

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

VOL. XXXVII.

Readers of the JOURNAL are especially requested to sena 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 medlums, interesting incldents of spirit communion, and well authenticated accounts of spirit phenomena are always in place and will be published as soon as possible.

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CHICAGO, SEPTEMBER 6, 1884.

an enigmatic way of stating that he was an adherent of the archaic religion, which was extant before Zeus (the Greeian Jupiter) and his younger gods had usurped the dominion

adelphus, mentions the king Athoth, the son of Menes, as a builder of palaces, who left books of Anatomy after him, being an *iatros* or physician. He also names Tosorthros; also a builder with hewn stone and patron of literatura, who was no mode the Bornitian of Greece, Olympus and the universe. Prof. J. P. Lesley has helped us find out what these Centaurs, or more correctly, Kentaurs, were. The ken, or cohen, was a priest Asklepios (Æsculapins) on account of his iatric skill. Physicians are also mentioned in the Book of Genesis, but their designation or mantis, and tor a rock or mountain. The Kentaurs were the priests of the mountain-sanctuaries, and sons or worshipers of tant-sunctuaries, and sons or worshipers of Kronos. Cheiron accordingly abode in a cave or grotto where the sacred rites were per-formed. They were also called *Hippoken-tauri*, and pictured with human figures joined to the bodies of horses. The legend explain-ing this, represented them as offspring of the binned or horses. It was comin the Hebrew text is *Reptaim* (*Genesis*, 1:2.), which appears to be the name of the archaic population of the country about the Jordan and ancient Judea. The Cyclopean builders were probably of this same race. These few chapter of ancient history, of which little has been as yet unveiled. At that period, re-ligious functions, political power, knowledge hippoi or horses of Magnesia. It was common in those times to employ words of double meaning to express ideas. The *Hippoi* of Magnesia, a province at the East of Thessa-ly, were priests of Kybelc or Astarte, then denominated Hippo or genetrix, and reported to be the consort of Kronos the All-Father. The mares of Diomedes, therefore, that de-voured the flesh of strangers, were priests that sacrificed foreigners at their altars. The Konteurs were a branch of this sector Kentaurs were a branch of this caste. This province of Magnesia has had a

marked influence upon the later times. Here the siderites or "ensouled stones" abounded. which now bear the name of this ancient people. Cheiron was the reputed son of a people. Cherron was the reputed son of a nymph or priestess of the Magnetes, and was famed for love of justice, musical accom-plishments and skill in the art of healing. He reared the heroes or half-gods whom Homer and others have described, Achil-Homer and others have described, Achil-les, Jason, Hercules, Æsculapius and oth-ers, instructing them in the art of govern-ment, prophecy, medicine and chirurgic knowledge. He and his kindred perished at the hands of Hercules, poisoned by the blood of the Hydra; an enigmatic description of the termination of the Archaic period and the introduction of the Heroic Age. This was the era of the overtherm of secondal was the era of the overthrow of sacerdotal government and the relegating of the priestto religious and literary

The two other mysterious races, the Dak-

A curious fragment from Celsus, the great Roman physician, has preserved for us the reminiscence of the latric or healing art as it was practiced in those early times. Speaking of the art in the time of Herophilos and Eristratus of Alexandria, he says:

" During this time physic was divided into During this time physic was divided into three parts; the first cured by diet; the sec-ond by medicines, and the third by manipu-lations. The first class was denominated in Greek, diaiteke; the second, pharmakeutike, and the third cheirourgike. This last meth-od does not discard medicines and a proper program but was the principal wart is geomeregimen, but yet the principal part is accom-plished by the hands; and the effect of this is the most evident of all the parts of medicine. This branch, though it was the most ancient, was more cultivated by Hippokrates than by his predecessors. Afterward, being separated from the other parts, it began to have its particular professors, and received considerable improvements in Egypt, as well as elsewhere." The cheirourgike here men-tioned is the technic of manipulations, including both massage and animal magnet-ism, but hardly what we now denominate

surgery. It is certain that pharmacy, whether we re-gard it in its earlier meaning of sorcery or in its modern sense, was an art virtually indigenous in that country. Thessaly was rich in magical or medicinal plants. Suidas gives the tradition that Medeia, the Kolchian wife of Jason, in her famous journey in the air, dropped pharmaceutic substances to the ground. The Persians long occupied the country. Doubtless, when we shall become more intelligent in the matter, we will know that they communicated much valuable knowledge of the healing art and its nobler sister, philosophy. Hippokrates dwelt long in Thessaly at that very period, and it is cu-rious that directly upon the occupation of Asia minor by the Persians, the Ionian sages, Thales, Anaximenes and others became celebrated for their scientific pursuits.

Philosophy itself, in its dawn among Greekspeaking nations, recognized fire, light, the also is said to have healed a leper by his touch. "Even as many as only touched the hem of his garment were made whole," is the declaration of the Gospel according to Matthew.

No. 2

Egyptian sculptors represent the same act; in one of these the operator has one hand on the patient's stomach, the other at the back. The thumb and two fingers appear to have been employed in the manipulation; the forefinger was named the medicus or physician. Sometimes one hand was held above the head; perhaps the invocation was then also made. In these instances the hands are differently arranged, evidently with regard to other ends to be accomplished. Many were unable to surmise what these various (attitudes were taken for; but a common explanation was that they pertained to magic rites. The matter is now better understood. Extraordinary ter 19 now better understood. Extraordinary cures were performed, Celsus declares, by these manipulations, and by breathing upon the patient. The same writer also states that the Asklepiads put persons to sleep who were afflicted with frenzy, employing passes and frictions. Very often, he adds, where the magnetic application was carried too far, the patient was purged into a state of latharge patient was pluuged into a state of lethargy. The temples of Esculapius were througed by pilgrims sick of various diseases, or desir-ing enlightenment in matters of daily life. He was the oneiropompos, or dream-sender, as well as the physician. Indeed, in coun-tries beyond Greece, from which his worship originally came, he was more than a son of Apollo; he was Esmun or Baal Haman, the god of heat, life and wisdom. The temples were large groves or parks often abounding, with mineral springs and other natural ad-vantages. Mountains were generally selected as sites. The patients were generally select-ed as sites. The patients were required, on entering, to fast for a series of days and give up the use of wine. It was believed that wine defiled the spirituous nature of the soul. They were next employed in the chanting of prayers or songs; and poets frequented these places for literary contests with each other. Bathing was a necessary condition, and water-drinking commanded to all the ne These baths were accompanied by massage and unctions, also by other forms of manipulation. An ointment of amber was much used at Pergamos. These operations were performed by persons appointed for the pur-pose. Next followed fumigation with perfumes, as in the initiations, also the gentle touching and stroking with the hands, with which modern magnetizers are so familiar. The "sacred sleep" was generally the result. Aristides, an orator living in the reign of Marcus Antonius, was several times a patient at the renowned temple at Pergamos. He underwent the manipulations, and was often somnambulic when in the sleeping-room. He relates conversations which he had with Plato and Demosthenes, and also predictions that were made to him. "He also describes the medicines employed: roots, herbs, stewed grapes, mild purgatives, and what Spengel denominates ' all kinds of superstitious ceremonies."" Various kinds of exercise, music, comedies, etc., were employed. THE OBLIGATION OF SECRECY. It was usual for individuals who had recovered from a disorder, to have a memorandum of the treatment. Others, who had become possessed of the knowledge of a drug or compound which had proved beneficial, presented the formula to the priests. Nevertheless, the strictest care was taken not to divulge any of these matters to the profane. It was the law of the Esculapian temples, as it was of the secret worship of every ancient God: "Holy things may only be disclosed to the initiator; others may not receive them before they have been initiated." The glamour of this old Paganism, yet lingering around the medical profession, constitutes the vague grotesque something denominated regularity. Added to it is a little of the humbscrew logic of later ages, employed to lence about orthodoxy. The Hippocratic Oath, so-called, was made up by some unknown compiler from the old anathemas. Hence it was difficult for any one not belonging to an Askleniad family to obtain instruction, except he underwent the ceremony of adoption; and it was considered sacrilegious for others to possess medical knowledge or skill. On the same principle, Sokrates was arraigned as an offender, because he, not having been initiated, had corrupted the Athenian youth, by communicating to them among other things, the sacred knowledge, which only the teachers and hier-ophants of the Mysteries had the right to impart. Æschylos, the tragedian, barely escaped the same fate. The arreta or myslic truths it is evident from this, were apprehended by gifted individuals beyond the pale of the temple and shrine; and so men who were not temple and surine; and so men who were not initiated might become as the initiated priests themselves, "knowing good and evil." PLATO'S CRITICISM OF MEDICAL PRACTICE. Hippokrates, himself, though an Asklepiad and doubtless obligated to all secrecy, seems to have disregarded some of the prohibitions. He copied freely from the tablets in the temples; and then went to Athens to become the student of Herodikos. Plato represents Sok-rates as criticising the new methods of this distinguished individual. "The Asklepiads before the days of Herodikos," says he, "did not practice the methods now in use, of put-ting the patient on a regimen. He, being a teacher of youth and himself in weak health, made such a happy combination of gymnest-ics and emdicine as to rander himself very uncomfortable and after ward usary efform, by procuring for himself a Magaring densi-lies was constantly athending in the bing densi-ties and emdicine as to rander himself very uncomfortable and after ward usary efform, by procuring for himself a Magaring densi-he was constantly athending in the bing densi-he was constantly athending in the bing densiples; and then went to Athens to become the

For the Religio-Philosophical Journal, THE SACRED ART

OF

Ancient Greece, or Magnetism and Archaic Medicine.

BY ALEX. WILDER.

The History of the Healing Art is apparent-ly as old as the existence of human beings in the earth. Tradition has uniformly attributed them both with Divinity itself; and as human society took form, the technic of heal-ing was part of the offices of religion. Carlyle has repeated this idea in his peculiar manner: "The profession of the human healer is radically a sacred one and connected with the higher priesthood; or rather, is itself the outcome and acme of all priesthoods, and divinest conquests of intellect here below-as will appear one day." The proof of this is afforded by the fact

worthy of being a maxim, as it is really an axiom, that the knowledge which a people possesses of the art of healing, is the measure of its refinement and civilization. Man is civilized by virtue of social relations; and refinement is a purification from grossness, vulgarity, and the ill manners which are incident and characteristic of living for one's own self alone. Selfishness is but savagery; and a state of society in which self-interest is the ruling principle is hardly any thing else than a form of barbarism. Skill in mechanics, engineering and other material accomplishments, even though it is denominated science, is no real proof of spiritual advancement. Kindly sentiment toward others, regard for their welfare, charity in word and act, make up the only genuine culture, re-finement and civilization. From these proceeded the art and technic of healing, and without them it cannot subsist.

The amber of antiquity has not preserved the name of the first human benefactor, who sought to apply skill in this direction. We have no real history of medicine, no father or founder of the healing art except in eponym. It is well, nevertheless, to explore as we best are able, the foundations of its history. We become broader, wiser, purer and better for knowing what has been. It is the province of intelligence, as distinguished from mere technical knowledge, to occupy the field of origins and causes. It is a mighty achievement for our thought to be released from the narrow limits between the cradle and the grave. There is a more accurate knowing, a firmer basis for faith and ambition in regard to the future; and the individual is liberalized, ennobled and refined. It is thus by eating of the Tree of Knowledge that the eyes become open and the man is as a god. He has made "the divinest conquest of the human intellect."

The distrust which many medical men exhibit at the present time in regard to remedial agents and expedients, is a painful testimony of mental and moral deterioration. It is a low condition of society where men vaunt the protonsion to superior, scientific knowledge, and make use of this claim to curtail the liberty of others; while at the same time themselves cherishing little confi-dence in the utility of their art and its agencies. Lack of faith not only implies lack of knowledge, but also want of fidelity and the protound conviction of right. Finy meribes the first exercise of the heal-ing hit to the unserdent costs of light, al-bidden he also sizes a legend that Arabas, the anertyments munder of the area and first in anertyments munder of the area and first in the science in a size of the healis a low condition of society where men

nobody take umbrage at my temerity. It is a often acted, a story every day repeated. There would otherwise be no adolescence for human beings in history.

Manetho, the Head Priest and Scribe of the

Egyptian Sacred Arcana, in the reign of Phil-

literature, who was named the Egyptian

fragments of myth afford clues to a large

and philosophy, sculpture and architecture, were in the hands of the priesthood. Medi-

tion were allowed to participate in the Di-

vine Lore. For others to acquire it was sac-rilege. The Hippocratic Oath is an offshoot

of the same notion. The Brahmans of India are said to have had a similar restriction.

'If any one shall read the Sastras to a Sudra

they shall cut out the tongue of the reader and pour melted lead into the ears of the

I have thought the legend of the Garden of

Eden to be a parable of that period. Indeed,

some of the Gnostic Christians appear to have

interpreted it according to a similar hypoth-

esis. The Tree of Knowledge was interdict-

ed to the common people by the penalty of death for the sacrilege. Finally, the Wise Serpent, Arum, the Divine Sage, found op-

portunity to assure them that it was right

and wholesome for them to take the prohibit-

ed aliment; that they would not die, but be

as the gods-the caste of priests; in short,

they would become the equals of their lords.

hearer.

ARCHAIC GREECE.

The ancient physicians were always priests. and their sanctuaries were the hospitals and medical schools of the remoter period. The Phoenicians, the Rephaim and Philistines of the Bible, possessed the knowledge of the healing art, and appear to have communicated it to the Greeks. The centres or startingpoints of the history, institutions, adventur-ers and religion of Greece are generally recognized as having been at the very places which the galleys of the Phœnicians were accustomed to frequent. Pieria and Thessaly constituted the cradle of the Hellenic peo ples. The Dorians, Aiolians, Achaians and Hellenes were emigrants from that region that subdued and colonized the countries of the South. Their institutions were, to a striking degree, similar to those of the Phœnicians. Thesealy was first to dethrope her sacerdotal kings, who claimed direct author-ity from the gods. Her Amphiktyonic Conederation of republics which met at the Hot Springs near Thermopylai was the most famous of any in Greece or Asia Minor, and finally became paramount. The cities of Phœnicla were united after a similar manner. Indeed. there is extant a letter from a king of Sparta, a Dorian and reputed descendant of Hercules, the Moloch or Kronos of Asia, declaring that the Lakdaimonians were kin-dred of the Jews and descendants of Abraham (Makkabees I. xii. 6, 21.) The "Holy Scriptures " of both peoples were said to confirm this curious statement. There is good reason for supposing that the Phœnician and perhaps other Semitic peoples were domicil-ed in ancient Greece. The worship of Posei-don, with bloody rites, characterized the earlier times, till the advent of Herakles and Theseus; Mr. Gladstone is of this opinion. The Sidonian merchants, long before the Siege of Troy, traversed the country of the Penelos and its tributaries for purposes of traffic and colonization. It is very probable, therefore, that the tradition is correct. The religion of the archaic tribes of that region was evidently of Assyrian or Semitic origin, and the personages who are credited with the establishing of Hellenism and the arcane

worship, are reputed to have lived there. "Orpheus instructed mankind in religion, Reclaimed them from bloodshed and barbarous rites. Musseos delivered the doctrine of Medicine, And warnings prophetic for ages to come; Next came old Heslod teaching us husbandry. Then Homer himself, our adorable Homer." The first practitioners of the healing art. and as a matter of course, the first instruct-

ors in other learning, were assigned by tradition to this most northern country of archaic Greece. Asklepios, or *Asculapius*, it was said, was born here, brought up by Chei-ron the Centaur. His traditionary descend-ants, the Asklepiads, became the medical priest-caste of Greece, and flourished in old Breek-speaking countries till long after the Christian Era. Hippokrates was of their number, and committed much of their knowl-edge to writing, for which, and in considera-tion of his skill, he is complimented with the title of Father of Medicine. He made no discovery, however, so far as we are able to per-ceive, nor revolutionized the old methods, but seems to have changed the manner of instruction.

THE KINTAUBS.

The essential cheracter of the original tairies is chedowed in the personage desig-tend. Obtaon the Gentum. He was the so-mind one of Renner the Description Molech.

tyls and Telchines, appear to have a place in the same category. Archaic story describes the latter as emigrating from Krete to Cyprus and Rhodes, the serpent island. They possessed the arts, smelted metals, forging the sickle or boomerang of Kronos, the tri dent of Possidon, and the fatal necklace of Harmonia. They peopled the islands of the Archipelago, performing magic works, speak-ing prophecies. The Daktyls in like manner, were possessed of magic powers of healing, exorcism and the plastic arts. They instructed the earliest sages, invented the Ephesian letters, taught Orpheus and originated the antique civilization. But Profes sor Lesley has inexorably reminded us that a daktyl means a finger, and would convince us that the figure but denotes that the fingers are the successful agents of skillful endeavor. It is well; we had the magic hand of Cheiron, and now the magnetic finger. With the divine finger I cast out demons, said Jesus to the Hebrew Scribes. The Telchines, also, may be enumerated with them Their name seems to be from the Greek thelgein, to touch with magic power, as Hermes threw men into a charmed eleep with his staff. They are in the category with the other archaic practitioners.

MAGNETISM.

Although magnetism derived its name from the Magnetes of Thessaly, and the ancient technic of Medicine was also ascribed to that region, I know of no mention of the lodestone at that period as a healing agent. Nevertheless, it was employed in the rites of the arcane religion at Samothraké and elsewhere. and appears to have been employed for the baituli, or ensouled stones, in the Phoenician worship. Pausanius mentions a temple of Hercules at Hyettos, to which the sick used to resort to be healed. The symbol of the god was a ferreous thunder-stone. The Kaaba at Mecca is a black stone supposed to be of this character. It was magnetism, the fire or heart in the magnet, and not the stone that was revered. The priests of that time were ingenious enough to perceive a relation between the arcane principle in the lodestone and the physical problems of the universe; yet, eventually, the assimilation of this principle and the occult energy which maintains and restores health, seems to have been acknowledged.

"Such matters gladly we proclaim; How amber first in childish wonder rubbed, Teaches us next to turn magnetic globes Till joffully we view the course of stars; And the wild shapes of comets, double-talled."

In Muller's "Monuments of Ancient Art is a representation of the goddess Artemis Leukophryne, holding a magic staff in each hand. There are two men lying prostrate before her, one with a magnet in his right hand, and the other with a magnetic ring in his left, and with his right hand extended toward one of the staffs in the hands of the goddess. Beneath is the inscription in Greek letters, "MAGNETON."

There exists, therefore, no room for serious question that the ancients understood magnetism substantially as we do, and practice the manual technic of stupefying or soothing to slumber by touching, striking lightly, rubbing, imposing the hand, and the act of rubbing, imposing the hand, and the act of volition. Long after Theesaly had ceased to be a religious power, when perhaps she had been utterly forgotten as such, and all Greece was but an insignificant part of the Roman Em-pire, the country by the Findus and Olympus was renowned for magic and sorcery—the designations which are commonly given to when is misunderstood or being.

electric principle, and magnetic phenomena, as identical in nature, and in some way intimately allied with the life manifested in plants, animals and all types of living be ings. It was declared that Orpheus brought the knowledge, chanted it in musical numbers. inculcated it in religious rites, and embodied it in the Pythagorean philosophy. Curiously enough, wherever the magnetic phenomena are most observed, we find most real science, better appreciation of the healing art, and more vivid conception of the spiritual and supernatural. The ancient Wisdom-Religion included science and the technic of Medicine; and the magnet with its mysterious properties and their relations to light, heat, electric phenomena, and more interior facts, constituted an important element in this science, and in fact, it was the ancient magic art, and was exercised by individuals who were regarded as at once prophets and priests.

MEDICAL SYMBOLS.

The Staff and Serpent were at once the badges and instruments of the sacerdotal physician. Even Moses, the Hebrew prophet himself, also an initiated priest of the Egyptians, is represented as having made a serpent of copper when in the country near Mount Sinal, and to have fixed it on a nis or standard, near the Tabernacle in order that whoever looked upon it might recover. It is said that this was the symbol of the tutelary god of Tanis where the Israelites sojourned; and Rabbi Wise declares it to be the effigy of the Phoenician Æsculapius. The Assyrians of that period employed a similar ensign. Their priests carried the flery Sun-Serpent of Akkad, which was seven-headed, and surrounded by a halo of ten rays of luminous horns. Both Hermes and Asklepios, if they were actually two, each had a caduceus or staff girt with serpents, which it is said by Homer, would cause the eyes of mortals to close, slumberers to awake, dreams to be given and the future foreshadowed. Kleardios relates the case of a man who experimented before Aristotle the philosopher, producing catalepsy in a boy with his staff and afterward restoring him to sensibility, when the boy related what he had witnessed beyond his body. Mrs. Lydia Maria Child used this account for one of her descriptions in Philothea.

Somewhat of this method of operating with "magic staff" is mentioned in the Bible. The rod of Moses which became a serpent, and that of Aaron that budded, have a signification. When, too, Elisha the prophet learned of the Shunamite woman in regard to her son, he commanded his lad: "Take my staff in thy hand and go thy way; if thou meet any man salute him not; and if any salute thee, answer him not again; and lay my staff upon the face of the child." This charge to ex-change words with nobody was for the purpose of retaining the mysterious potency which would be dissipated by speech and whatever diverted the attention. "Salute no man by the way," said Jesus when sending out the apostles. The staff of the prophet failed in the hands of his servant, but the child was restored by the contact of Elisha's own person.

MANIPULATION.

The manual act is also specifically mention-The manual act is also specifically mention-ed. Naaman, the Syrian general, was a suf-ferer from leprosy, and it is recorded that he came to the prophet-abbot to be restored. He complained that the usual manipulation was not performed. "Behold, I said, he will cer tainly come out to me, and stand, and call on the name of the Lord [Yava] his God, and wave his hand over the diseased place, and restore the laper "(from his sectorian). Sector

BELIGIO-PHILOSOPHICAL JOURNAL.

A Mitan an Basila

For the Beligio-Philos phical Journal. FROM DENVER, COL., TO THE CITY OF WEXICO.

