

RELIGIO PHILOSOPHICAL JOURNAL

THE ARTS AND SCIENCES, LITERATURE, VOTED TO UNIVERSAL PHILOSOPHY, ROMANCE AND GENERAL REFORM.

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

VOL. XXXVI.

CHICAGO, JULY 26, 1884.

No. 22

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

CONTENTS.

FIRST PAGE.—What can we do with our Spiritualism. Stubborn Facts. A Searcher after Truth.

SECOND PAGE.—From Puritanism to Spiritualism, 1817-1884. An Address Delivered at the Funeral of Rodney Tower. Finding Gold by a Dream. Demon and Pythias.

THIRD PAGE.—Woman and the Household. Mistakes of Investigators. Book Reviews. Books Received. Partial List of Magazines for August. Magazines for July not before mentioned. The Cholera. Miscellaneous Advertisements.

FOURTH PAGE.—Special Notices. Notice to Subscribers. Summer Campaign. Constructive Spiritualism. The Voice of a Spirit Mistaken for that of God. What are the Limits of Spirit Influence? Simple Rules to be Observed in Cases of Asiatic Cholera. The "Electric" Girl. A Young Lady who Walks, Talks, Writes and Drives in her Sleep. General Notes.

FIFTH PAGE.—A Myth of Plato. The United States Medical College. Miscellaneous Advertisements.

SIXTH PAGE.—Jim Johnson, or Religion vs. Theology. How it Strikes a Stranger. Condemns and Exposes Trickery. A Conscientious and Experienced Guide. Candor and Vigor. A Kind Word to Ultra Religiousists. A Methodist Ghost Story. Training and Development of Children. The Divining Rod. The Work Goes On. Notes and Extracts on Miscellaneous Subjects.

SEVENTH PAGE.—Lulu Hurst, the Electric Girl. "Don't Be Compromised." Chemical Laboratory. The Greatness of London. Miscellaneous Advertisements.

EIGHTH PAGE.—Gaspere. Evolution.—Letter from G. D. Stephens. Vital Force as a Means of Cure. Miss Rosemond Dale Owen. Miscellaneous Advertisements.

WHAT CAN WE DO WITH OUR SPIRITUALISM?

A Paper Read before the New York Conference at Republican Hall, New York, on Sunday Afternoon, June 29th, by MRS. EMMA HARDINGE BRITTEN.

The first question that presents itself to us in this connection is: What is the worth of our Spiritualism, either to ourselves or to humanity at large? When we remember the impenetrable mystery in which all subjects of an occult or spiritual character were involved, before the advent of Spiritualism, I think we need go no further to prove the value of that great movement. The mere conversion of our dim faith in immortality into settled knowledge, the solution of the awful problem, "What has death done to us?" the restoration of all we have mourned as dead to a better and higher life, and the complete elucidation of our own destiny beyond the portals of the grave, are subjects of such immeasurable grandeur and importance, that I have scarcely any patience to listen to the platitudes of those who, from any motive, strive to depreciate the value of the spiritual movement with the imbecile cry of "What is the use of it?" Did time serve, I could show you that the greatest revolution that has ever been effected in public opinion has been due to Spiritualism. Other religious bodies have produced a certain amount of influence on the few followers who accepted their opinions. Spiritualism has produced an influence upon all sects, and all peoples. Other reforms and other sciences have appealed to special classes of thinkers. Spiritualism by demonstrating the truth of man's personal responsibility here and hereafter, stimulates every reform that makes man wiser and better, whilst its phenomena, by engaging every sense, involves every phase of science and by connecting intelligence with phenomena, covers the origin of all causes and stretches away into the realm of all effects in the universe. Volumes would fail me to expatiate upon all that Spiritualism is, and could do. All I can now find space to say is, that I know beyond a peradventure that it has, partly by open influence and partly by psychological contagion, effected the most profound revolution in human opinion that the pages of history have ever recorded.

Leaving these statements for further elaboration, I next proceed to call your attention to the fact, that this great revelator, liberalizer and stimulant to mental progress, has, within the last few years, manifestly and injuriously deteriorated in its beneficent influence upon public opinion. I do not propose to illustrate this statement by referring to other countries than America, where the genius of the people is essentially different from that of any other land. In America, the spirit of republicanism induces a tendency to a comity of thought, and opinions and experiences, not to be found elsewhere. Even the social life of the American people is tinged with the spirit of republicanism, hence, whatever is new or unprecedented must at once become the property of the community, and people rush into print or proclaim their experiences in public gatherings, just as inevitably in America, as others in Europe reserve them for the arcanum of the family circle. It is, as I believe, this speciality of the American character, which has tended so largely to popularize the facts and philosophy of Spiritualism, and hence it has been, and still is, to America that we must look to see the most striking effects of Spiritualism upon the life and conduct of its votaries, and

yet I grieve to notice, since my return to this country, a greater amount of apathy and indifference prevailing amongst the Spiritualists themselves to the advancement of their cause, than I have observed before in a missionary work of nearly a quarter of a century's standing.

In this remark I desire to emphasize the words—amongst the Spiritualists themselves, for I have good reason to believe, that with the general public, the doctrines of Spiritualism were never so well received as at present, whilst the development of phenomenal powers seems to be making greater inroads than ever into the acceptance of the thinking part of the community. It may be alleged that—these assertions are true, I have nothing to complain of. "Spiritualism is progressing," you say, "and if it does not move onward in the ranks from which it originated, it matters nothing, provided it is doing its work with other classes of the human family." It may be that in this very remark I have answered myself, and that I ought to pause here and cease to urge any other plea. As one—out of the very few remaining now—of the old guard, who in this very city helped to raise aloft the standard of the faith, I am free to say, I am not satisfied to rest here. On the contrary, if I could make my voice heard by the united sense of every Spiritualist in America, I would cry: Are you then satisfied to see the standard of your faith plucked out of your hands and given to the strangers, who have hitherto only labored for its downfall?

But, again, my listeners may say I exaggerate the imminence of the danger and I answer—No! I do not. The phenomena on which we rest, and ever must rest, to prove our spiritual authority is so thoroughly honeycombed with shams and frauds that the public are beginning to lose all confidence in mediumistic revelations, and honest mediums suffer alike in consequence, with the dishonest, in reputation and means of living. For myself I have always maintained the use and necessity of public and professional mediumship. Those who have traced out the history of the movement as I have, will acknowledge, that but for the patience, fidelity and high endowments of our public mediums, we should never have had any spiritual movement at all. Private mediumship and family circles are the sequence and outgrowth of public investigations, and even when they precede them, it is at last to the public medium that the perplexed investigator must resort to obtain guidance, direction and a solution of many of the mysteries of the early communion.

It is in view, therefore, of the highly important position occupied by the public medium, that we must all notice with equal regret and surprise the continual recurrence of charges and countercharges on the subject of fraud, with which our journals are filled. To the Spiritualist this must be a subject of humiliation as well as regret; to the public it is one of disgust and repulsion. Letters full of rancor and recrimination occupy the space that should be devoted to philosophy and spiritual communion, and imbecile attempts to cover up palpable exposures of fraud, are only rendered more injurious when the writers descend to violence and abuse.

It is only when public propagandists like myself are compelled to meet the scorn and sneers which these repeated exposures excite from the world, that the ill odor in which the name of Spiritualism is held, can be fully understood; it is only then that we can begin to comprehend why thousands of earnest minds that would rejoice in the assured facts of spirit communion, are repulsed from the investigation of the subject, whilst scores of really honest and capable mediums are branded with the disgrace which virtually belongs only to the few.

As to the doctrinal portion of the work, it is even worse off than the phenomenal. Whilst the public will come, do come, and would come in still greater numbers than ever, if fair opportunities were afforded them to hear the beautiful teachings of Spiritualism, either the apathy or meanness of too many of those who once upheld the cause, has become so universal that scores of places in which the public listened every Sabbath in serried masses to soul inspiring doctrines from the spiritual rostrum of former times, have either now no such gatherings at all, or else sustain them by the aid of a few zealous workers of the old school, many of whom are unable to make financial sacrifices themselves, and hence throw the burden of both work and expenses on the luckless speaker. I know whereof I speak, when I repeat that in at least twenty, or even more, of the prominent cities of America, where spiritual meetings used formerly to be held with unbounded success and benefit to the public, there are now no meetings at all, and that, whilst hundreds of believers in the spiritual cause are paying liberally for pews in churches and listening to teachings which their own ascended spirit friends have proved to be false or worthless.

In the meantime, when those mediums and speakers who really love their work, realize the stupendous mark it has made on the age, and the good that might be effected by it, attempt to carry on their labors of propagandism alone, they must either be prepared to pay out themselves, single handed, all the expenses that used formerly to be undertaken, and shared in by large committees or they are driven by sordid necessity to maintain their meetings in small stifling halls, unattractive locations, and with such marks of poverty labelled on their attempt, as serve to repel, rather than attract the refined portions of the community.

I know at this present moment of at least twenty well educated, highly inspired and capable speakers, who are positively barred out of the field of usefulness they might have filled so well. I know of others who are about to retire, and that from sheer necessity, and all the while the world is eagerly seeking for just such a standard of faith as these willing missionaries could give, and all the while when their last cent is exhausted in attempting to meet alone all the expenses that were formerly divided amongst large committees, and they, the unaided mediums, seek for means of support in other directions, a loud outcry is raised by the do-nothing lookers on, and Mr. and Mrs. Blank become the subject of universal spiritualistic denunciation, "because they have abandoned the cause." I do not hesitate to say, moreover, that nine-tenths of the frauds that have been perpetrated amongst mediums, and that by highly gifted and genuine mediums, have been induced in many instances by the insatiable appetite of gaping wonder-seekers for spectacular display, but still oftener by the desperate necessity of ill-paid and ill-sustained workers in a field of effort which did not yield them daily bread.

And thus it is, that though the Spiritualists have the noblest doctrines that were ever preached, and are the only set of people on earth who have the means of practically demonstrating the truth of what they preach, yet are they also the only set of people holding religious views, who allow their workers to scramble for a living as best they can, who make no provision for those who are worn out in their service, who have no scientific organizations for the investigation of the wonderful phenomena in their midst, and who trust wholly to the single-handed efforts of a few brave and noble men and women, here and there scattered through the land, to uphold a cause, which it should be the personal interest, honor and glory of every believer in Spiritualism throughout the world to help support, strengthen and advance the interests of.

Now, friends, let it not be supposed that in complaining of the amazing apathy and culpable indifference of the many in our ranks, I am ungrateful enough to forget the indefatigable efforts of the few. For example: in this very city, the Empire City of America, I find Sabbath-day meetings, conferences, a Spiritualists Alliance, and a Lady's Aid Society; but on the other hand, how are these efforts sustained? The whole of these undertakings are carried forward by the personal effort and personal sacrifices of those whom you could count on your fingers, whilst New York City numbers to my certain knowledge its thousands, if not its tens of thousands, of believers in Spiritualism.

I have trespassed so long on your time, friends, that although I am bound to say I have not made one tithe of my charges against the present broken, effete and scattered condition of our cause, yet I feel I do not claim your indulgence any further. All that I can now ask permission to add, is a few words of very concise statement concerning the means by which I deem our noble cause might be placed on a better basis before the world, and by which Spiritualists might, if they would, right themselves, and do justice to that world of spirits from whom mankind has derived such inestimable privileges.

My first proposition will, I know, be equivalent to sounding the trumpet of war. Still it will have the one merit, at least, of promoting unity of thought amongst an immense array of the Spiritualists—even if that unity is manifested in unsparing denunciations against the propounder, for I propose nothing less than wide-spread and national organization. I shall say nothing at the present time for or against organization, but desire to claim that it is nature's law, whilst disorganization is the Spiritualist's failure. Briefly, to state the mode in which I would desire to see organization operate, I would say, first, that we should found a college where young persons trained in the highest school of morals and educational attainments, should be taught how to unfold the gifts of mediumship, and prepare to become the prophets and spiritual teachers of the future. Next, I would form an American Spiritualist Missionary Society, from which well qualified speakers should be sent out to fill the rostrums and educate the people in town, county, village and hamlet, throughout the length and breadth of the United States. To save these devoted laborers from the sordid necessity of starving, begging, or distracting mind and health from their duties in the effort to procure daily bread, I would have them decently provided for, and decently paid, from the Central Bureau of the movement.

I would, next, have a well conducted and thoroughly efficient Healing Institute, deeming, that if Beth-shans and faith cures can perform the beneficent work of healing attributed to them without the much vaunted aid of medical spirits or spiritual magnetism, those who do claim to be thus endowed ought to work with ten-fold power, and doubtless would do so, if they would only follow the example of the Beth-shans and faith cures in the ardor of their work, and the results accruing from unity of force and purpose.

Let it be remembered that although I do not continue to extend this over long paper by entering into detailed plans for the organizations I propose, I do not talk Utopia when I thus concisely allude to them. Practical and efficient designs both from the human and spiritual side of our movement would not be lacking, if the first great prerequisites, namely, the heart and will, were forthcoming. As it is, my faith in the value

of the grand possibilities I have shadowed forth is illimitable; my hope of realizing these possibilities grows less and less, and beautifully less every day. Of one thing at least, I am assured, which is, that I have only done my duty in attempting to answer the momentous question of the hour, one which should occupy the heart, mind and brain of every earnest Spiritualist, namely: What can we do with our Spiritualism?

Stubborn Facts.

To the Editor of the Religio-Philosophical Journal: One well-attested fact is worth more than a whole volume of speculations. With most believers in the modern evidences of a future life, faith has been supplemented by an experience grounded upon many facts, all pointing with unerring finger to the affirmation of the question: "If a man die shall he live again?" It was the writer's privilege, when a young man, to reside near neighbor to the Fox-sisters in the city of Rochester, New York, and to frequently witness in their presence the strange physical disturbances that were the beginnings, or rather the modern unfoldings, of phenomena and a philosophy that were destined to revolutionize the church and the world. From that time to the present, as opportunity occurred, and time could be borrowed from an otherwise busy life, I have been a careful investigator of spiritual phenomena, always on the lookout for fraud, and often not without cause; and never accepting aught of the phenomena as a fact without the most conclusive evidence.

My object here is to present one fact or what was irresistibly so to my mind, and leave those who discredit the spiritual nature of the phenomena to explain it as best they can.

Some twelve years I numbered among my intimate personal friends a distinguished state Senator, and banker of this city—Dr. Wm. J. Knox—to whom, by the way, California is indebted for the law taxing church property. He was a deep thinker, a close reasoner, and a confirmed materialist. He believed with Job that the grave was the end of all conscious existence—that there was no individualized entity beyond.

Dr. Knox was a frequent and welcome visitor at my office, and the subject of Spiritualism was a common theme of discussion between us—I meeting his hard-headed logic with staggering facts from my own experience and the experience of others.

My friend was an invalid. That fell disease, consumption, had marked him for his own. He knew that his days were numbered, and he often spoke confidently of the end as an eternal sleep. He was a brave and honest man. I do not think he had the slightest fear of death, nor a doubt as to the oblivion it would bring him. On one occasion after a long and pleasant discussion of our favorite topic, I said to him: "Doctor, you are well aware that this life is not distant when you will solve the problem of a future existence. So confident am I that you will find yourself mistaken, that you will awaken to conscious being beyond the portals of death—that I want to exact a solemn promise from you. It is that if, after death, you find that you still live, and the door of spirit communion is open to you, you will, if possible, come back to me through some medium, and the test of your identity shall be the communication of these words: 'I still live.'" He pledged me seriously, with the understanding that neither should communicate the nature of the pledge to any mortal being.

A few months later my friend "passed on," as peacefully and resignedly as those who "fall asleep in Jesus." He died as he had lived, without hope or fear of the future. Then followed some three years wherein I had scarcely any opportunity to "try the spirits," but with such opportunities as were afforded me my friend "made no sign." Then a dearly beloved younger brother passed over the river, who is now, by the way, the principal control for independent slate-writing through the mediumship of Mrs. Clara L. Reid, now of San Francisco. I was hungry to hear from him, when the opportunity, as I thought, was offered through the mediumship of a materializing medium then newly from the East. I had fully tested this medium and found him genuine. He said to me one day that he sometimes received communications by independent slate writing; that his guides would not permit him to sit often for that phase of manifestation; but that he would be pleased to try it with me and see what we could get. I gladly consented.

Taking a slate which I had thoroughly cleaned, I placed thereon a small bit of pencil, and then pressed the slate close against the underside of a small table, the medium pressing my hand with one of his, the other hands joining above the table. After a few minutes tiny taps were heard upon the slate. With my thoughts fixed upon my brother, I asked if the taps were made by him when one rap, the signal for me, was distinctly heard. Wondering what it could be I asked if I should call the alphabet. The signal came "yes," and "K n o x" was given. Then the moving of the slate was heard scratching over the slate, and the following communication was written:

"FRIEND OWEN:—The facts that nature presents us are stubborn things, and the would-be wise man and philosopher often encounters one that completely demolishes his most cherished theories, and leaves him, as it were, adrift upon a wide sea of doubt and uncertainty. This has not been my case exactly; for though my views upon the question of future existence were ruthlessly overwhelmed and torn from me, yet I must say my disap-

pointment was an agreeable one, and I am truly glad to say to you, my friend, I still live, your friend, as of yore. Wm. J. Knox."

Now, this medium did not come to this State until some three years after the death of my friend. It is not at all reasonable that he should have known him, as I am confident he did not, and certainly not reasonable that he should have known of our compact. And then there is no question in my mind as to the independent slate-writing. It was positively written in the manner stated. In addition to this, the writing was found upon comparison to be a perfect fac simile of the hand writing of my friend, the signature especially being most perfect, and was so recognized at the bank of which he was formerly president.

There are, doubtless, those who would attempt to explain away this fact upon the ground of "unconscious cerebration," "involuntary muscular action," "mind-reading," or downright humbuggery. And yet my grain of positive knowledge is worth more to me than their pound of doubt. J. J. OWEN. San Jose, Cal.

A Searcher after Truth.

To the Editor of the Religio-Philosophical Journal:

As a horer after truth and investigator of the philosophy of life I ask for a small space in your columns. For many years I have been engaged in the practice of the law, and during that time have learned the great value of what is called "cross examination," which is nothing more than an inquiry into all the circumstances connected with the occurrence testified to by the witness in chief. I have also for some months past been a reader of the "Banner of Light," as well as the "Investigator," papers published at Boston; the first spiritualistic, the latter materialistic. Both these papers claim to be eye-openers, expositors of truth, and liberal exponents of science and truth, and as such exponents are sent out broadcast as expositors of Christian frauds, Christian schemes to monopolize power, and enslave the human mind. The "Banner" publishes weekly, marvelous accounts of what it calls "Spirit Materializations," which are nothing more than the evolving of human forms, full grown, clothing and all, out of the atmosphere in the room; that these forms laugh, talk, sing, dance, and move objects from place to place in the room, are recognized by friends as persons long since dead, hold conversations for a time, manufacture lace, shawls, hair, jewelry, swords, flags and almost everything conceivable, all of which are tangible and real. These remarkable occurrences are said to take place daily and nightly in the city of Boston, are public in their character, or are advertised as such, in the columns of that paper, side by side with the prospectus of the "Investigator," "The oldest liberal paper in Boston." The "Investigator" denies the taking place of these occurrences; denies the fact of spirit existence outside the physical organization, and tells its numerous readers that such things cannot take place, for the simple reason "that they are impossible, and impossibilities never do occur."

After reading these two papers for a time, I began to feel like investigating the matter, to see whether the "Banner" told the truth, or was, from week to week sending out under the semblance of truth a batch of lies; merely as sensational articles to pander to the taste of the extremely marvelous, or to advertise frauds, that they might make money out of the holiest element of human nature, affection. In order to gain some evidence more satisfactory to my mind, and to determine which of those papers told the truth, (knowing that the affirmative and negative could not both be true), I wrote to the Editor of the "Banner" asking him why he did not call upon the Editor of the "Investigator" and demand that he should attend these seances and expose the fraud perpetrated, or admit the truth of their occurrence; as the facts were taking place in his own city under his eyes, if he would only open them and look at them, and if he would not investigate and publish the result the name of his paper was a fraud, and the same should be called the "Boston Bigot." I asked him to publish my letter with his comments on the same. But to this letter of mine no notice was taken. After waiting some time and hearing nothing, I again wrote to the Editor calling his attention to his lack of courtesy in not noticing my request in some tangible way, either by a refusal to publish, or in some other manner. I called his attention to the matter at issue between his paper and the "Investigator"; also to our desire here in the West, (so far away from Boston and the wonderful occurrences said to be taking place there) to learn all we could, as to the truth or falsity of these statements. But I am sorry to say, that this latter communication called forth no notice, note or comment. I then wrote the Editor of the "Investigator" a statement of what had taken place, asking him, if he would, gentlemanly manner. I enclosed stamps for return postage on the reply, which could have been couched in a simple "yes, I will publish;" or "no, I will not publish;" but this also was treated with the contempt it no doubt merited, as we in the West have no rights either of these grand old exponents of the truth are bound to respect. Had I written a soft and silly letter, telling the Editor of the "Banner," that we could not live without his paper, that it was the grand old defender of persecuted mediums, the friend of the bowed down and stricken in grief, I have no doubt my letter would have been inserted in some conspicuous place, even, if some advertisement would

Concluded on Eighth Page.

For the Religio-Philosophical Journal. From Puritanism to Spiritualism. 1817-1884.

BY GILES B. STEBBINS.

CHAPTER III.

TEMPERANCE.

I well remember holding my father's hand when a child, as we walked up the broad street of Hatfield to the meeting house one pleasant summer afternoon more than fifty years ago, to hear a temperance lecture by Dr. Jewett, the first ever given in the town. It made a strong impression on me, because some of the neighbors sneered at my father for going. And no marvel for drinking distilled spirits was reputable, and the most pious indulged in it without rebuke. The old minister and the deacons kept pace with the wicked, and the torer quoted scripture and held up the preacher as his pattern in moderate drinking.

A substantial townsman strongly opposed "these new temperance notions," and told me his boyish experience. The minister then had a farm—the parish property, which he worked and used after the old fashion,—and the stout old Squire said to me: "When I was a boy I used to work for the minister some times. He drove things sharp, but he used me well. I used to turn his fanning mill while he shoveled in and took away the grain until my arms ached. But about eleven o'clock he would set down his half-bushel on the barn floor and say: 'Come Elijah, let us go into the house and take something to comfort our hearts.' I knew what that meant, and was glad to go. I would sit down in the kitchen while he went to the old cupboard to get out the black bottle and the sugar, and mixed a mug of toddy. Then he would say: 'Come, my lad, take hold,' and that was good stiff toddy, and plenty of it. I stick to the old way." And stick he did, with the story of the minister's toddy as a stronghold.

