those that have not yet gone. yet gone.

yet gone. This kind of returning into the biological process, that is, the formation of living cells, has become highly probable by the fact that the history of the germ is the re-capitulation of the history of the race. It solves all the morphological riddles of Bi-ology; and the extra sensual seeing of sin-gle men is another grave argument for the opinion, that our perception by our senses is a limiting modification of a perception of quite a different kind. That which by a general term is designated as "return of the dead" would then be only the crowning of the whole structure, since in rare cases, the representing subject would in some way, directly or indirectly, become perceptible to us even without cells. We are therefore very wrong in abhorring this entering of very wrong in abhorring this entering of the intelligible world, the sphere of the phenomenal, for we can only learn by it. The rare cases have, however, only to be carefully examined, because, a priori noth-ing can be opposed to their possible contingency.

Extraordinary signs and visions on ac-count of the passing off of some loving or beloved being, are very frequent because the motive and the greater density are given, particularly if there are among the sur-vivors, persons of lesser "phenomenal captivity" (mediums.) That however what we would call a "true lasting ghost story." must occur very rarely because of the usual must occur very rarely because of the usual absence of motive and density. But even suppose that there would on the globe oc-cur one case every week, and this would have ten witnesses—both numbers are cer-tainly too high—there would not be more than 500 persons every year, that is not more than the three-millionth part of mankind who could make this experience. That such things do not happen to the gentleman of learning they wonder at, while they do not wonder at not being struck by lightning, although far more people are killed by thunderbolts every year 1



BRETHNEN:-Our city is in flames at eleven o'clock, Thesday, Oct 9'h. Several square miles of the business portions, the very best, is entirely consumed. The offices of the RELIGO PHILOSOPHICAL JOURNAL and Publich-ing House were supposed to be in a fire proof building, but it could not stand a sea of flames for a single moment. All is consumed, including every book, faccount books excepted not a type nor a stereotype plate is left-all is gone. I had within the last week completed putting the whole establishment in excellent order; indeed all of my rooms were handsomely furnished and decorated with beautiful sp rit likenesses and paintings-all of which are entirely consumed. It is a crusting blow to one who is to be crushed. I am NOT CRUSHABLE so long as good men, women and angels will stand by me. That they will continue to do so as they have done before, I doubt not. The RELIGIO-PHILOSOPHICAL JOURNAL, will in a few days resume its regular weekly visits, brilliant with fresh inspiration, to its old subscribers, and may we not hops to thousands of new ones, replete with fresh inspira-tions, to its old subscribers, and may we not hops to thousands of new ones, replete with fresh inspira-tions from this rudimental and the angelic spheres!

their what we are, is from the Bayond . There is a soul-sense transcending all sense-perception, which talk us, that such as we perception, which tells as, that such as we are we have been somewhere for ages. There are memories of this awakening now and then, with the peculiar vividness of re-ality. When we enter into communion with a superior mind, we perceive our-selves somehow pessing over limitations and in a degree coming into the All. We apprehend in a measure what we may beand in a degree coming into the All. We apprehend in a measure what we may be-come. We have a deeper sense and con-scionances of our own being. We feel the Highest to be the nearest, to be closer to us than the air we breaths, or even the thoughts which we are thinking. Aye,for our personality is in God, our individuality in ourselves. What is more expressive of the fact is, that in our finiteness we may seem to be rich and overflowing with abundance, whereas in our diviner nature we may be needy like Lazarus at the gate. A man with treasures and jewels of which he knows not the value is as poor as he would be without them. be without them.

It may be a wonder to many that if we lived in eternity, we do not seem to remember it. Whether we ever existed aforetime among men is not known to us. We have forgot-ten or else never knew. If we did not know, then we had no former being, for being and knowing are inseparable. We are aware, however, of this fact: that we perform an infinitude of unconscious thinking. We lose track of an idea or a chain of reasoning, because the external consciousness is wearied or incapable of treating it, and loi hours, days or longer periods afterward, perhaps in a dream or revery, or when engaged at something perfectly remote from the subject, the solution, explanation or outcome will manifest itself, as a special utterance or suggestion. We have no occasion for wonder: the best digestion is performed when we are not conscious of a stomach or of what it is employed about. Sensation is a lower faculty, perhaps a morbid action. If the mind acts when we are not aware that we are thinking, it may have done so in our infancy, and even before we were born at all or ever come within the sphere of mundane life. What seems intuifive is only remembering, bringing out into consciousness what we knew and possessed while we were in the Foreworld. It is not so very remarkable that we have forgotten. Children forget the scenes and experiences of early infancy, and if torn away from their parents become totally ignorant of them. Souls shut out from the eternal world and prisoned in the world of physical sense, may cease to know about that life, and so be af-