Overland and Return.

It is now no very difficult task to go to the city of Mexico overland. It was not so in the years agone, nor even only a few months since. One may go from any railroad point in the United States, now, direct to the Halls of Montezuma, with but little delay and no inconvenience, in a Pullman car, provided al-ways that he has the wherewith. The hardships, the dangers and the romance are all done away with by the continuous iron tramway not long since completed.

For many long years I had been a resident of the Queen City of the Plains. I had never become weary of gazing upon the mountain range that rises to the West of the city, and trends away to the North and to the South. I knew that the southern extension of this chain lead to the ancient city of the Aztecs, and I had always cherished the hope of some day being able to follow up that line, and to behold for myself the places made famous by the exploits of the early Spanish conquerors, and made interesting by Prescott's facile pen.

An opportunity presented itself for the realization of my desires early in 1883, and on the 27th of February, I left Denver by the Denver and New Orleans road for Pueblo, to make connection with the Atchison. Topeka and Santa Fe. It was a lovely morning such as one never sees any where East of the Rocky mountains, excepting on these elevated plains. The air was warm and balmy, and I speak of this with a purpose as we shall see further on.

On leaving Pueblo, a couple of hours ride brought us to La Junta (or the Junction) where passengers must wait five mortal hours for the south-bound train, and it was not until the gray of morning that we reached Trinidad where I was to remain a few days. This is the most southern town in Colorado, and here I met some Mexican friends who took me to their home. Southern Colorado is very much like the northern part, though, perhaps, slightly milder; but the elevation of all this vast table land is so great that one notes but very little difference in temperature for a thousand miles.

I found Trinidad to be a very pretty place— beautiful for situation in a valley well wooded with cottonwood and Pinyon trees and surrounded by mountains and romantic cliffs of rock. Much enterprise was manifested on every hand—building was going on in every direction, and it seemed to me by far the most attractive peace I had seen in this State. The finest building stone that has yet been discovered among the Rockies is there, and the untold quantities of coal in all that region, will make of Trinidad a town of great importance, if not a second Pittsburg at no very distant day. Southern Colorado has a large Mexican population, and they concentrate their strength in this place more than in any other. Quite a pretentious Mexican Catholic Seminary is here located, and the English papers in town publish a few columns of Spanish for the benefit of the oldest inhabitants. I called at the establishment of one Rev. J. M. Darley, who is quite a character in his way. Single-handed he went there two or three years ago as a Protestant missionary to the Mexicans, taking along a printing of-fice with him. He studied the Spanish lan-guage, commenced preaching in it whenever he could find a listener, and started a paper to which he gave the name of *El Anciano*, a floor on the inside has been used for years monthly publication, and he also translated and is still, as a public privy. I don't know the Sunday School lesson leaves after a fash- by what right the Government builds so large ion, and issued them from his press weekly He imported a female missionary, who opened a school for Mexican children, and pressed his wife and children into the service of typesetting. The innovation engendered a good deal of animosity on the part of the Mexican residents, and Mr. Darley suffered no little persecution, and his son of 16 years was shot dead in his own yard by a Mexican youth of nearly the same age. This was a very sore trial, but Mr. Darley was as brave as he was zealous, and at the time I visited him he had outlived molestation, and found quite a number of followers, particularly among the country people. After a two days' stay in Trinidad, I pushed on to Santa Fe, accompanied by my friend Pedro. New Mexico has very much the same appearance as Colorado, as seen from the railroad car, excepting that it is rather more broken: but from Los Vegas to Santa Fe, the prospect is much more pleasing, the undulat-ing and hilly country being thickly studded with large and beautiful Pinyan trees which, viewed from a distance, look like apple trees. The Pinyan tree bears a diminutive nut, no larger than a beach nut, but very sweet, of which the Mexicans are very fond. It contains an oil so concentrated that if eaten freely, produces skin eruptions, and some people think that it is a fruitful source of small pox. Los Vegas has of late years grown to a city of considerable importance, and the railroad has made it famous as a watering place. The Jesuits have been here for a large number of years, have a thriving college, and publish a monthly that bears the name of La Revista Catolica-the only periodical printed in good Spanish in all the country East of the Rocky Mountains. The Jesuit Fathers are Italians, but are perfect masters of the Castillian tongue. They occasionally give the Anciano a terrible overhauling for its bad Spanish, for which I fear there is too much reason. The natives can never have much respect for a Protestant publication, if they see their ver-nacular mutilated in it. It excites ridicule rather than respect. I saw Los Vegas only from the railroad station, which is far to one side of the main portion of the town, but from a distance it looked to be quite a large place. Leaving Los Vegas at about noon we passed on and reached a station called Lamy, at about 5 P.M. where there is a branch road some thirty miles in length for Santa Fe. The Atchison, Topeka and Santa Fe road might just as well as not have taken their road from Los Vegas over a better route, di rect into the ancient capital, but because the Santa Fe people would not vote them a big subsidy, they surveyed through a valley that has ever since been subject to floods and wash-outs, and has caused the company more money for repairs twice over than it would have done had they taken a different and higher route in the beginning-another instance of "biting off one's nose to spite his face." It was passed sun-down when we arrived in Santa Fe, and Pedro made his way to a brother's residence and took me along with him. Saturday and Sunday I made good the time by looking over the town, but it was not the

with adobe or mud homes, and swarming with poverty-stricken people. There are no alleys in Denver so dirty as many of the public places of Banta Fe, and yet there are some very fine streets, particularly such as have been made since American and foreigners went in to take up their abode there. Twenty-five years ago the city of Holy Faith, was the most important one in all this western region. It was the depository of merchandise from the city of Mexico, and the distributing point for all the lesser villages in New Mexico and the country for a thousand miles or more in circuit. Long trains of mule teams moved in and out laden with produce, mer-chandise, bullion and wealth of various descriptions, and old Mexican residents-mournfully love to tell you of her glory of former days; but little by little she has lost her pres-The peopling of the plains by Ameritige. cans has changed all this. Railroads from the east furnish all necessary supplies in a few days, and bull and mule teams have been pressed out of service. Railroads entering the Territory have unkindly left her to one side and other places here spring up distancing her in commercial importance. She has nothing left to boast of but her antiquity and this she makes the most of. She is indeed the capital of the Territory, but even that honor has been threatened, for Los Vegas and Albuquerque have made strenuous efforts to obtain it.

ALCH VEDRIKA MARK

The summer of 1883 was to be the anniversary of the Spanish occupancy of Santa Fe, 33314 years ago, and it was proposed to cele brate the event by an Exposition to be called the Tercio Milenial or third millennial-the third part of a thousand years. I read in the Santa Fe papers that ground had been broken for that purpose. But it seemed to me then that an Exposition in that place would prove a failure, and months afterwards I was not surprised to learn that this had been the fact.

Santa Fe has some modern buildings of pretentious architecture. Like all well-regu-lated towns of Spanish origin, there is a public square or *Plaza de Armas*. This is shad-ed by ancient, gnarled and decaying cottonwoods, and the grounds looked neglected and slovenly. The streets around this square are of the most importance and the best mercantile houses are located thereon. On one side of the square is the palace, so-called, but is anything but palatial. It is a long, ramb-ling, one-story building, once occupied by the vice-royalty of Spain, but now as the head quarters of the Territorial Government. A letter to Gov. Shelden gave me an excuse to call upon him, whom I found to be a very genial gentleman, and I learned that he was becoming popular as an Executive. All the business of the Government is conducted in both English and Spanish. The laws are printed in both languages and the courts conducted in the same manner. I chanced into a court-room where a pure and unadulterated Mexican jury was being harangued by an excited American lawyer, who evidently could not speak Spanish, for an interpreter stood by his side, and at an interval of every few words he stopped and let the interpreter repeat what he had said in that tongue.

In one part of the city is a fine frame build-ing which is called the Palace Hotel. Near this is a large building of stone, commenced twenty-five or thirty years ago, built up one story and thus left in an unfinished state. The builders got away with \$75,000 in build-ing this much and the Government has never seen fit to appropriate anything more for it. It was designed for a State House. The whole floor on the inside has been used for years

hotels, comfortable residences, some rather imposing business blocks, regular and well kept streets and much that reminds one of a well-ordered city. The soil thereaboute is fertile, as indicated by a plenty of chaparial, and other strong brush, and it only needs elearing and copious irrigation to bring it into bloom and fruitage. Land was being taken up in every direction and cottages were in course of construction, and the climate be-ing much the same as that of Southern California, a few years more will see it the very garden spot of the Rio Grande. Fruit trees set out years ago were in bloesoms and deciduous forest trees were budding into life. The other side of the river is Mexico-about twenty minutes walk from the centre of the town and the Mexican village that you enter on crossing the river is known as El Paso del Norte. Here is a fine large depot-the initial point of the Mexican Central Railroad, though he company run their cars over to the American side for passengers and freight. Street cars go back and forth between the two towns at intervals of ten or twenty minutes, and each car is entered by a custom-house officer, as it leaves or arrives on the American side and the same on the Mexican side, by an officer of that country, on the watch for smug-gled goods. But notwithstanding all this vigilance a vast deal of smuggling is going on all the time.

El Paso del Norte is a very ancient place, and is said to number from 10,000 to 15,000 souls. One would not think so from what he sees on entering it, from the car windows. The houses are all low, one-storied adobe buildings, and the town stretches for a long distance up and down the river. The land is here extensively cultivated. Fruit trees of different kinds were in blossom, vegetables were growing in profusion, and the Mexicans were everywhere busy trimming up their vines and preparing the ground for different crops. All this shows what may be done on the American side of the river, and Americans are not slow in taking the hint. The Mexicans here do a great business, raising grapes and making wine, for which they get grapes and making while, for which they get good prices. I saw a Mexican who told me that last year he made 3,500 gallons of wine, and he finds a market for all he makes in Chihuahua, retailing it at \$2.50 per gallon! This is a profit that would make a Californian's mouth water!

I walked myself tired on both sides of the river. The Mexican side is for the most part laid out in patches of several acressurrounded by mud walls, and so much do the walls and houses resemble each other that you can scarcely tell where a mud wall ends and a house begins. The town is anything but pic-turesque. All*the business is done on one street. The only church in the place is an antique structure, and seen from the American side it looms up quite well, but on a near approach it is ascertained that it was distance that lent the enchantment, for the building and everything in the vicinity has a dilapidated, neglected appearance.

At evening a rainstorm set in and continued through the night. In the morning picked my way to the depot as best I might through the muddy streets and a drenching rain, and arrived not a minute too soon, as the train was just ready to start. Our baggage was examined at the depot on the Mexican side by customs officials, but they were not at all particular, and we were soon on our way south. I say "we," for several Denver parties came on board, and I was to have company. The storm continued nearly all day. We passed through a country barren of trees, but perfectly level, and as uninteresting as one could possibly imagine; passed through a long stretch of sand dunes that gave the company infinite trouble while making their road through them, and the drifting sands will always be a source of annoyance, being piled upon the track by every heavy wind storm. For nearly two hundred miles you ride along over a plain or valley, seemingly not more than twenty miles in width, with hills rising on either side. For miles the land looks entirely worthless, producing a plenty of low brush, but no grass, while a much larger portion looks as though it might be good grazing land, and is indeed used for that purpose to a great extent. The whole region, however, will forever remain as it now is, a wilderness, for lack of water for irrigation. The greater part of it belongs to Governor Terrasdas and others, who are extensively engaged in cattle-raising. The storm diminished on nearing Chihuahua, and darkness had come-in by the time the train drew up at the depot. Ubiquitous American hackmen met us at the platform shouting the names of various hotels. and I chose the National, and I had not well got inside before it commenced raining and kept it up more or less steadily for several days. After looking the city over for a week or so wrote as follows to a friend: "Were it not that the streets of Chihuahua are well paved, they would be impassable, for it has rained almost constantly ever since my arrival, and there are standing lakelets of water everywhere. I find many American travelers here, ladies and gentlemen, who find accommodations in the two hotels lately established-the 'United States' and the 'American.' The weather has been and still is cold and disagreeable-much colder than it was in Denver when I left, and one cannot be comfortable without an overcoat. To-day is Sunday, the first day that it has not rained since my coming. I have surveyed the city pretty well, and on every hand I am reminded of Havana, Cuba, where I resided for quite a number of years. The houses are built very much after the same style, and are difficult to describe to one who has never seen them. The same immense and ungainly front doors -the same rejas or iron barred windows and inside heavy wooden shutters to keep out intruders. The people as a whole, also remind me of the Cubans. The better classes have intelligent and handsome faces and seem quite as hospitable as my old Cuban friends. As yet I have seen but little of them as the cold has kept them confined to their houses. This is far from being a tropical climate, or anything like one. The trees do not remain green here all winter as I supposed. The shade trees around the plaza or public square are ash, and are only just beginning to bud; there are a few small trees that are now green in the square, but I am told that their leaves fall in mid-winter, with the exception of one variety called the fresno. I was told several years ago that oranges and other tropical fruite grew here, but it is untrue. I hear that the elevation of Chihuahua is 4,600 feet. In that case it is but a 600 feet less than Denver, and thus far the climate seems to me very much like that of your more northern Security of my dreams not what my fancy had painted fi. To say that I was disappointed would not express the diagust and surprise I full at seving ruch an old tumble-down and filly place. It would not be just to say thus at the whole -built it would not be just to say thus at the whole -built it would not be just to say thus at the whole -built it would not be just to say thus at the whole -built it would not be just to say thus at the whole -built it would not be just to say thus at the whole -built it would not be just to say thus at the whole -built it would not be just to say thus at the whole -built it would not be just to say thus at the whole -built it would not be just to say thus at the whole -built it would not be just to say thus at the whole -built it would not be just to say thus at the whole -built it would not be just to say thus at the whole -built it would not be just to say thus at the whole -built it would not be just to say thus at the whole -built it would not be just to say thus at the whole -built it would not be just to say thus at the surroundings are post so uninviting as i had heard them described; in hear I was at the there were the stream and the surrounding the the alarge of a large of the sort. The surroundings are post so uninviting as i had heard them described; it here alarge it as the door at the stream alarge post if it alarge of the sort if it was at the stream alarge of the alarge it as the stream at the stream and the stream at the strea city. The country in the immediate vicinity

you well knew once lived in Denver for many years, but wandered off down here seven or eight years since. He had many questions to ask about people in our city whom he used to know. He invited me to make my headquarters at his house during my stay, which l gladly accepted.

"Since the advent of the railroad and the influx of foreigners, provisions have become scarce and dear, which is a matter of com-plaint for the natives. Besides the hotels already mentioned, two or three creditable eating houses have been opened by Chinamen from California, who serve up nearly in the American style, which are quite creditable. As good meals at more reasonable prices can be had at their tables than at the hotels, they are receiving most of the foreign patronage. Two lodging houses have been opened by Americans, so take it all in all their accommodations are quite good. You can get a very good meal at a Mexican eating house for a still smaller sum than at the Chinese restaurants, but the Mexicans have raised their prices since the Americans came. The Chinese will give three meals for a Mexican paper dollar, worth 80 cents of our money, while 20 or 25 cents of the same scrip will give you a good meal at a Mexican bodegon. The lower classes satisfy their wants with a much smaller sum still, in a swinish way and with food that we would regard as almost only fit for swine. At early morning and at night it is a sight to witness at the market place, men, women and children swarming around an immense earthen pot simmering over a slow fire, from which, dirty and sluttish women dip out a dish full of a questionable compound, which their customers devour greedily, while squatting upon their heels. For a tlaca they make a repast and go away satisfied. A *tlaca* is a copper coin which in Chihuahua means the fourth part of 121/2 cents, but in other parts of Mexico it has less significance. The State Government is making an effort to gather up all the copper coins in order to supply its place with nickel, one, two, three and five cent pieces. The common people resist the effort with much pertinacity for they don't like innovations." REYD. To be continued.

For the Religio-Philosophical Journal. What do we Know about the Spirit World?

BY THOS. HARDING.

A writer, in the JOURNAL of Aug. 16th, dis cusses this subject: "Our Relations with the Spirit-world," which article was called out by a set of propositions of mine under the title: 'What have we learned?" and in a contribution of two columns he endeavors to prove that we have learned a great deal about the world of spirit, which I emphatically deny. The question is an important one, and calls for sincere and cautious handling. Loyalty to truth, as I see it, demands that I shall be emphatic in denouncing his errors, as think them; but I trust that he or my readers will not suppose that I am unkind to my brother, or opposed to what is called the sci entific or exact method of investigation.

The writer of the article referred to (Dr. C D. Grimes) starts out with what he suppose to be scientific propositions. He first says "The teachings of Spiritualism are religious." I decline to accept that as science; the utmost that can be claimed for Spiritualism is that it is the demonstration of a fact. The religious mind may turn it into a religious channel, perhaps, but the thing, Spiritualism, is simply the proof to a skeptical world that there is a future existence. Next he quotes "Its religion is a philosophy and ie words: its philosophy is a religion." Judged by exact science that is also incorrect, as religion cannot be a philosophy, nor a philosophy a religion. The former has to do with the heart. but philosophy is of the head. As well might he say that a blacksmith is a carpenter, and a carpenter is a blacksmith, though one works on iron and the other on wood; so philosophy works on the hard iron of practical thought. but religion deals with the soft fibres of the affections. Next, he uses this extraordinary language In-animate being exists." Now I am willing to concede that a man should be allowed considerable latitude when he is endeavoring to make a point clear; probably most of us take liberties with the "Queen's English" at times; but the sentence quoted looks to me like a sort of comical assassination, if such an "animate being" could " exist," as a comical assassin. A line or two further on my friend savs The fitness of things constitute the Over-Soul or Great Positive and Controlling Mind. Here again I must demur; the fitness of things is not Deity, but a result proceeding from the operation of mind through law. Brother Grimes's hat is not a hatter; but a hat! and though it covers his thinking machine, it don't think. Effects are not gods. I have only glanced at the first half of his first scientific paragraph, and although there are four of them, and pretty long ones, too, I must leave the rest, as time, ink and patience might give out. He concludes them with this remark: "But as only a few will investigate from scientific stand-points," etc. Well, can only say that I hope there will be fewer, and without reflecting disparagingly on my brother, let me add, that "small-beer" sci-ence, has brought the cause into contempt with judicious people, as much as either fraud or free love. When a man, who has had a thorough edu cation in his youth, has devoted his life to one branch of study, and expended a fortune in experimenting, arrives at the age of 60 years, he may be entitled to call himself a scientist —If his "head is level;" but lacking these, it is a hazardous claim. Such men are invited to investigate Spiritualism, and Spiritualism is worthy of such investigators; but the high folootin science " of the corner grocery had better leave the scientific investigation of Spiritualism to more competent hands. In my article: "What have we learned?" advanced ten propositions; exceptions have been taken to No. 4, which reads as follows: "Nothing of special significance has been revealed of spirit-life, and for some reason reliable spirits are reticent on the subject We have learned that it exists, that it is a Summer land to most spirits, but particulars as to how they live, their manners, customs and methods are still unknown to us." This refers to the Spirit-world, properly so-called; that occult sphere beyond the range of mortal ken. It is not in the nature of things that language or physical sounds could convey spiritual truths; all the so call ed sacred books in the world have declared that physical man can't "receive of the things of the spirit; that they are foolishness unto him;" and returning spirits indorse the unto him;" and returning spirits indorse the fact, that we could not understand if they tried to explain them. They frequently tell us in the privacy of our homes, that they are not even permitted to try to divulge the se-erets of their "house," such things must be proton of silegoriestly, if st all. These properties is another the properties of the very few really valuable proparations now offered to the ar-bleted. It is protoned to the se-themetric in a protoned in the properties of thirty-live years I before the properties of the se-themetric in a protoned in the properties of thirty-live years I before the properties of the se-themetric in a protoned in the properties of the se-themetric in a protoned in the properties of the se-themetric in the properties of the se-themetric in the properties of the se-themetric in the sec-trice of the sec-trice of

ble spake he not unto them," so that every thing he said was only allegorical trath. In view of the mystery environing the subject, Emerson says: "Of that ineffable essence which we call spirit, he that thinks the most will say the least." True! the ignorant only will speak glibly about such things. The spirit messages quoted by Dr. Grimes himself fortify me in the belief that spirits cannot, if they would, reveal the mysteries

cannot, if they would, reveal the mysteries of their homes. His spirit daughter says: "If it can be said that we live on anything, it must be the atmosphere, as that is the most dense and solid of anything." Can it be that this spirit didn't know whether she lived by eating and drinking or not? Surely she did! but she could not impart a spiritual fact. Again she says: "My business is to strew flowers on the newly made graves of children." Was this a literal fact or only an illustration? If literal, I can only say that, if I were her guardian I should try to find her some more profitable occupation. Poor employment for her to be ever hovering round our grave yards; or are the graves referred to situated in a world where nobody dies? I hope I am not becoming too "scientifically" accurate. No, the fact is, we don't know anything about it, such things are "spiritually discerned " only; and our wisdom is "foolishness with God."

Those of us who have experienced the change from the normal to the spiritual con-dition, can realize how diametrically opposite they are, and that "when we are present in the flesh we are absent from the Lord," or spiritual condition. "To be carnally minded is death, but to be spiritually minded is life and peace." Let me illustrate this: I was in a calm and passive condition at midnight, watching by the bed side of my son, when my spirit daughter became visible to me; she was also watching there, perhaps getting a need-ed lesson of earthly experience. When I saw her, I was startled back into the normal con-dition. She instantly began to fade from my sight but my perver were costical down sight, but my nerves were soothed down again, as I believe, by spirit manipulation, and again I became calm. At once the spirit form filled out again perfectly, and stood revealed; and we conversed as spirit converses with spirit, until all my inquiries were anwith spirit, until an iny inquiries were an-swered, and then, as I returned to my phys-ical or unquiet condition, she faded away. Thus, as I returned to the "carnal," the spir-it retired, and in proporition as I approached the spiritual, spiritual things returned. I cannot do it justice in language; no one could, but, oh! My God, to me it was enough.