Cider was freely used. I knew farmers who drank up forty or fifty barrels yearly—reputable citizens, not at all intemperate! It was hard work to make these men give it up. They would plead against the great waste of apples in their orchards—useless save for cider-making—and make that waste an argument for their fiery thirst, growing as crabbed as their old cider, if too much urged. But a temperance lecturer reached their hearts by turning their stomach! He told them that the nine bushels of poor apples—knotty and wormy—that made a barrel of cider had a good half peck of worms in them, which were ground and pressed in the pumice, and made about two quarts of worm-juice to give their cider a smart tany! There was no getting away from this, and it made more impression than all other arguments and appeals. They had an internal sense of its truth when they heard it!

Years before my parents had taken the old fashioned square case bottles of liquors—then a part of the outfit of every hospitable family—from their sideboard, and ended the drinking custom in our home. When we moved to Hatfield it was the common custom to offer rum to neighbors when they called, and our omission was a great rudeness, about as marked as not to invite the caller to sit down. They found that I was pined with rum and sugar in this way, and were obliged to forbid my tasting liquors or cider, which was thought a queer prohibition. But a change came. The young minister was a temperance man. Habits altered, so that the son of an old farmer, who had used up a barrel of cider weekly, told me he did not use a barrel a year, with a farm and family larger than his father's. The temperance movement has wrought this change. Its farther progress must be on broader ground and with more knowledge. The idea of self-control, of the supremacy of will over appetite and passion, leading to pure life, not only in drinking habits, but in the use of tobacco in diet, and in other ways, must be made prominent. A study of physiology in schools and homes, in which the ruin of body and mind, wrought by drinking habits and by all violations of physical law, shall be made plain, must be a great help. Parents must teach their children the duty of making the pure body a consecrated temple for the spirit, and the wrong and shameful weakness and degradation of being controlled by perverted and abnormal appetite and passion must be emphasized with grave decision. Legislation has its work, but in all and through all, must be the guiding and inspiring idea and aim of a race well born, well bred, and strong in self-government. The word of Buddha, spoken twenty-five hundred years ago, is worthy of all acceptance to-day: "If one man conquer a thousand times ten thousand men in battle, and another man conquer himself, the last is the greatest conqueror."

WOMAN-SUFFRAGE.

In 1874 the question of woman-suffrage was submitted to the people of Michigan, and we had 40,000 votes in its favor, after a short but excellent campaign. This was a good beginning. The liquor interest arrayed itself against us. "Instinct is a great matter," and it leads the liquor sellers to see the handwriting of doom on their walls in this larger use of the moral power of woman. I have rarely seen a Spiritualist opposed to woman-suffrage, and have often spoken in its favor before them, always with cordial approval. It is a remarkable and commendable fact that, from the first, and through thirty-six years, they have recognized woman's equality, as speakers and in other ways. There are no arguments worth a straw against it—only prejudices, of which men in a republic land should be ashamed. Prejudiced men and women, often not gifted with strong minds, conjure up strange fancies of shabby housekeeping and family trouble in the homes of strong minded women. I have broken bread at the tables of Lucretia Mott and Elizabeth Cady Stanton, and can testify to the important fact that it was excellent bread! Their families seemed contented and happy, and their homes beautifully ordered! Mrs. Livermore and Lucy Stone are on the best terms with their husbands! Susan B. Anthony is an excellent cook, and likes it too. She is a skilled and faithful nurse and tenderly cared for her aged parents in their last years, yet she is suspected of having a strong mind! Verily, this is a poor, foolish world, if we only look on its weak side, but its stronger and braver side wins at last—the true "survival of the fittest." What a load of cruelty and contempt is being lifted from womanhood! There can be no true civilization, or unity in the highest sense, without equality of rights. This great reform will go on, and will succeed. Womanhood and manhood, home-life and public affairs, will be the better for it, and the change will come so quietly that the timid will look back and wonder at their fears. Subtle and indelible is the difference, in mind and soul, between womanhood and manhood. The intuition of woman sees in dreams, and illuminates paths which the reason of man pursues and works out. We need both in all life's duties, that the perfect whole may be rounded out in full harmony.

"THE FLEAS OF CONVENTIONS."

So Emerson wittily names the odd characters that hang around all reform movements in their ploucer days. Silas Lamson—white haired, with long beard, clad in bleached flannel, scythe snath in hand and a loaf of brown bread under his arm—used to sit in anti-slavery meetings in Marlboro Chapel in Boston. Abby Folsom, too, was there, a good woman, a monomaniac on free speech, who would talk, in season and out, especially out. Often have I seen them, and their like in such places.

It seems as though every new and sweeping wave of spiritual life, not only stirred up the depths of thoughts, but that the folly and passion of poor humanity are also swept along like froth on the wave. The froth comes to naught, but is troublesome enough while it lasts. Paul had a deal of trouble with contentious and evil men, and with babbling and shallow women, for whom his Corinthian Epistles were meant. Luther was greatly vexed by foolish Protestants loose in morals. Wesley was annoyed by canting non-sense among his Methodist people. The "fleas" stuck to anti-slavery meetings, and they stuck to the Spiritualists yet. Seasons of marked mental and moral activity, and of noble and needed reforms, also stir to new life the folly and perverted desires of unbalanced people. In old anti-slavery days the pious and respectable pro-slavery conservatives took the Lamsons and Abby Folsoms as types of the movement, foolishly ignored the self-poise and moral power of Garrison, Gerritt Smith and others, and were blind to the great value of their aims. Blind conservatives and thoughtless people to-day hold its "cranks" and brands as types of Spiritualism, ignore its real teachers, and lose the beauty and power of its great truths. False prophets can be traced from Judea to Boston; from the days of Christ to our own time bad men have been full of the cant of piety, or of reform, that they might "steal the livery of the court of heaven to serve the devil in." But the world's true prophets and great reformers still live. Not to discriminate between the scum and froth and the pure strong wave; or between pretenders and the prophets and seers, is to rank Paul and Luther, and Wesley, Garrison, Selden J. Finney, A. J. Davis, and their like, among the shallow or the fraudulent, and so ignore their great and genuine work.

(To be continued.)

An Address Delivered at the Funeral of Rodney Tower.

(Rodney Tower of Mindoro, Wis., passed to Spirit-life June 12th, 1884, aged 74 years and 13 days. Three years ago the deceased wrote the accompanying address, to be delivered at his funeral. His request was complied with.)

It is one of nature's immutable laws that the living forms of earth must, sooner or later, return to dust whence they came, and man's mortal body is not an exception to this rule. It must dissolve, crumble back to its mother earth. This process of nature, the taking down of our earthly tabernacle, is called death, and it is that death which the apostle speaks of when he says: "It is appointed unto man once to die"—not three times as some have taught. We believe that nothing which transpires on our earth has been more misrepresented than the change called death. No other scene has been represented as being so horrid and heart-rending. The death of man's body is designed to be a blessing, and not a curse, and it is reasonable to suppose that his condition will be better in the future state than it was during earth life. The scripture represents man as having a body, a soul or spirit, and we are taught that the physical organism is only a tabernacle for the soul or spirit to occupy during the time of its sojourn on earth. It is of the earth, earthy, and cannot enter the spirit abode. The spirit is immortal, and naturally belongs to the spirit-realms, and when the garb of flesh shall have been laid off, the spirit-land will appear to the enraptured vision. Thus truth robs death of its terrors, and converts the so-called dreadful monster into a smiling angel, and then the change becomes simply the door through which we enter the spirit-land. If the future state is better than this, death is a blessing instead of a curse, as some would have us believe. We die, as it is called, that we may live in a more exalted state of existence. We cease to live here as men and women, that we may begin to live as angels in the celestial regions. By dying one emerges from his mortal, suffering body, and at once possesses a more glorious one, like the resurrected spirit-body of Jesus; one that is not subject to suffering or dying. We lay off our clay-tenements, which are consigned to the grave because they cannot be of any use to us in the Spirit-world. Our physical bodies are only needed while we remain on earth. They cannot be taken to the spirit-land; they could not exist there, and we do not need them in that world where all is spiritual. Let them perish, then, without regret, realizing that they are only the casket that held heaven's immortal jewels, the angels of the hereafter!

We learn from nature as well as from the bible, that mankind are progressive beings, and will not lose their identity as they pass from the mundane to the spirit-spheres. They will bear the image of spirits, and their course will be onward and upward forever. The immutable laws of our own being will transfer us to the ever green fields of the Summer-land, and we do not go beyond the proof of Scripture and nature when we say that all will be taken there to live eternally, for all are immortal. The bible states that all will be resurrected, and Jesus tells us that the resurrected shall die no more, and nature maintains that if one lives on after the death of his mortal body, all will, for God works through the instrumentality of natural laws. So we see that what we call death is only a change. Paul says: "As in Adam all die, so in Christ shall all be made alive." Thus he speaks of man's resurrection, proving that all will be raised. Jesus says of the resurrected ones: "Neither can they die any more, for they are equal unto the angels, and are the children of God, being the children of the resurrection." Now, that the dead are raised, even Moses showed at the bush when he called the Lord, the God of Abraham, Isaac and Jacob, for he is not a God of the dead, but of the living, for all live unto him. Jesus and Paul have thus plainly told us that all will be resurrected; all advance beyond death, and are immortal, for remember Jesus said they shall die no more. These words of Jesus show that those patriarchs had already been resurrected, proving that the resurrection takes place when each one lays off his mortal body.

The following words of Jesus prove the same thing: "The hour is coming, and now is, when the dead shall hear the voice of the son of God, and they that hear shall live." Mankind are dying every hour, as Jesus well knew, and he said this to teach us that the resurrection takes place in the very hour that they die. Be assured, then, earthly ones, that your departed friends are not dead; they have risen to a higher life, and now are numbered with the angels, are the children of God, incorruptible and immortal, as Paul has

said, and as Jesus said, they will die no more. Thus we have the proof that we do not lose our consciousness by the death of our mortal bodies, nor does the grave hold the real man, the spirit, that cannot be confined in the grave, that cold dark place set apart for mankind's perishing bodies. We only leave, then, in the grave, our worn-out house, or tabernacle as Paul regards it, and enter our spiritual house, which is said to be eternal in the heavens; for which cause we faint not, but though our outward man perish, yet the inward man will be renewed day by day; that is, lives on.

The learned Paul, in beautiful language shows that the resurrection simply consists of the inward or spiritual man passing from its earthly tabernacle to the spirit-realms. Speaking of the death and burial of the outward man, he says: "Thou sowest not that body that shall be." Certainly then our earthly bodies are not the resurrected ones. The immortal spirit of man only survives, of which Jesus said, it shall die no more. "For we that are in this tabernacle do groan, being burdened, not that we would be unclothed but clothed upon, that mortality might be swallowed up of life."

Our earthly bodies are often a burden to us, for they bring pain, sorrow, disease and finally what we call death. But Paul says that we are to be clothed upon with a spirit body, which has no disease, pain or death; therefore we are always confident, though while we are at home in the body, we are absent from the Lord. These passages show that the spirit of man can be absent from the mortal body, and be consciously present with some one else. He speaks of his change as a happy event, and that it would be to him a gain.

Moses and Elias appeared to Jesus, Peter, James and John on the mount. They conversed with Jesus, which proves conclusively that those we call dead are alive, and that there is no real death. "Thousands of earth's departed have returned and identified themselves, as did Moses and Elias, and as did Jesus among his disciples in that supper room, the doors being shut. But they knew him, conversed with him until he vanished, and by this appearance, he proved his resurrection, as all do who appear to mortals. As we have proof that there is an endless state of existence for the human family, it is right and proper for us to inquire about that state. Will the greater part of mankind suffer endlessly the keenest torments, as many of our teachers have declared, or will God annihilate some, as others have declared he will? Such doctrines appear to me as inconsistent and contrary to reason, justice, bible and nature. Is it not better to assume that all will be finally happy?"

From bible quotations we learn that the resurrected are the children of God; that all are to be resurrected, and equal finally to the angels, and cannot die any more; consequently all are immortal, and cannot be annihilated. We cannot believe it possible that John's God of love can be so cruel as to punish his children endlessly in hell torments as has been preached to us.

Lately, hell has been left out of the revised bible by able scholars, who in their work of translating dare not render the Greek word *hades*, hell, as did King James's translators, for it is well-known now that *hades* means the grave. There are many texts which prove that all mankind will finally become happy, but for the sake of brevity I shall quote but few: "And I heard a great voice out of heaven saying, 'Behold the tabernacle of God is with men, and he will dwell with them, and be their God.'" "And God shall wipe away all tears from their eyes, and there will be no more death, neither sorrow nor crying, neither shall there be any more pain, for the former things have passed away." "And he that sat upon the throne said, 'Behold I make all things new.'" If this text be true, what becomes of the hell of torment, when there is no more pain, neither sorrow nor crying. Says Paul: "Behold I show you a mystery; we shall not all sleep, but we shall all be changed in a moment, in the twinkling of an eye, at the last trump, for the trump shall sound and the dead shall be raised, incorruptible, and we shall be changed, for this corruptible must put on incorruption, and this mortal must put on immortality; then shall be brought to pass the saying that is written, 'Death is swallowed up in victory!'"

All thus get the victory over death, for all are resurrected. If they were not resurrected, then death would hold the victory over them. Thus death becomes vanquished, and the victory of mankind is complete.

Those we call dead are not dead. They are free from death, free from their mortal bodies, free from pain, trials and temptations, free to roam over the fields of Paradise and to hold sweet communion with saints and angels. We thus find proof that our friends who have passed to the spirit-realms are more happy there than they could be here. Let us, then, be comforted with such glorious thoughts, and strive to be good, that we may be happy here and hereafter, for goodness brings happiness.

"For God hath concluded them all in unbelief, that he might have mercy upon all," unbelievers as well as believers. "And the Lord will destroy in this mountain the face of the covering cast over all people, and the veil that is spread over all nations. He will swallow up death in victory, and the Lord God will wipe away tears from off all faces." From these quotations we see that the bible does not sustain the doctrine of endless punishment nor that of annihilation.

Wonder not that the earth's inhabitants have stood terrified and troubled before the tomb, for the reason that the beyond, or what is called death and the eternal hereafter, has been described to be so terrible. The doctrine of endless punishment, though not real, has made man miserable because of its imaginary suffering, which he has so much dreaded. Thus, with bigoted infatuation mankind have been led to believe in a religion of fear instead of a religion of love, which is the only true religion. Religion founded upon fear has caused a vast amount of sorrow and affliction, and made death man's greatest dread, though it was designed for his greatest good. Oh! how dark and dreadful death has seemed to many of the suffering ones of earth. How cruel to paint the beyond in such false colors. No longer believe such horrid doctrines, which are an outgrowth of the dark ages. To believe and teach the truth is much better, and gives a more exalted view of God and his works. Paul, understanding what man's future would be, said, "for me to die is gain." If it were gain for Paul to die, it will also be for all others, for he confessed himself to be the chief of sinners.

Our change from earth to spirit life may well be compared to moving, as many do, from the stony, sterile, hilly lands of the East, and locating homes on the beautiful and fertile prairies of the West; but the change of the former is greater and far more for our gain than the latter. Our friends move West, and then inform us of a better country that they have found, and they are anxious that we should come there too. So friends who have passed to the spirit abodes, have inform-

ed us of their improved condition and beautiful country, and are anxious that we should come to them. They stand with open, immortal arms to receive us to their spirit homes, and tell us of the blessings of the change. They even come to pilot us, the departing ones, to the land of the blessed. We expect when we move to other lands, to part with many good things that we cannot take with us; so it will be when we depart from earth to spirit life. But if we have the loss incurred more than made up to us, will it not be, as Paul said, a gain? If we leave mortal friends and society, and join the immortal ones, will not the change be a great advantage, especially as the friends we are leaving, will soon join us in that better country?

But some may ask: Is not death to be dreaded on account of the terrible manner in which it comes, cruelly destroying our earthly bodies and consigning them to corruption? If earth life constitutes all there is of man's existence, or if the future is all dark, or if endless torment is to be expected as our future doom, then it might be so; but we have good evidence that the spirit or real man is immortal; that the mortal body only perishes; that the immortal will be glorious, and that earth life with its experiences, good and evil, will result in endless gain.

Educate mankind to know these great truths, and induce them to banish their traditional errors, and they will neither dread nor object to the change. Death is but a progressive step, simply putting off mortality and putting on immortality, a change from corruptible to incorruptible, thus fitting us for the spirit abodes. When we lay the earthly remains of our friends in their graves, let us realize that we bury only their worn out bodies. The real man, woman or child is not dead, for being imbued with spirit life, one cannot die. Such is the condition of the resurrected, those whom Jesus said should die no more, being equal to the angels, and really the children of God, and heirs of God in his kingdom of glory and endless dominion.

What an exalted destiny, heirs to an inheritance which is incorruptible, and which fades not away; spiritually considered, sons and daughters of God! We know, however, that death brings one real sorrow, that of parting with friends, but the trial is harder for the living than the so-called dead; yet we have a balm for the wound. Our loss is their gain. They go but a short time before us, and we shall meet them again. Still this does not fill their vacant chair, or make up for the loss of their absence. Our sorrow is that they are gone, and we are led to ask, Where are they? The departed ones have often answered this inquiry. They have told us that they are now dwelling in the spirit land. There are many reliable records of their reappearance on earth and communicating with mortals, and this has been taking place in all ages of the world, and there are thousands of living witnesses of these facts, and witnesses on no other question are more reliable.

Never look down on the grave with sighs; mourn not, nor feel sad, for the spirit is not in the cold grave, nor anywhere near it. The dear ones that loved us are beside us, around us, above us.

Finding Gold by a Dream.

The Remarkable Luck of a *Cœur d'Alene* Miner—Seeing While Asleep a Valley Glistening with the Yellow Metal—Finding It When Awake—The Tale of Dream Gulch.

Many gold-hunters believe in dreams, says an Eagle City correspondent of *The Sun*. Like the gamblers, they have a great respect for luck, and anything that partakes of the supernatural finds with them the most ready credence. To dream of finding a mine is to them conclusive evidence that such a mine exists exactly as seen in the vision. If they fail to locate it, that is their misfortune. They never doubt for a moment that they have been made the medium of some communication from on high to the children of men. The Dream Gulch, one of the few paying mining properties in the new *Cœur d'Alene* district, was so named because its owner, one David, claims to have been led to search for gold in these parts by a vision. A year ago he was a farmer up in the Palouse region, having no thought of riches, and well content to grub out a living on his not over-productive claim. He took no newspapers, and had no means of knowing anything about the rumor then in circulation to the effect that the *Cœur d'Alene* country was rich in gold. He put in his crops last year as usual, and awaited the harvest.

One insufferably hot night in the latter part of August he had his wonderful dream. He went to work as usual in his field, and thought nothing of his night's experience until nearly noon, when something brought to his mind the first fragment of his dream. It seemed to him then like some half-forgotten story, and he seated himself, intent upon recalling it all if possible. Slowly the whole dream was revealed to him with marvelous distinctness, and he went over it again and again in his mind as something that he was loath to dismiss. At dinner he told his wife, but she, a matter-of-fact soul, was disposed to rally him a little for his folly in paying attention to it. He said no more on the subject to her. He made up his mind that the first chance he got he would send for some newspapers and see if they contained anything which would help him to solve the mystery. In the meantime he committed his dream to paper even to the minutest detail, and made drawings of certain localities which he had seen in his vision. In talking about it since then he said: "I have dreamed many times, as everybody has, and some of my visions have been very vivid, but this one was unearthly. It made such an impression upon me that I could not begin to make you understand my feelings if I tried. I could think of nothing else. Something seemed to be urging me all the time to do something, but what to do I did not know. I actually began to fear that my mind was beginning to totter."

David's dream, as narrated by himself, was as follows: "I found myself in a most desolate locality in the mountains, where to all appearances no human foot had ever been. Something impelled me on, and I fought my way through thickets that were intensely dark, even at midday, over rocks, and through raging torrents. My course was upward, and though I could see no end to my journey, and my feet were bleeding and my clothing torn, I will remember that I was not in the least discouraged or alarmed. At length, when nearly exhausted, I reached the top of the mountain and looked down for miles into the valley below. As I see it now it was not an inviting sight, but I pushed on regardless of the pain the exertion gave me. When I got to the bottom I found myself in a vast solitude, shut in by mountains on either hand, and not a human habitation in sight. It is so real to me now that I tremble to think of the condition I was in, but at the time I know I felt no concern for myself. I lay down and dreamed again—a dream within a dream. I saw the adjacent mountain peaks surrounded by palaces of the most gorgeous description, some of them made of marble, others of pearl,

and still others of gold, silver, and precious stones. Their lofty spires and domes pierced the sky and the sun's rays were reflected with dazzling brilliancy from their resplendent columns. Out of their great gates came processions of magnificently attired horsemen, who rode down into the valley and gathered gold and silver in chunks, and carried them back to the mountains. One party came to the point where I was sleeping, and being already well loaded they counseled together whether they would open the earth at that point that day or wait until another time. 'There is gold here,' said one in a voice that I can never forget, 'but we had better not bother with it to-day. Let us mark the place and come again to-morrow.' Under a cedar shivered by lightning, they piled up several stones and rode away.

"I awoke, looked hastily about me, and, though the palaces had vanished, I saw the blasted cedar and the pile of stones. All around in that part of the gulch I saw bits of gold protruding through the sod or the gravel. The very rocks seemed burlesqued with it, and even the trees glistened from root to topmost branch. I seemed riveted to the spot. I wanted to fall on my knees and dig, dig, dig. Did any one else ever have such wealth at his disposal? My brain reeled with the thoughts of what I would do with my possessions, and I became weak and intensely agitated. In an instant the scene was shifted, and I must have slept from that on a dreamless sleep, or else my thoughts were on other things, for when I awoke I had no immediate recollection of all that I had seen."