ter a manner dead in relation to it. I am attempting no problems of metemp-sychosis or re-incarnation. These things may be veritles, yet some who affirm them may turn them into falsities by their uttering of them. In order to make a man's speech true, he must be true himself. It may be an actual fact that I have existed before and repeatedly in this mundane sphere, yet those who hear witness of it may be per-jured. The Great Apostle has told us of a ministration of the spirit which makes alive, and another ministratration of the letter, which kills. It is a similar analogy here.

We may not therefore cite ancient faiths and creeds except as illustrations. There is a great crowd of witnesses, but the interior mind is sole umpire and archon. The eternity for which we are inquiring as our chief good is, in no essential sense a foreworld or future. It is the unconditioned, that which always is. The soul belongs, there, it is of that substance and character and can be manifest elsewhere only by shutting itself from that mode of being, as we shut off every-day life in going to sleep. When this is the case, from being permanent it be-comes changeable, from being a unity it is made divisible, from being eternal it becomes temporal, a thing of time. Then evil, the privation of good, and all the contingencies of conditioned existence are liable to befall it. Hence the corporeal existence is to the real entity as death and the grave, and hell within the two. It is not required to die and undergo dissolution of the material body, in order to become free from mortality. The incor-ruptible state of the world beyond is al-ready of and in us. The interior soul which was generated in eternity still lives from its divine source. It is a projection or outcome from the divinity, and not a parentless evolution of the physical nature. It may turn again toward its celestial begin-ning, contemplate it, become or be at one with it, and so divine as partaking of Deity. It is thus sufficient for itself It is thus sufficient for itself. Our existence in the eternal world is by no means, therefore, incompatible with our abiding on the earth. The latter is necessa-ry to us for a season, and has its uses which we may not safely forego. As indeed it is rather the occupancy of a sphere of being rather than the mode of existing in it, we are in it even before our birth or conception, and do not leave it by the dissolving tion, and do not leave it by the dissorving of the body. It is not enough that we seem thus to forsake material substance; the condition must also be exceeded which allies us to it. Otherwise, like a weed cut off by the hoe in one place, we will be likely to spring up in another. But the love of good-ness, enthusiasm for the right, unselfish motive and conduct, are the elements of perennial growth, and exceed the limitations of time. Whoever exercises them is already beyond the cosmical universe, a son of God dwelling in eternity.

OOTOBER 15, 1881.

The machines here were lighter, less noisy but more complicated. Materials here were assuming shape, and symmetry began to be apparent. Gentle touches seemed to pro-duce magic effects, but still we were far below the finishing floor. We penetrated by another routs from that by which we came to the boiler and engine rooms; here the force was generated which set all in motion, and the great en-gine was controlled by a man who under-stood how to stop it and start it or cause it to go fast or slow, backward or forward. Then I remembered that every machine up stairs had its man to operate it, who knew stairs had its man to operate it, who knew what he was about and had an object in view. If he caused his machine to turn backward, he had some good reason for it; though I could not see for the life of me, why he made it to go this way now and that way then, but he knew though I did not

But there was more to that factory than But there was more to that ractory than appeared to our eyes; there were foremen under the orders of superintendents, the latter being subject to the managers; these in their turn to proprietors, and even the proprietors themselves could not always do as they wished with their own. Their movements were influenced by the money market, and the money market by the crops, and the crops by rain and sunshine, and and the crops by rain and sunshine, and — oh, dear! it was a bewildering affair. "It must be that it is God who runs the factory after all; though that was what we were taught, and that must do until we find out more about it."

What a big factory the universe is-its machinery is ever at work and some of the invisible machines must be very big, some very small. It takes power to hew a piece off the sun and make a planet out of it, or to grind out a prairie. Miniature machines may pulverize the little lump and cause a blade of grass to grow here and there. But what about the workmen who operate the several machines: John Wesley thought they were the spirits of translated men and women, and I guess that he wasn't far out of the way; at least some of us know to a certainty that our movements are influenced by a power and wisdom outside of ourselves. But I want to reach the goal of my ambition by a shorter route—by a straight cut across. Why is nature's course always serpentine? Good fellows too often kill themselves to escape their troubles and scale wags sport coats of arms on their car-Why should this be? See how riages. worlds roll around, how seasons come and worlds fon around, now seasons come and go, and smiles and tears chase each other. Holy Peterl what an everlasting topsy-turvy whirligig and merry-go-round it is; can any religio-philosopher tell us what it is all for i why can't we be made happy without all this faciling? all this fooling?