We can form no true conception of the Spirit-world, at second hand: it must be experienced to be comprehended, and even afterwards we are liable to lose spiritual knowledge as we lose our dreams; and further, if they are remembered, we cannot impart our knowledge to another, for spiritual things are not transferable. I will not deny that spirit friends may be reliable in their own proper persons, although their communications may be very unreliable. They should not be cen-sured; they can't help it. They are dealing with a matter *ultra*-montane to us. The physical man can understand physical things, but the meta-physical must always be meta (havend) the crean of the intellect of meta-(beyond) the grasp of the intellect of mortal.

Another wonderful truth in relation to the subject is: That the hour has arrived, when some seem to rest in security under and within the sphere of the higher law, so that -do what they may, or go where they will-they cannot "fall from grace," they are ever conscious of the presence of a protecting and

guiding power even here. "Good spirits," that is, spirits proper, are amenable to authority, and are very cautious how they touch on "sacred" subjects; they are reucent, and irequent W111 osuse belore answering a question, as if to ask permission to reply. A gentleman of the Southern States with whom I compared notes, states that he has generally found that the more reticent a spirit, the more reliable, all other things being equal. On more than one occasion when he wanted information about the Spirit-world the communicator became instantly silent, but he pressed for an answer once, when the spirit was using an alphabetical instrument and it was spelled out in apparent haste and agitation. "Oh! don't ask such questions; we are not allowed to answer them." This tallies with my own experience. I once saw in the distance two spiritual personages who, I was impressed, were taking counsel together, and from that day my affairs were changed for the better; but after a time I feared that I had been deceiving myself; that the vision was only subjective or imaginary. One night when we were getting answers by the table. I inquired about them. Instantly the table was still. I exercised all my ingenuity to obtain, even an indirect reply, but to no purpose. At last I said: "I will never approach the subject again, if you will only inform me, if you know whether they were real or subjective. I fear it was all but my own imagination and I want to know whether they were real spiritual personages. The table rose and fell (calmly but decidedly) three times for "Yes." I think I am justified, by repeated experiments, and also from what I have gathered from other experimenters, in saying that "reliable spirits are reticent on the subject" of life in the Spirit-world, although fool-spirits rush in sometimes "where angels fear to tread," and demoralize human judgment. But we should not place much reliance on spirit-messages, however received. I find my own intuitions far more reliable; and if we depend more upon self-education and less on outside spirits, it would be better for us. Our own spirit can penetrate further into the un-seen, in proportion to our spiritual culture, and there is a satisfaction and self-justification attending on knowledge so acquired, which we don't find in that which we get at second hand, or in other ways. Beside, this is true Spiritualism; it has to do with the spiritualization, which means the elevation of the individual, while that is spiritism and has to do with physico spirit only, and its surroundings, which association is frequently unprofitable. Of course, we are aware that there is a certain pleasure and enjoyment attending physico-spirit communion; but this is often of the same character as that obtainable at a show of nigger minstrels. I willingly acknowledge the heart-felt satis-faction of communicating with spirit friends and relatives-dear ones-not dead but gone before. I have enjoyed it myself and hope to do so again many times before I pass on. Another matter which touches the subject of self-culture, is that our supposed visions of the Spirit-world are frequently but subjective and educational, permitted or inau-gurated for the purpose of imparting a use-[Continued on Third Page.]

water-closet for Santa Fe, and none at all for larger towns! Not far from this is seen, also, the beginning of a State or Territorial Penitentiary; there is a solid foundation laid, but nothing more has been done since the funds gave out a quarter of a century ago.

The natives boast greatly of their cathedral which has been in course of construction for ten or fifteen years, and the walls were not yet sufficiently elevated for the reception of a roof. One would suppose that the length of time employed in its building would signify magnificence and immensity, when, in fact, it will be but a good sized and fairly handsome building when completed, and is only imposing as compared with the mud cathedral which the new walls inclose, and which were not to be removed until the new structure should be roofed in. It is of hewn stone and in comparison with its indifferent surroundings will be, when completed, a realv fine edifice.

The Sunday of my stay in the city was a drizzly, unpleasant one, and I do not think the best looking people could have been out to church. At the conclusion of services I happened to be passing the cathedral, and I look ed in vain for a comely face of either sex as they swarmed forth, with one exception. I did see one beautiful girl of the Castilian type of beauty, but she must have been from some other place—from Trinidad or Albuquerque! The faces all looked pinched and poor, and "in all my born days," I never before saw such a lot of old, wrinkled and weather-beaten men and women together. Many of the women looked to be from 90 to 100 years old.

The location of Santa Fe, surrounded as in is by hills, and sheltered from the cold winds. is very fine. Certain shrubbery was already in leaf, showing that the season there was somewhat more early than it is in Denver. The place is desirable as to climate, and the time may come when she will see more prosperous days.

I had seen and heard much of Mexican fill gree work in gold and silver, and had heard that the headquarters of such manufacture was in Santa Fe. A friend in Denver had armed me with a letter to the proprietor of the only filigree works in Santa Fe, and for that matter, in all New Mexico. The romance was most unmercifully squelched when we learned that the Mexican filigree in gold was all manufactured in this one establishment and by a German, and that the most of the silver filigree sold as Mexican is made in Germany! The proprietor kindly showed me the modus operandi of filigree manufacture, and then as if he would in some degree compensate me for my cruel undeceiving, invited me to partake of a first-class American dinner at his family table, which I was not slow in accepting.

I remained longer in Santa Fe than I at first intended, but at three P. M., on the third day I left amidst a drenching shower of rain and hail for Lamy, where I connected with the Southern train for El Paso, Texas; passed Albuquerque, Socorro and other towns, lately come into notice at night. The former was spoken of as a lively and interesting place,

Horsford's Acid Phosphate.

in the training front from

Woman and the Mousehold.

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

AT FOURSCORE.

She sits in the gathering shadows, By the porch where the roses blow, And her thoughts are back in the summers That vanished long ago; She forgets the grave on the hillside She forgets that she is old, And remembers only the gladness God gave her heart to hold.

As she sits there, under the roses, As she sits there, under the roses, she turns her dim old eyes To the road that leads up the hillside To the glory of sunset skies; "They are late," she says, and listens With her knitting on her knee; "It is time for the children's coming; Where can the little ones he?"

She fancies she hears them coming; "Ah, here at last!" she cries, And the light of a mother's welcome Shines in her faded eyes.
"You've been gone a long time, children; Were the berries thick, my dears?"
She asks, as gathered about her, Each child of old appears.

She hears the merry voices Of the dear ones that are dead; She smoothes out the shining tangles That crown each little head; She kisses the faces lifted To hers, as in days of old, And the heart of the dreaming mother Is full of peace untold.

So, while the night comes downward, __She sits with her children there, Forgetting the years that took them And the snowflakes in her hair. The love that will last forever Brings back the dear, the dead, And the faithful heart of the mother With her dreams is comforted.

Ere long she will go to the country Where her dear ones watch and wait For her, and I think of the meeting There at the jasper gate. She will feel their welcoming kisses, And the children's father will say, As the household is gathered in heaven, "We're all at home, to-day!" ---Eben E. Rexford.

In a recent trip through four New England States, I have had opportunity to contrast the life of woman, both in town and country, with that of fifteen years ago. I am glad to say that the results are full of hopefulness.

On farms the wife and daughters of to-day have laid upon them less onerous burdens, though they are still severe enough. Cheese factories, creameries and refrigeratories have done away with an immense amount of heavy work, which was at its worst during the hot season when work is the hardest. The present generation can hardly realize what the past has had to do, where many cows are kept on the farm. In every town are three or four factories or creameries, which are practically co-operative. Each farmer is credited with the amount of milk furnished, and receives a due proportion of the profits. Science has kept pace with necessity. Scarcity of help has compelled the housekeeper to give up butter and cheese-making, and the world is all the better for it. In my opinion, the over-work of the farmer's wife robbed her children of their due amount of strength, and compelled their descendants to mitigate domestic drudgery.

How much there is to do for the farmer's wife can hardly be estimated. Over the broad sweep of country from the Atlantic to the Pacific, wherever the ploughshare has turned the virgin mould and manly industry has ploughed and planted, dug and reaped, are dotted isolated dwellings. In each, when the day is done, sits the housemother beside the houseband, with their sons and daughters. Wherever the implements of the farmer are found, there, too, are found household uten-sils. The food which the labor of the one produces, the labor of the other prepares. Who can compute her dreary and incessant toil, under all sorts of disadvantages. It is frequently a toil so excessive as to shrivel the charms of womanhood, exhaust the nervous system, bow and stiffen the frame, weaken the springs of life and leave its harsh traces upon every faculty and organ. Yet she is the wife of him whose calling is first, most necessary and honorable of all avocations.

advantage. Who ever knew a farmer's wife to sit down in the middle of the day and rest an hour? Yet every hired man claims this as his right."

And this is universal. No class is so wide-spread, and, until lately, have had so little consideration. It forms a sisterhood which, till the time of the Granges, had no stimulus and incentive. Sunday was her only day of rest. The unwonted quiet, the long ride to the "meeting-house." the pealm singing, the prayer, ranging to "the uttermost parts of the earth," the sermon, roaming over some subject foreign to the life, all soothed the weary nerves and oiled the tired wheels of life. Blessings on that rest to the farmer's wife! I see her now, leaning back in the stiff pew, nodding to the rhythm of the preacher's voice as he discourses upon the restoration of the Jews or the divisions in Noah's Ark. The pungent flavor of caraway seed failed to prove an antidote to the unwonted atmosphere of rest. After a longer nod than usual. the sleeper aroused to look about her with a gaze of innocence and attention, and then the dear old head gave up the struggle and submitted to the sway of Morpheus dur-ing the remainder of the sermon. Such scenes are full of pathos and suggestion.

THE REMEDY.

The remedy lies first, in exalting the work of woman to its true proportion and investing it with its proper importance. The general progressive spirit of the times, and the scarcity increasing of domestic help, tend to this end. There must be remedies for all these needs and wants, or nature herself is at fault. And as women have opportunity, at hant. And as women have opportunity, education and leisure, they suggest improve-ments and make inventions which are of vital efficacy in the saving of household la-bor. Once they were too meek to think such things possible; now they dare to think and to correct the protect to practical and a The to carry out thoughts to practical ends. The dignity and worth of womanhood manifests itself in a thousand ways, and it will, more and more, react on woman's work. To the movement known as Spiritualism woman is greatly indebted in this respect. All honor to it, for, from the first, it has placed both sexes on the same platform, and estimated one neither more nor less than the other.

Another thing is coming to help, in the near or the far future. While isolated households are maintained, co-operative laundries and bakeries will be established, still farth-er to reduce the drudgery of the farmer's wife. It has been proved that they turn out work at less expense than in the solitary home, and how much wear and tear are to be saved, none but women who do their own work can tell. In a few years these beautiful hills will be dotted with such buildings. Then, with opportunity for more expanded lives, freed from too much care, with better health resulting from more out of door life, and attendance to hygiene from a broader horizon and larger experience, religious bigotry will decrease and the years be filled with thought and labor which shall make of the earth more and more a garden for the heavenly virtues. As better fruits are developed, so shall human friutage increase in symmetry, maturi-ty and perfection. The change is so slow that years are necessary to see much difference in the race. Yet, in looking back twenty years, in many respects one sees it is hard-ly the same planet. What changes may not occur during the next twenty years?

Continued from Second Page.

ful lesson, and it may be, for some purpose not so good; so that many who think they have seen and visited the higher world, are mistaken and unwittingly lead others astray. I will conclude this article by relating an item of my own experience, which may be useful to some of my readers.

and the horse's mane, while his right hand grasped the barrel of his rifle, near the muz-zle, the stock of the gun resting on the ground. The horseman's head was turned toward his right shoulder, apparently watch-ing the approach of the assailing party. Some of the soldiers of the latter were preparing to fire again, when their officer ordered them to desist, and to go and make the defiant man a prisoner. The latier, upon being ordered to surrender, made no answer. When he was approached and examined, it was found that he was dead and rigid in the singular attitude that we have just described. It took considerable of an effort to force his left hand to release the horse's mane and to remove the rifle from his right hand. When the body was laid upon the ground, the limbs preserved the same position and the same inflexibility. This man had been struck by two balls fired from Springfield rifles. One of them had entered to the right of the vertebral column and had made its exit from the body near the region of the heart. It had left its track upon the side of the saddle, and had then dropped to the ground. The horse had remained quiet, as he was fastened by a halter. The following is another incident: At the

battle of Williamsburg, Dr. T. B. Reed examined the body of a United States zonave who had received a ball in the forehead just as he was climbing over a low fence. He, likewise, had preserved the last attitude of his life. One of his legs was half over the fence, while his body still remained behind. One hand, which was partially closed, was raised level with his forehead, with the palm forward as if to preserve himself against some imminent danger.

Reported for the Religio-Philosophical Journal. The New Caste in India.

The New York Independent in a recent issue has a very interesting and well-written article by Ram Chundra Bose, the present leading spirit in the new intellectual and spiritnal revival going on among the more thought-ful and educated Hindoos. The object of this article is to show that the English in India are founding a new caste there with all the bitter, overbearing, arrogant, intolerant, and exclusive feelings that have uniformly characterized a conquering race, and that in do-ing so they are but following the course of those who from the same busy hive of population in Central Asia poured down over India some 4,000 years ago and established their supremacy on the plains of Hindostan, by much the same means as those taken by the conquerors of the present day. These earlier conquerors, he says, were originally white, but in the course of ages their descendants took on a dusky hue, became effeminate and foolie and a were easily subled by the feeble, and so were easily subdued by the branch of their own race which, invigorated by the bracing temperature of Northern Europe, came down upon those regions from the west as English and carried all before them. The writer holds that never was there a bitterer, more haughty, and more intolerant system of caste than that which is being developed in India by the English residents and their children. As proof and illustration of this the reception given to the libert bill is referred to, as well as the scornfully unjust and contemptuous way in which, both publicly and in private, all natives who have no English blood are treated, whether they are Christian or not.

We fear there is a great deal of truth in what is thus said. In the days when Lady Duff Gordon was staying in Egypt, that lady remarked in one of her letters that she was always ashamed of her countrymen whenever the overland mail passed through. The officers of the company, whether civil or military, were, she said, as a class so brusque, overseful to some of my readers. Some years ago, when I was convalescent, der that the natives of India generally should

THE ECLEOTIC MAGAZINE. (E. R. Pelton New York.) Contents: Retrogressive Religion; The Freebooters of American Finance; The Letters of Heinrich Heine; General Gordon's Message; Roman Life in the Last Century; On a Country Road; The Great Political Superstition; Heine's Mountain-Idylls; Newspapers;Untrodden Italy; The Rationale of Haunted Houses; Embalmers; An Old Patent Thea-tre; Mrs. Aphra Behm; M. Renan's new Volume; The Battle of Shrewsbury; The Maori King in London; "John Bull et Son Ile" in the Seventeenth Century; Foreign Literary Notes; Miscellany.

THE CENTURY MAGAZINE. (The Century Co., New York.) Contents: Pancha; From Coventry to Chester on Wheels; In Servitude; Pancha: A Story of Monterey; Legends of the Passamaquoddy; The Black Dawn; The Brief Embarrassment of Mr. Iverson Blount; Drifting Among the Thousand Islands; On the Track of Ulysses; Dr. Sevier; The New Astronomy; Emile Littre; A New England Winter; Reply; A Problematic Character; Periwinkle; The Foreign Elements in our Population; A Tropical Hurricane; The late Dr. Dorner and the "New Theology"; The First Step; Topics of the Time; Open Letters; Bric-a-Brac.

THE HOMILETIC MONTHLY. (Funk & Wagnalls, New York.) In the Sermonic department we are presented with some specimens of homiletic skill, particularly those of Prest David J. Hill, Dr. C. S. Robinson, and Dr. J. O. Peck. Among the shorter sermons are sev-eral of merit, particularly these by Dr. Palmer of New Orleans, and Dr. Storrs of Brooklyn. Prof. Christlieb continues his series of papers on the German Pulpit. The several editorial departments are full of varied material.

ST. LOUIS ILLUSTRATED MAGAZINE. (St. Louis Magazine Co., St. Louis, Mo.) Contents: Living Light; King Grallon's Ride; A Bachelor's Trials; These Two; A Man in the Case; A September Song; The Silent City; Home and Society, etc.

Books Received.

WORDS, THEIR USE AND ABUSE. By William Matthews, LL. D. Chicago: S. C. Griggs & Co. Cloth, 12mo., pp. 494. Price §2.00.

BRINGING IT TO BOOK:" Facts of Slate-writing through Mr. W. Eglinton. London: The Psycho-logical Press Association. Price, paper cover, 15

THE USE OF SPIRITUALISM. By S. C. Hall, F. S. A. London: E. W. Allen. Price, paper cover, 30 cents.

SPECIMEN PAGES OF DAY'S COLLACON: An Encyclopedia of Prose Quotations. New York: International Printing and Publishing Office.

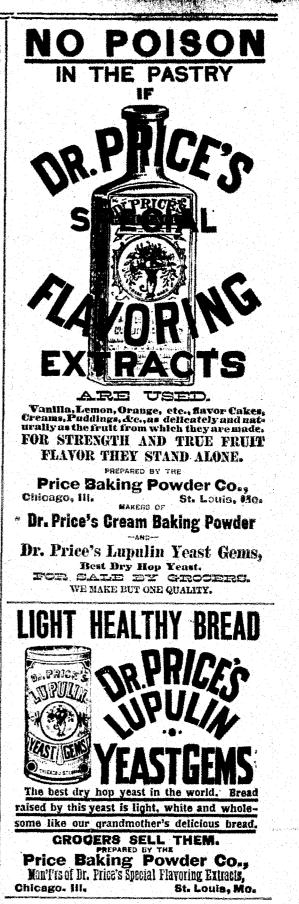
ALDEN'S MANIFOLD CYCLOPEDIA OF KNOWL-EDGE AND LANGUAGE. Vol. I.; with maps and illustrations. New York: John B. Alden.

Emily Faithfull, during her recent visit in this country, arranged with the Fowler & Wells Co. for the publication of her new work recording her impressions of our people, institutione, etc. This is now in press, and will be published simultaneously here and in London, under the title of "Three Visits to America."

Fowler & Wells Co. have in press a Catechism of Phrenology, stating the principles of the science in the form of questions and answers.



Andrew Z. a. t. Hudden





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AN HONORABLE CALLING.

We can go back no farther than this; we are most intimately and vitally related to the soil; from its resources no traffic nor employment can possibly separate us. The sun shines over no other industry which cannot be slackened or delayed. But, fail to till the earth, and ruin follows. Healthy instincts regard it as the ideal occupation when it can be so carried as to invigorate and ennoble mind and body.

But the farmer's wife is often a pathetic figure in a beautiful setting. Around are hill and dale, meadow and stream, lovely under any light, at every hour, with nature's own loveliness of hue and form: she, too, should be in harmony with this. But, after the freshness of youth is past, do her form, face and expression, indicate a real sympathy between nature and her soul?

Too often not. Her days have been spent in that work, which, however faithfully done, seems to leave no positive effects. The only apparent result is a sense of comfort which is appreciatable only by its loss.

Is the case overstated? One significant fact alone replies. The statistics of the lun-atic asylums in this country show that from farmers wives are found the largest per cent-age of those whose light of reason has been quenched in terrible and hopeless darkness. Overfatigue, monotony, the want of society with its social stimulus and interchange of thought, the hopelessness of any change of routine, prove too much to endure, and the poor, exhausted brain reels with thoughts of a cheerless past and a hopeless future. The horses and oxen ploughing in the fields have before them the panorama of nature; they breathe the free winds of heaven, but her vision is narrowed to the four walls of her dwelling, which in time becomes a prison of torture.

THE CASE NOT OVERSTATED.

A leading agricultural paper, centrally situated, published these editorial remarks quite recently:

"The fact is that the farmer's wife is expected to do the work of three or four women. with very imperfect facilities often, for do-ing the work of one. She must be cook and provide three hearty meals each day. She is laundry maid. dairy maid, kitchen girl, mether. wife, nurse, scamstrees. She raises pige, caives and poultry, and in a pinch helps in the garden or field. Her husband in his work will have mowers, reapers, all the modern machinery. What has she? Just her two hands, and is nine cases out of ten her kitchan is ill-arranged, and she must draw water, bring in wood, and do every thing at a dis-

after an attack of typhoid fever. I got a severe pain in the back of my head, which no medical treatment could reach, although the doc-tor and myself exhausted our resources to that end. It continued for several days, and I thought it would end fataily. At midday I was entranced and entered what I supposed was the objective Spirit-world. I felt exceedingly happy; but it was quite a different place from what I had expected to find. It was a poor looking, every-day sort of town. A working man with a paper hat on his head, and his shirt sleeves tucked up, approached me. I told him of my disappointment and how different it may make the head. how different it was from what I had read

about the Spirit-world. I had expected to find a handsome place, I told him, embellished with flowers and enlivened by the songs of beautiful birds, and I added: "My dear fellow, I can tell you that Sturgis is a better looking place than this is." The man smiled as though he was acting a part and replied: "Ah! well! this is all you are entitled to at present." "Oh!" said I, "you needn't make any apologies, for I am just as happy as I can be." He led me to a place where there was nice, cool, flowing water and directed by him, I placed my head under the stream and I was immediately cured of my illness. When I returned to consciousness I found that I was perfectly recovered and had a voracions appetite, and I soon regained all my usual strength.

Now this vision taught me two good lessons which I suppose I needed:

1. That the kingdom of heaven or of happiness and elevation is within, and does not depend upon wealth or external display.

2. That a poor and common man may possess powers and intrinsic value of character. superior to those of a prince or millionaire.

Thus I learned to court the society of the man within me and respect all mankind without. I think I have been profited by the lesson, and I hope those also may profit by it, to whom I now "tell the story." Sturgis, Mich., Aug. 17th, 1884.

Strange Attitudes After Death.