In the course of time David got a bundle of newspapers, and almost the first thing he saw in them was a report of the *Cœur d'Alene* gold excitement. He read everything relative to the new places and sent for more. He believed that he had found a key to his dream. The more he read about the topography of the country the stronger became his conviction that it was the same locality he had visited in his dreams. When his crops were gathered he set out alone for this place, then but just founded and a mere collection of tents. His wife undertook to persuade him that his mission was a foolish one, and even hinted that she believed he had gone clean daff, but nothing could stop him. In describing his experience David says: "I found that nearly everybody who had gone in had taken the Trout creek trail, and I resolved to try that first. I thought I would scout around the mountains, and if I found a place that looked like the one I began to climb in my dream, I would keep on. Imagine my joy when I found the Trout creek trail, the very route that I had taken. It was as familiar to me as though I had been over it many times before. Every once in a while I would see some very familiar object, and, doubly impressed with the idea that there was something in my dream, I pushed on. All the way over the mountain I was buoyed up in this way, and when on the summit I saw the distant mountain peaks and the somber valleys intervening, every doubt left my mind. It was the same view I had had before. I could locate the very places where the palaces which had filled me with such wonder had stood, and caught myself several times looking up, expecting to see them again. When I got down into the valley I was disappointed. The tents and other property of the early comers had changed the aspect of affairs somewhat, but I soon got my bearings and pursued my journey. A few miles away I came upon ground that was growing more and more familiar. I knew I was near the place where gold was to be found if there was anything in my dream. My heart beat like a trip-hammer, and I felt a faintness stealing over me. I leaned against a tree for support and brushed my eyes with my hands. The stillness was oppressive. A wild bird flew up from a bush at my feet with a startled scream, and I involuntarily uttered an exclamation of terror. Right ahead of me was the blasted cedar under which I had reclined in my dream, and at its base was a pile of rough rocks, moss grown and crumbling. It was the identical spot. I am ashamed to say that I looked for the gold in the grass and gravel, and was disappointed at not finding it. I entered a claim at that point and named it the Dream Gulch. Any one around here can tell you what it is worth."

The Dream Gulch is making its owner rich. He does not exactly pick lumps of gold from the surface, but he has secured a very rich product under the crust. The story of the dream is a familiar one here, and no one pretends to doubt its absolute truth. David has been offered big money to dream again, but he declares that he cannot do it to order.

Damon and Pythias.

Years ago, when the Weddell house in Cleveland, Ohio, was being built, Thomas Potter and James Henry (masons) were at work side by side on one of the upper walls. One of the men slipped and would have fallen had not the other caught him and held him until help came. From that day onward the old story of Damon and Pythias was recalled in the close friendship between these two men. They were companions and chums in the closest meaning of the terms. They bought places in Solon, Ohio, and lived side by side, and people got so that when they saw Potter they knew Henry was not far off. Said an officer of the Cleveland Society for savings: "The two kept their accounts with us for years. When one came in we knew the other was close at hand. It became a standing joke, and the men enjoyed it as much as we did. They often said that when one died the other would soon follow him. It was prophecy. The two died recently within five weeks of each other. It struck me as a unique thing that such friendship should run through so many years without a flaw, and that the two should travel over the dark river almost in company.—*Ex.*"

The Spirit-world it demonstrates is real and beautiful, where each one "goes to his own place" and enjoys freedom and light, or is fettered and dark, according to the degree of spiritual development gained in contact with the material world through the instrumentality of the spiritual and natural bodies. But by effort, self-sacrifice, and compensatory and loving actions, each spirit, however dark or low in the spheres of that world beyond the tomb, may, *in msa*, eventually rise to higher spheres, and into freer and purer conditions.—*Herald of Progress, Eng.*

In skinning calves, the French mode is to make a hole, insert the nozzle of a bellows, and blow the skin from the flesh. For this reason alone, it is said, French calfein is superior to that made in this country, where knives are used in the skinning process.

There are 2,000 newspapers and periodicals in New York City fears another water famine.

Horsford's Acid Phosphate. BEWARE OF IMITATIONS.

Imitations and counterfeits have again appeared. Be sure that the word "Horsford's" is on the wrapper. None genuine without it.

Woman and the Household

BY HESTER M. POOLE. (METUCHEN, N. J.)

MY BABY.

Oh, the world is a-brim with the sweetness of summer; The sky is deep blue, and the earth is dark green; But the soft little cheek of the precious new comer Is dearer to me than all roses, I ween!

This soft little cheek, laid to mine, so long lonely, Makes the world seem as bright as if all were new made; For this shut human flower is for me and me only, To bring it to beauty, to watch lest it fade.

Life close, little head, to the heart that you lighten! Cling fast, little hand, to the hand you make strong! Intertwine, little life, with the life that you brighten, For the love of you brings back the secret of song!

O my baby! my baby! there's much you must teach me; There are problems that only your dimples can solve; And 'tis only through you that the best good can reach me, And 'tis around you that my best thoughts revolve!

Al! dear little feet! I must sit down below you, And try to unlearn all my trouble and pain, For what is there left fit to show you, My child, that has made me turn childlike again? —Howard Glyndon.

NERVOUS STRAIN IN CHILDREN.

A valuable paper with the above title, was read by Miss J. B. Dearborn in the last Woman's Congress, in Chicago. It has since been repeated before the Woman's Club of Orange, N. J. It is so timely that we make some extracts from the Orange Chronicle, in which it was printed at length. Above all, we should emphasize the necessity for self-control, training of the moral nature and the inculcation of cheerful, helpful views of life.

"The possibility of nervous strain is a fact only recently recognized. Its prevention in children by means of their education is now talked of vigorously and attempted feebly. The feebleness consists in limited judgment and lack of thoroughness. The judgment of what constitutes health is limited to an idea that the application of one or two hygienic laws, instead of all, will establish and maintain it; the indifferent manner in which even these recognized laws are carried out completes the evil.

"Many persons will say that certain kinds of food, or good ventilation, or sleep will insure perfect healthfulness. Very few see that all the necessary conditions of right living must enter into one's life in due proportion and right relation to each other before a perfect physical system can be built up; and scarcely any recognize the enormous power of the mental over the physical.

As soon as a child is born the strain upon its nerves begins. It is trotted up and down when it should be kept quiet, is coaxed to laugh, to look at this and that, to do pretty tricks, and is shown off to every visitor as if it were on exhibition. The more excited it becomes the prettier and brighter it appears, and the foolish pride of the mother is gratified and paid for out of the nerve force of her baby. As children grow older the untrammeled life demanded by boyish animal spirits counteracts in a measure the ill effects of the home training or the lack of it.

WRONG TRAINING.

"The girls suffer most from this. Fashion demands that girls should be lady-like—that is, weak in nerve and muscle, and only carefully strong in intellect. It requires darkened rooms, tight-lacing, and high heels. Depraved appetites crave coffee, tea, sweetmeats, highly seasoned food. Youthful spirits beg for late hours, sensational stories, abnormal amusements. Boys do not, at so early an age, enter into the excitement of life. Physical exercise constitutes their pleasure long after their sisters are 'too old to run.' For this reason they escape many of the bad effects which come to girls for want of air and exercise; are not so much injured by an unwise use of tea and coffee, and care nothing for late parties at an age when their sisters are beginning their careers as belles in society.

"The mental and moral nature are at the same time almost entirely neglected. Self-control, that which is the most direct of the powers of the mind in its effect upon the physical, is very little thought of in our homes. No virtue is possible without this one force to bring it into existence. Yet children are allowed to fret, cry, scold, get excited in many ways, with only a rebuke, and without any real instruction in the gaining of self-control. A fit of crying, even when a temporary relief, is only so after the temporary exhaustion caused by it has passed away; and crying as a habit becomes a permanent trying to the nervous system. Even the milder forms of fault-finding expressed by 'I can't stand that!' 'I think it is real mean,' when indulged in as frequently as some young girls do, brings the mind into permanent states of dissatisfaction and discontent with every thing around them. There is no health in dissatisfaction and discontent. Sooner or later all these various forms of uncontrolled emotions show their ill effects upon the physical system.

"The moral nature is as little trained to high, cheerful, hopeful views of life. That relating to sex needs special attention. . . .

fore spoken of. If mothers would avoid for their daughters one of the most prolific causes of nervous debility, they must inform themselves more thoroughly than they do now how those daughters are learning, from the books they read, to look at their own characters, and their own relation to life's duties.

"We do not need a profound physiologic knowledge to understand the essentials of hygienic law. A little common sense shows us that the first month of a baby's life should be passed in quiet, not excitement. A little thought will point out the most prominent needs of the physical nature; air for the lungs supplied by good ventilation and plenty of outdoor life, and not limited by corsets and tight clothing; food not only in abundance, but such as will nourish and supplied at short enough intervals to prevent always any feeling of faintness or want; exercise for the muscles, for which also loose clothing is needed, and well fitting, broad-soled boots, with low and broad heels, sunlight in our rooms because nothing will grow vigorously in the dark, and plenty of sleep and rest at regular intervals, and especially during the hours of the night. The habits of sleep are perhaps the most neglected of any. Children go to play and concerts, or sit up late at home every night, or a few times a week, or once a week, and weaken all their bodily powers for two or three days every time this is done. And the mother wonders why they are not strong, for they exercise out of doors, and eat wholesome food, they are stronger than they would be without any good habits, but the indulgence in this one irregularity, must prove an injury.

AT SCHOOL.

"But the studies must be pursued, and so much is required now-a-days, the mothers argue. Required by whom, by what? Required by the mothers and teachers, by the selfish ambition of both. The teacher for her own glory, the mother for that of her child because it is her child, urges this growing girl, to try to 'be first.'

"And so common is it to set before pupils artificial motives for study, that others are not considered of any value. But as far as a teacher fails to interest her pupils in a study, because it is itself interesting, she is not a true teacher. The subject, not prizes, should absorb the thought of the student. Her aim also should be her own highest possible development, not the comparison of herself with some one else. It is the glory of a garden that out of the material roses and lilies, and flowers of infinite variety develop their own peculiar beauty. Why in that garden of minds, the school, do we insist upon the fruitless effort of training all into roses, or lilies, instead of living the peculiar beauty possible to each mind when trained in freedom? When we leave out of schools any stimulus except the natural interest in the studies, then we shall leave out of children's lives one cause of nervous debility. The school years of a girl's life are also too few; add three or four more, and she could then do easily what she now gains by nervous strain.

"But good school training must be supplemented by good home training. The law of variety necessary to health demands that children should have recreation. Not only encourage but provide for every social enjoyment which is entered into in the daytime, which excludes the thought of dress, which associates boys and girls on a purely friendly footing, and which admits of the presence of the older members of the family. Discourage all that which demands late hours and gay dressing, which encourages the exclusive attention of one boy to one girl until an age proper for marriage, and that which excludes older members of the family. This is the kind of social life our children need.

HOME AMUSEMENTS.

"A very great evil in the home is the leaving of the choice of the amusements to the young people, or supplying them only with unhealthy ones, instead of providing them with wholesome ones. The home should not be considered a home unless its arrangements embrace joyous, free day-time, 'good times' for the younger members. These enjoyments should include the association of both sexes. The companionship of boys is of more importance to girls than is usually supposed. The love of the other sex is natural to every human being. In its purity, this quality in girls is sweet and womanly. But because it has been left without guidance and without pure means of expressing itself, it is repressed by the right-minded girl, and degenerates into silliness and even immorality in those of more uncontrolled emotions of coarse instincts.

"Let us, then, mothers and teachers, never cease to search for the weaknesses of our ways in the training of our children. Not by one or two good habits shall they become strong. Not until every physical and mental necessity is supplied shall we see growing up around us sound bodies which shall be the material forms of strong and vigorous souls."

For the Religio-Philosophical Journal. Mistakes of Investigators. (No. 3.) BY CHARLES DAWBARN.

In my last I gave an account of an interesting experience, showing a marked limit to spirit power. Such experiments throw light upon the entire subject of spirit intercourse. One who is mediumistic may supply power to a certain class of spirits, to come very close to earth-life, whilst another class may find no mediumship in his organism. We must remember that they who return with the greatest material power, are spirits of the threshold who have not yet outgrown earth. In this class of spirits we are necessarily exposed to tricksters, but even if we escape them we must take note, first, that the more closely any spirit is in rapport with earth-life, the less advanced is that spirit in true spiritual growth; and, secondly, we must remember that without special mediumship the spirit does not actually perceive the material forms that go to make our life on earth what it is to-day. Those who are seeking to make Spiritualism what they call "practical" may now learn a lesson of tremendous importance. First, those who run to the Spirit-world for advice in their business, either come into contact with advanced intelligences who have long outgrown remembrance of earth business, and, therefore, can only advise as to general principles; or, secondly, they attract foolish and mischievous spirits, whose motive is purely selfish; or, thirdly, they find spirits who have not outgrown an interest in the details of earth business, and yet remain interested in stocks, bonds and merchandise, haunting the scenes of their former life, and as far as may be continuing mortals rather than spirits.

We have already seen from the recorded experiment that advice from such spirits, no matter how kindly meant, must result disastrously, sooner or later, since they cannot come directly in contact with earth matter, and make serious mistakes when they think they do.

How often we notice eager appeals from spirits recently passed over, begging friends to give them an opportunity of offering advice. It is quite possible that some fact, such, for instance, as the finding of a lost paper may be communicated; but we must remember that our spirit friend cannot now keep track of earth-life's ever-changing events; he cannot even see us as we are, and will make most serious mistakes if we look to him to guide us through the details of our business troubles.

Human nature is so organized, that its first thought about every new fact is: "To what use can I put this fact for my own advantage?" No sooner is the possibility of spirit communication a fact to poor humanity than the demand is for some immediate personal profit or advantage.

We have seen that spirits will respond to this demand; and the all-important lesson is that we cannot make the selfish use of this fact of nature that we desire, for the laws of mortal life and spirit existence do not come into that close relation that most mortals and many spirits have seemed to suppose. Nevertheless every experienced Spiritualist will give us instances, apparently proving that spirits do see that which we see, and hear that which falls upon our ear and mine, and have thus been of great service in the affairs of earth-life. So far as this may be done by the spirit's use of mediumship this may be conceded; but that limitation is little heeded by many who seem to think the spirit of the arisen all-powerful in this life. That would mean slavery to the mortal; and by way of emancipation I propose to try and prove in following articles that very much now credited to spirits, out of the body, is really effected by spirits belonging to manhood upon earth.

BOOK REVIEWS.

[All books noticed under this head, are for sale at, or can be ordered through, the office of the Religio-Philosophical Journal.]

"ANIMAL MAGNETISM," or Mesmerism and its Phenomena. By the late William Gregory, M. D., F. R. S. E. Professor of Chemistry at Edinburgh University. Dedicated by the author by permission to His Grace the Duke of Argyll. Together with an Introduction by "M. A. Dixon." Part I. Complete in Six Parts. London: The Psychological Press Association, and E. W. Allen, 4 Ave Maria Lane. Price Sixpence.

Part I of the series has just come to hand, and it contains a large amount of information which cannot fail to prove of great value to the student of "Animal Magnetism." The various Parts will be kept for sale at this office.

"ROBT HOOMI UNVEILED," or the Tibetan "Buddhist" versus the Buddhists of Tibet. By Arthur Little, Member of the Royal Asiatic Society, London. The Psychological Press Association, and E. W. Allen, 2 Ave Maria Lane. Price one Shilling.

This pamphlet is a critical analysis of an individual who has been brought into special prominence through the instrumentality of Madame Blavatsky and Col. Olcott, and to whom they have assigned remarkable occult powers. Mr. Little unveils his true character.

A curious book, which promises to be one of great interest, will soon be published by Messrs. S. C. Griggs & Co., Chicago, entitled "Wonders and Curiosities of the World," which will be published in every language by W. S. Stone, New York. It has twenty-four engravings, and is filled with much valuable information hitherto inaccessible to the general reader. It traces the rise, growth, and progress of the Railway, from its origin in the early struggles of Stephenson and his associates, to its present pre-eminence in the commerce and civilization of the age; describes the Electric Telegraphs of Edison and Watt, the Mountain Railways of the Alps, the Submarine, Atmospheric, Elevated, Vertical and Cable Railways, from India to the Andes and the Golden Gate. It contains a sketch of the Railway Postal Service and Railway Telegraphy, together with exciting descriptions of railway accidents, train robberies, etc. Many of the stories surpass in interest the wildest dreams of the novelist, but are vouched for as absolute historical truth.

Prof. Matthews' New and Enlarged edition of "Words, Their Use and Abuse," announced to appear in May, has been unavoidably delayed, but is to appear early in August in a volume of over 600 pages. The publishers, Messrs. S. C. Griggs & Co., will issue, at the same time, a new edition of the 11th of Prof. Welsh's great work on "The Development of English Literature and Language." University edition, complete in one volume.

Books Received. MAN, WOMAN AND CHILD. By M. J. Savage. Boston: Geo. H. Ellis, Chicago: Jansen, Mc Clurg & Co. Price, cloth \$1.00

THE HISTORY OF FRANCE. By M. Guizot and Madame Guizot De Witt. Vol. III. New York: John B. Alden. Price per set, 8 Vols, \$6.00, per Vol. 75 cents.

MISS LUDINGTON'S SISTER. By Edward Bellamy. Boston: James R. Osgood & Co., Chicago: S. A. Maxwell & Co. Price, cloth bound, \$1.25.

Partial List of Magazines for August. THE ATLANTIC MONTHLY. (Houghton, Mifflin & Co., Boston.) Contents: In War Time; Carpe Diem; The Twilight of Greek and Roman Sculpture; The Zig Zag Telegraph; The Rose and the Oriole; A Cook's Tourist in Spain; Dinky; Nathaniel Parker Willis; The Edda among the Algonquin Indians; The Thunder-cloud; Bugs and Beasts before the Law; An Old New England Divine; The Anatomizing of William Shakespeare; Where it Listeth; Lodge's Historical Studies; A Modern Prophet; The Contributor's Club; Books of the Month.

CASSELL'S FAMILY MAGAZINE. Cassell & Co., New York; Contents: W. H. the Clasp; Tame Snake; A Musical Feast; Genius; My Johnny; Continental Trips as a Means of Education; From Raw Flax to Finished Thread; Talks with my Patients; Our Amateur Art Exhibition; Home Life in Bengal; What to wear; Concerning Derby China; The Gatherer; Etc.

THE SPIRITUAL RECORD. (Hay, Nisbet & Co., Glasgow, Scotland.) Contents: Testimony of Robert Bell and William Makepeace Thackeray; Cardinal Manning on Spiritualism; Ghost of a Beggar; Manifestations without Mediums; Transition of Mrs. M. S. G. Nichols; "Wonders I have seen"; Some Parting Words; Editorial Notes.

CHOICE LITERATURE. (John B. Alden, New York.) This number contains the usual amount of good reading matter. With it is received a special extra number containing 240 pages of choice matter accumulated within the past five months, for which room was not found in the regular issues. It includes also a very full index of the volume which closes with the issue.

THE VACCINATION INQUIRER. (114 Victoria Street, Westminster, S. W., England.) The organ of the London Society for the Abolition of Compulsory Vaccination, and Health Review.

GODEY'S LADY'S BOOK. (J. H. Haulenbeck & Co., Philadelphia.) This number contains the usual amount of good reading, Fashion Plates and Engravings.

ST. LOUIS MAGAZINE. (St. Louis Magazine Co., St. Louis, Mo.) The contents of this issue is up to the excellent standard of the preceding ones, and will be found interesting.

Magazines for July not before Mentioned.

THE ENGLISH ILLUSTRATED MAGAZINE. (Macmillan & Co., New York.) Contents: "The Stone Boat—A Perilous Moment"; The Royal collection of Miniatures at Windsor Castle; An Unsentimental Journey through Cornwall; The Weasel and His Family; Martin Lightfoot's Song; The Author of Beltradio; How a Bone is Built; The Armourer's Apprentices.

THE PULPIT TREASURY. (E. B. Treat, New York.) The July number will be welcomed by Preachers of all denominations. The first sermon is by Dr. Moses D. Hege, and with it his portrait, also a sketch of his life. There are timely and suggestive sermons by the following well known writers: Dr. A. Brooks, Prof. F. L. Patton, Dr. Witherspoon, Dr. Phillips Brooks, Bishop Cheney and others. Every department is filled with the best thoughts of well known writers.

THE ILLUSTRATOR, (published quarterly by The Moss Engraving Co., 535 Pearl St., New York City.) contains several engravings which are executed in the highest style of the art; they are really beautiful. The process by which the work is done, is known as "photo-engraving." The Illustrator will be sent to subscribers for fifty cents per year.

Hold on, Boy.

Hold on to your tongue when you are just ready to swear, lie, or speak harshly, or use any improper word. Hold on to your hand when you are about to pinch, strike, catch, steal, or do any improper act. Hold on to your feet when you are on the point of kicking, running away from study, or pursuing the path of error, shame, or crime. Hold on to your temper when you are angry, excited, or imposed upon, or others are angry with you. Hold on to your heart when evil associates seek your company and invite you to join in their games, mirth, and revelry. Hold on to truth, for it will serve you well and do through all times.

The Cholera.

The cholera panic in France recalls an incident of the elder Deane's. His servant suddenly rushed into his room one day, crying: "The cholera is in Paris! A man has just fallen dead with it in the Rue Chateaubriant." Deane inquired, incredulously, "But it is perfectly true, Monsieur?" said the scared domestic; "he is lying back and still and as black as a negro, though they have rubbed him for more than an hour." "Humph! Perhaps they have rubbed him with a blanching-brush," retorted Deane, carelessly; but within a week he had the cholera himself, severely, and would probably have died had not the servant given him a couple of drops of his medicine. She gave him a glassful of coffee with a few drops of water, instead of the usual amount of water with a few drops of coffee. Deane recovered, but his wife and one of his two boys, and then another, contracted it.

GOLD

HUNT'S KIDNEY & LIVER REMEDY NEVER KNOWN TO FAIL

IT IS SPECIFIC IT IS RELIABLE FOR curing in curing Kidney & Liver Bright's Disease, Pains in the Back, Loin or Side, Retention of Urine.

KIDNEY-WORT THE SURE CURE FOR KIDNEY DISEASES, LIVER COMPLAINTS, CONSTIPATION, PILES, AND BLOOD DISEASES.

NO POISON IN THE PASTRY IF DR. PRICE'S SPECIAL FLAVORING EXTRACTS ARE USED.

Price Baking Powder Co., Chicago, Ill. Dr. Price's Cream Baking Powder Dr. Price's Lupulin Yeast Gems.