Why, when youth launches on a high career. His compass trembles and the rocks appear? Why suffering worth essays the bolted door? Why rugged rich and eusephalic poor?

Ahl when we feel the final dart of mortality penetrating our physical clothing, and we know the hour of dissolution is at hand, then it is that a panorama of the past spreads out before us and busy memory presents, in living colors, the little things and the great things of our earthly pligrim-age; then we shall be enabled, by the light of a wisdom, little understood, to see more clearly, and we shall murmur with our lat-est breath: "It was ordered and all is well." Sturgis, Mich.

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Perogrinus Protons, a famous mystic and intian convert of the second contary P. C.

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s from this rudimental and the angelic spheres !

Lions from this reasonance at an a single space state of the state of

preserved, but all will have to be put in type anew-which with the type and other materials for the paper will cost a great deal of money. My dear friends, I appeal to the many thousands, some of whom owe me large, and others small sums on subscriptions for papers already received, and to all other subscribers, to at ones pay me and renew for a year or more-paying in advance. I pray all not to delay a single day, and may I not appeal to all old subscribers to send me one or more new ones, prepaying for the same. Oh, it will help me so much in this hour of renew for a year or May I not be allowed to state in consideration of the emergency of the occarion, that our banks are utterly unable to aid me a single dollar, no matter how good my securities may be. They are all durnt out, and if per-chance their vouchers and bonds are safe in the valits, which is now more than doubtful, they have exhausted their ability to help their customers, inasmuch as most business men are bankrupted by the terrible configura-tion. Insurance companies are universally bankrupt. Not less than (2) two hundred millions worth of property has been consumed in this doomed city, and still the devoning element is hourly laying waste block afteriblock of this beautiful and heretofore prosperous city.

tion. Insurance companies are tractored and still the devouring element is hourly laying waste block afteriblock has been consumed in this doomed city, and still the devouring element is hourly laying waste block afteriblock of this beautiful and heretofore prosperous city. I have capital-hard earned capital left, but it will not bring me cash, to resetablish my Publishing House. I need material aid to forthwith reinstate the noble enterprise To the generous-to the noble hearted Spiritualists throughout the land, I appeal for that aid. Your bank checks for larger or smaller amounts, as a loan, for such a time as you can spare the money shall be promptly paid at such a stipulated period as you shall fix. Such temporary reitef will aid me very much-will you come to the rescue? I cannot nor can any other man negotiate securities with our banks, for the reasons already assigned-they will not have it to help old depositors with. My good name is business circles, and my universal promptness in meeting all obligations heretofore, I trust will be a guarantee that all such generous loans will be liquidated with interest at the time required. Assuring all friends throughout the land, with the pladge of honor of the undersigned, who has as yet never riotated that pledge that the Ransuo-Philosophical Journal shall continue to be published with equal and we trust with greater ability than ever heretofore. I remain Fraternally Thine,

S. S. JONES.

Our Existence in Eternity.

room for love and the virtues in a world where there is not immortality; for it is

love that creates space in human hearts. Its great opposite, selfishness, is narrow, confined, crude, and dark and as pestilential

as Erebus. It is the real Hell, the excluded

place, the chaos, the torture-chamber, of

the universe. Our salvation consists, there-

fore, in absolute deliverance from this incentive, in a living confidence that we are

immortal, and in that mode of life that

It is hardly necessary to expend much energy in the proving of human immor-tality. The scope of our understanding embraces every idea which is possible for us

to realize. Every people, from the days of tomb-temples to the period of philosophers, have believed not only in the continued ex-

istence of those who had died, but also

that such have made that existence evident to the living. It is not the mere raving of entheastic and demonized per-

sons among the sepulchers, as in the old

who have appired to dwell in the old mysteries, but the calm conviction of sages who have appired to dwell in the pure m-tellect. There is a perfect fitness in this concept of immortality, but an absolute Babel of moral disorder without it. The

scientists who know, are all cognizant of this; while the black darkness and the gloom of night and death, beyond death impend over the agnostics, those who know

only of the nothings. The basis of insufortality is in the very person, the will, the mind and thought. This is entity of its own, not of the body

characterizes all who have such faith.