Dr. C. E. Brown-Sequard in La Nature: One of the most striking examples of the strange fact that I am about to study was observed by Dr. Rossbach, of Wurtbourg, upon the battle-field of Beaumont, near Sedan, in 1870. He found the corpse of a soldier half-sitting, half-reclining upon the ground, and delicately holding a tin cup between his thumb and forefinger, and directing it toward a mouth that was wanting. The poor man had, while in this position, been killed by a cannon-ball that took off his head and all of his face except the lower jaw. The body and arms at the copt the lower jaw. The body and arms at the instant of death had suddenly taken on a rig-idity that caused them afterward to remain in the position in which they were when the head was removed. Twenty-four hours had elapsed since the battle when Dr. Rossbach found the body in this state.

A detachment of United States soldiers, foraging around Goldsborough, N. C., came sud-denly upon a small band of Southern troopers who had dismounted. These latter immedi-ately jumped into their saddles, and all scam-

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regard them with a dislike almost amounting to horror. To a very large extent, it is to be feared, this was the great cause of the outbreak in '57, and should there ever be another similar occurrence it will have to be credited to much the same cause. It is never to be forgotten that thousands upon thousands of the Hindoos are becoming thoroughly educated according to the European standard, that they are a sharp, subtle, sensitive race, and that it is not possible to imagine that such people will always submit to the scornful, fanatical contempt of their handful of masters.

Partial List of Magazines for September Not before Mentioned.

THE POPULAR SCIENCE MONTHLY. (D. Ap-pleton & Co., New York.) Contents: Scientific Culture: Its Spirit, Its Aim, and its Methods, Culture: its Spirit, its Aim, and its Methods, by Prof. Josiah P. Cooke; The Upper Missouri River System, by Lester F. Ward, A. M.; Aims of the Study of Anthropology, by Prof. Wil-liam H. Flower, F. R. S.; Where and How We Remember, by M. Allen Starr, M. D.; The As-tronomy of Primitive Peoples, by G. Muller Francatoin: Sorchum as a Source of Sugar Frauenstein; Sorghum as a Source of Sugar, by Henry B. Parsons; The Chemistry of Cookery, by W. Mattieu Williams; Hygiene for Smokers, by Dr. Felix Bremont; Hygiele Iol Smokers, by Dr. Felix Bremont; How the Dodder became a Parasite, by Joseph F. James; Sun-Kinks, by T. O'Connor Sloane, Ph. D.; National Health and Work, by Sir James Paget, F. R. S.; The Morality of Happi-page by Theorem Free Problem of Pape ness, by Thomas Foster; The Problem of Population, by Charles Morris; Protection against Lightning; Chinese Coronors' Inquests; Sketch of Professor J. P. Lesley; Correspondence; Ed-itor's Table; Literary Notices; Popular Miscellany; Notes.

ST NICHOLAS. (The Century Co., New York.) Contents: Frontispiece: "Gathering Autumn Leaves in the Mountains;" The Little Quaker Sinner; The Dalzells of Daisydown; An Ocean Notion; The Queen's Museum; A Smart Boy; The Bird Matinee; Say? Swordsmen of the Deep; Poor Robinson Cruso; Living Cameos beep; Poor Roomson Cruso; Living Cameos and Bas-reliefs; Benny's Horse; The Little Brother; "Boys;" "Little Girl with the Shell;" Daisy's Jewel-box; Historic Boys; Fraulein Mina Smidt goes to School; The playmate Hours; A Story of a Tree-Frog; A Summer Waif; Farmer Nick's Scarecrow; Marvin and his Boy Huntars: A Floral Letter: For Very his Boy Hunters; A Floral Letter; For Very Little Folk; The St. Nicholas Almanac; Jackin-the-Pulpit; Association.

WIDE AWAKE. (D. Lothrop & Co., Boston.) Contents: Frontispiece; The Little Lion Charmer; How Dolly attended the Conven-tion; True Stories about dwarfs; A Little Office-seeker; Butter and Eggs; A District Mes-senger Boy; Fairy Dreams; Through France in Sabots; A Matinee; A Mutual Understand-ing; Intimations of Immortality; Masks Off! Æsops Fables, Versified; A brave little Sistermother; The Procession of the Zodiac; Old School-Days; A Little Maid's Wish; In No-Man's Land; Tangles; Music; Tales of the Pathfinders; In Case of Accident; Little Biographies; Anna Maria's Housekeeping; Ways to do Things; What to do about it.

OUR LITTLE ONES AND THE NURSERY. (The Russell Publishing Co., Boston.) A monthly for young readers, containing short stories



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CHICAGO, ILL., Saturday, September 6, 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 AD-VANCE.

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. The JOURNAL will be kept up to the highest standard possible with the facilities of the publish-

a A. S. A., the co-operation of the server Spiritualist papers was sought, and every means taken to demonstrate that the morement was strictly in the best interests of the constructive work of Spiritualism; indeed. such names as those of Stebbins, King, Spinney and others was a guarantee of this. Spiritualism is not clannish or sectional; the present reform and constructive movement began very properly in the region of the centre of population of the Nation, and this auspicious circumstance is an augury of its final triumphant success. Neither the captious opposition of narrow-minded fossils nor the enmity of the vicious can seriously block the progress of Organization. The day of constructive, philosophical, scientific Spiritualism has already dawned; its sun can be seen steadily rising above the mountains of

opposition: thousands who read this will live to see the fog banks of error and delusion dissipated by its refulgent rays, and spiritual caloric supplying motive power with which to sift the chaff from the wheat and extract from the latter its potencies for healthy, physical and spiritual growth.

The work of the A. S. A., at Lake Pleasant last week was good; many of the best mediums and speakers who were on the grounds during the three days session, gave it their approval publicly, and more would have done so had there been time to give them a hearing. The remarks of the speakers will appear with the proceedings in the JOURNAL within the next month. Among those who eloquently advocated organic effort, were Mrs. Maud E. Lord, Mrs. M. H. Fletcher, Mrs. M. V. Lincoln, Mrs. Sue B. Fales, Mrs. Emma Hardinge-Britten, Mr. Hudson Tuttle, Dr. J. K. Bailey, Mr. John Winslow, Dr. Joseph Beals, Hon. J. G. Jackson, Mr. Newman Weeks, Hon. A. H. Dailey, Mrs. Lita Barney Sayles, Miss A. M. Beecher, Mr. Warren Sumner Barlow, J. Clegg Wright and others.

The meeting closed with the election of officers for the ensuing year: President, Hon. J. G. Jackson, Hockessin, Del.; 1st Vice-President, A. B. Spinney, M. D., Detroit, Mich. Secretary, M. F. Pennock, Kennett Square, Penn.; Treasurer, John Winslow, Bristol, Conn.

Saturday morning, soon after sunrise, started in search of Hudson Tuttle, who with his wife and daughter had arrived near midnight; on inquiry, it developed that the camp was so full no other lodging could be assigned the seer of Walnut Grove than quarters in the skating rink. However, thanks to the equable temper of Mrs. Tuttle, no doubt, all was serene, and a possible mental thunder storm was turned into mirth. In the afternoon Mrs. Tuttle lectured to a large audience and achieved a decided success, her lecture being the hit of the season up to that date. When it is remembered that she came directly from the farm-house, where engrossing cares occupy her time fully, and after seven hundred miles travel and only slight rest, went upon the platform, her versatility and endurance will be appreciated. Sunday, the 24th. was a red letter day in the history of Lake Pleasant. The storm of the preceding Friday had cleared and cooled, the air. laid the dust, and invigorated campers. Before the hour for the morning lecture over sixty cars, overflowing with excursionists, had arrived with more to follow; one heavy train being from Hartford, Conn. Mrs. Emma Hardinge-Britten was the speaker of plause greeted her from thousands who either knew her personally or by reputation. With good judgment she gave a lecture well adapted to a mixed audience, and held her hearers closely through an hour of impassioned eloquence. In the afternoon Judge Dailey gave a thoughtful and suggestive lecture to an audience far beyond the seating capacity of the auditorium. His discourse trenched upon many subjects of vital importance to all classes; its length will preclude publication in the JOURNAL, though a synopsis will be given in due time. Monday afternoon Miss A. M. Beecher made her first appearance on the platform of a Spiritualist camp, and, of course, did well. Tuesday afternoon Hudson Tuttle gave a lecture which was greatly praised by many old campers, who pronounced it one of the best ever delivered on the grounds. During the past two weeks Edgar W. Emerson and J. Frank Baxter have described spirits and given names, after each lecture, with good success; Mr. Baxter will continue this during the remainder of the season: in addition, he will lecture on the 31st. Many interesting tests have been given from the platfall into line as gracefully as possible. Plenty | form similar to thousands already published. Excellent service has been rendered inquirers by Mrs. Maud Lord, Mrs. Carrie Twing, Miss Mary Jones, Mrs. Sue B. Fales, Arther Hodges, Charles T. Buffum, and other clairvoyants and test mediums. Of the mediums for materialization but little, if anything can be said to their credit; but mediumship as exhibited at Camps will form the subject for an entire article soon, and further comment is deferred for the present. Many incidents, showing spirit presence. of an unusual character, have occurred; some of them will be published hereafter. On one evening, Mrs. Lord's circle being full, several persons came after the door was closed, and remained on the porch in front of the house. During the seance, Mrs. Lord, wholly ignorant of who was outside, described and gave the names of three spirits who came for the outsiders, and speaking loud enough to be heard, was assured by those in waiting that she was correct in every particular. On an- | creature roaming at large, it is said, through other occasion, a party of well known people

at in her cottage, with hearts full of thankfulness for the sweet communion held with their dear ones.

Tneeday evening the Bundy family bade adieu to Camp with regret, especially on the part of Miss Gertrude, who had most industriously employed every moment in enjoying the amusements of the place. Wednesday evening found us quartered at the Turner House, with Mount Washington and other noted peaks of the White Mountains, not many miles away. Here a quiet week is be fore us and then, back to Chicago again. Bethlehem, N. H., Aug. 28th. J. C. B.

Reason-Bellef-Demonstration.

The Rev. Dr. Rylance lately preached on the theme, "Is Death the Absolute End?" in St. Mark's Church, New York City. The following is a summary of his argument:

Life is force, and scientists tell us that force is in-destructible. Hence life is eternal and must exist beyond the grave in spite of all that certain modern philosophers teach us. To dogmatic agnosticism, which, after all, is only a learned word for "ignor-ance," it suffices to reply that our knowledge justi-fies a belief in a future life. The human instinct differs from the instluct of animals in that it seeks to penetrate into the future. Why did God give in-tellect to men unless He intended him to be immor-Why did He endow him with all those qualital? ties that set him on a level far above the brute crea-tion if it was His purpose to limit the life of humanity to this world? It must seem plain to every thinking man that the Creator, in fashioning him, destin-ed him for a more perfect state than can be reached in this world.

On the ground, then, of reason and faith—and faith is often well served by reason—we must not believe that men's lives are utterly ended at death, but rather hearken to the many mysterious influences that reveal to us a certain future. Rational ism and faith are equally in support of immortality —the only difference is that rationalism is limited in its sphere, while faith knows no bounds.

All this is very well as far as it goes, but is continued life a fact? Has there ever been a case where one who has passed from earth has returned? The preacher can infer and argue on one side, the agnostic and materialist can do the same on the other: but of both it may be said, that which rests on argument may be overthrown by argument, and if this be all the basis for belief in continued existence, it is far from proven. Defect of proof may be supplemented by faith and imagination, but of all the preachers who must proclaim immortality to justify their

existence as a class, who knows beyond question that any one has lived after passing from earth? who can demonstrate that continued life is more than a figment of the imagination, with some fair reasons why it is probably true? The matter is of too absorbing an interest to rest on guesswork, or on argument based on insufficient premises.

But there is yet another question of great importance. If the idea of resurrection may be welcomed, though unproved, because we want it, when is this resurrection to occur? Will it be in a year or a million of years? At the Transfiguration, Moses and Elias were seen, but Jesus afterward said: "No man hath ascended into heaven but he that came down from heaven." Thousands of years have already passed, and no resurrection yet

day after day and night after night hunting parties were out scouring the thickly wooded. aparsely settled neighborhood. A large, lonely cave, which forms a part of the hilly region, was thought to have been the abode of this strange apparition, human, or whatever it was, but a thorough search and strict watch over the aperture by farmers and oththers interested in the search, failed to disclose the cave as its hiding place, and all at once the mysterious creature disappeared as suddenly as it came upon the scene.

Imbecility of Wilbur F. Storey.

The Chicago Herald gives an interesting sketch of the life of Wilbur F. Storey, owner of the Times, whose " intellectual death " was formally declared by Judge Knickerbocker, a few days ago. Among many other things the Herald writer states:

There was nothing in his composition which invited ease or fitted him to relish retirement. Inergetic, pagnacious, at times violent, passionate and full of resentment, it has long been predicted that he would fall some time a swift victim to death's arrow or else meet the fate which is now anhappily upon him. The things which the poet has set apart as appropriate accompaniments for old age, honor, love, obedience, and troops of friends are not for men of his mold. He lived within himself, having few intimates. He sought no friendships and avoided no enmities. Bitterly sarcastic, a keen observer of the foibles of mankind and an unsparing judge, he was much better calculated to bring upon him-self the maledictions than the honor of his fellows. He made no pretense to what is termed goodness.

Very few of his employes [at the time his paper was in the highth of its prosperity and influence] ever made any effort to maintain friendly relations with him. If he went away no one bade him good-by, and when he returned no one greeted him. There were no courtesies as between man and man. An old editor meeting him in the elevator would make no sign of recognition. They would look at each other and pass on. If Mr. Storey had anything to say it was always said without preliminary flourishes.

A mechanic who had been summoned to Mr. Storey's room to make a few changes in speaking tubes undertook to be agreeable. Why," said he, " you are lame, Mr. Storey; 1 " D-your soul never knew you were lame." I'm not lame," was the reply.

Finally, however, the old man became somewhat softened. In 1878 his personal tastes seemed to undergo a change. He began to long for social recognition, and with this in view, it is thought he became showy and expensive in his personal and household expenditures. He had plans prepared for the costliest house in America, and began work upon it. For a time he devoted many hours change. The castle, still incomplete, though work has been in progress for five years stands on the Grand boulevard, below For tieth street. It is of marble and contains eighty rooms. As it stands it is said to have \$350,000, and it will probably take that COSL much more to finish and furnish it. Just what will become of it now no one can imagine. When Mr. Storey went to Europe in 1878 his health was none too good, but it was not thought that he was in Immediate danger of a break-down. The stroke of paraly-sis which he received while absent effected a different man. There were then no thoughts

HENERAL NOTES.

All the second second

Giles B. Stebbins will renew his interesting series of articles next week.

The article by Alexander Wilder, on our first page, will be read with deep interest.

Mrs. H. Morse-Baker has an engagement to lecture at Daisy, Tenn., next November.

It is said that Lulu Hurst is to give a series of exhibitions in San Francisco, for which she will receive the modest stipend of \$1,000 a night.

The Salvation Army is petering out in England. Its stale war cry has perceptibly dwindled, and its receipts have fallen off immensely.

Mr. William Nicol will speak before the People's Society of Spiritualists in Martine's Hall, 55 Ada St., next Sunday evening. Conference and medium's meeting at 10:30 A. M.

Five of the persons charged with cruelty to children at the "God's Orphans," Home on Flournoy street, in this city, have been committed for trial. None were able to furnish bondsmen.

Geo. P. Colby has just returned from Florida, and was in Chicago last Saturday. He is on his way to attend a camp meeting in Washington Territory. He can do a good work on the Pacific coast.

Lyman C. Howe has been one of the leading lights at Neshaminy camp meeting. He is to be present at the Collins meetings, Erie Co., N. Y., Sept. 5th, 6th and 7th. During October he has an engagement at Springfield. Mass.

Mrs. Sarah Graves writes from Grand Rapids. Mich., that her health at present is quite poor, but she hopes to answer the calls she has had sometime this fall. She speaks highly of the good time had by all at the grove meeting at Old Mission. Dr. Spinney, Lyman C. Howe and she were the speakers.

C. W. Cushing, Brooklyn, N. Y., writes: "I shall open a Free Spiritual Library at 15 Willoughby street, about September first. I am doing it alone, with the assistance of publishers; nothing so far from our Brooklyn people, but when they see what I have done, I trust for help to support it. I shall sell books, spiritual and self-knowledge works stationery, etc."

Visiting his native Brittany for only the second time in forty years, M. Renan recently dined with some Parisian Bretons at Treguier, and in an after-dinner speech gave as daily to this project, and seemed to enjoy the a recipe for securing happiness, the disinter. ested pursuit of science, art, human welfare, or the country's service. He should, he said, face death without sadness, for he had fully enjoyed life; and he should die congratulating the young, for life was before them, and life was an excellent thing.

A human relic in a remarkable good state of preservation has lately been found at Pompeli. It is described as the full length fossil of a man who was probably struck while an astonishing change in him. He returned in flight at the time of the destruction of the city. The features are well defined, the month being slightly open showing the teeth in either jaw; the hands are perfect, and one is supposed to have held two keys, which were found close to it, while the legs are spread out and slightly raised; the left member had, however. been broken. Dr. J. K. Balley spent the month of August in Vermont and Massachusetts, speaking at Essex Junction, Vt., the 20th; visited Queen City Park camp, remaining over Sunday the 17th: at Lake Pleasant camp, Mass., a week, including Sunday 24th, and taking part in the convention of the American Spiritualist Association, his voice being heard from the platform of each camp-closing the month with parlor meetings at Northampton, Mass., and vicinity. He informs us that he purposes to remain in the Eastern States during the coming (all and winter, and solicits engagements with the various societies of that region, and to hold parlor meetings, heal the sick, etc. Address him in care of the Banner of Light, Boston, Mass., for the present. A New York paper says of the death of Mrs. Edison, wife of the famous inventor: The scenes during her last moments are truly Book of Genesis, was inconsistent with any pathetic. Mr. Edison standing close to the doctors who checked off the last beats of the nulse as the heart flickered, waited heroically for the fatal moment when the physician creation show that the physiological charac- folded the motionless arms across the bosom and tremulously said: "She is beyond all hulimit of authenticated human existence is man aid." Mr. Edison silently drew forth a one hundred and five years. The Countess of cabinet and instantly a powerful current of Desmond, Henry Jenkins, and Thomas Parr electricity responded to his will. For two are each credited with a century and a half, hours he kept life from fleeting, but at last but the critical scalpel of Richard Owen has he appreciated that his science, like that of left no support to these three notable exam- | the doctors, was powerless. Taking his children by the hand he led them into his study. There they remained a long time, and when he came out his blue eyes glistened and the lids were red and swollen. It is said a larger crop of apples is raised when a hive of bees is stationed in the orchard. The bees visit every flower, busily flying from one to another, and then passing to an adjoining tree, the pollen on their bodies is rabbed against the pistils of myriads of flowers which become fertilized in this way. Many of the strange modifications in the form of flowers are due to insects, the transfer of pollen from different varieties resulting in hybrids. Darwin remarks that "all experimenters have been struck with the wonderful vigor, height, size, tenacity of seven years of age, and two others had not | life, and hardiness of their hybrid production." He was the first to show that from a view of this city ascribes this comparative flower fertilized by pollen from a different. plant the seedlings were much stronger than from its own pollen. The wind and insects are hature's great agents in performing this act of cross-fertilization.

er and editor, and he hopes for the hearty and continuous patronage of the better and more intelligent class of the great public, both within and without the Spiritualist ranks.

EDITORIAL CORRESPONDENCE.

The first annual meeting of the American Spiritualist Association, which closed on Saturday, Aug. 23rd, proved more successful than its promoters had anticipated. Many | the morning, and as she arose, a storm of apwho last year looked doubtfully or inimically toward any attempt at general organization, having read the able articles on the subject in the JOURNAL during the year, and reflected upon the problem, came into the Association; and they will henceforth give it an active support. Others now favor organization per se, who formerly opposed it. but are not as yet quite ready to co-operate with the present attempt. This hesitation is largely caused by the opposition to the Association which the Banner of Light has openly and covertly offered. Though the genius for being on the wrong side has become proverbial with the Banner, yet its sinuous methods still lead some well-intentioned people into error; people who either through inability or mental inertia prefer to have their thinking done by proxy. Happily this number is growing rapidly less, and probably no class paper in the country now wields so little influence over the intelligent part of its constituency as does "the oldest Spiritualist paper on earth." Hence the American Spiritualist Association is gaining strength daily among Banner subscribers; and if that ancient sheet desires to retain its grip, it must of old-time "copperheads" are yet to be found in the country who were bitterly opposed to the Government in its struggle to preserve the Union and demonstrate that we were a Nation; now, they swear by high heaven that they never had a thought but for the success of the Union troops. Many of us remember these people during the dark and terrible years, and how their faces lighted up with pleasure at every disaster to the Federal army. But we can be magnanimously silent when we hear their post bellum protestations of loyalty; for the good of the grandest organization this world has ever seen, we can suffer these eleventh-hour people to come in and share equally with us who struggled inough the heat and burden of those days and years of trial. The fruit which will then on the A.S. A. tree, will be both sweet and healthful, and as free to those who vainly to uproot the tree when only a tender , as to those who toiled early and late to e it fate sturdy maturity.

It may be well at this time to remind those

the dead of all the ages still unconscious, with no knowledge when they shall awake to the new life.

Spiritualists have fuller knowledge, and supported by better evidence. They know that death does not destroy consciousness, often does not cause even momentary suspension of it, and that " resurrection " is instantaneous. They can use argument to prove continuity of life, but they clinch them with indisputable facts. They talk with the friends who have passed away, sometimes, even, see them; accepting the reasons of the logician, the belief of the Christian, they, and they only, can add the last proof-demonstration of the fact of life beyond the dissolution of the earthly body.

Why should Christians fear or dislike that which gives proof that what their consciousness reveals, what their reason approves, is true? Why so scornfully deny there is such proof to be had, when they can so easily verity spirit phenomena in their own homes? Why fear to let their loved ones come and whisper of the life beyond this? Why be content to dream of a shadowy life beyond, vague and purposeless, when they may know what that life is, and in some degree measure what it shall be?