Sodgwick Steel Wire Fence

"Cutler" DESK THE BEST Desk in the World—Sole

TO EMBROIDER CRAZY QUILTS

\$1 SAMPLES \$3 FREE!

THE COLLEGE OF Physicians & Surgeons

CATARRH

THE IMAGE BREAKER. A SERIES OF TRACTS BY JOHN E. REMSBURG.

MEDIUMSHIP CHAPTER OF EXPERIENCES.

Religio-Philosophical Journal

PUBLISHED WEEKLY AT 92 LA SALLE STREET, CHICAGO. By JOHN C. BUNDY.

Terms of Subscription in Advance. One Copy, one year, \$2.50. Six months, \$1.25.

Remittances should be made by United States Postal Money Order, American Express Company's Money Order, Registered Letter or Draft on either New York or Chicago.

All letters and communications should be addressed, and all remittances made payable to JOHN C. BUNDY, CHICAGO, ILL.

Advertising Rates, 20 cents per Agate Line. Reading Notice, 40 cents per line.

Entered at the postoffice in Chicago, Ill., as second class matter.

SPECIAL NOTICES.

The RELIGIO-PHILOSOPHICAL JOURNAL desires it to be distinctly understood that it can accept no responsibility as to the opinions expressed by Contributors and Correspondents.

Exchanges and individuals in quoting from the RELIGIO-PHILOSOPHICAL JOURNAL, are requested to distinguish between editorial articles and the communications of correspondents.

Anonymous letters and communications will not be noticed. The name and address of the writer are required as a guaranty of good faith.

When newspapers or magazines are sent to the JOURNAL, containing matter for special attention, the sender will please draw a line around the article to which he desires to call notice.

CHICAGO, ILL., Saturday, July 26, 1884.

NOTICE TO SUBSCRIBERS.

Subscriptions not paid in advance are charged at the old price of \$3.15 per year. To accommodate those old subscribers who through force of habit or inability, do not keep paid in advance, the credit system is for the present continued; but it must be distinctly understood that it is wholly as a favor on the part of the Publisher, as the terms are PAYMENT IN ADVANCE.

Summer Campaign.

To all who are not now and never have been subscribers, the JOURNAL will be sent twelve weeks, on trial, for fifty cents. At the expiration of the trial subscription the paper will be stopped unless previously renewed.

The rapid increase of interest in Spiritualism among the educated, both inside and outside the various religious denominations, makes the need of an unsectarian, independent, fearless, candid and high-class paper a greater desideratum than ever before.

Constructive Spiritualism.

One great matter for Spiritualists to impress on their own minds, and then to stamp strongly on the minds of inquirers, is that our aim and effort is not merely to demonstrate the truth and reality of certain alleged spirit phenomena, and then stop. These phenomena are of exceeding value, as means to a great end. They not only lift the veil between this and a higher stage of immortal existence, but they point to a new Philosophy of Life; to a comprehension of our spiritual faculties here, as well as to the great hereafter; to a finer knowledge of the psychological laws by which we influence and control each other, for good or ill, every hour, to the keeping a due balance between the outer and inner life—the culture of all faculties and powers of body, mind and spirit; to the natural, free and harmonious use of reason, judgment and intuition in the discovery of truth—a Harmonial Philosophy; to the wonderful power of will, guided by wisdom and vitalized by love, in making the rough places smooth and opening an upward path; to the blessed ministrations of healthful magnetism, in healing the sick and giving succorance of pain to the suffering; to the wonders of clairvoyance—our own spiritual sight; to the great truth that we are built to last, our personality to endure and to be still more distinct beyond the grave; to the death of all superstition, miraculous supernaturalism and dwarfing dogmatism; to hopeful effort in the light of larger knowledge, for righteous daily living, understanding righteousness to mean righteousness—being right, and wise enough to live rightly.

The world must understand that Spiritualism—in this high and inclusive sense—is a revolutionary movement; not through blood or violence; not by brute force or bigoted persecution; but by giving deeper insight and calling our whole being into new and harmonious life and liberty, giving us something better than the outward dogmas and unphilosophical errors that the world is leaving behind.

Andrew Jackson Davis (The Seer, p. 153, vol. 3, Great Harmonia) wrote wisely and eloquently, more than thirty years ago, as follows:

"This philosophy... is fatal to all theological assumptions of supernaturalism. It beautifully harmonizes all developments of nature with the established laws of nature; shows the psychological condition of each prophet and seer to be substantially identical with the normal illumination or aberration of sense possessed in this age; and thus, most distinctly and

permanently, lays bare the stupendous arcana or mysteries of human life and development, without any virtual disparagement, the real character, and intrinsic excellence and beauty of all Scriptural accounts, and other sacred developments of prophetic power. The vast utility of such a spiritual philosophy is very manifest to every thinking mind. It throws a new and beautiful light over the mental constitution of man. The soul is no longer a dreamy vaporous breath, a bubble in the air, a thin and shapeless combination of ethereal elements floating at random into the void; but it is a substantial entity, conscious yet undetermined, meditating yet unsubstantial as the passing breeze. Nor yet, a mere undefined necessity, sleeping in the cold prison-house of death; the mere companion of dust and corruption, until the tones of the fabled trumpet shall arouse it to unite with its cast-off body and ascend on high to await its trial and final verdict.

"Unspeakingly superior to all this mythological teaching are the disclosures of this philosophy. The soul is made to appear in its true character—as a highly defined, beautifully endowed, and symmetrically substantial individual, the inheritor of an eternal life of infinite progression. And all superstition passes away beneath its benignant influence, as tears of sorrow before the joys of the Spirit-Land. Its teachings are inexhaustibly important. If it frees our mind from certain local attachments to peculiar forms and institutions of theology—long-fostered household gods and revered personages—it, at the same time provides us with vast fields of thought, with the profoundest discourses concerning the moral and intellectual nature of man, with the most stupendous attainments in every sphere of knowledge and with a new and divine development of the hitherto hidden arcana of a world beyond the tomb!

"If the supernaturalism of religious superstition be thoroughly stripped from the character of any defined personage, if the true philosophy of psychology remove from your minds much unhealthy veneration for certain opinions and doctrines—what then? ... Are you deprived of any means of salvation from error and imperfection? Far from it! Every new disclosure in science or religion is a new power placed in your possession. Every discovery of error adds another gem of wealth to the casket of your intellectual knowledge. When error is removed truth is seen in its native majesty. ... The world will progressively learn to respect highly all prophets and seers and religious chiefs; not with that unnatural and unhealthy veneration whereby men are converted and deified into gods, but with that sound and healthy deference which is due to all our brothers who stand, or have stood, before the world in the pure character of philanthropist or moral reformers."

The Voice of a Spirit Mistaken for that of God.

The Tribune of this city lately gave an account of a faith-healing meeting, held at the Adelphi Theater, at which a Mr. Kirkland bore testimony to the power of faith curing certain diseases. He was followed by Miss Anna Wylie, of Mount Vernon, Ill., a very delicate, nervous-looking woman, who related in a tremulous voice how she had been healed by faith of spinal disease. She had an injury to her back while young, and six years ago through overwork in a relative's store the insidious disease began gradually to steal upon her. For four years she was very sick, and at times suffered the most terrible spasms, from which none of her physicians could give her any relief. She gradually grew worse, and for the last two years had been quite helpless and the victim of the most excruciating agony. She was carried on a couch to the house of a magnetic healer, and his treatment gave her a little relief for a time, but she soon became far worse than before. Her means were exhausted, and when every other hope was cut off she resolved to trust the Lord again for her cure. While she was lying again on her bed praying she heard a voice say, "Rise and kneel!" She never doubted that it was God's voice, and, obeying the command, she arose and knelt. After she had been praying for about an hour the voice came to her again saying, "Rise and walk!" She raised her head, but just then she claims that the tempter came and she was afraid that she could not walk, but she called on the Lord to help her, and raising herself straight up, walked a few steps. She had never slept two hours in succession for two years, but this night, in answer to prayer, she had refreshing rest. Next morning she asked her mother for her clothes, and dressing herself went into a front room, where she was able to sit in a large chair propped up with pillows. Her leg, which the night before had been all drawn up and shrunken, filled up and returned to its normal condition. In the afternoon the voice again whispered to her: "Arise and walk across the room," and putting her foot to the ground with her hand she walked three times across the room. Two days afterwards something touched her foot, and being in excessive pain she cried out: "Lord, stop it, for Christ's sake!" In a moment the pain ceased, and all around her there was a beautiful light, and she felt the presence of God breathing on her like a gentle wind. That night at 9 o'clock, when she was praying for relief from pain, the beautiful light again appeared all round, and she was lifted up in a floating sensation four or five feet from her bed, and heard the same voice saying: "Keep on praying; don't doubt, you will be healed." She has now given up all medical treatment, and is able to walk fourteen blocks without resting. Miss Wylie's statement was listened to with the greatest attention, and there were frequent ejaculations of "Hallelujah," "That beats the doctor," and the like. The Tribune has lately contained many other marvelous statements in reference to the prayer cure, which show that spirit-power is at work among devout church members, as well as among Spiritualists.

It is evident that the voice that Mrs. Wylie heard did not emanate from God, but from a kind spirit friend, who was anxious to relieve her of her intense suffering. Spirit influence is probably often manifested in "faith cures," "prayer cures," "metaphysical cures," and at Lourdes, France, at St. Anne De Beaupre, Canada, and other places where the Lord is supposed to rule supreme.

We have received a beautiful picture of the Southern Exposition, which opens at Louisville, Ky., Aug. 16th, and continues until October 25th. The view is of the main building, which is one of the largest Exposition buildings ever erected. It covers thirteen acres of ground, and will be lighted throughout by five thousand electric lights.

What are the Limits of Spirit Influence?

To what sect, society or class of individuals, is spirit-power or influence especially bequeathed? In order to illustrate the idea we wish to convey, we give a few statements of an article that appeared in the New York World, in relation to a prominent character in Utah—Jacob Hamblin—who figured conspicuously there several years ago. One day the Indians would try to fill his skin full of arrows; on the next they would be around him asking him to make rain medicine. They would talk Mormonism with him all day and grunt approvingly; as soon as night fell they would steal his horse. He was always patching up peace between this tribe and that, yet every now and then they would catch him, have a great pow-wow over him, and, being unable to decide whether he should be simply flayed, or be roasted first over a charcoal fire, would let him go, with provisions and an escort for his home journey.

It is said he began life as a farmer near Chicago, but being baptized, he received at once, as he claims, "the immediate gift of the Holy Ghost," and then entered upon a curiously career. He cured his neighbors of deadly ailments by the laying on of hands, and foretold conversions, deaths and other events with unvarying accuracy. By prolonged private meditation, he enjoyed what from his description one would suppose to be a prefiguration of the Buddhist Nirvana, and after this so-called "miracles" became quite common-places with him. He witnessed the "miracle" of the great quail flights into the camp of the fugitives and starving Saints in 1846, and helped to collect the birds and to eat them; he saw also the "miraculous" flights of seagulls that rescued the Mormons from starvation by destroying the locusts in 1848. But his personal experiences, narrated with a simplicity of speech and unquestioning confidence that are bewildering, were even more marvelous. If cattle were lost he could always dream where they were. If sickness prevailed he knew beforehand who would suffer, and which of them would die, and which of them recover. If Indians were about, he asserted that angels gave him, in his sleep the first warning of his danger. His sympathy with the Indians was, however, very early awakened, and being fully strengthened in it by the conciliatory Indian policy of Brigham Young, he became before long the only recognized medium of friendly communication with them. Everybody, whether Federal officials, California emigrants, Mormon missionaries, or Indians themselves, enlisted his influence, whenever trouble with the tribes was anticipated. His explanation of this influence is remarkable enough. As a young man, he says he was sometimes induced to join retributive expeditions, but he could never bring himself to fire at an Indian; and on one occasion when he did try to do so, his rifle kept missing fire, while "the Lamanites," with equally ineffectual efforts to shed his blood, kept on pin-cushioning the ground all around him with their futile arrows. After this, he and the Indians, whenever they met, saved each other's lives with punctual reciprocity.

It appears that an Indian boy, whom he adopted, became a staunch Mormon, and to the last, was in communion with the other world. On one occasion he was at St. George, and one day when his friends were starting on a mission to a neighboring tribe he took farewell of them "forever." "I am going on a mission, too," he said. "What do you mean?" asked Hamblin. "Only that I shall be dead before you come back," was the reply. "I have seen myself in a dream preaching the gospel to a multitude of my people, and my ancestors were among them. So I know that I must be a spirit, too, before I can carry the Word to spirits." In six weeks Hamblin returned to St. George, and the Indian was dead.

Spirit power or influence is confined to no one individual, sect or class. Among the Mormons, Indians, Negroes, Catholics,—in fact in every nation and among every class of people it exists, exerting an influence that can not fail eventually to have a very beneficial effect, although the manifestations at first may seem crude and unsatisfactory.

Simple Rules to be Observed in Cases of Asiatic Cholera.

At a recent meeting of the Chicago Eclectic Medical and Surgical Society, held at the Grand Pacific Hotel, Dr. Edwin F. Rush presented the subject of Asiatic cholera, and the means of personal prevention and treatment, taking the ground that the public should be thoroughly instructed as to means of prevention, diagnosing the first symptoms and early and prompt application of suitable remedies, thus rendering it less dangerous and fatal. The Doctor claims that general measures of prevention must be carried out by the municipal authorities, who should use despotie powers. Drinking water should be boiled, filtered, and cooled before use; food should be absolutely fresh and wholesome, animal food especially, which should be well cooked; the person should be kept scrupulously clean and wholesome; all fatigue should be avoided, and perfect regularity in all habits; be observed; all excesses must be avoided, and liquors shunned. The mind should be kept at ease, and the dress be clean and adapted to the season; the house should be kept in a perfect sanitary condition, the water-closet being frequently disinfected. With these precautions there is no more danger from cholera than from any other epidemic. The preventive treatment should consist of the use of acids which have the power of destroying the cholera microbe,

such as sulphuric acid largely diluted, taken in small doses in the morning; tincture of chloride of iron could also be recommended with great confidence. A fine combination to be kept in the house is a mixture of camphor, opium, capsicum, ginger, and rhubarb of each one ounce. These should be mixed and taken in doses of ten to thirty drops every ten to sixty minutes as soon as the first symptoms appear, and continue until professional aid is secured.

The "Electric" Girl.

A short time ago we published an extract from a medical journal wherein the writer took the absurd position, that Lulu Hurst possesses no force that could possibly cause the strange manifestations that take place in her presence; but that the person who takes hold of any object that Lulu touches, "Knocks himself about!" Now comes a prominent physician of New York, who, speaking of one of Lulu's exhibitions there, says: "The experimenters seemed to be struggling, and were struggling, but doing just the things they didn't want to. They don't believe it, of course. I don't deny the existence of some unexplained power, but don't care enough about it to begin any investigation. The power Miss Hurst exercises is nothing more than concentrated muscular effort aided a little by her will-power."

Major Pond, a prominent lecture agent, tested her marvelous powers. The New York Sun says: "He tried to hold a chair while she laid one hand lightly on it. He could do nothing with it, though he is an immense and powerful man. He got red and excited over the effort, and she purred like a kitten as she followed his genuflections. The spectators roared at him for remarks.

"What did you feel?" a reporter inquired. "Oh, 'tis most wonderful," said the Major. "I can't describe it. The pressure is very great. It's like an immense weight equally distributed over the chair. There is no magnetic or electrical effect, but the chair becomes absolutely uncontrollable." Then Lulu took another rest and sat behind the scenes with her mother, and the reporter talked to her. Her speech and manners are simple and unaffected. She says she feels no magnetic influence, does not get tired after a night's exertions, and has no idea what it is that is making such a fortune for herself and family. She notices that the longer she practices each night the stronger the force grows. The reporter left her in the hands of Major Pond, who was trying to convince her that she was gifted with odic force, which was discovered by Dr. Beard. She giggled at this, and seemed to be glad to hear it.

Miss Hurst has been thoroughly tested in different parts of the country by those who cannot be easily deceived, and the verdict has almost invariably been that she possesses remarkable powers. That man who is in possession of his normal senses, ought to be able to judge whether he exerts himself or not, when he endeavors to move objects upon which Miss Hurst simply places the palms of her hands. To suppose that those who have wrestled with objects that Lulu touches, are such nincompoops that they cannot tell whether they exert any strength in the encounter, would be equivalent to doubting the conclusions of the senses in all the acts of life.

A Young Lady Who Walks, Talks, Writes and Drives in Her Sleep.

A Canada paper states that the residents of a little village near Montreal, are greatly excited over the strange actions of a young lady who is at present stopping at the residence of her uncle. It appears that within the past few months she has exhibited all the symptoms of somnambulism. While apparently asleep she would rise, and with her eyes tightly closed walk down stairs in perfect safety. It was found that after performing these singular feats she would return to her bed, and on awakening in the morning could not recall the circumstance to mind. A short time ago her friends who regard her present state with great anxiety, tried an experiment. One evening recently, when she was found walking in her sleep, a gentleman, procuring pen and paper, requested her to write a letter. She obeyed mechanically, and sitting down wrote a note to an absent friend, correct in every respect, although her eyes at the same time were closed. A singular fact was that the writing throughout was excellent, the words being written precisely along the lines. At times she converses while in this state quite freely and correctly. Recently, though exhibiting the same symptoms, she has kept her eyes open, which, however, only give a vacant stare. On one occasion, while starting out for a drive, she became unconscious and the next moment revived, only to be found in her old state. She was asked to drive, and at the bidding of a friend took the reins. On returning home she became herself again, and when made acquainted with her strange actions felt greatly surprised. The young lady is about eighteen years of age. Several doctors have expressed themselves as puzzled with the case, and she will be taken to Boston to visit some of the lights of the medical profession to see if any relief can be afforded.

Dr. J. H. Rhodes, of Philadelphia, Pa., writes: "The JOURNAL is working its way into the hearts of the better class of Spiritualists; it gives them the true spiritual philosophy which appeals to their reason. It also upholds all good, true mediums. Spiritualism is on the increase here in this city. We now have five Spiritualist organizations, and each one is doing a good work, and its meetings are well attended."

GENERAL NOTES.

Col. and Mrs. Bundy, and daughter are now sojourning at Saratoga Springs, N. Y.

Miss Lulu Hurst gave a private exhibition of her remarkable powers to Wm. H. Vanderbilt, Prof. Laffin and two friends.

Mrs. Denton has our thanks for an excellent photograph of our esteemed friend and former contributor, Prof. Wm. Denton.

Mrs. A. B. Severance of Whitewater, Wisconsin, is vouched for by many correspondents who have patronized her for years, as a very superior psychometrist.

Mr. William Nicoll will lecture before the Peoples Spiritualist Society in Martine's Hall, 55 Ada St., next Sunday evening. Conference and mediums meeting at 10:30 A. M.

Kind friends still remember the poor fund. We have received \$5.00 from Mr. E. Terry, New York City, for which he has our thanks and those not able to pay for their own subscription.

W. J. Cushing, of Brooklyn, N. Y., is engaged in the laudable undertaking of establishing a Free Spiritualist Library and Reading Room in that city. We hope he will meet with success.

We have repeatedly stated that Mrs. R. C. Simpson was on her farm in Dakota, and will not return to Chicago until September, yet inquiries are made daily by those who suppose she is in town.

A correspondent writes: "The annual picnic of Cleveland, Ohio, Lyceum and Society was held at Geauga Lake, June 29th, and was a success throughout, some three hundred people attending.

Mr. and Mrs. John Corwin of Five Corners, N. Y., and their daughter, Mrs. Mary C. Young, M. D., of New York City, recently gave Bro. Harter, the unsalaried pastor of the Church of Divine Fragments of Auburn, N. Y., a call.

The Lake Shore railroad makes a reduced rate to Cassadaga for the Spiritualists who will hold their fifth annual camp meeting there, commencing July 26th. Tickets are now on sale, good during the season of meeting.

All the mediums in this city who are in sympathy with the JOURNAL's standard as to morals and mediumship, are kept busy at fairly lucrative rates, while some others we could name, have little to do, and are likely to have less in the future.

Mrs. S. F. Pirnie has had most remarkable success both as a healer and trance medium, since coming to Chicago a few months ago. She is often obliged to turn away patrons owing to the large number seeking an interview. While not claiming to be a test medium, she does, as a matter of fact, give many excellent tests, and we have yet to have any complaint made at this office.

The Spiritualists of Cleveland and vicinity will hold a three days' meeting, July 25th, 26th and 27th, at Geauga Lake, Ohio. Good speakers will be in attendance, and an enjoyable time is expected. The singing will be furnished by the Grattan-Smith family. The spacious and beautiful grounds are located on the N. Y., P. and O. R. R., only forty-five minutes ride from Cleveland. Fare will be at excursion rates, and those who attend will probably feel better for the rest.

The press has reported the exhortations of the "Boy Preacher" for the last dozen years, and is doing it again at Lake Bluff. The "boy" preacher is now a middle-aged man; in a few years more his hair will be turning gray. Would it not be advisable for the reporters to substitute the word "man" for "boy," and speak of this mature adult as the "man preacher, creating a great awaking and much enthusiasm," etc.

What a magnificent field of operations has opened in France for the faith doctors. There are now quite a number in Chicago who believe that they have the gift of healing, though their presence has not diminished the death-rate. Would it not be greatly to the advantage of their peculiar opinion were they to migrate to the South of France and exert their powers on the cholera patients? Were they to succeed in arresting the plague, they would establish beyond cavil their ability to heal, and they would render superfluous our medical schools and our doctors.

False rumors in regard to cholera may be expected in these days. The report that this epidemic had broken out in New York proved to have been unfounded. The same is true of the statement that rags and paper supposed to have been collected in the infected region had been shipped to the United States via Canada. Other canards of the same sort may be expected from time to time. The State and Treasury Departments are co-operating for the enforcement of stringent precautionary measures, and we may expect that they will succeed in preventing any serious outbreak. Dr. Koch, the great expert in cholera, is very positive that it is comparatively easy to prevent its spread.

Two months ago Amos Barden, a well known citizen of the village of Barton, N. Y., fell sick with fever. A week afterward he became totally blind. He was blind six weeks. Then he suddenly recovered his sight; but, although during his blindness his general health improved, and his mind was sound, with the return of his health he lost all power of recognizing the different members of his family, his surroundings, and his friends. His wife appears to him as some one he once knew and his actions indicate that his home seems to him to be some place where he must have lived at some former time. His actions are apparently governed by imaginary surroundings entirely foreign to the actual ones. His physicians are unable to account for his strange case.