BY ALEXANDER WILDER.

nor subject to it. In declaring this, I desire to be understood to mean that the self is the soul. We do not possess souls; we are souls in very actuality. There arises the eager inquiry concerning our origin. We would be emancipated from the notion that our mundage existence is a

The immortality of the soul has been the cherished faith of the ages. Upon it all human progress, culture and melioration have vitally depended. We are but the purposeless journey from Nowhence to Nowhither. We perceive ourselves in a world creatures of a day, if the converse is in any of limits and conditions, and are inquisitive to learn how we can ever have part in any other. It was the glory of philosophy from Kapila to Plato, that it afforded a rational answer to the question. It was way true; and then, being but mere animals, a select order of brutes, we can have no call or incentive to raise us above their selfishness and bestlality. Why should we love our neighbor as ourselves, when he is the charm in the Lessons of Jesus and the teachings of the great Apostle, that they "brought life and immortality to light." These problems of existence are all included really not a neighbor at all in any particular meaning of the term but somebody in accidental contiguity? What in such case is justice but a figment, the everlasting right in this fact. but an empty dream? This is about the Life and immortality are not, then, boons entire logic of the matter. There is no

extended to us on this mundane planet, but came from beyond the generated universe. came from beyond the generated universe. They relate to being rather than to exist-ence, to that which is, rather than to that which only appears. We do not receive them, because they were always essentials of our being. It is the knowledge of them, the cognizance and perception, which are imparted. They are ours from etamits imparted. They are ours from eternity. The knowing of this is the eternal life We are then made awake to the fact that we are citizens of the world beyond, and we therefore instinctively and intuitively live, think and act as such, putting utterly away all pride and superfluity of evil. The moral nature is made pure by the knowl-edge. We learn that goodness, virtue, and all the noble incentives are not simple or chige. We learn that goodness, virtue, and all the noble incentives are not simple or empty idealities, but real substance, actual every day fact. Our souidents, but our very selves. Only the good is imperiabable, and therefore while evil, selfistiness, schoust and sensuous life are uppermost, death is in us and about us, and the darkness which is visible in the dark closes upon the mind, shutting out from it all view, all faith, all hope of a continuous, abiding, divine life. Our selfhood in this mundants region is not the whole of us. Some portions, many parts of us are in the world beyond. We are di-visible here, and those who associate with us, those whom we love and esteen, and take somewhat from us. Tratis, as we sail then, are entities and portions of personal being, the heir-looms of personal the set and families. Unbedied soms and into us

A Big Factory.

BY THEO. HARDING.

Epicurus) was asked by one of his disciples whether he believed in the gods? His reply was a sensible one; he said: "I have never seen any gods, yet there may be gods, though I have not seen them." The fact is, said he, "I don't know anything about the gods." Almost equally good was the re-mark of a materialist: "If I had the experience you claim to have had, I could not help believing as you do, but inasmuch as I have never had any such, I cannot be expected to endorse your views." Yet people will speculate, each building his castle upon such roundation as experience and education furnish. Men and women will think;

tion formits. Men and women will think; the philosopher, from the standpoint of phi-losophy, and the poet, the scientist, and the historian, from those of beauty, utility, or analogy. It is in the nature of man to reach out and on, to ask questions and try to answer them. I was shown through a factory. We first entered the lower floor where the rough material was but up small and preparel; then we went to the next higher floor, where a versit to the right and left, rolling the set and failing, sliding back and for a state of the forthermore and entering and hold that. "Blees my soull?" and the state as your to the next floor."

Many do with their opportunities as children do at these shore—fill their little hands with sand, and then let the grains fall through their fingers till they are gone.

Complications.

If the thousands that now have their rest and comfort destroyed by complication of liver and kidney complaints would give nature's remedy, Kidney-Wort, a trial they would be speedily cured. It acts on both organs at the same time and therefore completely fills the bill for a perfect remedy. If you have a lame back and disordered kidneys use it at once. Don't neglect them.-Mirror and Farmer.

Indulge in procrastination and in time you will come to this, that because a thing ought to be done, therefore you can't do it .- Charles Buxton.

As an external application Dr. Pierce's Com-pound Extract of Smart-weed is an unexcelled liniment for man or beast. By druggists.

I think it best not to dispute when there is no probability of convincing.-Whitfield.

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How much better is it to get wisdom than gold ? and to get understanding to be chosen than silver.—Proverbs xvi 16.

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