A Haunted Hill,

Out in what is known as the "Ghost District," Mexico, Mo., there is, it would seem a fated hill, over which traverses the main county road. A reporter of a paper published there, in conversation with a well known farmer who resides in the vicinity, learned that within the past year there had been no less than fifty disastrous runaways on this particular hill, and that old fragments of wagons and buggies could be seen lying around in all directions. Several persons, too, have been injured, the result of teams becoming frightened and tearing at breakneck speed down the narrow, perpendicular space, until people are beginning to think strange of so many accidents occurring at one place, many going a great distance out of their way in travelling to and from town by this route, to avoid what is beginning to be familiarly known as the "haunted hill." In nearly every instance when the hill is reached the animal becomes unmanageable and makes frantic efforts to unhorse his rider. It appears from the report that the fatal hill is situated two miles west of town, just in the rear of Philip Brown's residence, in what is known as the "ghost district," which latfor derived its name last fall from a strange the woods of the locality, frightening the came over from Saratoga solely to hold a se- inhabitants nearly out of their wits, and | Christian epicares prize so highly.

of his present dreadful malady, but he was fee ble, subdued, dependent. He seemed disposed to build up more friendly relations with his staff. He enjoyed a cheerful salutation and was not above that sort of thing himself. His old-time acerbity of temper would show itself occasionally, but he became less and less observant and more and more inclined to lean on and trust in others. He even found words of commendation occasionally for duties well done, and men whose health was none too good discovered in him a sympathetic friend and adviser.

The Herald mentions some redeeming qualities in connection with the life of Mr. Storey: they, of course, will be so much to his credit when he enters spirit life: and when he finds that, as a spirit, he cannot be a domineering master and autocrat, he will then fully realize how he should have lived on earth in order to be prepared to take an advanced position in the spiritual realms.

According to Prof. Owen, the eminent naturalist, the average length of man's life has increased with the progress of civilization, but the extreme limit does not seem to have advanced materially. Prof. Owen thinks that the age of the patriarchs, as stated in the thing but a miraculous departure from natural laws, since the remains of human beings who lived at about the time of the Hebrew teristics of the race have not changed. The ples of alleged longevity.

In China mercury is said to be the philosopher's stone. Chinese medical works say it takes two hundred years to produce cinnabar from mercury; in three hundred years it becomes lead, in two hundred years more it becomes silver, and then by obtaining a transforming substance called "vapor harmony," it becomes gold. The doctrine of the transformation of mercury into other metals is two thousand years old in China.

As always, the Jews in Toulon and Marseilles have escaped the ravages of the cholera. Of the Jewish community of four thousand souls in Marseilles, only seven have been seized with this disease. Two of these seven were life-long invalids, another was ninetyobserved the Jewish law. The American Reimmunity to the dietary laws of Judaism, and lifts up its voice against "the unclean, offal-feeding things of sea and land," which

ELIGIO-PHILOSOPHICAL JOURNAL.

Free Thinkers and Friends of Progress-Cassadaga and Collins.

To the Editor of the Religio-Philosophical Journal

For about twenty-eight years the Friends For about twenty-eight years the Friends of Human Progress have held annual meet-ings at Hemiock Hall, one mile from Kerr's Corners and six miles from Angola on the Lake Shore R. R., and have done a great work for Spiritualism and free thought. No subjects have been excluded if treated in a desent manner. I have added my mite in decent manner. I have added my mite in the way of work at 23 of these annual gathdecent manner. I have added my mite in the way of work at 23 of these annual gath-erings, where the audiences have averaged from two to five thousand people. I think they have never had a policeman to keep or-der, but I never saw the least disturbance there. Among the speakers I have met there are Henry C. Wright, Wm. Denton, Parker Pillsbury, Susan B. Anthony, Cora Richmond, J. M. Peebles, Mrs. F. O. Hyzer, Mrs. E. L. Watson, Mrs. R. S. Lillie, O. P. Kellogg, J. F. Baxter, A. J. Davis and Mary F. Davis, Lucy. N. Coleman, Fredrick Douglass, Charles C. Burleigh, G. W. Taylor, Mrs. Pearsall, Giles B. Stebbins (who for many years was never absent at an annual gathering), J. H. Harter, Cephas B. Lynn, Wm. White, Mr. and Mrs. E. C. Woodruff, and many others. Surely here is variety enough and the largest liberty consistent with order has always prevailed. No meeting in the State has done more (and I doubt if any has as much) to liberalize and educate the people. They have for many years held their annual meeting the last Friday, Saturday and Sunday of August, but since the Cassadaga Camp Meeting be-came a center of attraction in Chautauqua Co., occupying the whole month of August, the Collins people, in deference to the inter-ests of Cassadaga, have deferred their meet-ing the their Meeting Setting the for the ests of Cassadaga, have deferred their meet-ing to the first week in September for the

past two or three years. A few years ago there was a combination of Materialists, Agnostics, Atheists and Spirit-ualists formed under the general head of Free Thinkers, and H. L. Green, of Salamanca, Free Thinkers, and H. L. Green, of Salamanca, has been the efficient and active secretary and the principal life and light of this com-bination. The general objects of this body are in harmony with the feelings and views of Spiritualists, but they are dominated by materialists, and the President, Dr. T. L. Brown, of Binghamton, has never failed to sneer and ridicule and attack the faith and abaptaments of Spiritualized attack the faith and phenomena of Spiritualism, at these convenphenomena of Spiritualism, at these conven-tions (or if he has I have never heard of the time). But it is due to him to say that he al-lows Spiritualists the freedom of the platform to reply, and he has often been literally an-nihilated by their arguments, but seemed too obtuse to appreciate it. These gatherings, I think, are doing much good in their way, but they do not stimulate or educate the spiritual neture and while they break down superstinature, and while they break down superstinature, and while they break down supersti-tion and sow intellectual seed. and encour-age self-dependence and self-culture, the ruling spirit is iconoclastic, puglistic, and benumbing to the finer sensibilities of the spiritual disciple. Thus far Materialism and Atheism have led, and Spiritualism though tolerated and invited to the freedom of the platform, has been put to a disadvantage in the management which is dictated by, and in the interest of the ruling element. Materialthe interest of, the ruling element, Material-ism. But I believe the power of Spiritualism is felt among them, and is doing a work even there to leaven the whole lump. But every spiritual speaker and medium must work to spiritual speaker and medium must work to a disadvantage and accomplish all he does by the hardest in these conventions. I have been present and participated in three of them, and possibly may again. In the general objects of State Secularization, unsectarian education, taxation of church property, aboli-tion of dogmatic Sunday laws, etc. I am heartily with them; but all of this and much more is canvassed at the Collin's Meetings There is room enough for all. But now the annual Free Thinker's Convention is called to meet at Cassadaga on the Spiritualist Camp Grounds at the very time of the Collin's Year-ly Meeting, which is only about twenty-five or thirty miles aways. It may be well, for the spiritual element will naturally drift towards Collins, and if all the Spiritualists should go there, Cassadaga would not have a large crowd I ween. Perhaps it was an oversight, but it looks like the same aggressive spirit which has tried to push Spiritualism to the wall while ostensibly giving equal privileges and free platform to all. The Collins people can hardly fail to look upon this as an attempt to drive their meeting from the field or to absorb it into the new conglomera-But, of course, this Free Thinkers' Conven-tion, called to hold its sessions on the Spiritualists' camp ground, is entirely distinct from the Cassadaga Spiritual Camp Meeting As-sociation, and is managed by the officers of the Free Thinkers' combination, and I trust that the spiritual society in letting their grounds to them, are in no way responsible for this seeming trespass on the time of the Collins Meeting. I see by the Truth Seeker that my name is among those announced as engaged to attend the Free Thinkers' Conven-tion! I have made no such engagement, but I have engaged to attend the meeting at Hemlock Hall the first Friday, Saturday and Sunday of September. Spiritualism evolves the highest and best form of liberalism, and if there is free thoughtanywhere it is among the Spiritualists. In that field I find congenial work and good company, while I have good will for the large class of liberals that do not yet reach the heights of our philoso-phy, and am glad to co-operate with them on all questions where we are agreed.

ans, Todas people, Zulus, Aztecs, Afghans, Nautch dancing giris, Burmese, Sioux, Hin-doos, etc.—and two enormously large double menageries of wild and trained animals are among the added attractions this year. There can be no question that Barnum, Bailey & Hutchinson have gotten together the biggest and grande-t exhibition they ever had, which is a sufficient guarantee to all that it is sim-ply immense. It exhibits on the lake front, for one week, commencing Monday, Sept. 1st.

Cassadaga Lake Camp Meeting.

To the Editor of the Religio-Philosophical Journal:

During the past few days we have had lectures by A. B. French upon the subject: "Mo-hammed and the Faith and Wars of Islam," The Facts of Science and the Follies of Athe-"The Facts of Science and the Follies of Athe-ism," "The Facts of Spiritualism and the Follies of Materialism," "The Battle of Hu-man Life;" by George Chainey, upon the sub-ject of "The Sphynx," and "The Ideal Man and Woman;" and by Mrs. R. S. Lillie and others upon various subjects. Last Thursday evening an entertainment was given in the amphitheater for the bene-fit of "the reporter," in which nearly all the sneakers and mediums upon the grounds par-

speakers and mediums upon the grounds participated. Mrs. Lillie gave some charming little poems to various persons from the au-dience; Mr. Emerson delivered a number of dience; Mr. Emerson delivered a number of his remarkable tests, while his control, Sun-beam, "turned the crank," as she expressed it, for a short poem directed to the 'porter; J. T. Lillie, and Mr. Smith, of the Grattan-Smith family, rendered a fine vocal duet, and oth-ers performed their parts with credit. O. P. Kellogg made one of his happy speeches, and worst of all, the writer was compelled to say a few words in expression of the deep grati-tude falt for such ap ovation. He would have tude felt for such an ovation. He would here reiterate his thanks both to those who kindly tendered their services to make the occasion a success, and to the more than two hundred who had faced the rain and manifested their kind intentions by their presence. Friday evening the Children's Lyceum gave

Friday evening the Children's Lyceum gave its closing entertainment to a large audience assembled in the amphitheater. The pro-gramme was a credit to the efforts of Miss Hattie Myers, the efficient conductor, and to the little ones who took part in it. Several of the little girls gave exhibitions of their acquirements in the art terpsichorean, two little ones who danced together being especi-ally appreciated. As the writer looked upon the graceful movements and elastic steps of ally appreciated. As the writer looked upon the graceful movements and elastic steps of these little ones, with their golden hair streaming down like a spray of sunshine, ap-pearing like beautiful fairies dancing before their queen, he could not help drawing a contrast between these and the children of the Sunday Schools, who sit like so many dolls upon a cushioned seat, and repeat like parrots foolish verses about Eve and the sunke, Noah and the ark, Moses and the bull-rushes, and other platitudes from a musty shake, Noah and the ark, Moses and the out-rushes, and other platitudes from a musty volume of Jewish literature. The world moves on, and healthy literary food is taking the place of the dry husks of theology upon which our children have been fed so long; and with the culture of the mind is coming the culture of the body, making that temple of the soul a perfect instrument for the expression of a perfect instrument for the expression of her various emotions. A better day is dawn-ing for the children, and their young lives are no longer to be clouded over by the mists

BEST BAKING POWDER.

INTERESTING TESTS MADE BY THE **GOVERNMENT CHEMIST.**

Dr. Edward G. Love, the present Analytical Chemist for the Government, has recently made some interesting experiments as to the comparative value of baking powders. Dr. Love's tests were made to determine what brands are the most economical to use, and as their capacity lies in their leavening power, tests were directed solely to ascertain the available gas of each powder. Dr Love's report gives the following:

Strength

Name of Baking Powders.	Cubic Inches Gas per each ounce of Powas
"Royal" (absolutely pure)	
"Patapsco" (alum powder)	
"Rumford's" (phosphate) fresh	
"Rumford's" (phosphate) old	90) 7:3
"Hanford's None Such," fresh	
"Hanford's None Such," old	
"Redhead's "	
"Charm" (alum powder)	116.9*
"Amazon" (alum powder)	
"Cleveland's" (short weight 3 oz.)	110.8
"Sea Foam"	107.9
" Czar"	106.8
⁶⁶ Dr. Price's "	102.6
"Snow Flake" (Groff's, St. Paul)	101.88
" Lewis" Condensed	
"Congress" yeast	
• Pearl "	
"C. E. Andrews & Co.'s" (contains alur	
"Hecker's"	
" Gillet's "	
"Bulk"	80.5
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EDUCATIONAL. UNION COLLEGE OF LAW, CHICAGO, ILL. The Fall Term will begin sept 24th. For circular address H. BOOTH, Chicago, Ill. LAKE GENEVA SEMINARY. Lake Geneva, Walworth Co., Wis. A cultured Christian School for young ladies. The house is brick, fire proof, steam heated, gas lighted, sanitary condi-tious are unequalied. The school hall is equally well appoint-ed. Fall term opens September 17th. Apply for Catalogue. Willard School. Boarding and Day School for Young Ladies. Therough general education or preparation for any College. Domestic Science, Music and Art. Opens Sept. 17. Chicago, 15 So. Sheldon St. Seni for catalogue. SAMUEL WILLARD, M. D., LL. D., Principal. VAN NORMAN INSTITUTE FOR LADIES. FOUNDED 1857. 315 W. 57 St, New York. Reopens Oct. 2. Dr. and Mine, Van Norman, Frincipals. GIRLS' HIGHER SCHOOL, 457 & 459 La Salle Ave., Chicago. Ninth year begins Sept. 15. Full Classical and English courses. Family and Day MISS R. S. RICE. MRS. R. A. S. COOLEY. TEACHER. A competent Teacher for a College or advanced school is open for an engagement. Can give the BEST of refevences. Address WALLASTON, care

Lord & Thomas, Chicago,

Lord & Thomas, Chicago, SWITHIN C. SHORTLINGES MEDIA ACADEMY, MEDIA, PENN, Thirteen mikes from Draad Street Statum, Pulladelphia, School ynar 1884-50 ponts fueraday, Sviptember 0. Facel price orept for Mana and Chemdeals, Suddetts admitted and classi-field at any time. No examination necessary for admitsion Summer vacation school alug and August. The regularization performs experimenter 0, but students may come at any time before september 0, but students may come at any time before september 0, but students may come at any time before september 0, but students may come at any time before september 0, but students may come at any time before september 0, but students may come at any time before september 0, and any time the 610, when ya-can pull may have individual care. See cela attention to before september 0, but students in some men's education con-rected. Young men whose education has been neglected in-structed privately. Special opportunities or choose the reg-ult for the structure of the form the opportunities or choose the reg-ult for the structure of the statement courses. Students to advance randuly. Special drait for duil and backward boys. Patrons or students of different courses. Students in students on students of different courses. Students in the students within Academy are now in Harvard, Ya'e, University of Penn-sylications, cor parts of different courses. Students in the structure advance of the care y class in the or the sylication. Early bekinson, and several Polytechning Schois, "Conditioned" College examination. A physic any study and fittel for any college examination. A physic and fullet apparatus for illustration. Hitteen bundred volumbia, Williams, Dickinson, and several Polytechning structure added to the Academy Library in 1883. These should have apparatus doubled in 1883. The students fitted for college apparatus doubled in 1883. The students fitted for college apparatus doubled in 1883. The students fitted for sports, indention us in the trated circular of Media Academy address the Principal and Proprietor, SWITHIN C. SHORTLIDGE, A. B. and A. M., (Graduate of Phillips' Excter Academy and Harvard College), Model Just Media, Penn. SONG.

LYMAN C. HOWE. Philadelphia, Pa., Aug. 25, 1884.

Some Features of Barnum.

The Immense Exhibition Now on the Lake Front.

The circus as it exists to-day is an American institution, and the Barnum and London Shows united is really a great national affair. No event creates the same senation in a city among its residents, and nothing can enthuse the country people for miles around as the advent of these combined shows in one into a town, and it is gravely to be doubted if anywhere on the face of the globe there exists so grand and truly an overwhelming exhibition. When one really considers that it requires three rings, each forty-five feet in diameter, an elevated stage sixty by sixty feet, a huge hippodrome track thirty feet wide in which to entertain and delight the wide in which to entertain and delight the andience, with alghty marvelous acts of vari-ous kinds, it ceases to be a wonder that an ovation is tendered them everywhere. An elephant pavilion 900 feet long contains the largest herd of these animals ever gotien to-gether at one time, besides the only genuine white sacred elephant bought from King Thuban for \$300,000 and the world famous Jumbe, the biggest living creature; also the beby elephants and their parents, the dwarf elephant; and the funny clown elephant; a museum containing living curiosities from all parts of the world; an elanological con-grams of strange savage tribes-Basuas, Nubi-

It costs but \$9.00 for the first year, and \$8.00 for subsequent years, per acre, to raise wheat in Minne-sota and Dakota, on the line of the CHICAGO & NORTH WESTERN BAILWAY. The average yield, since 1864, is sixteen bushels per acre; the average price, 90 cents per bushel. This accounts for the rapid growth in wealth of the citizens of those States.

Cassell & Co., announce for immediate publica-tion, "Life and Labor in the Far, Far West." Being Notes of a Tour in the Western States, British Columbia, Manitoba, and the Northwest Territory. By W. Henry Barneby, with specially prepared map in pocket, showing the author's route. One volume, extra cloth, beveled gilt top. Price, \$2.00.

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We particularly request subscribers who renew their subscriptions, to look carefully at the figures on the tag which contains their respective names and if they are not changed in two weeks, let us know with full particulars, as it will save time and trouble.

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

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For billous fevers and malarial disorders, use Ayer's Ague Cure. Taken according to directions, its success is guaranteed.

FOR TEN CENTS. The St. Louis Magazine, dis-tinctly Western in make-up, now in its fifteenth year, is brilliantly illustrated, replete with stories, poems, timely reading and humor. Sample copy and a set of gold colored picture cards sent for ten cents. Ad-dress J. Gilmore, 218 North Eighth street, St. Louis, Mo. The RELIGIO-PHILOSOPHICAL JOURNAL and Magazine sent one year for \$3.50.

Lassed to Spirit-Lite.

Our good and venerable brother, George White, passed on to the "Beautiful Land of the soul," July Sist, at the ad. vanced age of eighty-seven years.

vanced age of eighty-seven years. His transition, which took place from the home of his daughter, Mrs. Thomas, of this city, with whom he has reald-ed for many years, and by whom and her husband he is ten-derly beloved, resulted from oid age, and his gradual with-drawal from his outward form of earth. For sevenbeen years he was my descets and most honored friend, and during that period I found him he be a man of sterling truthfniness, sincers and earnest in his declarations of his honest convictions and in his unifring efforts to pro-muigate the great truths of Spiritualism, always striving to exemplify their importance by reducing them to practice in his life. He was greatly loved and honored by a numerous circle of friends and acquaintances, in whose minds his memory will be embalmed, till they also shall pass on to meet him with rejolding in the Better Land. For many years in his earlier life, he was well known in and around Green Bay, Wis, as a minister of the M. & Church. This obituary letter I make shout; not because nothing more could be said of him. I recerd unhosinitugly, that i desire simply that my record may be as fair and as resultful as his. Washington, D. C. Aug. 24, 1884. JOHN MAYNEW.

Jamestown, Kansas.

The Spiritualist Societies of the Republican and Solomon Valleys will hold a grove meeting from Angust 29th to Sept. The Industry, in Buffale Crock Valley, five miles west of Jamestown, Kan, on the C. B. K. P. B. R. Trains connect at Jamestown with the main line running to all points east 4 ood meals furnished at 25 cents. Visitors to bring tents and bed-ling as far as possible. JACOB FULMER, Cor. Soc. ding as far as pos

Saratoga Springs, N. Y.

The First Society of Spiritualisis at Saratoga Springs, N. Y., will hold Meetings every Sunday alternoon and evening at the Suprome Court Boom, Town Hall; also on the Shut Mon-day and Tuesday evenings of each means, at which Mrs. Buile J. T. Brighma will officiate. H. J. HULLING, See. H. J. HORK Pros.

*In his report, the Government Chemist says:

"I regard all alum powders as very unwholesome. Phosphate and Tartaric Acid powders liberate their gas too freely in process of baking, or under varying climatic changes suffer deterioration."

Dr. H. A. Mott, the former Government Chemist, after a careful and elaborate examination of the various Baking Powders of commerce, reported to the Government in favor of the Royal brand.

PACIFIC CAMP MEETING.

The Pacific Association of Spiritualists will hold their first Annual Camp Meeting on their grounds at the mouth of the Columbia River in Washington Territory, three-fourths of a mile east of llwaco. on Bakers Bay, beginning on Thursday, Sept. 4th, and closing Monday, Sept. 15th. The finest views of Ocean, River, Bay and Mountain scen-ery are presented from the camp grounds, to be found on the Pacific Cossi. The Association expect to secure the attend. ance of some of the most eminent speakers and mediums in the ranks of Spiritualism, to attend this meeting. For list of speakers and mediums to be present, see Oregonian and Ter-ritorial papers for the week ending August 16th.

ORDER OF SERVICES ON THE GROUNDS: URDEN UP SERVICES UN THE CRUUNIS: There will be a locure or address given each day of the meeting at 10:80 A.M., and 7 P.M. At 2:30 P.M., each day, there will be a platform discussion for the free expression of thought, open to any one who may wish to participate There will be a Restaurant on the grounds where good meals may be had at reasonable rates. Good vocal and instrumental music will be furnished dur-ing the entire occasion. Boats are to be had for rowing or sailing on the bay. Unusual attractions to health and pleas-ure sockers are here presented. The Camp Meeting promises to be one of great interest. Reduced rates will be given over all popular lines of travel in Washington Territory and Oregon. Eighty per cent. off

equiar face one way. A most cordial invitation is extended to the friends of Spir-tualism everywhere, and enemies also, to attend this Camp Keeting.

For further information in regard to the meeting, address, P. A. SMITH, Cor. Sec., P. A. S., Hwaco, W. T.