A Myth of Plato.

A Greek philosopher's thought of the Spirit-world may be seen by this myth from Plato's Republic, given by Prof. Goodwin at the close of a lecture at Harvard Divinity School:

A certain Er was slain in battle; but, after ten days, his body was taken home in sound condition, and, as he was lying on his funeral pile, he came to life and told his experience. This soul, after leaving his body, went on with many others until they came to a strange place, where there were two chasms in the earth, and opposite to them two chasms in the heavens above. By two these souls were continually arriving from heaven or from beneath the earth, and by the other two souls were departing heavenward or earthward.

The United States Medical College.

The paper from Andrew Jackson Davis published in the RELIGIO-PHILOSOPHICAL JOURNAL of July 10th, is an exceedingly interesting account of the experiences of the above college. Here we have an institution founded by philanthropists as a public benefit, and not for private gain, and in which was recognized every known or accepted method of cure for human ailments.

Here, then, we have on the one side the old allopathic school, "self-styled regular" fraternity, attacking the college and its graduates, and on the other side both branches of the legislature at three several sessions endorsing and sustaining them. Very well, what shall be the result? Shall the college die, and with it the only medical institution openly recognizing spirit power as a therapeutic agency?

Business Notices.

HUDSON TUTTLE lectures on subjects pertaining to general reform and the science of Spiritualism. Attendances, Telegraphic address, Ceylon, O. P. O. address, Berlin Heights, Ohio.

Call for the Annual Meeting of the American Spiritualist Association.

The American Spiritualist Association, organized at Sturgis, Michigan, in June, 1883, hereby under the authority of the Board of Trustees then elected, issues the following call for the next annual meeting of said Association, to assemble at Lake Pleasant in the town of Montague, Mass., on Thursday the 21st day of August, 1884, to continue by adjournment for three days.

"Nineteenth Century Miracles; or Spirits and their work in every country of the Earth." A complete Historical Compendium of the great movement known as Modern Spiritualism.

A New Bridge Across Niagara River has been opened within a few weeks which makes an important link in a great railroad line, and is itself reckoned an engineering wonder.

The medical profession are slow (and rightly so) to endorse every new medicine that is advertised and sold; but honest merit convinces the fair-minded after a reasonable time.

Notice to Subscribers. We particularly request subscribers who renew their subscriptions, to look carefully at the figures on the tag which contains their respective names.

Jamestown, Kansas. The Spiritualist Societies of the Republican and Solomon Valleys will hold a conv. meeting from August 25th to Sept. 10th inclusive.

Spiritual Meetings in Brooklyn and New York. The Church of the New Spiritual Dispensation meets at Brooklyn, N. Y., every Sunday, at 8 and 7:45 P. M.

Church Social every second and fourth Wednesday, in each month, at 8 P. M.

The South Brooklyn Spiritual Society meets at Franklin Hall, corner 2d Avenue and 18th Street, every Wednesday evening at 8 o'clock.

The Brooklyn Spiritual Conference meets at Everett Hall 208 Fulton Street, every Saturday evening, from 7:30 to 9:30 P. M.

The Brooklyn Spiritual Fraternity will meet at 16 Smith St., two doors from Fulton, in the hall of Union for Christian Work, every Thursday evening, 7 P. M.

New York City Ladies Spiritualist Aid Society, meet every Wednesday, at 8 P. M., at 171 East 69th Street.

The People's Spiritual Meeting of New York City, convenes every Sunday at 2:30 P. M. and 7:30 evening, in Arcanum Hall, No. 57 West 25th St., corner Sixth Avenue.

The First Spiritual Society of Kansas City, Mo., meets every Sunday evening at 7:30, in Pythian Hall, corner 11th and Main Street, Dr. E. G. Granville, President; A. J. Colby, Secretary.

The Spiritual Truth Seekers' Society hold meetings every Sunday at 10:30 A. M., in the Lecture Hall, at 2:30 P. M., and at 7:45 P. M., Mr. William Nicol, regular speaker.

The First Society of Spiritualists at Saratoga Springs, N. Y., will hold meetings every Sunday evening, from 7:30 to 9:30 P. M., in the Supreme Court Room, Town Hall; also on the first Monday and Tuesday evenings of each month, at 8 P. M.

The Michigan Association of Spiritualists will hold their Annual Camp Meeting this year on the Fair Grounds at Lansing, August 7th to 18th.

These grounds are beautifully located, with a fine grove and every convenience necessary for camping and camp meeting purposes.

These grounds are beautifully located, with a fine grove and every convenience necessary for camping and camp meeting purposes.

These grounds are beautifully located, with a fine grove and every convenience necessary for camping and camp meeting purposes.

These grounds are beautifully located, with a fine grove and every convenience necessary for camping and camp meeting purposes.

These grounds are beautifully located, with a fine grove and every convenience necessary for camping and camp meeting purposes.

These grounds are beautifully located, with a fine grove and every convenience necessary for camping and camp meeting purposes.

These grounds are beautifully located, with a fine grove and every convenience necessary for camping and camp meeting purposes.

These grounds are beautifully located, with a fine grove and every convenience necessary for camping and camp meeting purposes.

These grounds are beautifully located, with a fine grove and every convenience necessary for camping and camp meeting purposes.

These grounds are beautifully located, with a fine grove and every convenience necessary for camping and camp meeting purposes.

These grounds are beautifully located, with a fine grove and every convenience necessary for camping and camp meeting purposes.

These grounds are beautifully located, with a fine grove and every convenience necessary for camping and camp meeting purposes.

These grounds are beautifully located, with a fine grove and every convenience necessary for camping and camp meeting purposes.

These grounds are beautifully located, with a fine grove and every convenience necessary for camping and camp meeting purposes.

These grounds are beautifully located, with a fine grove and every convenience necessary for camping and camp meeting purposes.

These grounds are beautifully located, with a fine grove and every convenience necessary for camping and camp meeting purposes.

These grounds are beautifully located, with a fine grove and every convenience necessary for camping and camp meeting purposes.

These grounds are beautifully located, with a fine grove and every convenience necessary for camping and camp meeting purposes.

These grounds are beautifully located, with a fine grove and every convenience necessary for camping and camp meeting purposes.

These grounds are beautifully located, with a fine grove and every convenience necessary for camping and camp meeting purposes.

Cash for good stories, sketches, etc. Paper Free. E. E. ELLSWORTH, DETROIT, MICH. WRITE WHEELER & HAWKINS, St. Paul, Minn. for information regarding investments.

Produced in Homes for 3 months for \$1.00. Send for circular, THE OCEAN AIR, 305 Wabash Avenue, Chicago, Ill.

Send for free circular of Riverside Sanitarium (Magnetic Sweden) 1st Movement Water Cure, Hamilton, Ill., opp. Keokuk, Iowa.

Send for "HOME DOCTOR," pronounced by the press to be the best and cheapest medical work published. Send for circulars. WILSON BROS., 81 KIMBURN ST., BOSTON, MASS.

Lake Geneva Seminary. Lake Geneva, Waunworth Co., Wis. A cultured Christian School for young ladies. The house is brick, fire proof, heated, gas lighted, sanitary conditions are unequalled.

Removal of Discharges, Patent Bounties, Discharges, etc. Removal of Charges of Desertion, Pensions Increased, etc. W. B. WEBB, Washington, D. C. Box 245.

Boarding and Day School for young ladies. Thorough general education for young ladies. Domestic Science, Music and Art. Opens Sept. 17. Chicago, 15 So. Sheldon St. Send for catalogue. SAMUEL WILLARD, M. D., LL. D., Principal.

On and after July 15th, 1884, until further notice, THE SARATOGA SPECIALS, due to leave Boston at 10:40 A. M., and to pass the Lake for Boston at 1:10 P. M.

JOHN ADAMS, General Superintendent.

Ag's wanted, 90 best selling... Address JAY BURGESS, Detroit, Mich.

Willard School. Boarding and Day School for young ladies. Thorough general education for young ladies. Domestic Science, Music and Art. Opens Sept. 17. Chicago, 15 So. Sheldon St. Send for catalogue. SAMUEL WILLARD, M. D., LL. D., Principal.

On and after July 15th, 1884, until further notice, THE SARATOGA SPECIALS, due to leave Boston at 10:40 A. M., and to pass the Lake for Boston at 1:10 P. M.

JOHN ADAMS, General Superintendent.

Ag's wanted, 90 best selling... Address JAY BURGESS, Detroit, Mich.

Willard School. Boarding and Day School for young ladies. Thorough general education for young ladies. Domestic Science, Music and Art. Opens Sept. 17. Chicago, 15 So. Sheldon St. Send for catalogue. SAMUEL WILLARD, M. D., LL. D., Principal.

On and after July 15th, 1884, until further notice, THE SARATOGA SPECIALS, due to leave Boston at 10:40 A. M., and to pass the Lake for Boston at 1:10 P. M.

JOHN ADAMS, General Superintendent.

Ag's wanted, 90 best selling... Address JAY BURGESS, Detroit, Mich.

Willard School. Boarding and Day School for young ladies. Thorough general education for young ladies. Domestic Science, Music and Art. Opens Sept. 17. Chicago, 15 So. Sheldon St. Send for catalogue. SAMUEL WILLARD, M. D., LL. D., Principal.

On and after July 15th, 1884, until further notice, THE SARATOGA SPECIALS, due to leave Boston at 10:40 A. M., and to pass the Lake for Boston at 1:10 P. M.

JOHN ADAMS, General Superintendent.

Ag's wanted, 90 best selling... Address JAY BURGESS, Detroit, Mich.

Willard School. Boarding and Day School for young ladies. Thorough general education for young ladies. Domestic Science, Music and Art. Opens Sept. 17. Chicago, 15 So. Sheldon St. Send for catalogue. SAMUEL WILLARD, M. D., LL. D., Principal.

On and after July 15th, 1884, until further notice, THE SARATOGA SPECIALS, due to leave Boston at 10:40 A. M., and to pass the Lake for Boston at 1:10 P. M.

JOHN ADAMS, General Superintendent.

Ag's wanted, 90 best selling... Address JAY BURGESS, Detroit, Mich.

Willard School. Boarding and Day School for young ladies. Thorough general education for young ladies. Domestic Science, Music and Art. Opens Sept. 17. Chicago, 15 So. Sheldon St. Send for catalogue. SAMUEL WILLARD, M. D., LL. D., Principal.

On and after July 15th, 1884, until further notice, THE SARATOGA SPECIALS, due to leave Boston at 10:40 A. M., and to pass the Lake for Boston at 1:10 P. M.

JOHN ADAMS, General Superintendent.

Ag's wanted, 90 best selling... Address JAY BURGESS, Detroit, Mich.

Willard School. Boarding and Day School for young ladies. Thorough general education for young ladies. Domestic Science, Music and Art. Opens Sept. 17. Chicago, 15 So. Sheldon St. Send for catalogue. SAMUEL WILLARD, M. D., LL. D., Principal.

On and after July 15th, 1884, until further notice, THE SARATOGA SPECIALS, due to leave Boston at 10:40 A. M., and to pass the Lake for Boston at 1:10 P. M.

JOHN ADAMS, General Superintendent.

Ag's wanted, 90 best selling... Address JAY BURGESS, Detroit, Mich.

Willard School. Boarding and Day School for young ladies. Thorough general education for young ladies. Domestic Science, Music and Art. Opens Sept. 17. Chicago, 15 So. Sheldon St. Send for catalogue. SAMUEL WILLARD, M. D., LL. D., Principal.

On and after July 15th, 1884, until further notice, THE SARATOGA SPECIALS, due to leave Boston at 10:40 A. M., and to pass the Lake for Boston at 1:10 P. M.

JOHN ADAMS, General Superintendent.

Ag's wanted, 90 best selling... Address JAY BURGESS, Detroit, Mich.

Willard School. Boarding and Day School for young ladies. Thorough general education for young ladies. Domestic Science, Music and Art. Opens Sept. 17. Chicago, 15 So. Sheldon St. Send for catalogue. SAMUEL WILLARD, M. D., LL. D., Principal.

On and after July 15th, 1884, until further notice, THE SARATOGA SPECIALS, due to leave Boston at 10:40 A. M., and to pass the Lake for Boston at 1:10 P. M.

JOHN ADAMS, General Superintendent.

THE SPIRITUALISTS OF Western New York, Northern Pennsylvania, and Eastern Ohio, Will hold their 5TH ANNUAL CAMP MEETING ON THE People's Camp-Grounds AT CASSADAGA LAKE, CHAUTAUQUE CO., N. Y., COMMENCING SATURDAY, JULY 26, (CLOSING MONDAY, SEPT. 1. Do not conclude the season without attending this People's Camp-Meeting AT CASSADAGA LAKE.

SPEAKERS' LIST. Saturday, July 26th.—O. P. Kellogg, Ohio; Sunday, July 27th.—O. P. Kellogg; Mrs. R. S. Lillie, Philadelphia; Monday, July 28th.—Conference and Volunteer Speaking; Tuesday, July 29th.—Mrs. R. S. Lillie; Wednesday, July 30th.—O. P. Kellogg; Thursday, July 31st.—Mrs. R. S. Lillie; Platform Tests by E. W. Emerson of Manchester, N. H.; Friday, Aug. 1st.—J. H. Randall, Jamestown, N. Y.; Saturday, Aug. 2nd.—O. P. Kellogg; Mrs. Clara Watson, Jamestown, N. Y.; Platform Tests by E. W. Emerson, Sunday, Aug. 3rd.—Lillian L. Brown, Mrs. R. S. Lillie; Tuesday, Aug. 5th.—Platform Tests by E. W. Emerson; Monday, Aug. 6th.—E. W. Emerson; Tuesday, Aug. 7th.—Lillian L. Brown; Wednesday, Aug. 8th.—J. H. Randall; Thursday, Aug. 9th.—Mrs. R. S. Lillie; Friday, Aug. 10th.—Mrs. Clara Watson; Saturday, Aug. 11th.—E. W. Emerson; Sunday, Aug. 12th.—Mrs. R. S. Lillie; Monday, Aug. 13th.—E. W. Emerson; Tuesday, Aug. 14th.—Mrs. Clara Watson; Wednesday, Aug. 15th.—Mrs. R. S. Lillie; Thursday, Aug. 16th.—J. H. Randall; Friday, Aug. 17th.—Mrs. Clara Watson; Saturday, Aug. 18th.—E. W. Emerson; Sunday, Aug. 19th.—Mrs. R. S. Lillie; Monday, Aug. 20th.—E. W. Emerson; Tuesday, Aug. 21st.—Mrs. Clara Watson; Wednesday, Aug. 22nd.—Mrs. R. S. Lillie; Thursday, Aug. 23rd.—J. H. Randall; Friday, Aug. 24th.—Mrs. Clara Watson; Saturday, Aug. 25th.—E. W. Emerson; Sunday, Aug. 26th.—Mrs. R. S. Lillie; Monday, Aug. 27th.—E. W. Emerson; Tuesday, Aug. 28th.—Mrs. Clara Watson; Wednesday, Aug. 29th.—Mrs. R. S. Lillie; Thursday, Aug. 30th.—J. H. Randall; Friday, Aug. 31st.—Mrs. Clara Watson; Platform Tests by J. Wm. Fletcher; Monday, Sept. 1st.—Closing day. For Circulars, Address JOHN W. LANG, Fredonia, N. Y.

HALL TYPE-WRITER-\$10. Perfectly the best. Special rate to clerks. Send for circular. Address JAY BURGESS, Detroit, Mich.

Curing Disease By Spirit Power. By Letters. Distance no obstacle to cure. All manner of Diseases treated. Send for circular of explanations and testimonials. Address E. E. ELLSWORTH, DETROIT, MICH.

AGENTS WANTED TO SELL. CHANCE'S BEST REMEDY FOR RHEUMATISM, GOUT, GRAVEL, NEURALGIA, AND ALL AFFECTIONS OF THE JOINTS. Address E. E. ELLSWORTH, DETROIT, MICH.

I WANT AGENTS TO SELL. MISSOURI STEAM WASHER. To Men and Women of good character and intelligence wanting an agency, I will afford a liberal chance to test before paying for it, and return it at my expense if not satisfactory. It is the greatest labor-saving device in the world, and saves capital agents big money. No boys or unreliable persons apply. Write for illustrated circular. Address A. W. ORTIE, Gen'l Agt., 1708 Franklin Ave., St. Louis, Mo.

IF, THEN, AND WHEN, FROM THE DOCTRINES OF THE CHURCH. BY WARREN SWINBUR BARKER. Author of "The Voices," and other Poems. All who have read the author's "The Voice of Nature," "The Voice of a People," "The Voice of Science," and "The Voice of Prayer," will find this poem just suited to the times. Price 10 CENTS. For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago.

ANTI-SPIRITUAL CHRISTIANITY. A DIALOGUE. BY "ALIF." Suitable for distribution amongst inquirers. Price 10 cents, postage 2 cents. For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago.

OAH SPE THE NEW BIBLE, in the words of JEHOVH and his Angel Ambassadors. HISTORY OF THE EARTH AND HER HEAVENS FOR TWENTY-FOUR THOUSAND YEARS. (Written automatically through the hand of an elderly man.) Not to supplant the old Bibles of this. It is a new one, and relates to the heavenly kingdoms of our forefathers. Nor does it dilute nor command; nay, more, it shows you how to make the Bibles of your own. It teaches you to obtain angelic gifts, reveals the occupations and restructurings of angels into other worlds, and makes the past history of the earth as an open book. Quarto, large size, pp. 600; bound in steel-plate, Library style, Price \$7.50. For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago.

HOME CIRCLES. How to Investigate Spiritualism. SUGGESTIONS AND RULES, TOGETHER WITH Information for Investigators, Spiritualists and Skeptics. AND AN OFFER TO EXPOSERS AND CONJURERS OF \$1,000. CONTENTS.—Home Circles; Suggestions and Rules; By E. W. Emerson; Constitution of Mediums; By E. W. Emerson; Physical Phenomena; Hints to Investigators and Mediums; Prepared by representative Investigators and Mediums; Conference on Exposé and Phenomena and Legitimacy; \$1,000 Offer to "Exposers" and Conjurors by the Editors of the Religio-Philosophical Journal; What Do Spiritualists Believe? "The Other World" a Poem by E. B. Stone; To Whom It May Concern.

A forty-page Pamphlet with cover printed in two colors and illuminated with a likeness of Stevens & Jones, founder of the Religio-Philosophical Journal. Price 10 cents, 3 copies for 25 cents, postage free. Just the book which thousands need. Just the book for Spiritualists. Just the book to place in the hands of the Investigator before he begins. Just the book to possess broadcast as a missionary document. For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago.

THE MELODIES OF LIFE. A New Collection of Words and Music for the CHOR, CONGREGATION AND SOCIAL CIRCLES. BY C. W. TUCKER. The Author says in preface: We have tried to comply with the wishes of others by writing easy and pleasing melodies and in selecting such words as will be acceptable to mortals and thus to give the angels who may join us in the singing of them. Board cover. Price 50 cents; postage 5 cents extra. For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago.

HOPE AND CONSOLATION FOR THE BEREAVED. BY EUGENE CROWELL, M. D. Price, pamphlet form, 10 cents. For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago.

LAKE PLEASANT VISITORS AND CAMPERS ATTENTION! The Best Way to Reach Lake Pleasant From Buffalo and the West and From Points Between Buffalo and Albany, is by the "West Shore Route."

The New York West Shore & Buffalo Railway is the only road running through cars from Buffalo to Lake Pleasant Camp.

Excursion Rates. Tickets for Lake Pleasant, good from July 15th to September 30th, for 10 days, as follows: Rochester \$10.75; Buffalo \$7.75; Ontario \$6.75; Utica \$5.75.

Train leaving Buffalo at 9:10 A. M., reaches Lake Pleasant at about 3:30 P. M. Train leaving Buffalo at 4:30 P. M., reaches Lake Pleasant Camp at about 11:10 A. M.

LAKE PLEASANT VISITORS STARTING FROM CHICAGO, CAN OBTAIN REGULAR EXCURSION TICKETS TO BUFFALO AND RETURN OVER ANY OF THE ROUTES RUNNING TO BUFFALO FOR \$24.00. The excursion tickets from Chicago to Buffalo are only \$20.00, and the balance of the \$4.00 is for baggage.

LAKE PLEASANT VISITORS STARTING FROM CHICAGO, CAN OBTAIN REGULAR EXCURSION TICKETS TO BUFFALO AND RETURN OVER ANY OF THE ROUTES RUNNING TO BUFFALO FOR \$24.00. The excursion tickets from Chicago to Buffalo are only \$20.00, and the balance of the \$4.00 is for baggage.

LAKE PLEASANT VISITORS STARTING FROM CHICAGO, CAN OBTAIN REGULAR EXCURSION TICKETS TO BUFFALO AND RETURN OVER ANY OF THE ROUTES RUNNING TO BUFFALO FOR \$24.00. The excursion tickets from Chicago to Buffalo are only \$20.00, and the balance of the \$4.00 is for baggage.

LAKE PLEASANT VISITORS STARTING FROM CHICAGO, CAN OBTAIN REGULAR EXCURSION TICKETS TO BUFFALO AND RETURN OVER ANY OF THE ROUTES RUNNING TO BUFFALO FOR \$24.00. The excursion tickets from Chicago to Buffalo are only \$20.00, and the balance of the \$4.00 is for baggage.

LAKE PLEASANT VISITORS STARTING FROM CHICAGO, CAN OBTAIN REGULAR EXCURSION TICKETS TO BUFFALO AND RETURN OVER ANY OF THE ROUTES RUNNING TO BUFFALO FOR \$24.00. The excursion tickets from Chicago to Buffalo are only \$20.00, and the balance of the \$4.00 is for baggage.

LAKE PLEASANT VISITORS STARTING FROM CHICAGO, CAN OBTAIN REGULAR EXCURSION TICKETS TO BUFFALO AND RETURN OVER ANY OF THE ROUTES RUNNING TO BUFFALO FOR \$24.00. The excursion tickets from Chicago to Buffalo are only \$20.00, and the balance of the \$4.00 is for baggage.