DR. JOS. RODES BUCHANAN

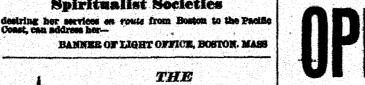
29 Fort Avenue, Boston,

Is now giving attention to the treatment of chronic diseases, aided by psychometric diagnosis and the use of new rem-edies discovered by himself. His residence is in the most elevated, healthy and picturesque location in Boston, and he cau receive a few invalids in his family for medical care. His work on Therapeutic Sercegnomy will be issued in September -price two dollars. MRS. BUOHANAN continues the practice of Psychometry.



Will lecture in Boston in September. Mrs. Britten proposes lecture in Sait Lake City, Utah, and San Francisco, Cal , in o lecture in one of the second second

Spiritualist Societies



Novelty Rug Machine.

[Pat. Dec. 37, 1981.]

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Addressed to the working classes, and written through the mediumship of Mrs. Yestman Smith. These lectures or messages (a pamphlet of 53 pages) have been dictated by a hand of spirits who are deeply interested in the elevation of mankind on the earth-plane, that crime and its adjunct misery may be banished from among men. They have a high moral influence, and cannot fall in having a beneficial influence on these who read them. Price 20

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HIS MERICAL Reviewent Greek Ma

Voices from the Zeople, AND INFORMATION ON VARIOUS SUBJECTS.

A Concord Love Song.

Shall we meet again, love, In the distant When, love, When the Now is Then, love, And the Present Past? Shall the mystic Yonder, On which I ponder, I and the wonder, I sadly wonder, With thee be cast?

Ab, the joyless fleeting Of our primal meeting, And the fateful greeting Of the How and Why! Ah, the Thingness flying From the Hereness, sighing For a love undying That fain would die!

Ah, the Ifness sadd'ning, The Whichness madd'ning, And the But ungladd'ning, That lie behind! When the signless token Of love is broken In the speech unspoken Of mind to mind!

But the mind perceiveth When the spirit grieveth, And the heart relieveth Itself of woe. And the doubt-mists lifted From the eyes love-gifted Are rent and rifted In the warmer glow.

In the inner Me, love, As I turn to thee, love, I seem to see, love, No Ego there. But the Meness dead, love, The Theness fled, love, And born instead, love, An Usness rare!

JAMES JEFFREY ROCHE. -Boston Evening Transcript.

For the Religio-Philosophical Journal. Truth the Redeemer.

Striking the key-note of liberty, stands that grand Strking the key-note of meery, stands that grand declaration: "If the truth shall make you free, you shall be free indeed!" And coming through the ages, it has lost none of its potency, but is more pow-erful to-day than ever before, as the ear of humanity is more open to listen to it. The conflicts, the trials, woes, agony and "bloody sweat" of the human race, have made us receptive to truth, hence freedom from the bondage of error, superstition and all mental alavery.

Cost what it may, we must "buy the truth," for herein is our only hope of liberty; and the price already paid for the purchase, has been the "groaning and travailing in pain of the whole creation until now." But the price, severe and terrible though it

Now." But the price, severe and terrible though it is, is none too exacting when compared with the re-sult to be gained thereby. We must drop our semblances, and become real before the discipline of pain can cease. Being must take the place of seeming, and reality of unreality. Our Christianity has become so wrenched and warp-ed from the living truth of its great teacher, that its vitality is gone—its Christ departed! Its creed is not ed from the living truth of its great teacher, that its vitality is gone—its Christ departed! Its creed is not redemption through the truth taught by Jesus, but its hopes are based on his atoning blood. Its churches are dead. Its priests lie in the graves of their for-malities and dogmas, wrapped in grave clothes of priestly robes, waiting for the vivifying touch and the resurrecting voice of the Spirit of Truth to say, "Come forth?" "Come forth?"

The priestly duty, as well as that of all men and women, is to speak and act the truth. To do this requires no church dogmas, no formality or display. This one principle of truthfulness lies at the bottom of all reform, and is the chief foundation-stone of all moral excellence, for without perfect truthful-ness there can be no possible attainment of integriity. The axe must be laid at the root of the tree of falsity, and it must be hewn down, for it obstructs the "way of the Lord;" and this is no small task to accomplish, for it is almost to reverse the entire "habit of society. It requires not only courage, but heroism, and that, too, of a stern sort, for the perni-cious roots of the tree of falsity have worked their new into the new manual task to never the their berniway into the very innermost parts of human life. Our friendships and courtesies are in the main, su-perficial, unreal. Our lives take no hold on reality, for semblance has sapped their vitality. And is such life worth the pains we take for it? Is it worth the enormous resources of health, strength and wealth that we expend upon it? Ah! we shall see. If we will learn to be wise only through the severe discipline of pain, then we must learn that way. No wonder Jesus wept over Jerusalem when foreseeing what its people must suffer in order to bring them Man's ideal of God should be his highest and no-blest conception of goodness, justice and excellence, and although there will be a wide interval between practical and ideal excellence, man's justice toward his fellow-creatures must be governed by his ideal of God's justice. One of the greatest obstructions in the way of moral advancement is the barbarous idea of the Supreme Being, entertained by the majority of our churches. Endow a man at the present day with qualities attributed to the Infinite One, and that man would be shunned by civilized society as an inhuman monster. A father with no spontaneous love for his children, but who must be influenced in their behalf by the intercession of another whom he has caused to be slain as a bloody sacrifice to satisfy his justice by atoning for the sins of some of his children, while others not accepting nor understanding such means of salvation, are consigned to the hopelessness of eternal despair and woe-such an idea of God cannot be too soon rectified. It seems that the time has come when the scales must fall from the eyes of humanity, for with all our boasted religious enlightenment, we are scarcely in advance of those who worship images; for what are images but false gods? Our boasted enlightened Christianity has not yet emerged from barbarism. Bethlehom, Pa. I. B. I.

For the Beligio-Philiceophical Journal Longings.

An Essay Delivered Before the Local Society of Spiritualists at Lapser, Mich., by Mrs. F. E. Odell

Why these weary, weary longings, known to every man, woman and child? The wise student and philosopher of mental and moral research, and investiga-tion, has solved the problem over and over, and offered us an explanation: That the out-reachings of the mind after the unattained, the inner pulsations of keen aspirations, even to the verge of sorrow, in their intensity, are but the natural demands of the yet un-satisfied needs of our being. Is it a new thing for me to say, that every earnest desire and longing known to us in life, are but some hidden demands known to us in life, are but some hidden demands which, when rightly met and properly adjusted, bring their own fruition of joy and happiness. Every longing of the heart in affection, every aspiration of the mind for light and knowledge, are but the awak-ening into life and strength those latent forces with-in, that ultimately bring their recipiency, and impel humanity on to new echoes of hope and desire. We cannot better substantiate this truth than by appeal-

ing to all whom experience has taught these truths. Youths, in their purity of thought and ignorance of results, allow the tender tendrils of the affections to fasten themselves upon nearly the first object with which they are pleased, beyond the fond par-ental care and guidance, and they become possessors of the same, if possible, satisfied for a time, and in some instances for a brief time only; they find as they journey on in life, new feelings yet uninvest-torial are and difficulties surrounding them and warry igated, new difficulties surrounding them, and weary longing overpowering their life and destiny. The full blooming maiden, enriched with a life of earth-ly hope and consciousness that bids her greet the fair morn of youth in all its glorious dawning of available avaaction unbesiteting places her life anxious expectation, unhesitatingly pledges her life and devotion to one whom she knows is addicted to her a trifling habit—to tasting strong drink. Why more than refer to the end which we can quickly comprehend may await her? What of her unanswered hopes?

The same train of untried realities awalt the young man, as buoyant with hope and resolve he launches his bark upon the untried waters of life, anticipation the helm of safety with which he expects to outride a smooth or stormy sea; but he, too, finds unceasing round upon round of unrealized anticipation, and round upon round of unrealized anticipation, and never-ending longings and aspirations awaiting him. Have we not known the father of some household linked to one who was so incompetent to fulfill the office of wife and mother, so inadequate to adapt herself to the little, yet so powerful attentions, which his nature demanded to round out into more perfect percentions a wards when and on housed ather proportions a manly man and an honored father; that instead his was a double burden to bear, and when called upon to stand by the corpse and silent-ly gaze upon the form and features of her he had hopefully placed at his side to fulfill the expectations of life's ideal, he could utter no word of complaint, but secretly, aye, imploringly arose unsatisfied hopes and undying longings and desires. As time moves on and as changes come, it may have been his to meet such an one as his nature required, and then we behold his face radiant with joy, his life envelop-ed in happiness and his usefulness increased? And have we not yet known another in life, who was the possessor of a companion, who blessed by her very existence the well-being of all around; but the hus-band and father, blinded by too many self-sacrificing acts on her part to his unawakened appreciation of the blessings he unwittingly enjoyed, he, too, stands by the narrow grave and witnesses the cold clods of earth burying from sight the last remains of her he so little understood and appreciated. Oh! the weary, weary longings now! The silent midnight despair for that once his! The memories that plerce his soul with their fierce forms of neglect! Will he rightly heed those vibrations that are quickening into being new heart echoes, touching the key-note of nobler possibilities, teaching him the lesson of responsibility and analytical reflection? Or will he pass them by in bitterness and blank despair, and necessitate the recurrence of some more dangerous lesson? (an we more hopefully pen glowing pictures for the mother, whose soul has thrilled with an almost boundless sea of Infinite possibilities, sought for her darlings? Have not unfinished plans, unrealized hopes and unceasing desires been hers to meet in nearly every turn in life?

We repeat that heart longings are known to every man, woman and child; and we have touched upon but a few of the multitudinous phases and forms of reality that find birth and being in the Infinite store-house of love and affection that overshadows the human breast. We, as Spiritualists, with our certi-fied truth experiences as taught by the angel-world, can somewhat knowingly carry with the mind's eye these longings into the spiritual realms of existence, and whirl with unceasing rounds of aspiration with that above and beyond, If so much may be said of the affections, what of the mighty impetus of mind-aspiration, that arises to grapple with a world of ponderable forces, seen and unseen, whereby this grand old earth has been changed from its primitive to more perfect condi-tions; so much so within the scope of our knowl-edge, we can exultingly hope an Eden will come; not that it has been, and melted away by the com-bined efforts of three personalities—"man, woman and the devil." Nay! the Almighty force of progressive influences bear us on through all the stages of growth, divined as ultimate good, and not only have we learned to realize that this world of ours holds within her bosom unlimited resources for the supply of every physical need or demand, but within the realm of thought and aspiration there will be mete for every measure. While we have learned all this, it has been ours also to catch glimpses of other worlds, stupendous in their grandeur, and this hum-ble truth fails to us, that we, with all the mighty problems of life; with love and affection in all its intricacies; with genius, born of mind—be it in art or science; with longings akin to Infinitude, are but drops in the Ocean of Supreme Intelligence; yet it is none the less true that every minute object contains a world of being perfect within itself. What a thought. Can we grasp it in all its hearings? Can we express it in scarcely one of its meanings? Yet we instinctively feel at times that our Father has a fruition in store for us of all these possiblities, and through these longings and aspirations we shall go on and on, to become as one in eternal light and glory. So, my brother or sister, if any there are who feel those inner throbbings that speak to you of hopes yet unanswered, of desires unattained, and despair has laid her dark, brawny hand upon their feeble threes of existence, we say to you, away with her poisonous influence, her chilling, blighting pow-er, and give heed to those higher and ennobling heart-echoes of soul and brain, that perpetual arise to be heeded and obeyed, and in their **ewn** good time will bring their responsive greetings: "Well done; accept our reward!"

impressed upon my mind to memory, yet I could not discover the error. Thinking over the matter, before settring that night, I concluded that I would pay the eighty dollars out of my own pocket, and be done with it. I dreamed that very night that I was at my office, and had my books opened, and my mind was directed to the error, and so impressed upon my memory, that in the morning I could turn to the account and correct the same. Many mod dreame I bare had in my life time, that

Many such dreams I have had in my life time, that have passed from my mind; but does it not indicate that our spirit friends are around us, and will at every opportunity (even when the body and mind are dormant) communicate to their friends in the JOHN JAGGEBS. form? Philadelphia.

Spirit Photography-Hudson and Reimers

Brother Reimers is evidently bent upon keeping my pen from getting rusty, for only the other day he sent me three beautiful spirit-photographs of his Guide, taken by the eminent and world-renowned spirit photographer, Mr. Hudson, assisted by his clairvoyant daughter, Ross. I copy what follows, almost verbattm, from Mr. C. Reimer's letter of the 10th May, and trust in so

U. neumers letter of the 10th May, and trust in so doing not to lapse again into similar errors commit-ted by me unwittingly before in connection with the Blavatsky miracles. "I had," says C. R., "many sit-tings in Manchester, where the spirit-photographs (submitted to the writer of these lines) were taken, at Mr. Hudson's atelier, assisted by his gifted daugh-ter Rose." ter, Rose.'

Spiritualists who have closely followed the career of Mr. Hudson will know that that artistic instru-ment in the hands of the Spirit-world had met with many sore and prolonged trials and privations, as so many mediums had, and that he was often so hard pushed that even the most ordinary necessaries of life were often denied him, in consequence of the usual neglect with which an ungrateful world treats those who make it their study to enlighten it and to being light to place of derivation. Light and derivbring light to places of darkness. Light and dark-ness, like oil and water, don't mix easily, and are alness, have on and water, don't mix easily, and are al-ways and everywhere antagonistic to one another. "One day," continues C. R., "when particularly dis-tressed by his poverty, Mr. Hudson exclaimed in his studio and in the presence of Mr. C. R., 'Oh, could I only get a relative of yours on the plate, you would publish it, and give me a lift; I nearly starve? I did the photographing unsafe of the plate form a home the photographing myself, after picking from a heap of plates what I wanted. His clairvoyant daughter sat between me and the camera sideways. Do you see anything, Rose? asked the expectant and hope-ful father. Yee, she answered, I see a figure floating to the left of Mr. R. Then we developed, and the high female figure-C. R.'s control-came out. After high female figure—C. H.'s control—came out. After about ten minutes the vexed and troubled Hudson, who had actually delivered a prayer to God to grant this time his wish, said, let us try another pose. I again manipulated, after picking another plate. Again Hudson addressed his daughter, do you see, Rose? Yes, it is now on the other side! And sure enough my Guide was there! I know no hetter test, con-cludes C. R., in the world, although M. A. (Oxon.) hes placed a similar photograph of mine in his colhas placed a similar photograph of mine in his collection of test photos."

Here ends Brother Reimers's letter, and all that is now left for me to do is, first, to give the reader, who is unable to see the photographs, which are now ly-ing before me on my desk, an idea or mental photo of the pictures in question. In one photograph a tall female spirit appears to the left of Reimers, who is sected on a chair. Her factures represented in is scated on a chair. Her features represented in profile are most refined and truly classical. She inclines her head to the right, and in the direction of the sitter, looking down upon him, as it were, with a countenance expressive of the deepest sympathy. The figure is dressed most tastefully in white goesa-mer garments, the robe flowing down to and cover-ing her feet; her right arm appears bent and laid across her bosom, holding a fold of the robe in her hand; the left arm and hand, which is naked from the ellow downwards, hangs by her side. The pho-to in which the spirit appears to the right of C. R. is similar in features to the figure just described, only slightly shorter, and the left hand seems to be sup-porting her left cheek and chin. Both photos repre-sent the Spirit-guide of my friend Bertle with a tur-ban-like head-dress.-C. W. HOHNER in the Harbing-er of Light, Australia. lines her head to the right, and in the direction of er of Light, Australia.

Random Southern Notes.

To the Editor of the Religio-Philosophical Journal:

Years have passed since I have written to the JOUBNAL. Reticence, with me, is the usual law, During the six years I was in the South-East Tennessee, North Carolina and Georgia-I was very careful to note the feelings of the people in regard to the doctrines of the spiritual faith. Only here and there did I find one who knew any thing about it. With many a hint was sufficient to draw out inquiry on the subject; and this only proved the deep-soul-interest in the hidden things of nature, as existing in all peoples, of every name, land and clime. My mission was among the sick, and many were the wonderful effects produced. Dr. W----, my partner, was an earnest and successful physical medium or healer. Very many were brought out from darkness to light, and caused to know for themselves that there were many things in this world, unknown to them, and never dreamed of in their philosophy. Our work woke up the people to thought; and when you can get a man or woman to think, they are half converted. I also met some veritable voodou's, and through the aid of the Spirit-world, was able to undo some of their devilish work. I could give you some notable cases. Voodouism is a stern fact of art; there is but little soul or mind in it, but yet it suc-ceeds, and often disastrously. Their power is easily overcome by one who knows what to do, as the victims are usually of the passive temperament. I also met some noble men and women in Chattanooga, who were in earnest to know the truth and impart it to others. Their work, as in many other cases and places, was to a certain extent annulled by fanatics. They are now working on a better basis and I hope they will succeed in directing the blind to the light shown in the doctrines of immortality, life and hap-Dinees. As G. M. of our beloved order of A. E. M. R., I instituted three Crypts, one each in East Tenness North Carolina and Georgia, with some ten members each. They are doing well. The South is the poor man's home, and many are availing themselves of this fact. The climate, soil, etc., all invite the lowly of this cold, inhospitable clime to pay a left-handed compliment to Horace Greely's "Go West, young man." The South invites the well-to-do and the monied man, to develop her recourse in scientificar, mining for the precious resources in agriculture, mining for the precious metals, etc. Our government could not do a better thing for humanity than to spend fifty millions of our surplus revenue, in giving homes to thousands of our American poor, in the South and West, thus causing the many needy families of our teeming cities-especially the women and children-to rise up and call our country bleesed. Springfield, Ohio. G. G. H. BINKLEY. M. D.

The Slumbers of an English Lord's Guest Broken by a Frightful Apparition.

I have just heard a very curious story which is now going the rounds of London society, and which forms one of the sensational topics of the day, writes a correspondent of *The Philadelphia Telegraph*. It is certainly one of the best-authenticated stories of the supernatural that I have ever heard, and is one of the strangest. Suppressing, as is usual under the circumstances, the names of the parties concerned and that of the exact locality wherein the incidents

circumstances, the names of the parties concerned and that of the exact locality wherein the incidents transpired, the narrative runs as follows: A few months ago a young English artist, whom we will call Mr. B——, went down to the country-seat of Lord X—— to pay that gentleman a visit. The house was very full, but he was accorded a com-fortable and handsome chamber, apparently one of the best in the house. He remained for three days, the only noticeable feature about his visit being that each night he was troubled by a horrible dream. He dreamed that he was studdenly awakened by the en-trance of some person into his room, and that on looking around he saw the apartment brightly illum-inated, while at the window stood an old lady richly dreesed, in the act of throwing something out. Her task accomplished, she turned her face toward the amazed spectator, showing a countenance so distori-ed with evil passions, so hideous in its expression of wickedness, that it thrilled his soul with horror. Then the light and the old woman disappeared to-gether, leaving the artist to imagine that he had been tormented by a frightful nightmare. But on return-ing to London bla imagine that he had been formented by a frightful nightmare. But on return-ing to London his imagination was so haunted by that fearful countenance, thrice seen amid the watches of the night, that he made a sketch of it, which so conveyed the evil expression and revolting aspect of the midnight hag as to horrify everybody to whom he showed it. One day the artist went to pay a call on Lord X_{---} , and that gentleman took him into his picture gallery to show him some re-markable family portraits. Among these what was the painter's surprise to recognize in the likeness of a well-dressed and stately old lady the features of his dream visitant, minus the revolting and wicked expression. "I have seen that lady," was his invol-untary exclamation as his eyes rested on the portrait, "Indeed," said Lord X...., smiling. "That is hardly possible, since she died something over a hundred years ago. She was the second wife of my great-resultion and was aparthing but a credit to the grandfather, and was anything but a credit to the family, for she was strongly suspected of having murdered her husband's son by his first marriage in order to make her own son the heir to the property. The unfortunate boy broke his neck in a fall from one of the windows of our country seat, and there is but little doubt of his having been precipitated from the window by the step-mother." The artist then re-lated the circumstances of his thrice-repeated dream and sent for his sketch, which, as far as features went, was identical with the portrait in Lord X's relian. He attraward caused the sketch to he ho gallery. He afterward caused the sketch to be pho-tographed, and the lady who told me the story said that she had herself seen the photograph, and that the wicked face had haunted her afterward for days. I have also recently heard in England the follow-ing strange and undoubtedly true story: A year ago

an American gentleman died suddenly while travel ing in Europe during the summer, and his remains were deposited in a receiving vault to await the ap-proach of cold weather before they were transported to the United States. Some time before the body arrived in America one of the deceased's business agents had a very vivid dream, in which he saw his defunct employer standing by his bedside. "I am come," said the vision, "to tell you that the coffin in come," said the vision, "to ten you that the could in which my corpse has been inclosed is entirely too large to be gotten through the door of our family yault. You must have part of the doorway taken down before the funeral, else a very vexatious delay in the ceremonies will ensue." Of course the gen-tleman was far too strong-minded to take so extreme a stone as that for coursing the doorway of the verifie a step as that of causing the doorway of the vault to be partly demolished in obedience to the promptings of a dream. But when the body arrived the coffin was found to be far too large for the entrance, and all the annoying incidents that had been predicted in the dream did really take place. For the truth of the above story I can myself wouch, as I know all the parties.

For the Religio Philosophical Journal. Disregard of a Dream Fatal to One Hundred Lives.

BY S. M. BALDWIN.

I cannot understand why all liberal Christians

Notes and Extracts on Miscellancous Subjects.

han in the second

The Mormons are colonizing in Nevada, Arizona, daho and Montana.

Edison took out sixty-five patents last year, which s a very small number for him.

Many Hindoo husbands in Bombay cut off their wives' nones by way of punishment. Five such cases occurred in one week.

During the twelve years occupied in the transla-tion of the new version of the Old Testament twelve of the twenty-seven translators died.

White mice introduced at Winnipeg as a carlosity some time ago have so rapidly increased in numbers that some houses are overrun with them.

It is estimated that not less than forty tons of silver and three tons of gold are used annually for photographic purposes in the United States.

The Bishop of Gloucester, England, has given rreat scandal to many good churchmen by appear-ng at a recent cricket match at Lord's with a cigar n his mouth.

The police of New Haven, Conn., stood by the oth-er night and saw the Salvation Army, which was marching about ten or a dozen strong, mobbed by 500 men and boys.

Doors are now made of paper. They are more durable than wood and cost about the same. They are not liable to shrink, swell, crack, or warp, They are also very handsome.

His own funeral sermon was the last divine service at which Anthony Walker officiated in the coun-ty jail at Marshall, Tex. He was a preacher condemued to death for murder.

On the assumption that the head lives for a short space after its separation from the body, M. Charin has introduced into the French Senate a bill substituting prussic acid for the guillotine.

A Connecticut inventor has perfected a machine for making barrels out of paper or straw pulp, which will turn out 600 flour barrels a day at a cost of 23 cents a piece. They now cost 55 cents.

It is noticeable that the earthquakes follow a course from northeast to southwest parallel to the Appalachians, just as the eathquakes of the western coast are propagated along the line of the Sierras.

An ordinary spider's thread, just visible to the naked eye, is the union of a thousand or more fine and delicate threads of silk. These primary threads are drawn and united by the hind legs of the spider.

A Haverhill, Mass., girl left the Salvation Army because, she alleges, she lost twenty-eight pounds of fiesh. She had to begin work as early as 5 o'clock in the morning, and was frequently up until after midaight.

The Mormon missionaries murdered by the indig-nant populace in Tennessee are looked upon by the Mormons as martyrs, and their bodies will be buried as such at the headquarters of the church, Salt Lake City.

Among the most profitable industries along the Hudson River is that of honey making. One expert beekeeper has 1,200 hives, gives employment to eight men and sends every year about \$30,000 worth of honey to New York.

Every Mussulman is entitled to four wives and no by this rule. Every year on his birthday he is pre-sented with a new wife—a sort of annual reminder, as it were, of the vanity of the position.

The Moarl King, who has been slightly given to exhibitation, was recently initiated into the temper-ance Order of Good Templars in London. The cere-mony was performed by Grand Worthy Chief Tem-plar Malins, assisted by a sister of John Bright.

Evidence tending to prove the charges of cannibalism made against the survivors of the Greely ex-pedition continues to accumulate. There seems to be no doubt now of their truth, but it is pleaded that under the circumstances cannibalism was inevita-

The natives of Stonington, Conn., assert that it has not rained there on the 10th of August for 101 years. This is the day they celebrate, and the weather record, they say, has been accurately kept in the borough ever since the first anniversary of the battle of Stonington.

Although there are at present only 170 professed vegetarians in Germany they are the possessors of a library of 700 volumes on vegetarianism. They have also lately started a monthly periodical called *Feee* tarinhe Rundschau. They call themselves "Th German Society for Promoting a Harmonious Manner of Life."

Mistakes of Dawbarn.

To the Editor of the Religio-Philosophical Journal: In his No. 2, "Mistakes of Investigators," Charles Dawbarn says:

"Of course we know that sensitive organisms re-spond to a will power stronger than their own. The mesmerist proves that upon the public platform, and the unseen mesmerist signally proves it through the mortal he entrances, who becomes his medium; but the power of the mesmerizer is limited to a use of

the faculties possessed by the medium." From this he goes on to infer that a strong and well developed sensitive cannot be controlled except. weil developed sensitive cannot be controlled except by one still stronger; or as ignorant persons com-monly put it: "Only weak minded persons can be easily mesmerized." I have frequently answered this erroneous ides, in public experiments, by allow-ing an intelligent subject just released from my mes-meric control to maximum and and have found it meric control, to mesmerize me, and have found it impossible to throw off the influence when once theroughly under it. I have also known mesmerists to mesmerize each other back and forth. No matter how highly developed physically, mentally or sensilively, a person though naturally positive, can, by knowing the proper conditions and by practice, place himself in so passive a condition as to be con-trolled by the weakest positive individual or spirit. I had been a measurerist twenty years before noticing this. The will power of the inferior is in the asmcy by the consent of the superior, and consequently results may be obtained superior to the powers of the inferior controlling. Further, when in the hypnotic condition, the powers of the faculties are frequently greatly enlarged; or more properly are speaking, have freer opportunity for full exercise and the usual normal use of faculties is no guide to their powers or scope in the abnormal condition. se facts have been proved hundreds of times. Orawfordeville, Ind. DR. DECAUX TILNEY.

"A "sufficient" writes to the New York Econing Prot that these who are afflicted with hay-fover one obtain seller from its worst symptoms by closing the posicilis with a common eropiase spring. During the most part of the "season" the spring need be worthing a season between the spring need be worthing between season of each day; and, anneying as the season between the season of the spring as the season between the season of the season between the season of the sea timploars have enjoy

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Bemarkable Dreams,

To the Editor of the Religio-Philosophical Journal;

In the year 1853 I had a dream that at the corner of a street in this city, I found a pocketbook contain-ing twelve one dollar gold pieces. Of course it pass-ed from my mind, but in a day or two, passing the corner indicated in the dream, I picked up a pocket-book, and found the contents to be six one gold dol-lar pieces and six one dollar bills, the exact amount of funds that I saw in my dream. If that was not a test from my spirit friends, where else could the information come from? At another time, I had a dream that at a certain

place I found a place of jewelry. Not thinking any-thing about it, presuming it was only a dream, in about ten days after, I did find a valuable breast pin, within three squares from the place indicated when

I was saleep. In the year 1872 I had a dream that I stood upon a certain block of granite on my pavement, and it cracked into a number of pieces while I was standcracked into a number of pieces while I was stand-ing upon it. Thinking it was a singular thing I re-lated it to some of my friends; among them was one who made the remark that it was singular, and said he believed it indicated something which time would reveal. Before the day was over I stood upon that same block of granits, and had a quarrel with a man that came nearly to blows.

man that came nearly to blows. Some weeks previous to the war between France and Prassia, and before there was even any subject before them for contention, I dreamed that I was in France, and was talking to the Emperor of that na-tion, and that I made the remark to him, that if he did not give his people more liberty he would lose his crown. In the morning it made such an impres-sion on my mind, that I related it at the breakfast table, and in a few months, the truth of my dream was realized.

In 1869, I hed a mistake of eighty dollars in my books, which gave no grass trouble. I went over them again and equip, until I hed nearly every thing

Do Spirits Influence Animals?

To the Editor of the Religio-Philosophical Journal: I formed the acquaintance of an intelligent and reliable gentleman a few weeks since, a reader of

the JOURNAL, who gave me the following facts: He loaned a neighbor, living some miles away, a cow in the fall of 1878. The cow left the man, who did not notify him of it till some time in the winter, the owner supposing her there still. In the spring, six months from the time he let the man have the cow (that winter cattle lived on the bunch grass and did well), he was returning home from a distance with stock. About sixteen miles from home, he got with stock. About sixteen miles from nome, he got in conversation with a Spiritualist, a Mr. Hibbs, who insisted on his staying over night. He did so, and became deeply interested in the subject of Spiritual-ism. On his way the next day, eight for ten miles from home, he said to the spirits: "If you will bring that lost cow to a certain place on the road to a hill, at the corner of a field when I are there I will be at the corner of a field, when I get there, I will be-lieve in Spiritualism." Now, understand, he said positively he had not heard of her being seen for six months and did not know that she was alive, or in the country. When he got to the place designated, to his astonishment the cow came lowing to meet the cattle he had with him, and which she knew.

Now, I have one theory to account for this. The spirits new where the cow was, and impressed him to make the request and locate the place of finding her. I would like to hear the opinions of others. H. AUGIR.

Palouse City, W. T., Aug. 12, 1884.

Lady Calthances in renewing her subscription writes: "Let me take this opportunity of saying that I am always gind to read your Jouxnar, which is the only paper I receive from the United Sintes."

should not regard their dreams as tangible evidence of a continued life, especially as their system of re-ligion is founded on the dream of Joseph, as recorded in Matthew, let chapter, 20th verse. In April, 1870, on Church Hill, Richmond, Virginia, on Satur-day night, Mrs. Cone, an intimate friend and congenial acquaintance of my brother's family, dreamed that she saw my brother and others going to heaven. The vision was so remarkable that Mrs. C. was thoroughly impressed to go over to my brother's residence and inform the family. Her husband, owever, suggested that she had better defer it until Monday morning. The vision worried her all the day and the next

night. On Monday she astonished the family with what proved to be a definite angel warning. My brother not having been educated to investigate the sixth sense, or clear seeing and invisible part of us, which is more common now than then, and not realizing the difference between a vision and the ordina-ry dream, did not regard its significance as did the other members of the family, whose anxiety during Monday and Tuesday clearly indicated the vision to be a friendly warning of impending danger. On Wednesday, when the crowded Court of Appeals, in the upper part of the State House, fell down into the legislative hall, where nearly one hundred of the best people of Virginia were injured and killed, and my choice brother was brought home to die, the whole family refused to be comforted, and realized when too late, that the warning was in time not only to have saved the devoted husband and father, but the entire sad calamity might have been averted. I was not then in the city, or I would have consulted a seer, or one whom the Bible describes as having the faculty of interpreting dreams and foretelling future events, and after having ascertained the pur-pose of the vision, would have stationed myself at the description of the State House and warmage the neople the door of the State House and warned the people, or advertised the impending danger. Gov. Wise con-demned this building as unsafe twenty years before but the excitement of the people, growing out of the war, in a case involving the right of the military-appointed Mayor or the elected Mayor to govern them, caused its condition to be disregarded, and the best people of the city crowded in to hear the decis-ion of the court. I shall always believe that the accident was clearly owing to the prejudice of the peo-ple against the investigation of the invisible forces of neture's laws in human life.

Washington, D. C.

A Kentucky Prophetic Dreamer.

Mr. J. Wallace Harper, who has lived in Woodford County all his life, and is one of its best and most substantial citizens, has had four or five dreams, scat-tered over a period of 30 years, which have been ver-ified in a wonderful manner. He very seldom dreams but when he has one of his prophetic dreams it impresses him greatly and he confidently predicts its verification. On Sunday night some weeks ago he dreamed that he saw in a vivid manner, the figures that indicated the result of the Senatorial race at Frankfori, and these figures were 64, 57; the former for Blackburn and the latter for Williams. He went to Frankfort the next night and told Capt. Joe Black to Frankfort the next high and told Capt. Joe Black-burn that he would be elected by that vote, and in the presence of a half-dozen gentlemen wrote the vote on the wall. Capt. Blackburn expressed much confidence in Mr. Harper's dream, and the result showed him to be correct. It will be remembered that the vote stood 63, 57, but Representative Harris had sent word to Blackburn that his vote should be cost for him if it was required thus making Blackcast for him if it was required, thus making Black-burn's actual vote 64.—Midway (Ky.) Clipper.

Thirteen Has no Terrors for Them

The Thirteen Club met at the Grand Pacific Hotel recently and arranged for a barbecus to be held at thirteen minutes past 18 o'clock, Sept. 18, at some place to be designated at a future mosting. They place to be designated at a future meeting. They expect to ride in a "tally-bo" coach drawn by thir-teen hornes to the place of feasting. There they will take thirteen drinks in thirteen minutes and smoke thirteen drinks in thirteen courses on the bill of face. They intend to most hereafter when-ever possible on Friday to make matters as unlucky as possible. The fun of it is that many of the mem-bers are undertakers, which makes their july ses-sions all the more remarkable.

Grasshopper soup, a favorite dish of the Plute In-dians, is an economical dish, because a bushel of grasshoppers will make soup enough to last ten or fifteen persons a week. The hoppers are left in the kettle after the first meal, and reboiled with freeh additions of water. When they have lost their flavor in soup they are eaten.

The War Department at Rome has invited all Italian emigrants settled in foreign countries to return home and fulfill their military duties, every male twenty-one years old being subject to conscription, regardless of naturalization abroad. Italy has repeatedly refused to exempt her sons naturalized in the United States.

"Excitement runs high at camp-meetings this year," says the Boston *Heraid*. "At Round Lake, judging from the descriptions, fanaticism is ram-pant, and at staid old Yarmouth, a week ago, the shouting, groaning, singing and exhorting were more like the surface of a company of facility of description." more like the antice of a company of 'religion-drunk' negroes at the South than the worship of intelligent beings."

There is less infidelity among the women of Tur-key than in any other country. Illegitimates are al-most unknown. Divorce is easy and common, however, and if a woman's fancy wanders it is a matter of a day or two securing release from the bonds which hold her. No witnesses are necessary at the trial. A man is obliged to support his divorced wife until she marries again.

The plan of using the enormous water power of the Alps for working electric railways in Switzerland is about to take a definite shape, the idea being to connect the towns of St. Moritz and Pontresina by an electric railway four and three-quarters miles long, the motive power to be supplied by the moun-tain streams; the line, in case the plan proves a success, to be extended a considerable distance.

A child with two brains is the latest freak of nature in Nebraska. On the back of its head was a tumor eleven and a half inches in circumference, connected with the head by a ligiment six inches long. A post mortem examination proved the supposed tumor to be a second head supplied with an active brain, scalp, etc., and lacking only the face develop-ment. Through the ligament between the two heads was an artery, entering the real head through a small aperture near the first vertebra.

Stanley, the African explorer, describes a strong man who was 6 feet 5 inches, and rather dispropor-tionately slender. He could toss an ordinary man ten feet in the air and catch him in his descent. He would take one of the large white Muscat donkeys by the ears, and with a sudden movement of his right foot lay the surprised ass on his back. He could carry a three-year-old bullock half way round his master's plantation. Once he actually bore twelve men on his back, shoulders and chest, a distance of 300 feet.

Prof. Simon Newcomb of the Naval Observatory in Washington, D. C., characterizes the theory that the earthquake which lately occurred was caused by unusual changes on the sun's surface as utter nonsense. "The only common-sense explanation to my mind," says he, "is that down in the bowels of the earth, say from 20 to 100 miles beneath the surface, there is fluid matter which, gradually becoming cooled, contracts, leaving a space between it and the solid parts, and heavy weights on the earth's surface above the space are apt to cause the surface to sink, and there you have the earthquake."

The Chinamen on the Pacific coast are very care-The Chinamen on the Pacific coast are very care-ful to return to China the bodies of all their de-ceased countrymen. A Western paper says: "When a tomb is opened the resurrectionist scratches around in the dust until he has secured every particle of the dry skeleton, and these are carefully sacked up in clean white sacks, about two fast in length, and la-belled for the Flowery Kingdom. The cost of col-lecting, permit and transportation to San Francisco is \$15 per statistica, and across the ocean the charges are \$50 per ten. No one is missed; not a Osiestial is so poor but his bones are transported to the land he left in the years before."

SEPTEMBER 6, 1884.

RELIGIO-PHILOSOPHICAL JOURNAL.

A Best.

IN MEMORY OF LITTLE KITTLE.

Softly as a beam of light Rests upon a snowflake fair, So softly did God's angel death Touch the infant lying there.

Life's quivering rose-leaves faintly stir; A breath from heaven is wafted through The unclosed portals, as the soul Floats through the empyrean blue.

First opened unto heaven's light? VITA.

Chinese Noises,

"Whatever objections," writes a correspondent of St. James' Gazette, "the Chinese may have to the in-St. James' Gazette, "the Chinese may have to the in-troduction of raitways into their country, the esthet-ic objection with which a morning newspaper cred-its them is certainly not one of them. 'Like Mr. Ruskin,' says the *Datly News*, 'the Chinese think railways noisy, smoky, unartistic things.' Any one familiar with Chinese towns and cities knows that noise and smoke are—with the exception of smells— the elements in which the Chinese most delight. They never dream of having a chinney in their houses, and every room in every house in the Celesti-al Empire reeks with the funes of charcoal, tobacco, and possibly option, in impartial combination. The and possibly opium, in impartial combination. The din in the busy streets of a Chinese town is enough to drive a European mad; and the invariable mode of marking all the fétes, religious, national and do-mestic, is to add to the normal noise in every con-ceivable way. Fusces, petards, and crackers fired off unintermittingly to a running hass of gongs and cymbals form an indispensable accompaniment of a festive occasion in China. The Catholic missionaries themselves celebrate the great feasts of the church themselves celebrate the great feasts of the church by letting off a quantity of the noisiest and smokiest fireworks procurable at intervals during the service, and the announcement of such a performance draws as large a congregation as Rossini's 'Stabat Mater' draws in St. George's Cathedral.

Influence of Electricity on Bread.

A communication has been sent to this office which, to say the least, if not quaint, is decidedly original, and if followed up promises to revolutionize the bread industry of this and other countries. In fact it would seem that there is in store for the peo-ple the stern necessity of seeing to it that every man more ble backen and that the second more store and knows his baker and that the aforesaid man of kneads is a person of good morals, in fact a man after his (the bread eater's) own heart, lest by eating the bread

(the bread eater's) own heart, lest by eating the bread the consumer partakes of the nature of the baker. The communication is as follows: To the Editor of *The Commercial Gazette*: I have for some time been studying animal electricity in its various phases, and the result of my investigations leads me to believe that it is possible for human be-ings to impart electricity to fellow men in ways that would at first thought seem highly improbable. Es-pecially is this possible through the medium of bread-stuffs. In fact, it is impossible to eat bread without partaking of the masculine electricity of the baker who kneeded it, and thus in time the consumer takes on the disposition of the baker. The theory, of course on the disposition of the baker. The theory, of course being, that while shaping the loaves of bread, while yet in the dough, by contact with the same, the bak-er imparts to it a portion of his nature, which lies dormant in the baking process, but making itself felt in the system of the consumer.—Pittsburgh Com-mercial Gazette. mercial Gazette,

The Cause of Consumption.

Scrofula, manifesting itself in blotches, pimples, eruptions, salt-rheum, and other blemishes of the skin, is but too apt by and by to infect the delicate insues of the lunge also, and result in incertation thus ending in consumption. Dr. Pierce's "Golden Med-ical Discovery" will meet and vanquish the enemy in its stronghold of the blood and cast it out of the system. All druggists.

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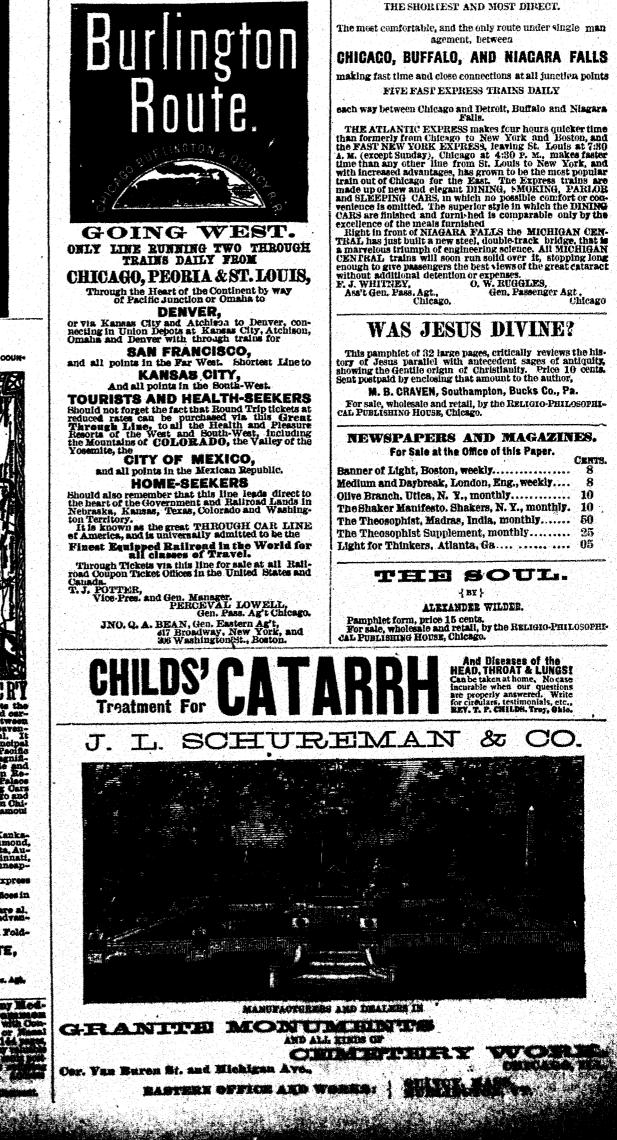
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she is preparing for her bath. Could anything poe-sibly be more sweetly or delightfully æsthetic? Start-ing off with "As I View Those Scenes So Charming" the tinkling instrument switches on to "Give Me a Home by the Sea." The fair mermaid takes down her back hair to the tune of "Sweet Violets," and dashes out of the bathing-house amid the strains of dashes out of the bathing-house amid the strains of "A Life on the Ocean Wave." The tunes are so ar-ranged that when she returns, wet and dripping, the orchestra strikes up "Shivery, Shaky, Ob, Oh, Oh; Criminy Cricky, Isn't It Cold?" and she puts the fin-ishing touches to her tollet to the sounds of "There Be None of Beauty's Daughters."—New York Jour-ma?

A Flat Contradiction.

Some one has told you that your catarrh is incura-ble. It is not so. Dr. Sage's Catarrh Remedy will cure it. It is pleasant to use and it always does its work thoroughly. We have yet to hear of a case in which it did not accomplish a cure, when faithfully used. Catarrh is a disease which it is dangerous to neglect. A certain remedy is at your command. Avail yourself of it before the complaint assumes a more serious form. All druggists.

Pauper Dead for the Doctors.

Seeking the Enactment of a Law on the Subject.