LAKE PLEASANT VISITORS STARTING FROM CHICAGO, CAN OBTAIN REGULAR EXCURSION TICKETS TO BUFFALO AND RETURN OVER ANY OF THE ROUTES RUNNING TO BUFFALO FOR \$24.00. The excursion tickets from Chicago to Buffalo are only \$20.00, and the balance of the \$4.00 is for baggage.

LAKE PLEASANT VISITORS STARTING FROM CHICAGO, CAN OBTAIN REGULAR EXCURSION TICKETS TO BUFFALO AND RETURN OVER ANY OF THE ROUTES RUNNING TO BUFFALO FOR \$24.00. The excursion tickets from Chicago to Buffalo are only \$20.00, and the balance of the \$4.00 is for baggage.

LAKE PLEASANT VISITORS STARTING FROM CHICAGO, CAN OBTAIN REGULAR EXCURSION TICKETS TO BUFFALO AND RETURN OVER ANY OF THE ROUTES RUNNING TO BUFFALO FOR \$24.00. The excursion tickets from Chicago to Buffalo are only \$20.00, and the balance of the \$4.00 is for baggage.

LAKE PLEASANT VISITORS STARTING FROM CHICAGO, CAN OBTAIN REGULAR EXCURSION TICKETS TO BUFFALO AND RETURN OVER ANY OF THE ROUTES RUNNING TO BUFFALO FOR \$24.00. The excursion tickets from Chicago to Buffalo are only \$20.00, and the balance of the \$4.00 is for baggage.

LAKE PLEASANT VISITORS STARTING FROM CHICAGO, CAN OBTAIN REGULAR EXCURSION TICKETS TO BUFFALO AND RETURN OVER ANY OF THE ROUTES RUNNING TO BUFFALO FOR \$24.00. The excursion tickets from Chicago to Buffalo are only \$20.00, and the balance of the \$4.00 is for baggage.

LAKE PLEASANT VISITORS STARTING FROM CHICAGO, CAN OBTAIN REGULAR EXCURSION TICKETS TO BUFFALO AND RETURN OVER ANY OF THE ROUTES RUNNING TO BUFFALO FOR \$24.00. The excursion tickets from Chicago to Buffalo are only \$20.00, and the balance of the \$4.00 is for baggage.

Voices from the People, AND INFORMATION ON VARIOUS SUBJECTS.

For the Religio-Philosophical Journal, Jim Johnson, or Religion vs. Theology.

Jim Johnson was an honest fellow Whose curly hair was almost yellow. Whose cheeks were red as fresh-blown roses, Whose nose compared with other noses-- Was large and long; but then for Jim Did very well, and suited him. 'Twas set between two eyes that gazed O'er pasture lands where cattle grazed And chewed the cud beside the brook, Far oftener than in any book; Blue eyes, that might be fond of fanning, But never showed malicious cunning. His hands might be with small offense Compared to those of Providence. To clothe his feet took so much leather, A yearling's hide all went together. His voice was rather coarse and low And in his speech, too, Jim was slow; In fact, he had what some would call A kind of take-it-easy drawl. His face was grave, but when a joke Upon his understanding broke He had a most peculiar smile That might be heard near half a mile. The right-hand corner of his mouth It first attacked; then north and south It slowly spread from place to place With wrinkles twisting up his face, Until it could not wrinkle more, And then exploded with a roar; That roared the dogs and scared the cattle And fairly made the windows rattle. Now Jim was young; but years had flown Since he was left a boy, alone; Upon the battle-field of life Engaged in most unequal strife. His father he had scarcely known; And long before the lad was grown His mother closed her weary eyes To open them in paradise. So boxed about from place to place Jim grew in stature--not in "grace;" And though at last he learned to read He did not know the "Apostle's Creed," He'd spent no time upon his knees Before the doctrine of "degrees;" And though now often misbehaved, That they were totally depraved Was something he had not suspected-- His training had been so neglected. But Jim in memory still could trace His mother's gentle, patient face, And sometimes, when the folsome day With heat and noise had passed away, And night, from quietude let fall Her veil of silence over all, He thought, among the shadows lent Her form above him bent, And whispered as she used to say: "Be faithful, Jim; my boy, be true?" Now Jim was kept from doing harm By being labor on a farm. And in the stable packed away He slept at night among the hay; And all his dogs were much the same Excepting that when Sunday came He helped the woodmen off to church-- For strays the woodmen had not search; And just to prove he was a sinner, They made him go without his dinner. "So things were until one day The phus people met to pray, And when the meeting neared its close The good old farmer skinner rose: "Jim's father," and remarked that he "Was a good religion was a free." That "some had named Wilson's daughter" His own had "not him but a quarter;" The brethren groaned and cried "amen;" "Oh! brother, let me see," and skinner then Was moved to say something Jim. He thought his chance for heaven was slim, "Unless he'd come and find the church, And leave the devil in the lurch." And "falked it over some with Jim" He'd "falked it seemed so plain" to him. He couldn't make the fellow see How "three was one and one was three." Then he came and join the church no more, And as no other took the lead, Resolving soon to tackle Jim. The pastor, lined the closing hymn, When "meenin' broke" he told "his Skinner." He'd come next day and take his dinner. And then, when filled with grace and meat, The gospel message he'd repeat To Jim, who "less he was a dunce--" Was come and join the church at once? Then with good night he went their way To meet again the following day. So when the next day the time for dinner Had come, and captured farm-r skinner, When each the minister had greeted, All were at the table seated, (Excepting one to scare the flies) He recently raised his eyes, And thanked the giver of all good For that supply of daily food. And when his plate was duly loaded With all the best the farm afforded, The rest began their mouths to fill Like soldiers when they "load at will." The meal with pleasant gossip passed, And when the plates were cleared at last, To the pastor, calling Jim aside, To gain another word or two. He told him how the human heart, Deceitful, will in every part, And loaded with imputed sin, No favor for itself could win, That spite all efforts to do well Each human soul would land in hell, Unless by faith they got a share Of borrowed righteousness to wear. All this, amazed, Jim stood and heard, Too much surprised to speak a word. The preacher told him of the love That brought the Christ down from above, Who Adam's ruined race to save Himself for ransom freely gave, And in his body bore the stroke, That else had on the sinner broke, And e'en while on the cross he bled Still for his murderers he plead, Asking for those who were his foes, Because "they know not what they do." True to his trust, his latest breath Was love triumphant over death. This, too, Jim heard with kindling eye, But still he ventured no reply. The pastor then urged instant haste-- Told Jim he had no time to waste; The hours of life would soon be sped, And when he joined the useless dead The Lord who loved him now so well, Would straightaway banish him to hell; That where the fire and worm did not He evermore should have his lot, And Jesus then would mock his fear, And despise and spurn his falling tear-- At his calamity would laugh, And he that bitter cup should quaff And suffer on day after day, While endless ages rolled away. With deep amazement in his face Jim heard this statement of the case, And then made answer, speaking slow: "Why mercy, what could change him so? He loves me now, yet when I'm dead He'll pour on my defenseless head Such awful doom as he'll be in wait. His love, his pity, turned to hate, When death's dark waters o'er me roll, To spring upon my naked soul! Why, Parson, were he but a man, When having lived my little span, The hand of death had laid me low Though he had been my bitterest foe He'd scorn to smite or vengeance take On one who no offense could make. Were he a father, one whose child, While wandering through a tangled wild, Had fallen to tread the narrow path That leads away from wrong and wrath, To such an erring, suffering child Would he no more be reconciled? Would he, while endless ages roll Still torture his despairing soul? Would he, unmoved, such anguish see And mock and spurn his piteous plea?"

A Kind Word to Ultra-Religionists.

Probably the people intended by this designation will be readily enough recognized without any explanation. They are not necessarily the best people anywhere to be found when tried by an ethical standard--the most truthful, just, honorable, patient, forgiving and benevolent--though they may possess these high qualities in a very fair degree; but these people rest on a "religion" which they conceive to be something more, higher and different, without which all these estimable and lovely qualities would be considered by them as "withy reeds" on the basis of a "firm" which, if not fallible--rather too absurd a claim now-days even for them--is, at least, as their ecclesiastical masters have for some generations pronounced it, "The only and sufficient rule of faith and practice;" and which they, in some unknown way, can so vindicate, and infallibly interpret, too; they hold to the moral ruin of the race in Adam, and to its accused condition now and forever, except so far as it may be "redeemed" by the sacrificial death of the cross of God incarnate, and "regenerated" by a third "person" of this inconceivable three-one God. There are, no doubt, other "fundamentals" of their faith on which they stand, and feel that they must stand, to be saved; but the above will do for the present to identify them. On these they are sure of heaven. Clothed with this "divine rightness" they will stand before the "great, white Throne," see with their own eyes the infinite "Judge of all the earth," and hear his welcome to mansions prepared for them at his right hand. The sublime and beautiful imagery in which the Christian scriptures set forth "the last things," has become to them a plain matter of fact, and they can now anticipate all they shall witness beyond the veil with a definiteness and a confidence that the rest of the world might well admire boundlessly, did they not rest upon a faith so palpably absurd. But if there is one thing which Spiritualism has made plain, it is that character, and character only, will be the basis of our allotment in the next life. Dogmas, traditions, sacraments, ceremonies, prayers, penances, vows--all these things will prove valuable, except as they may have been available in some way in our former state, and a confidence that the end of character. This only will stand; and the "wood, hay and stubble," of which the seed-folding of our house may have in part consisted, will be burned, and if we have had too much of this rubbish, much to our loss--a loss, not because it was really worth anything, but because we so long thought it so. How do we know all this? Does any one ask? By the assurance of our inward moral intuitions, which the moral sense of mankind at large respond, and all this supplemented by multitudinous revelations. It is the inviolable teaching of the Spirit-world. What frightful losses, then, our over "orthodox" friends will some of them experience, it is painful to contemplate. They have been accustomed to think otherwise; that their religion, if it had no other merit, was at least, safe; that it could not bring down the curse of heaven, however fettering and burdensome it might be here. But let them take a second thought. All untruth is a damage in the end. It proves so vitally in life. In the next, with the wider and higher play of all our powers, will it not surely prove much more so? Let me repeat a lesson I have just received through an automatic writing medium of fine gifts, from an eminent clairvoyant of the orthodox ranks, now for some years in the spirit-world. He was the pastor for more than a quarter of a century of a large metropolitan church, and a man of wide power and wide influence. As my friend of many years he has written me much from time to time, and lately the following: "The state the ultra-religionists find themselves to be in an entrance into this life, is indeed a curious one. As I mentioned to one of my communications, there is a large class who are earnestly longing to enter the next state of being. They consider that in him they live, move and have their being; that until they do see him they live to no purpose; virtually they are asleep. This many of them conclude, is the sleep predicted for all until the judgment day. Others think this cannot be the case, and become unsatisfied searchers for their Lord. This may continue for ages with some. Others, being drawn onward, and either themselves or themselves, or causing the process of change, are drawn out of their dream. Others, warning of this life, conclude it is all a deceit, and there is no God. This thought instantly takes them to a class of unbelievers, and from that state they must creep up into the truth. So, an over-confident belief that they have the truth in the earth, leads them into a deplorable state here. They not only receive the messengers their Lord sends them, but call them impostors, and are drawn away from them astray. Some few will listen and grow happier, and leave this circle. "How important, then," I replied, that these religious errors should be corrected in this life? "It is being done," rejoined the "Rev. Doctor (whose titles do not probably gratify him now so much as they once did) by an upheaval of all old beliefs. The Spirit-world has brought an immense influx of bear upon the world of human beings, and not all of it has been in the manner of Spiritualism." I need copy no more in this connection, but I beg leave to suggest to all ultra religionists that here, for them, is food for thought. VERITAS.

Training and Development of Children.

In your issue of July 12th, Mr. Wm. C. Claxton, of Detroit, Mich., reports an instance of unsatisfactory results of the early training of children in the practical intercourse with the departed, and he attributes the failure of such training to "the influences on the child before birth." Now, I think we cannot with too great earnestness warn people not to believe that "influence before birth" can easily detract from the efficiency of our educational labors. No doubt, evil or good traits of character may be inherited, but it is doubtful if such evil or good would ever grow to become of serious consequence unless developed by education; i. e., unless "trained." Let educators, chiefly the parents, study the science of education and learn how to understand the nature of their children's mind, in order to be able to adapt their educational measures to nature, and I have no doubt, there need be no miscarriage of the aims of education, or, at any rate, only few exceptional cases of evil men. To return to Mr. Claxton's story, let me further say that habit is a most powerful means of education. Those habitually accustomed from early childhood to consider themselves the subjects of God's unquenchable wrath, and saved from perdition through nothing but another innocent being's undesired death, will not only swallow that delectable fable of crankism, but are convinced that they "are men, and will rise with them," and that everybody who rejects that nonsense of their school, etc., etc. Those trained in the shallow rationalism born of modern science, will never even examine into Spiritualism because their "knowledge of the laws of nature" enables them to "answer that question without hearing it." Their disbelief is as thick a fog enveloping their reason as the orthodox faith is to the first mentioned people. It is the product of early habit fastened into the mind and never questioned concerning its title to existence. But true education ought not merely to produce wholesome habits; it ought at the same time to train the mind into an ever active study of self, into an irresistible "habit" of self-examination, which is the only means to preserve us from getting stuck fast in the quagmire of mental and moral stagnation. It is not sufficient, therefore, to educate a child for Spiritualism by having scenes with him, etc., etc. What he sees should also be examined and understood. The feelings experienced under the influence of the guides must be analyzed. The child must be questioned about its own inward experiences and be led to examine and understand them. Besides, our daily duties of life must be more or less connected with our spiritual proceedings, rendering practical Spiritualism a real guide for all our thinking and doing. Unless a spiritual training of children attends to all this, it cannot, but in exceptional cases of self-education, fail to be a failure. Do not misunderstand me, however. I am not in favor of hurrying children too early to the study of Spiritualism. My children were nearly grown up before I ever mentioned the subject to them or held a science with them; but my conversation, my religious training of them, was spiritual. They never went to Sunday school, and scarcely ever saw the basis of a church; but they learned a great deal about Christ's miracles, and, if possible, every such miracle was connected with a corresponding fact of modern date. They got to know and understand all the more important of Christ's teachings connected with sayings and facts of later times. Thus, Christianity and Spiritualism have become indissolubly connected in their minds, and, in that way, Spiritualism colors all their ideas and guides all their doings. They were fourteen years old before they were admitted to a course. I do not mean to say that "influence before birth" goes for nothing. Man, like animals, plants, etc., is, of course, what nature makes him; but training is second nature. Query: Which is more powerful, the first or the second nature? According to my own experience, and I think, to that of most of our men, second nature, training and habit, determines man's course of life and doing much more than his first nature. Chicago, Ill., July, 1884. A. H. H.

Notes and Extracts on Miscellaneous Subjects.

Pliginsk's Progress is to be translated into Zulu. The British museum has purchased Milton's Bible. A woman of Greenwood, Me., is reported to be cutting her fourth set of teeth. Rev. Dennis Osborne, a native missionary from India, says his people have 333,000,000 gods. A girl pupil in the drawing class of an Omaha convent school was punished for banging the hair of St. Cecilia. Women in the churches at Dowling Green, Ky., have to take out boarding house licenses before they can give charitable suppers and the like. A Unitarian minister in New England holds that every minister ought to have at least 250 families in his congregation, and that such a church should be run for \$2,500. In an Indian mound opened near Tower City, D. T., were found the skeletons of three men in a sitting posture facing the East. One had the stem of a pipe in his mouth. Rev. Dr. J. P. Newman wants the time to come when a clergyman will be able to go from one church to another without being suspected of having changed his faith. London covers an area of 122 square miles, and yet land in several portions of the city sells for \$200 a square foot. Over 1,000,000 gas lights are required to light its streets. Experiments made by M. Muntz with various kinds of water--spring, river, sea, and rain water, also snow--prove that alcohol may be found in all, except in pure spring water. Carpenter, the New York wife murderer, is troubled nights by the ghost of Christine Cox, who murdered Mrs. Hull some years ago. The unwelcome shade comes into his cell regularly. Foreigners now arriving in London are subjected to a medical examination. Persons infected are taken to the hospital. These precautions are taken to prevent the entrance of cholera in the city. An authority on mechanics says a monkey-wrench is not so-called from its eccentricities or any resemblance to a monkey, but because it was invented by one James Monkey, a noted English mechanic. In New York, as a gastronomic dainty, the fat spring gosling is crowding out the servany spring chicken. It is said that by a proper course of feeding, the gosling may be given any desired flavor. Biscuits without leaven could be made light and delicious of dough mixed with the fresh-drawn water from Congress Spring, Saratoga, years ago, since when it has lost some strength of effervescence. The Protestant missionaries on the South Sea Islands, apprehensive of French annexation, are disseminating tracts describing the French as little short of monsters in their treatment of the aborigines. The Philadelphia Press declares that the Schuykill River from Philadelphia is supplied with water from a spring, being the depository of all sump water from mills, sewers and houses. A species of lizard called the hellbender is now considered a delicacy by epicures. It is about tea inches in length, of a dirty mud color, and provided with four legs and a tail. The flesh is said to be delicious. It is said that Herbert Spencer, the philosopher, kindly affords the following information: "Incidental force falling on an aggregate containing like and unlike units separates the like units and separates the unlike. The Aztecs, before the conquest of Mexico by the Spaniards, recognized the value of trees for the maintenance of moisture and the promotion of fertility. Forests were cut down, and their low cultivated crops perished against the destruction of forests. The pleasant exhalation of the forest dissolved in Russia is that it is the bounden duty of the faithful to slay all those who do not agree with them in their religious views, and it is said that numbers have already paid the death penalty for non-conversion. By an invention in telegraphy just introduced between Boston and Providence, it is said to be possible to send seventy-two messages at once over one wire, or part of them in opposite directions, and that the line cannot be "tapped" successfully to ascertain what is going over it. In the Fife's annual meeting at Newport one of the younger members of the association protested against the custom of men and women sitting apart, but his protest was done in vain, although the sentiment of the meeting is said to have been strongly against separation. A postal card was mailed in 1879 from Dover, Del., to Wilmington, calling for the immediate dispatch of 250 pounds of iron, the material only reached and addressed the other day, having taken four cars and eight months to traverse the distance by rail of forty-eight miles. A West Side Chinese Sunday-school was organized the 24th of June. The school opened under favorable auspices, having been adopted by the First Congregational Church. Thirty-two Chinese were enrolled as pupils. The following Sunday there were fifty scholars. A night-school will be carried on in connection with it. When Albert Gilles was a small boy his father put him into a half-orphan asylum in Virginia, though not compelled by poverty to do so. Albert later returned by sending by a messenger a parent to the orphan house, though abundantly able to take care of him. The case is being considered by the church to which the revengeful son belongs. A report was current in the Vatican world, lately, that the Pope had received a poisoned letter, the smell of which caused its detection. The report probably arose out of the fact that the Pope received a letter announcing that a serious attempt was about to be made against the Vatican, which strongly and painfully impressed him. Judgment was given for \$5 damages with costs in Montreal lately by Mr. Justice Matheson in the Superior Court against Mr. Labeau, sexton of St. Laurent Catholic Church, for deliberately passing the new law of Mr. Turcotte and not presenting the collection box, for the purpose of insulting plaintiff. The amount of damages claimed was \$190. Bishop Simpson did not take any stock in whining on humanity. Talking to a class of new preachers on one occasion he is reported to have said: "I have heard young men in the depth of their humanity, say: 'I am willing to be a poor, despised Methodist preacher.' Now, brethren, if you are poor it's your own fault, and if you are despised it is because you are despised." Berea College is on the border line between the blue grass and the mountains of Kentucky. The pupils are divided in about equal numbers between males and females and between whites and blacks. Boys and girls, whites and blacks, sit side by side together at a common table and recite in the same classes. On commencement day the colors and the sexes alternate on the platform. There are now about twenty societies in active operation in Great Britain and Europe in the interest of the food reform movement, the supporters of which are opposed to eating animal food. Numerous restaurants are open in England, Germany and France where neither flesh, fowl nor fish is served, the varieties of dishes of cereals, vegetables, and fruits extending to several hundreds, and ranging in price from a penny upward. Some time ago a man in Edmondson county, Ky., killed a rattlesnake on his premises, cutting the body in two, short off behind the head. About two weeks afterward a child playing around accidentally strayed near the head, when that supposed-to-be defunct member made a spring and buried its fangs in the child's leg, and only the prompt application of powerful antidotes saved its life. Beer is supposed to have been known to the early Egyptians, but no mention is made of it in the Bible, whereas in the first chapters of the first book of Moses we are made acquainted with the making and with the effects of wine. It is very natural that wine should have been the beverage to be first invented, for it is made of a single ingredient, which, in its natural state, is pleasant to the taste. A man in Denver has a curious fowl. It has no eyes, one foot is webbed and the other is not. It has a flat back, and one wing is entirely without joints. A writer recalls the fact that during the reign of the cholera in Philadelphia in 1804, the total number of deaths was something like 1000, or an average rate of fifty a day. There was as many deaths in the hill districts as in the low districts.

How it Strikes a Stranger.

The inquiring mind is ready to look at every strange phenomenon that arrests his attention as he passes through life with all its mysteries and its meanings, while the bigot and the zealot shut themselves up within the narrow limits of what they pretend to know, and refuse to look at anything that does not come within their own narrow circle. The truly noble and honest mind, seeking for truth wherever it may be found, is willing to examine any subject, unbiased by previous opinions or prejudices, and accept the decision of well proven facts in preference to the dogmatism of creeds without proof. We have daily illustrations of the two widely different and distinct classes above referred to. The one says: "I will look at nothing that appears to come in conflict with my established opinions." The other says: "I will look with an impartial eye, and a mind open to receive the truth when it is fully demonstrated to me as such." This disposition was clearly illustrated a short time since in the case of a stranger who had not visited Chicago for nineteen years. He was a strict church member, and has been such for nearly fifty years. He resides in a distant State and before he left his home to visit this city, he was requested by one of his neighbors to examine and inquire into the subject of spirit manifestations, and especially the phenomenon of independent-state writing claiming to be done by spirits that once lived in human bodies. He promised to do this impartially, and report the result on his return. Soon after he arrived in the city he visited Mrs. Kate Blade, corner of Throop and West Madison St. He introduced himself as a stranger without telling his name. The slate was placed under her table, pressed to the table, and the left hand rested on the table. In a short time communications were written on the slate, signed by a wife and two of her sisters, and a number of other friends long since departed to the Spirit-world. Names were mentioned and matters referred to that rendered the chances of shrewd guessing out of the question. After every communication the slate was carefully wiped with a wet sponge and replaced in the same position, and this was done in broad daylight, and so frequently repeated that the man from the country was convinced that it was not done by fraud nor trickery, but was what it claimed to be--a message from loved ones that are watching over us in this life and waiting our arrival on the other shore. This man will return to his home and tell his inquiring neighbors that he witnessed something that science can not explain, and that gives positive proof of intelligent beings existing around us that cannot be seen by mortal eyes, not detected by our bodily senses, and that we can have proof of their existence only on some conditions which we may not fully understand. INVESTIGATOR. Chicago, Ill.

A Methodist Ghost Story.

One secret of the power which attended the simple ministrations of the Methodist preachers of the primitive type was that spiritual and unseen things were real to them, and that they were the objects of their sense. The training of some of these men was favorable to this. An illustration was once given by an old man with whom I used chat in the neighborhood of Boscastle. One evening, as we sat by the fire, I referred to the old Minister church, not far off, in a romantic valley, and spoke of the curious, ghostly legends that floated about it. "Yes, sir," said he, "queer things have been said, and queer things have been met with, say what we will. I can tell you one thing that I know to be true. There was one John Warden, sir--yes, John Warden that afterwards got to be a preacher. John Warden, sir, was a farmer's boy--a laborer, poor fellow. The Lord touched his heart, sir, and John Warden turned Methodist. Well, sir, his master and all about him turned upon him, and the poor boy had to bear all sorts of persecution. One night, as they were all sitting around the fire in the kitchen, and many ways had been tried to put poor John out of temper, the master said at last, 'Religion, eh?' says he. 'What sort of religion has thee got, John, eh?' Why thest be afraid to go down to the church to-night at twelve o'clock. Religion, eh! This was a sort of challenge, sir, to try whether John was good enough to be above fear. Poor John, in his simplicity, sir, thought that the credit of his religion was really at stake, and screwing up his courage, he drove the nail into the church door. John went off, sir, with his hammer, nail, and lantern, and as he told me afterwards, years afterwards when he was a preacher--yes, sir, he never forgot it--'As I went down among the trees,' says John, 'and the wind moaned, I felt a little queer. But I got to the church all right, though just as I was going into the porch the wind came whistling round the church and out went my candle. I declare I then wished myself away from the place. It was pitchy dark. I asked God to help me, and then I felt my way to the door, put my nail to it, and gave the first blow. I felt a tingling all over me as the cobwebs went round inside the church. They sounded hollow. But I picked up courage, and hammered away till the nail was a long way in. Then I turned and groped my way back to the farm. They laughed at me, and said they would go down in the morning to be sure before they would believe I had been there. They said they would go down to see whether the nail had opened the door, and there was whether the nail had gone through, oh, how they stared at one another! There was the nail turned back, turned in, and clenched in the door as if the cleverest carpenter in the world had done it.'--Sunday Magazine.

The Work Goes On.

On Saturday afternoon and Sunday, June 28th and 29th, in answer to a call from Mrs. F. F. Campbell and others of Arlington Washington County, this State, between thirty and forty believers in the Harmonic Philosophy met at the above lady's home for the purpose of exchanging greetings of a mutual, fraternal character, and more especially to refresh themselves in the beautiful principles of the new dispensation. In this gathering, small as it was, no less than eight States and one British province were represented, thus showing how extensively Spiritualism has found acceptance in America. In this instance the call was unpropitiously without published or printed notice--and is, therefore, a sample on a small scale of how Nebraska is being settled and developed. Mediums to the number of seven or eight were present, some of whom are well developed in various phases, and others in part, and all that is necessary to bring the latter to the front is for them to come more frequently together in mutual associative harmony. Among the speakers on this interesting occasion were Thomas A. Wentworth, of Oakland; Mrs. Almon Higley, of Decatur, Blair county; Judge J. F. Mason, and the writer, of Burlington, Washington county. Mr. Wentworth is a trance-speaking and test medium, and on this occasion did splendidly. Mrs. Higley is an inspirational medium, and as usual proved herself equal to the occasion in clear and logical utterance. Judge Mason is also an inspirational speaker, and notwithstanding he has traveled by the fourth score of years in the journey of life, he is fully abreast with the most advanced thought of the age, and solid as the everlasting hills in the spiritual philosophy, and keen as a Damascus blade when on the rostrum. Our meetings were held at Mrs. Campbell's on Saturday, P. M., and Sunday, A. M., and at the home of Hon. J. A. Upham, in the afternoon, and they were most interesting and instructive. The character of excellent quality and variety, and evidently all were well pleased and went away with a determination to inaugurate a grove meeting at some convenient spot as soon as possible. Decatur, Bart Co., Neb. M. E. TAYLOR. Nevada, which has two senators and one representative in congress, has not so large a population by 617 souls as the city of New Haven, Conn.

Condemns and Exposes Trickery.

Those who are interested either as believers in the doctrine generally known as Spiritualism, or who desire to become acquainted with its higher developments should take the RELIGIO-PHILOSOPHICAL JOURNAL. The JOURNAL condemns and exposes the trickery connected with Spiritualism while advocating it as a religious system and attempting to explain its phenomena, and if it does not always give a satisfactory reason for the faith it professes, it avoids a common fault of denouncing what it opposes or what it does not understand. If any of our readers desire a paper of this character we commend the JOURNAL to them--Gazette, Kankakee, Ill.

A Conscientious and Experienced Guide.

The RELIGIO-PHILOSOPHICAL JOURNAL is entitled to the respectful reading of all liberal-minded free-thought investigators. Of all the exponents of the spiritual philosophy, it alone accepts as of spiritual origin phenomena, that cannot be explained on scientific materialist hypothesis. It is itself an earnest inquirer after the bottom fact underlying the wonderful phenomena of the "Spirit World." Those who desire light on the subject will find it a conscientious and experienced guide and exponent.--Eve, Oberlin, Kas.

Cauder and Vigor.

Those of our readers who desire to read a Spiritualist paper, should by all means read the best, and subscribe for the RELIGIO-PHILOSOPHICAL JOURNAL. While we are not convinced, and never shall be of the truth of its philosophy, we do have regard for candor and vigor, and no paper in the country excels it in that particular.--Gazette, Chenoa, Ill.

Lulu Hurst the Electric Girl.

Mr. Hurst is a deacon, and his wife says that when Lulu's power first manifested itself, a few months ago, he refused to pay any attention to it, and would not watch a single chair or table move, or witness the wrecking of even one umbrella for three days. At the end of that time he had to admit that there was something strange about her, but the whole family, even yet, is so constituted in its ideas of Spiritualism, or of anything contrary to the doctrines of the Baptist Church, Mr. Atkinson, the young gentleman of slight build, who introduces Miss Hurst in the evening, told how she had exercised her powers that morning on a medium who lived in the house. He asked to see what she could do after breakfast, and, although she does not like to do anything close upon a meal, she consented, and the medium went spinning around the room, holding desperately to one end of a thin cane, and finally landing against the wall, at which stage he shouted: "There's eight of them, eight spirits beside her pushing me." Then he fled. Mr. and Mrs. Hurst were indignant that any one should accuse their child of having spirits with her, and Miss Lulu herself laughed very nastily, and said that she was the most foolish of all the men that she had met.

When doubt was expressed as to the genuineness of Miss Hurst's performance, none of the family appear to feel at all offended. Mrs. Hurst said she almost wished her Lulu couldn't do all these things, because it sometimes worried her. Her father said: "There's something there that I can't explain, and this generation isn't going to explain it any more than I am. Scientists don't want to admit it because they don't understand it, and so of course we can't expect to meet any but skeptics. But that doesn't prevent the fact that if there were five hundred pounds of iron on that chair and Lulu put her hands against the side of it, it would have to move." Miss Lulu laughed at the doubts, and the young man of light build exhibited a penicilline pencil. He has been instructed in the use of a mechanical microscope and is thoroughly conversant with it. —New York Sun.

"Don't Become a Physician." Such is the warning of a prominent physician of New York, who has an extensive practice, and who is fully cognizant of the fact that thousands of physicians only make a bare subsistence. It appears from the elaborate statistics which he furnishes, that there is "one doctor to every 650 persons in the United States; one to every 600 in the State of New York; one to every 550 in the city." The ratio of sick persons to general population runs about twenty per cent. In times of epidemic, a little higher; in exceptionally healthy times or in salubrious climates, a little lower. In the latter case, the average is eighteen per cent. Out of these twenty you may count five as cases of old age or incurable disease, and two or three more as non-paying patients or equivalent to that. On the average, in New York City, every 1,000 persons must furnish incomes for two doctors. That is, if the sick people (twenty per cent) were divided equally among the physicians, the number assigned to each would be a fraction less than ten of whom only six or seven would be pay patients. Of course, some have scores of patients; some have none; but the average is not thereby affected. But what is more discouraging still is the fact, statistically ascertained also, that on the average the services of a physician are dispensed with in twenty-four cases in every hundred of the sick. The figures are as follows: Constantly sick, twenty per cent; of whom eight belong to the feeble, incurable and pauper classes, and three or four more get on with quick medicines or home remedies, leaving not more than ten per cent to support the two doctors. As fees are now regulated, no losses being incurred, if all the pay patients were divided pro rata among the doctors, their incomes would not average \$10 a week."

The Steamers between Chicago and Toronto, running through without change via St. Thomas, which the Michigan Central and Canadian Pacific put on in May, have proven a great success. Leaving Chicago at 4.15 P. M. on the Michigan Central and N. Y. Express, the traveler arrives in Ontario's busy metropolis at the expected time next morning. It is a very convenient service, and the trip in Chicago next morning at 7.35. The round trip thus consumes but two nights, leaving the day time for business. These facilities exercise no little effect upon the increasing commercial and social relations of the two cities. As soon as the necessary arrangements can be made after the opening of the new Canadian Pacific line between Toronto and Smith's Falls in July, this valuable through car system will be extended to Ottawa and Montreal.

Chemical Laboratory. A chemical laboratory has recently been installed on the summit of Pic du Midi, in the Pyrenees, at an altitude of nearly 9,500 feet above the sea. It stands between the dwelling houses and the well-known observatory of the summit. The chief object of this unique scientific step is to test the quality of the air from day to day in order to find the proportions of carbonic acid, ammonia, or other gases in it. The sal ammoniac formed by lightning and carried down by rain drops is also examined, so is the amount of ozone present. The proportion of carbonic acid found at this altitude is .00025, which is much the same as that found on the plains below. Ammonia, too, appears to be pretty evenly distributed. The proportion of 1.55 milligrams to 100 cubic metres of air.

The Greatness of London. The great metropolis is without a rival for size and population. It contains 3,000,000 of people and covers an area of 17 square miles. Its population is almost equal to that of Canada; it is quite equal to that of Holland; it is greater than that of Scotland and double that of Denmark. It contains 700,000 people, or a city more than half the size of London, in its population annually. Over its bridges every day 354,000 pedestrians and 75,000 vehicles pass, while its railways carry 575,000 persons daily. London is one of the wonders of the age. —Toronto Mail.

Every Woman in the Land owes it to herself and her family to take care of her health. When she finds her health failing, and debility and weakness, undermines her strength, her sweetest and best remedy is Kidney-Wort. It builds up the general health, keeps the secretory system in perfect order, regulates the Kidneys and Bowels, and enables these important organs to perform their natural functions in throwing off the accumulated impurities of the body.

Crickets are so numerous in Washington Territory that they have become a scourge. They are an inch and a half long, and are devouring the crops. The people would like to import some Digger Indians to eat them up.

A Black List of diseases follows an unhealthy condition of the liver, one of the most important organs of the body. Impure blood, bronchitis, asthma, malarial diseases, consumption, sick-headache, diseases of the skin, kidneys and heart—all may be traced to faulty action or torpidity of the liver. No other known preparation so rapidly and thoroughly restores a disordered liver as Dr. Pierce's Golden Medical Discovery. It is pleasant to the taste, mild but sure in its action, and a gift to suffering humanity from one of the most successful physicians of the age.

A San Francisco paper advertises for a minister of the Gospel who can preach two strictly original sermons every Sabbath—one in the morning for saints, and one in the evening for sinners.

One reason why diseases of the bladder and urinary organs are so difficult to cure is that they frequently have no pronounced symptoms. HUNN'S (Kidney and Liver) REMEDY is peculiarly adapted to the cure of these complaints, and goes at once to the seat of the trouble giving relief at once.

Richard A. Proctor, the astronomer, says that Mr. Wiggins's new moon theory is not worth notice, and that the Canadian weather prophet is either a noodle or a rouse.

"Economy is Wealth." No woman really practices economy unless she uses the Diamond Dyes. Many pounds can be saved every year. Ask your druggist. Only 10c. Simple to use. Wells, Richardson & Co., Burlington, Vt.

There were over 400 suicides in the United States in the months of March, April, and May.

Facts and Reasons.

Effects Produced by AYER'S SARSAPARILLA and by Nothing Else so Perfectly.

It strengthens and invigorates sufferers from anaemia, languor, weakness, and mental depression, and restores the system to its normal condition. It has an almost magical effect in curing eruptive and cutaneous disorders. It eradicates from the blood the taint of that terribly destructive disease, Hereditary Scrofula. It expels from the system the baneful poison of Mercury, which is as serious as that of Scrofula. It purifies and regenerates the life current polluted by the corruption of contagious disease. It stimulates the secretory organs, effects the removal of all impurities from the blood and makes it more rich and pure. It restores health to sufferers from thin blood and impaired vitality.

Advantages that AYER'S SARSAPARILLA Possesses over all Others.

It is composed of the most efficacious alterative, diuretic, and tonic drugs known in pharmacy, among which are the genuine Honduras Sarsaparilla, Yellow Dock, Stillingia, and the Bitters of Potassium and Iron. It is a highly concentrated medicine, scientifically and honestly compounded so as to secure to it the highest degree of activity and perfect uniformity. It has received the hearty endorsement of the leading men in the medical profession, who recognize it as a standard pharmaceutical preparation, and prescribe it in their practice. It contains no poisonous minerals or other dangerous drugs, the use of which for temporary relief in the many crude and cheap mixtures sold as alteratives, produces effects on the system often worse than the diseases they are offered to cure. It costs the more than any other, but would still be the cheapest blood-purifying medicine in the world, even were its price three times greater, since it is the only one that does "real, lasting good."

Ayer's Sarsaparilla PREPARED BY Dr. J. C. AYER & CO., [Analytical Chemists] LOWELL, MASS. Sold by all Druggists: Price \$1.00, six bottles for \$5.

CHILD'S CATARRH Treatment For And Diseases of the HEAD, THROAT & LUNGS! ... I. P. FRANK, 201 Pearl Street, N. Y.

The Great Church LIGHT. ... I. P. FRANK, 201 Pearl Street, N. Y.

LYDIA E. PINKHAM'S VEGETABLE COMPOUND IS A POSITIVE CURE For all of those Painful Complaints and Weaknesses so common to our best FEMALE POPULATION. ... CHICAGO, ROCK ISLAND & PACIFIC RY

THE BEST IS CHEAPEST. THRESHERS SAW-MILLS Horse-Powers. ... CHICAGO, ROCK ISLAND & PACIFIC RY

JAMES PYLE'S PEARLINE THE BEST THING KNOWN FOR Washing and Bleaching. ... JAMES PYLE, NEW YORK.

WAS JESUS DIVINE? This pamphlet of 32 large pages, critically reviews the history of Jesus parallel with antecedent forms of animism showing the Gentile origin of Christianity. ... JULIA A. DAWLEY, Publisher.

UNION COLLEGE OF LAW. DIAGNOSIS FREE. ... PETTIBONE'S PINE POINT RESORT.

MOSHANE BELL FOUNDRY. ... ANAKESIS.

THE LEADING CAMPAIGN BOOT!! ... COLUMBUS BUGGY CO.

Buggies, Phaetons, LIGHT CARRIAGES, SURREY WAGONS.

AND OUR POPULAR PLATFORM & PHAETON CARTS.

Nineteenth Century Miracles: SPIRITS AND THEIR WORK IN EVERY COUNTRY OF THE EARTH.

DR. WM. BRITTON, 14 VESEY STREET, NEW YORK CITY.

FREE GIFT! A copy of my Medical Book will be sent to any person afflicted with Consumption, Bronchitis, Asthma, Sore Throat, or Nasal Catarrh.

A-PRIZE Send six cents for postage and receive free a costly box of goods which will help you to live more brightly than any thing else in this world.

THE ROSTRUM. A Monthly Journal devoted to the Philosophy of Spiritism, Educational and the Progress of Humanity.

NEW TACOMA, WASHINGTON TERRITORY. The Future Metropolis of the Pacific Northwest.

DR. SOMERS' Turkish, Russian, Electric, Sulphur, Mercurial, Roman, and other Medicinal Baths.

MICHIGAN CENTRAL THE SHORTEST AND MOST DIRECT.

THE NIAGARA FALLS ROUTE. THE SHORTEST AND MOST DIRECT.

DR. WOLFE'S IRON TONIC. THE ONLY TRUE.

LADIES' IRON TONIC. Will purify the BLOOD, regulate the LIVER and KIDNEYS, and give you a clear complexion.

have to lie over a week; but to make inquiries after knowledge on my part, no doubt placed me in the condition of the crank, and made me unworthy of notice. Now, let me say to you in all good faith, that if the tales told from week to week in the Banner, are true, they are the grandest discoveries the world ever saw. They settle forever the fact of an existence after death. They beat all the inventions of the age, in the manufacture of lace, shawls, garments, jewels, flowers, dress-trimmings, and hair of all colors and fashions. When lace can be manufactured by the hundreds of yards off an old bald head, it is time manufacturers began to inquire into the nature of the power that does all this; that performs these mighty feats.

Oahspe refers. Whoever says that these waves could be represented by a circle, shows that he knows exactly nothing about a circle. I ask my readers to compare these sound-waves with the symbol from Oahspe and see if one could represent the other. My article was based partly upon the idea that Oahspe had used the figure as a symbol of form, but Albert Smith says I have made a "singular mistake." He will have to read his book over again. I made no mistake, gentlemen critics. In "The Lords' Fourth Book," chap. I., you will find these words: "A written word is an image of an idea which hath been spoken."

"As every living creature hath a name, so shall the image thereof and the engraving thereof have the same name." "God said: Many tribes have I raised upon the earth, and, behold, they have all written the names of all things, save only the Creator. Go to, therefore, and write thou his name also. Man said: Alas, O my God! I know no name, save the names I have already made. If I could hear the Creator or see him, then could I write his name. God said: Thou hast named the wind (wh-sh) which thou hast not seen. Name thou thy Creator. And His name shall comprehend all things, far and near, seen and unseen. Then man drew a circle and called it O, for it represented that which was without beginning or end, and which contained all within it. Then man drew a line cutting through the circle from east to west, to represent the light of the east traveling to the west. Then man drew a line from below upward, cutting the circle at right angles with the horizontal, to represent the one road of all things, from the bottom upward forever. The first line man called E, for it was the same as the wind speaketh in the leaves. But the second line he called H, for it represented that unseen shaft that cutteth all things in twain. And when man had completed the engraving, he called it E-O-H. God said: In this, thy symbol, thou hast found the way of a true square (true cross) and the four quarters of the world."

Now this passage fully justifies my article in the JOURNAL of June 28th. It was on Oahspe's own pretended explanation that I based my criticism. This passage affirms that "the circle represents that which is without beginning or end, and contains all within it." But the sound of the letter O has both a beginning and an end. Neither is it a circle, as our first engraving shows. Neither do we place the lips in the form of a circle when we pronounce the sound of O. And neither is the letter O a circle, but it is an ellipse. The circle was used for its form and not for its sound, by Oahspe. "The horizontal line represents light." I ask my critics if light and sound are the same thing? The vertical line represents the one road of all things. Again I ask if a road and a sound are the same thing? "In this, thy symbol, thou hast found the way of a true square." Again, for the third time, I ask my critics, if a square is a sound, or is it a form? In the first chapter, "Jehovih" says that the wind uttereth the sounds E-O-H. But on p. 127 God says that the wind uttereth the sounds WH-SH. Now which of these told a lie?

But this "God" of Oahspe is just about as wise, and as smart, and as exact in knowledge, as my critics are. For this "God" does not know that a circle includes the two straight lines. He says that man made these cross lines after the circle was made. No circle exists or can be made, which does not include, as essential and inseparable parts of itself, these three things—a centre, diameter, and a circumference. The circumference is not even the most important part of a circle. A circle is a plane, it is not merely a curved line. A circle includes all of its possible diameters. God professes in this passage of Oahspe to be discussing the circle philosophically, and I shall judge him accordingly. The first verse which I have quoted above, shows that Oahspe uses the circle as an "image," just as I claimed in my article of June 28th. For that verse says: "A written word is an image of an idea which hath been spoken." I took this to mean what it says. The word "image" is used nine times in the chapter from which I quote. No one can honestly read that chapter and think that my article misrepresented its meaning. The "Elderly Gentleman" by whose hand and muddled brain that chapter was written, had learned his lesson about the circle from Masonry and from floating fragments of speculation which he found in a multitude of shallow books. He did not have any idea that any one would question the time-honored symbolism of the circle. But just as Kepler rejected the old Greek idea of the circle as applied to the orbits of the planets, and instead of that proved they were ellipses; so have I demonstrated that the ellipse is the mathematical basis of the myriad forms of plants and animals, culminating in the human brain itself. My position against the pretended Jehovih of Oahspe, cannot be honestly met except by proving that the ellipse is not the basis of these forms of life. If Jehovih made all things, he surely knows their fundamental plan, and could not choose a false symbol, as he has done in Oahspe.

The symbol used in Oahspe, except the inserted leaf, is evidently copied from the old Chaldean symbol of San, or Sansi, the sun-god. This is a circle with the two diameters drawn in it. It is found very frequently on the old clay cylinders. See Rawlinson's *Five Great Monarchies*, vol. I, chap. 17, page 128. It certainly was not used there as a phonetic symbol. My critics are horrified at my egotism and self-conceit. But their horror is as much misplaced as their ignorance. I carefully measured the geometric curves in 20,000 species of animals and plants. I critically examined the fundamental plan of structure in 100,000 species. Now who is entitled to have a positive opinion about this matter, I who have examined and measured the things I am talking about, or my critics and the authors of Oahspe who have neither examined nor measured? Oahspe professes to be "the sum of all corporeal and spiritual knowledge, as at present." Therefore, if its pretensions were true, it could not overlook the fundamental plan upon which all living things are constructed.