Seeking the Enactment of a Law on the Subject. A society called the Demonstrators' Association of Rush Medical College, Chicago Medical College, Ben-nett Medical College, Woman's Medical College, Chi-cago Homeopathic College, Hahneman Medical Col-lege, and the College of Physicians and Surgeons, has through its secretary, Dr. Albert B. Strong, sent out blank petitions to the physicians and dentists of the state asking the enactment of a law giving the bodies of paupers and others not possessed of enough money to pay for burial to medical societies or indi-vidual doctors. The bill, which will be presented to the next Legislature, provides that any person in charge of a corpse that must be buried at public ex-pense must deliver up the body to any college or physician that might demand it. The petition has been sent to 7,000 medical gentlemen in this state.

When Doctors Disagree

it will be time enough to doubt the reliability of Kid-ney-Wort. Doctors all agree that it is a most valua-ble medicine in all disorders of the Liver, Kidneys and Bowels, and frequently prescribe it. Dr. P. C. Ballou of Monkton says: "The past year I have used it more than ever, and with the best results. It is the most successful remedy I have ever used." Such a recommendation speaks for itself. Sold by all drug-gists. See advi. gists. See advt.

Do not meddle with business you know nothing of.

"Little, but Oh My."

Dr. Pierce's "Pleasant Purgative Pellets" are scarcely larger than mustard seeds, but they have no equal as a cathartic. In all disorders of the liver, stomach and bowels they act like a charm. Purely vegetable, sugar-coated, and inclosed in glass vials. Pleasant, safe and sure. By druggists.

No man can get rich sitting around stores and saloons.

Well Dressed People don't wear dingy or faded things when the 10c. and guaranteed Dia-mond Dye will make them good as new. They are perfect. Get at druggists and be economical. Wells, Richardson & Co., Burlington, Vt.

A Chinese temple is to be built at Denver, Colorado.

In the past thirty years there have been many re-medies advertised for the cure of kidney and liver troubles and diseases of the Urinary organs. Of only one can it be said that " it is never known to fail." That one is HUNT'S [Kidney and Liver] REMEDY.

Don't stop to tell stories in business hours.

\$1.1

No effort has ever been made to advertise Lydia E-indiant's Vagetable Compound sublice our own merica; rei frequent cells from other parts of the noid show has good news will spread. Packages This manifolds have even been sent from Lynn, C 610 3 434



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Banner of Light, Boston, weekly	8
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Olive Branch, Utica, N. Y., monthly	10
 The Shaker Manifesto. Shakers, N. Y., monthly.	10
 The Theosophist, Madras, India, monthly	50
 The Theosophist Supplement, monthly	25
 Light for Thinkers, Atlanta, Ga	05

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BELIGIO-MANDOROPHICAL JOURNAL.

Conduced from First Page

medicines to the neglect of everything else. Thus he passed his life; always in trouble if he deviated in the least from his usual diet. Finally, through this sagaeity of his, strug-gling long with death, he arrived at old age."

"Can you adduce any greater proofs of bad and shameful training in a commonwealth," he demands. " than the fact of needing phy sicians and magistrates, not only for crafts-men, but also for those of liberal education! It is abominable to need the medical art. not on account of wounds or some incidental epi-demic, but through Sloth and Sicilian [French] dishes, being filled with rheums and flatus and an obligation the Ashlaria at a flatus, and so obliging the Asklepiads to invent new names for diseases, as dropsies, ca-tarrhs, etc....Asklepios (Asculapius) did not communicate knowledge of this kind to his children: because in every well-regulated community everybody has his allotted work and nobody is permitted the time or leisure to be sick or busy himself with taking punc-tures.....He, however, prescribed medicine to robust persons and to those making use of a wholesome diet, resisting their ailments by drugs and medicines, but still ordering them their usual diet. But he did not attempt, either by low or nourishing diet, to cure those who were thoroughly diseased, and so to afford a long miserable life to the man himself, as well as to his children, who would probably be of the same condition. He did not think that a man ought to be cured who could not live in the ordinary course."

THE FIRE-SCIENCE.

Hippokrates made his home in Thessaly. He was a disciple of the philosopher Herakleitos of Ephesus, the first sage who bore the designation of physician (phusikos or naturist). This great sage had been familiar with the magi of Asia; and although he denomi-nated himself the Self-Taught he appears to have cherished some of their doctrines. He was of the sacerdotal rank and had a liberal education. It was the end of wisdom. he declared, to discover the substratum and principle of things, piercing through the ages to the operation of God. The career of the universe, he taught, was change, a perpetual be-coming. The first principle he named firean æther out of which the universe was formed. a vital energy which sustains it and produces all its changes. Aristotle called this fire psyche or soul, and the unbodied; and it was also designated the *logos* or universal reason. Human intelligence was a part of that reason; the world was its body. The con curring of opposite tendencies and conflicting impulses constituted its harmony.

After the Persian wars and the conquests of Alexander, it became steadily more difficult to prevent the non-sacerdotal and uninitiated from acquiring prohibited knowledge. The philosophers revealed the esoteric learn-ing to their pupils; and in all ages medical men have exceeded others in metaphysical study. Pythagoras, Empedokles, Aristotle, Turtamosor, Thephrastos, Dioskorides and others were skillful in the healing art. Meanwhile the "plain people" also were provided with salaried practitioners, and there were also iatreia or dispensaries which were served by slave-doctors. Their way of proceeding is almost judicrously similar to that of the physician of inferior grade or tone in our own day. They hurried from patient to patient, wasting few words, but doing what they thought proper. They were under the su ence of the salaried gractitioners. They were under the superintend-

As the old guilds succumbed, there sprung up teachers in various parts of the Greek speaking world, and founded sects of their own. The Empeirics, Methodists and others disputed the palm with the Asklepiads. Ven eration for sacerdotal pretension disappeared everywhere, except among the ignorant proariat. Men whom priests had hever ini tiated, now compounded and prescribed medicines and treated the sick. Every new teacher, whatever his country or doctrine, aspired to skill in the art of healing. MEDIAL SECTS. After the knowledge of the healing technic had, in a great degree escaped from the crypts, philosophers and other teachers wrote upon it, and founded sects of their own. The Alexandrian School took its inspiration from Aristotle; and Galen was Eclectic, collecting many of his views from the sects then in vogue, the Asklepiads, Empeirics and Alex-andrians. The doctrines of his School are described as a mixture of the philosophy of Plato, the physics and logic of Aristotle, and the practical teachings of Hippokrates. Yet in regard to matters which do not admit of being subjects of experiment, he professes ignorance, although he acknowledged their actuality. He was, therefore, hardly entitled to be classed as a philosopher. In vivid contrast with his methods, Athenæus, a native of Pamphylia, had before promul-gated the pneumatistic therapia. He regarded disease as originating in the mind, and to be treated from that point of view. He also considered dietetics as an essential part of medical discipline. In both these respects he agreed with others of the Asklepiads. His followers were numerous, both in Asia Minor and at the Imperial Capital. His doctrines and methods were closely similar to those of the early Christians. "Jesus the Christ," says the Rev. W. F. Evans, "seems to have conformed his practice to that theory, and without deviating from it." A scientific basis appears in Draper's Physiology. It is known that a school existed at that time in Egypt, Idumea, Palestine and Asia Minor, known as the Essenes and Therapeutists. They are generally regarded as a re-ligious sect, but at that time, all sects as a rule, were religious. The name indicates healing and serving as their characteristics. They were versed in the uses of medicinal plants. The fact that they had a novitiate, or forty days' initiation, and an oath of secrecy shows a resemblance to the Pneuma-tists and Asklepiads. It is curious that the early Christians were to be found in the same regions, observing similar laws, using similar terms and designations. In various re-Parsis; as their veneration for truth, their abhorrence of unlawful wealth, their reverence for the books of their sect, and the names of the angels. Flavius Josephus, who spent several years in their schools, describes them as resembling the Pythagoreans. This would include them, as doubtless they ought to be, among these who employed touch and manipulation as healing methods.

"superstition;" but curiously enough, this is but a Latin rendering for the episione, or "over-standing" of the philosophers, which was regarded as more chilosophers, which was regarded as more excellent than other knowledge. Indeed it also means the surviving principle.

The few remains which we possess of an-cient literature, illustrates this fact: "The life of the soul is twofold." says lamblichos. a part adheres to the body, and part is sepa-rate from it and divine. When she unites her two-fold nature to the All-Soul she be-comes filled with the real knowledge, the power and ability to know. When there are feeble invalids she restores them. Asklepios in this way learned medicine from his father Apollo, and transmitted it to his children." In the writings of Hippokrates, the sleep is described in which "the soul sees everything, even with the eyes closed, that goes forward in the body." Galen asserted that he derived much of his knowledge in this very manner. Kratippus is equally explicit. "The soul in the sleep is active and free of the senses; the body lying as though dead. Having lived from eternity in intercourse with innumera-ble spirits the soul compares the whole of ble spirits, the soul compasses the whole of nature." The forefeeling of real truth is thus accounted for. It is an interior memory which is evoked by whatever calls it forth into the conscious life.

Lord Bulwer-Lytton, in one of his weird romances, has thus depicted this peculiar learn ing or wisdom of the archaic period: "This is not Magic (Sorcery): It is the Art of Medicine, rightly understood. In our order we hold most noble; first, the knowledge which elevates the intellect; secondly, that which preserves the body. But that more noble se-cret, I will only hint to thee at present, by which *heat or caloric*, as Herakleitos wisely taught, the primordial principle of life, may be made its perpetual renovator." It will not always be considered credulity to believe this, nor charlatanry to attempt to demonstrate it. In so doing the imperious priestcraft of sayants but appenting the older acclesies the say savants but apes the older ecclesiasticism. The priest-physicians aspired to enclose the whole world inside their circuit, in order to be its lords. They would have solved the riddle of the universe in their endeavor to terminate and abolish intercourse with the higher. "The stone which the builders rejected, the same has become the head of the corner." The secret potencies of the universe are not to be ignored because they have not revealed their secret in the tortures of the crucible, or under the inquisition of the microscope. Light is new and old alike; old books give us new knowledge, and the oldest truth will be the latest learned. Aladdin's magician does not, in this case, barter our old lamps for new.

A Letter of Explanation.

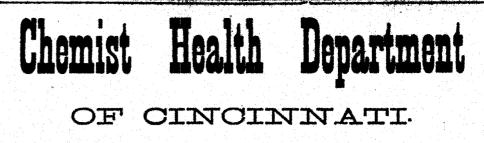
To the Editor of the Religio-Philosophical Journal:

If there is any thing in this wide world that I despise, it is deception and fraud when practiced as a means of imposition on the innocent and confiding; and what I conceive to be the meanest of all frauds, is the betrayal of confidence on the part of those in whom we have confided or placed our trust. Please allow me to make a short statement in your paper over my own signature, and for which I alone am responsible, touching a matter in which all liberal minds are interested so far as they desire truth and not falsehood. You are aware, no doubt, that a short time ago you published an article from me, in which I censured the Banner of Light and Boston Investigator, and wherein I called your attention to the fact, that neither of those papers would notice my letters or allow me to call their attention to a matter that I deemed needed some explanation. As I had enclosed stamps for a reply to the Investigator and was not a subscriber, I expected a reply by mail, and receiving none, I wrote the article that you published. Some time after the article was published by you, a friend called my attention to a short reply to my letter in the Investigator, which reads as follows: "M. P. R. Clear Lake (Iowa) .- We endeavor to investigate the subject to which you allude, and hence both sides of it are discussed in the Investigator, but we wish to avoid everything like a personal quarrel. Christianity and Spiritualism, as a religion and a philosophy, are debatable, but their believers are of secondary importance; so if you wish your statement to appear, write it out and we will publish it." (The italics are mine.) A short time after my article was published in your paper, I had my attention called to another article in the Investigator, headed, "A Misunderstanding," in which the editor stated that I owed that paper an apology for the impression I had created that I was refused a hearing in its columns, which the editor again says I was not refused, and again publishes the article I have just copied as proof, that its columns were open for me to make my statement as I desired to do. From the apparently candid statement in the *Investigator*, I felt that, perhaps, I had done that paper an act of injustice, and had been too hasty in my conclusions, and deem-ing that I owed it an apology for the misun-derstanding on my part I wrote out such a derstanding on my part, I wrote out such a statement which I believed to be an act of justice due for my hasty conclusion, and in connection with this apology I also called the attention of the editor to the matter that he said he would publish, and which gave rise to the misunderstanding for which I had just apologized, believing that he would without doubt, publish the same, and thus, establish his reputation for fairness, as well as for truth and veracity. Need I say here, that my faith was not well founded; that instead of publishing my article entire, that paper inserted the apology part in full, and left out all that portion that in my letter to the editor I desired inserted, and which he told me to "write out and he would publish it." As an excuse for the same he said: "Now we have to say to Mr. Rosecrans, that we have our opinion of Spiritualism, and if he had been in the habit of reading the Investigator (which we presume he has not) he would know what our opinion is. We allude to the doctrine occasionally, and he is at liberty to do the same, but we tell him now as we did before, that though the subiect is debatable we have no room in our columns for personal quarrels." Grand old Investigator! How glad I feel to think you have an opinion of Spiritual-ism, and that by paying you three dollars a year and reading a conglemerated mass of silly twaddle I might possibly arrive at, or learn what that opinion is! How thankful statement that while diet and simpler med-testion were generally used and inculcated, the mode new denominated Animal Magnet-tum, was more highly esteemed. The recover-ies wate often considered as miraculous and addis; but the learned men of former time indiced the whole healing technic, as well reads glampe, to be divine. The beliccentric readers of the JOURNAL, let me call your at-tention to the true state of facts! The Ban-marvelous accounts of materializations in Boston; the fact of learnes of our-tain methods accounts of materializations in Boston; the fact of the prosence of our-tain methods. I am for the liberty you give me in the mat-

body, are evolved out of the air or atmosphere in the room; that these forms are exact and complete likenesses of persons long since dead; that they are recognized by friends and acquaintances; that for a time, they converse, sing, kies, play on musical instruments, move furniture, write communications in the handwriting of the persons they personate, in different languages; manipulate the air and thus weave shawls, lace, materialize swords, flags, and even fruit and flowers; then dissolve back into the atmosphere and become invisible. All this and much more is vouched for by the editor of the Banner, as well as by his numerous correspondents, including congressmen, judges, lawyers, ministers, statesmen and scientists and yet, in the face of all these marvelous accounts sent out broadcast from Boston (the hub of the universe), the Investigator man pats the editor of the Banner on the back and says: "Good fellow, I know you publish a batch of lies from week to week, but I do not want to have a personal quarrel with you about it. You pander to the taste of the mar-velous and credulous, while I take the other is far superior to the Royal. class, and putting our subscriptions at three dollars a year, and our book publications based upon opinions of what might, could, would or should have been, we can make out to live like honest men, build up a reputa-tion as factors of fraud and corruption in tion as fighters of fraud and corruption in the Christian religion. Now, Brother Colby, you keep on with your marvelous accounts and sensational articles. I will get some one to offer five hundred dollars for one single materialization, and dare your mediums to respond, 'fish or cut bait.' You can tickle your class, while I pander to the taste of mine, and together, we can stand on the ros-trum in defense of liberalism! Should any poor devil out West desire to know more than we dole out to him, we can shut down on him and demand an apology of him, or treat him with silent contempt

Now, friends, I ask, is this fair? Will this matter bear one moment's examination? Why pay five hundred dollars for the production of a materialized form at the hands of a medium, when if the Banner tells the truth, you can see from forty to fifty for a dollar almost any night? Why offer so much money for so cheap an article? Why not take hold of hands, brother Colby and brother Seaver, and walk right in and settle the matter at once, and then let us have the bottom facts? This is the question I asked the Investigator. and in answer he wants me to look over the and in answer he wants me to look over the paper to see what his opinion is about these things to which "he alludes occasionally." If these things take place as stated, the Bos-ton *Investigator* (if its name implies any-thing) ought to know the fact. If they do not take place, as a truthful paper, it should overcent the france of the truthful paper. expose the fraud, and if there is law to punish fraud it should be invoked. If these manifestations do take place, they are the grand-est occurrences the world ever saw, and es-tablish beyond controversy the fact that man lives on after the change called death; that the mother will meet her child, the wife the husband, they still maintaining their knowledge, their consciousness, their individuality and affection. What care we in the West for the opinions of the editor of the Investigator; they are worth no more than the opinions of Beecher, Swing or even Moody. What we want is facts, and not opinions, and if the Investigator has no facts to give, let it begin to look after them, at least pay as much at-tention to that line of conduct as it does to the garbling apologies and trying to evade a few honest questions.

I am sorry to write so long a letter, or communication, but as you are not responsible for the statements, and only allow me the same privilege that you no doubt would give ne investigator should it ask it of hope you will allow it an insertion. with the promise on my part to write no more apologies to be garbled. M. P. ROSECRANS. Clear Lake, Iowa, Aug. 25, 1884.



This is to certify that I have analyzed

DR. PRICE'S CREAM BAKING POWDER.

I find it composed of pure materials, and compounded on correct scientific principles. I have also analyzed the Royal Baking Powder, and found that it contains carbonate of ammonia, therefore making Dr. Price's the best and most wholesome powder of the two. As to the strength of the two

DR. PRICE'S CREAM BAKING POWDER

STRENGTH OF THE TWO POWDERS.

Cubic inches of gas per ounce of powder:

DR.	PRICE	'S	\$****** ·5 ·	 ********	* ******	* * * * * * * * * * * * *	 1264	1
Rova	1	***********		 			 92.8	5

Dr. Price's, when in action, only generates pure carbonic acid gas, which raises the bread thereby aiding and promoting digestion. The Royal, generating ammoniacal gas and a small amount of carbonic acid gas, the articles baked with such a powder contain ammonia, which when entering the system will in time effect the stomach. The powders which I analyzed, I myself bought at one of our wholesale stores.

PROF. JOHN BOHLANDER, JR.,

Prof. of Chemistry and Toxicology, Cincinnati College of Medicine and Surgery, and Chemist of the Health Department, Cincinnati, June 17, 1884.

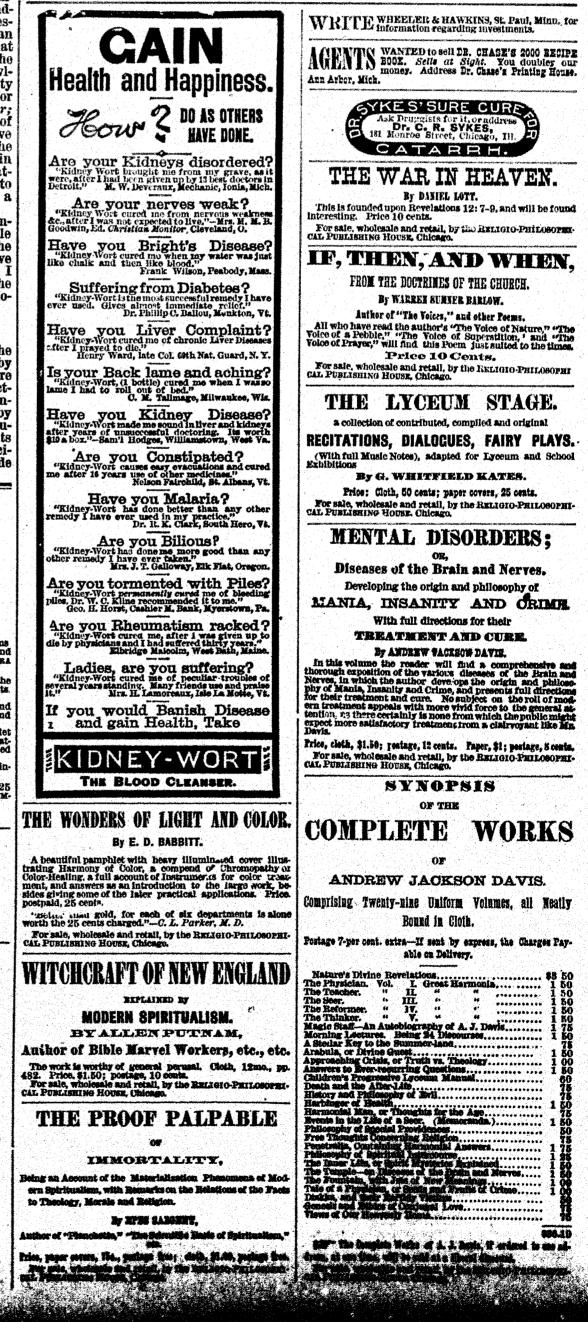
HOUSEKEEPER'S TESTS.

1st. Place a can top down on a hot stove until heated. Remove the cover and smell -*Ammonia-Hartshorn.

2d. Place two teaspoonfuls of Royal Powder in two tablespoonfuls of boiling water; stir, and when cold smell an unspeakable odor-proving the sources of *Ammonia.

***ORIGIN OF AMMONIA.**

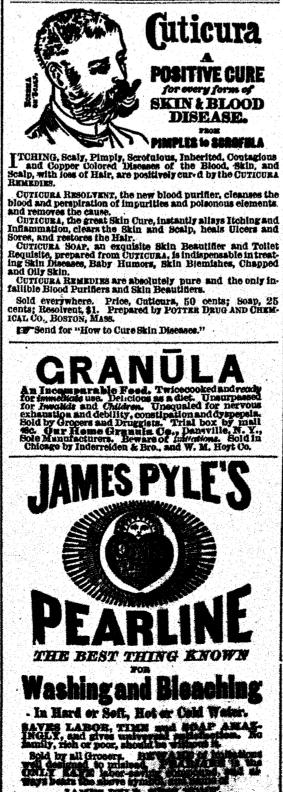
"It was probably originally prepared from putrid urine," United States Dispensatory, page 107.



PHILOSOPHIC MEDICINE.

In short, we may ransack what are left of the ancient traditions of medicine, and we find a pretty unanimous confirmation of the statement that while diet and simpler med-

The French commission charged with the verification of the discoveries reported by Pasteur in relation to canine madness declare that everything advanced by Pasteur is strict-ly correct. He has solved the problem of ren-dering the dog proof against the disease by means of a preventive inoculation of attenu-ated virus. He has accomplished results which it has a be derived by which "honor in a high degree French science, and give it a new title to the gratitude of humanity."



JAMES PTLA. SER.