Albert Smith says that there is no comparison between Oahspe and my Book of Wisdom (Book of Life). I should hope not. For Oahspe is like one of those stuffed and face-painted rubber clowns in a circus. He looks very large and very curious. But watch him, and you will see that it is only stuffing and a mask that make him look so. Oahspe wears the mask of Bible-language. As soon as it tries to state any scientific question or any subject of modern discovery,—its directions for organizing, for teaching in schools, and all this,—it is obliged at once to drop the mask and use the phraseology and idiom of the books and newspapers of the present age.

If the Bible-style were natural and not assumed in Oahspe, then it would and could treat all these subjects in the same style, in any one book. Oahspe is a large book, there was room in it to say much that would be of priceless value in showing man, to-day, the true and new paths of happiness. But upon all these subjects of transcendent importance it does not throw one new ray of light. It does not add one iota to our knowledge on any of the dark and vexed questions of life. Its worthy descriptions of past ages seem very realistic to its mesmerized devotees. But Gulliver's Travels and the Pilgrim's Progress are quite equal to Oahspe in this semblance of reality. In every chapter, almost, the authors of Oahspe betray their ignorance of truths which have been completely demonstrated. But Oahspe never stoops to furnish proof of anything. Which is best, to swallow its mass of pretentious, big-mouthed assertions, or to accept the clear and ever-increasing light of science and normal inspiration? Oahspe betrays its beastly origin and spirit by its frequent use of the numbers, ten, six and eleven, in its proposed plans of organization. It does not know that the universe is all framed on the basis of sacred numbers, and that the numbers it has selected are those which belong to the lower and beastly side of man. I warn the deluded followers of Oahspe that I have only just begun my attack on its wretched impostures. It has the brand of a counterfeit on its very face. It bears the stamp of falsehood and ignorance through to its last verse. Its scribe accepts Godfrey Higgins as good authority in Language and Sacred History. But there is not a scholar living at the present day who does not reject Godfrey Higgins as utterly unworthy of trust on these questions. The Sacred Book of the Mormons has one hundred thousand devotees. Arnold's Origin of All Things, Nason's History of Pre-Historic Ages, and other competitors were already in the field. Oahspe has come too late. Satan is divided against himself, and he cannot stand. His trick was too clumsy, his mask too thin. His words of darkness will vanish or sink before the clearer, sweeter and purer light now dawning. SIDARTHA.

Evolution.—Letter from G. B. Stebbins. You ask Unity readers to tell when and how they became advocates of the evolution theory, and I have read in your columns some interesting responses to your request. More than forty years ago that remarkable book, The Vestiges of Creation, turned my thoughts in that direction, then the intuitive generalizations of Emerson gave me more light, and in 1848 I read with deep interest the more elaborate and complete statements of Andrew Jackson Davis, in Nature's Divine Revelations. Thus, by about 1850, I was ready to advocate the new views publicly. Years afterward I read the valuable writings of Alfred R. Wallace and Charles Darwin, and found that the careful experiments of these eminent scientists largely verified and agreed with my previous studies. This agreement of the results of outward experience and scientific investigation with the intuitive and deductive statements of seers and clairvoyants gave me new evidence of the discovering powers of the soul and of the far-reaching faculties of the inner life of man. The Acrea of Nature, and other remarkable books by Hudson Tuttle,—not then versed at all in science by any study of books or by any experiments,—showed the same substantial agreement, and showed, too, a wide knowledge and clear mastery of scientific principles and researches. All Spiritualists are evolutionists. Most of the representative and more thoughtful Spiritualists hold the theory true in a sense far wider and higher than inductive science. To them evolution must go back to some intelligent evolving power. As S. J. Finney said: "The ascent of matter implies the descent of spirit." It must reach up to man, and go with him through infinite ages of a progressive immortality. Through all things in the world of matter and of mind governed by law and guided by a positive and infinite mind, an upward tendency irresistibly streams; would be an inclusive general statement of their views. The great primal fiery vortex held in itself the powers to evolve sun and planets, mineral, vegetable and man; each lower type holds in itself a higher; Motion, Life, Sensation and Intelligence are the steps up the spiral pathway; Association, Progression and Development are tendencies inherent in all matter; mind is in all and through all and rules all forever; man the microcosm is indelible in his spiritual personality,—thus one may epitomize the leading ideas of Davis and others. William Denton said: "Leaving out of view, as Darwin and his school do, the spiritual side of the universe, I regard his theory as radically defective. I could as soon believe that a boulder rolling down a mountain stream could be fashioned into a perfect bust of Daniel Webster as that natural selection would transform a gelatinous dot into intelligent man. An infinite and intelligent spirit, in my opinion, presides over the universe, and natural laws are its instruments." Darwin, Spencer, and others deserve high praise for their patient industry and its rich results, and for their noble fidelity, but we must "press forward to the things which are before," even if they cannot see the way to go with us. Scientific evolution gives us the growth of finer forms of matter and life, and tells us of force and law—a supreme mind or an immortal life for man it simply ignores. Spiritual evolution gladly and gratefully accepts the work of science, hails its conclusions so far as they go, and then adds to them the sway of mind,—from notes to planets, from dew drops to suns,—and adds also the immortality of man and his endless evolution. The last is vastly broader; far richer and more complete than the first. I accept the last, and so include the first, as the greater includes the less. The whole range of experiment and investigation by which we reach the undulatory theory of light, and the scientific conclusion that light and heat are modes of motion rests on what Tyndall calls "The bold theory according to which all space is filled with an elastic substance (ether) capable of transmitting the motions of light and heat." In a late sermon in Boston, M. J. Savage gave a statement of Professor Jevons that this ether is "immensely more solid and elastic than steel," and that "we live and move amidst it." This ether is invisible and imperceptible, its existence is assumed and accepted because, as we are told, the phenomena of light and heat are inexplicable without it—therefore science says it must be. To the spiritual scientist Delty and Immortality must be; without them the phenomena

of nature and the life of man are also inexplicable. The same scientists who accept the ether theory coolly ignore Delty, and immortality, and leave out the positive power of all pervading mind as a factor in their methods. Verily they "neglect the weightier matters of the law; and their methods are but fragmentary and external." Emerson is wiser and more truly scientific when he says: "Ever fresh, the broad creation, A divine improvisation, From the heart of God proceeds, A single will, a million deeds."

When science recognizes the inner life and guiding soul of things, as well as the outer shell, it will be far more perfect in method and richer in results than now. In that same Boston sermon just quoted from Mr. Savage, he says of science: "Its greatest leaders are agnostic—they simply say, 'We do not know.'" In personal conversation with Herbert Spencer, he has given to me his opinion that, concerning the matter of a future life, science can neither affirm nor deny. "Evolution," he says, "does not necessarily touch the question. It stands just where it did before." Such in substance, also is the opinion of Huxley, of Tyndall, of John Fiske and the other great exponents of modern thought, both in Europe and America. Personally they may believe or doubt, but no wise or cautious man among them will claim any scientific warrant for positive affirmation either way.

With their present external methods of course they have no such warrant,—the more's the pity for their poor methods. Some time since Unity said in a brief paragraph that Spencer and Emerson agreed substantially. There was agreement in some respects between these gifted and excellent men, but Emerson planted himself on great spiritual realities which he eloquently affirmed and which the Englishman blindly ignores,—their methods were unlike and opposite, Emerson's deepest and most complete. But enough, though much more can be said. I only wished to give my reasons for a long advocacy of evolution, and my idea of that divine procedure.—GILES B. STEBBINS in Unity, Chicago, Ill.

Vital Force as a Means of Cure. I received some time ago, a copy of Light for Thinkers, published in the United States of America, the leading article of which, written by Dr. Wm. Baker Fahnestock, is designed to show that what are known as cures by "animal magnetism," "electro-biology" or, as I call it, "Vital Force," are "not made by any virtue emanating from any of the operators engaged in the practice of them, but by faith, or a belief upon the part of the patients, which is an act of the mind." In other words, the cures are due, not to the healing power of the healer, but to a process of innervation on the part of the patient himself. Judging from a very extensive experience in curing by the agency of vital force, I can most emphatically assert that the theory of the writer is erroneous. Can the cure be attributed to the action of the patient's mind on himself when he is quite opposed to the treatment? Or is a baby thus influenced? Or is a person in a state of perfect unconsciousness thus acted upon? I have had several cases of these different kinds under my care, and have succeeded. In one case I successfully treated a gentleman of twenty-four, suffering from brain fever. His father, an eminent civil engineer, sent for me at the suggestion of an intimate friend of his, who knows me well. In this particular case, the patient was in such a condition as left little hope of recovery to the medical attendant. The sufferer knew nothing of what I was doing to him; but in a few minutes after I had operated, he asked me when the operation would be finished. I cured him in spite of his belief, and clearly against his wish; and now, whenever he meets me he repeats his expressions of gratitude. I have attended several babies, suffering from different complaints, and have cured them; and the same thing has happened in cases where the patients have been in an unconscious state. Among these I may mention that of a gentleman who fell from his horse, receiving a severe blow on the head, and being at the time unconscious, and whom I restored in a very short time. Can cases of this kind be attributed to faith, or action of the mind, or innervation? I am ready to prove in many similar cases, which constantly recur, that I possess the power to effect such cures. But in this matter, as in others, Dr. Fahnestock has had no difficulty in going so far with the peculiarity of his ideas as to attempt to establish as a fact that consumption can be cured by the action of the patient's own mind. This would involve absorbing the tubercles. I suppose that he is not yet acquainted with the discovery of the eminent Dr. Koch, of Berlin, on the etiology of tubercular disease; for it is impossible to know this and to make such a statement.—F. OMERIN, in Light, Eng.

Miss Rosamond Dale Owen. The Newcastle Examiner does not appear to be in any way spiritualistic in its predilections, for it thus closes a long and favorable notice of Miss Rosamond Dale Owen's visit with: "We had meant to deal critically with the question of Spiritualism, but in the presence of this earnest personality, and her perfect faith, and the traditions behind her in the reputation and memory of her predecessors for two generations, we felt that we must forbear." This lady seems to bear a personal influence that commands her mission. The same article thus opens: "It was a foregone conclusion that the granddaughter of Robert Owen would receive a warm welcome when she elected to appear on public platforms in England. It is now thirty years since Robert Owen passed away, after going through a career which is only coming to be understood," etc. After a sketch of the Owens the editor says: "Coming from such a stock, it need not be surprising that Miss Dale Owen's lectures have attracted a large amount of attention. Her mission in England may be said to be threefold. She desires to show clearly to her hearers what Spiritualism has been to her grandfather, and father, and herself, and she wishes to place these remarkable men and their works as they present themselves to herself. She desires, also, to aid in the extension of co-operation among the working classes, and to help in other social reforms. Her powers as an advocate are very great. She is naturally eloquent, and her emotional nature is so strong that her face flushes, and her voice waxes tremulous and pathetic when she speaks of suffering and its causes. The sweetness and earnestness of her nature give to her words an additional charm, and her thoughts are clothed in simple, but powerful and persuasive, language. We regret that we cannot fully go into her enthusiasm for Spiritualism, but surely, if converts are to be made, she is more likely to make them

than any of its advocates we ever listened to." As "an example of her style," a long extract is given from "Man's Spiritual Possibilities." Another long extract is thus introduced: "From a lecture on 'What has Spiritualism done for me?' I cannot refrain from borrowing a passage. Fine as it is on the printed page, it loses much that it possesses when it falls from the eloquent lips of Miss Dale Owen." We would say to all spiritual workers that the wider we make our theme, and the more disinterestedness and love for mankind are manifest, the greater will be our success in our work. Let us all open our hearts and deepen our culture.—Medium and Daybreak, Eng.

"In Summers When the Leaves Be Green"

Every denizen of the heated and dusty town longs for the leafy shades, the rippling brookside, or lordly lake or river, mountain crag or ocean surf,—anywhere, in fact, for heaven's cool and untainted breeze, rest from engrossing cares of business, recreation in a larger than ordinary sense. Wandering through green lanes, treading forest solitudes, following the stream with rod and line, climbing granite peaks, drinking in the salty ozone of the sea breeze, he comes back to his desk a browner and healthier, a happier and a better man. To direct his footsteps in the best and most expeditious manner to some of the finest and most picturesque scenery on the American continent is the object of two handsomely illustrated and printed folders recently issued by O. W. Ruggles, General Passenger Agent of the Michigan Central. If he desires to see the best and most charming as well as most varied scenes, in the least time, at the least expense, and in the most comfortable manner, and to avoid all possible delays and annoyances, he will write to Mr. Ruggles at Chicago, for these folders. In them he will find excellent maps and bird's-eye views, with interesting descriptions of Mackinac Island, Niagara Falls, the Thousand Islands and Rapids of the St. Lawrence, the White Mountains, the wonderful Muskoka Lake region, and other delightful summering places, with time cards showing how to reach them. The equipment of the Michigan Central and its connecting roads is unrivalled and neither pains nor expense have been spared to bring every modern achievement of science to increase the comfort and safety of the traveler and facilitate his journeying.

Cuticura. A POSITIVE CURE for every form of SKIN & BLOOD DISEASE. PIMPLES & SCURFULA. ITCHING, Scaly, Pimples, Scrofulous, Inherited, Contagious, and Copper Colored Diseases of the Blood, Skin, and Scalp, with loss of Hair, are positively cured by the CUTICURA. CUTICURA RESOLVENT, the new blood purifier, cleanses the blood and perspiration of impurities and poisonous elements, and removes the cause. CUTICURA, the great Skin Cure, instantly allays Itching and Inflammation, clears the Skin and Scalp, heals Ulcers and Sores, and restores the Hair. CUTICURA SOFTENING, exfoliates Skin Blemishes and Tetter. CUTICURA PREPARED BY CUTICURA IS RESPONSIBLE IN TREATING SKIN DISEASES, Baby Humors, Skin Blemishes, Chapped and Oily Skin. CUTICURA REMEDIES are absolutely pure and the only infallible Blood Purifiers and Skin Beautifiers. Sold everywhere. Price, Cuticura, 50 cents; Soap, 25 cents; Resolvent, 25. Prepared by POTTER DRUG AND CHEMICAL CO. BOSTON, MASS. Send for "How to Cure Skin Diseases."

CAMPAIGN CHARTER.—Agents sell 100 per copy. FRUIT, 100 per copy. Agents, 25 per copy. H. C. TUNISON, 110 Washington St., Chicago, Ill.

DRYKES'S SURE CURE FOR CATARRH. Ask Physicians for it, or address Dr. C. R. DRYKES, 181 State Street, Chicago, Ill.

TEACHER. A competent Teacher for a College or advanced school is open for an engagement. Can give the BEST of references. Address WALLASTON, care Lord & Thomas, Chicago.

Union College of Law, CHICAGO, ILL. The Fall Term will begin Sept. 24th. For circular address: H. BOOTH, Chicago, Ill.

Hunting, Fishing and Pleasure Boats. Color of Pine. A good 12m boat built last 22 feet long, 5 inch beam, well fitted to fit, with our own Patent Pump, 20 lbs. weight, 100 lbs. capacity. POWELL & DOUGLASS, Manufacturers of Winemills, Pumps, etc.

CARBOLIC PURIFYING POWDER. The Standard Disinfectant. A SURE PROTECTION AGAINST Defective Sewerage, Typhoid Fever, Small Pox, Diphtheria, AND ALL DANGERS ARISING FROM FOUL AIR. The most reliable and effective disinfectant known to science. Tested by many years' successful use. Sold by all druggists. Manufactured solely by AMERICAN SANITARY ASSOCIATION. Western Agents, FULLER & FULLER, 220 Randolph Street, Chicago, Ill.

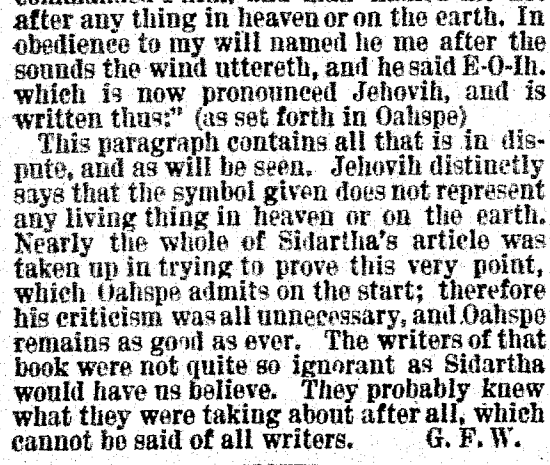
THE BASIS OF THE ETHICAL MOVEMENT. THE SOCIAL IDEAL. WHY UNITARIANISM DOES NOT SATISFY US. THE SUCCESS AND FAILURE OF PROTESTANTISM. THE PROBLEM OF POVERTY. Lectures by W. M. Saltzer before the Society for Ethical Culture of Chicago. Price 10 Cents Each. For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago.

THOSE OF OUR CUSTOMERS. Who have not received our Pocket Map of the United States, printed in Colors, showing the new STANDARD RAILROAD TIME, And the difference between Standard and Sun Time in all the Cities on the Continent, will have one mailed to them upon receipt of request on Postal; or we will send it to any address on receipt of 10 cents in stamps. LORD & THOMAS, Newspaper Advertising, Chicago, Ill.

OHASPE. It is Weighed in Different Balances with Varying Results. To the Editor of the Religio-Philosophical Journal: In your issue of June 24th, is an article from Sidarta, criticising Oahspe, the new Bible. This criticism, we think, is unfair, untruthful, and exposes more self-conceit than we had any idea existed in one whom, on account of his many good articles in the JOURNAL, we had begun to admire for his wisdom and learning. Honest criticism, when free from selfishness, we like to see, and believe it should be encouraged, but when one misrepresents, in criticising what is new, because pet theories are hurt, or imagined to be, it sounds too much like the old leaders of theology, and deserves the severest censure. We have read Oahspe carefully, but fail to find in the first chapter, which is the one Sidarta refers to, a single sentence which could be construed to mean that the writer intended Jehovih's symbolic signature to represent any living thing created, as Sidarta claims. In chapter first, verse seventh, we read: "Chief over all that live on the earth I made man; male and female made I them, and that man might distinguish me, I commanded him to give me a name; by virtue of my presence I commanded him, and man named me not after anything in heaven or on the earth. In obedience to my will named he me after the sounds the wind uttereth, and he said E-O-H, which is now pronounced Jehovih, and is written thus" (as set forth in Oahspe). This paragraph contains all that is in dispute, and as will be seen, Jehovih distinctly says that the symbol given does not represent any living thing in heaven or on the earth. Nearly the whole of Sidarta's article was taken up in trying to prove this very point, which Oahspe admits on the start; therefore his criticism was all unnecessary, and Oahspe remains as good as ever. The writers of that book were not quite so ignorant as Sidarta would have us believe. They probably knew what they were talking about after all, which cannot be said of all writers. G. F. W.

To the Editor of the Religio-Philosophical Journal: I would feel inclined to answer Sidarta's criticism of Oahspe, which appears in your JOURNAL of June 28th, had he not exhibited total ignorance of that wonderful book. He says: "In the first chapter of Oahspe we are assured that Jehovih created the living things of this world in his image." His argument then proceeds to demolish the statement of the text; but as the text referred to is not in Oahspe at all, so far as I can find, or conceive to be possible from its general teaching, (and I have read the whole of it) it seems to me to be a notable non sequitur. Again, why Sidarta, who exhibits considerable learning, should find it needful to compare his symbol of the Ellipse with what Oahspe gives as the phonetic symbol of Jehovih, seems equally strange. It is possible that a man of so much ability is unable to distinguish the difference between phonelization and image, or shape? I have read not only Oahspe, but Sidarta's work, "The Book of Wisdom," and while I commend much in the latter as of value to the student, it certainly seems futile in its author, to attempt to give it prominence over Oahspe. There is no comparison possible between the works, either as to their purpose or methods. It is not my province to expound Oahspe, and I do not feel called upon to defend it; but I can say with perfect confidence that Sidarta's understanding falls immeasurably short of any true conceptions of it. Perhaps Sidarta is one of the factors contemplated by Oahspe, for advancing the Kosm Era; if so, our amusement at his singular mistakes, will not be the only good we shall derive from his labor and learning. ALBERT SMITH.

SIDARTA'S ANSWER. It is not pleasant to find out that you have made a mistake. My criticism of Oahspe has called out words of defense from its friends. Albert Smith says I have made a non sequitur, for Oahspe does not say that Jehovih created the living things of this world in his image. Well, here is the passage, from the "Book of Jehovih," chap. I., verses 6 and 7. "With these two entities, in likeness thereof by Myself, made I all the living.... Chief over all that live on the earth I made man; male and female made I them." So Albert Smith has made a non read it up, and he had better read his "wonderful book" before he assumes to defend it. If he will look in the Dictionary he will find that likeness means image whenever used in such a connection. But (this well-read critic continues) Oahspe only uses the figure under discussion as a "phonetic symbol." To this I answer, that it is just so much the worse for the gross ignorance of the author of Oahspe. If it is a sound-symbol, let us compare it with the actual form of the waves of sound in the word E-O-H. The adjacent engraving shows the form of these waves, as given in the scientific works of Dolbeare, Helmholtz, Blaserna, and others. The lower line shows the form of the waves of sound made by the "wind among the leaves," to which



word E-O-H. The adjacent engraving shows the form of these waves, as given in the scientific works of Dolbeare, Helmholtz, Blaserna, and others. The lower line shows the form of the waves of sound made by the "wind among the leaves," to which

word E-O-H. The adjacent engraving shows the form of these waves, as given in the scientific works of Dolbeare, Helmholtz, Blaserna, and others. The lower line shows the form of the waves of sound made by the "wind among the leaves," to which

word E-O-H. The adjacent engraving shows the form of these waves, as given in the scientific works of Dolbeare, Helmholtz, Blaserna, and others. The lower line shows the form of the waves of sound made by the "wind among the leaves," to which

word E-O-H. The adjacent engraving shows the form of these waves, as given in the scientific works of Dolbeare, Helmholtz, Blaserna, and others. The lower line shows the form of the waves of sound made by the "wind among the leaves," to which

word E-O-H. The adjacent engraving shows the form of these waves, as given in the scientific works of Dolbeare, Helmholtz, Blaserna, and others. The lower line shows the form of the waves of sound made by the "wind among the leaves," to which