

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

VOL. XXXVIII.

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 mediums, 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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us, and are like sand, wasted, useless, dead. You have sapped from them every life-giving power; you have culled from them every sweetness; you have left them upon the bor-der-line of this life of ours as so much sand. and when they are of no more use to you and are cast off from your spiritual natures, they are cast on from your spiritual natures, they drift above to us as so much cumbersome drift-wood; they are water-logged with your useless endeavors to make them bring back to you the ideal, the great, beautiful ideal of your life. Every doubt you send out from yourselves glides over this great ocean to us; it then recedes back to you, and then being thrown out again toward us, until, when it touches our shores, it is so heavy, cumber-some and useless, that we gaze half sadly upon it ere we breathe over it and scatter it

to the winds again. During this pause we send our messengers, swift as the eagle in his flight, true as the line which marks creative power itself, and they dip down into the sea of your being and bring to you our priceless treasures from that home to which, by the decree of the Almighty, home to which, by the decree of the Almighty, every being who is breathing the breath of life is surely tending. Thank Him for this; aye thank Him, that every one is surely tend-ing toward that highest home, that seventh home of yours and mine and His. With all that the ages have given you in the past, up to this high point of intelligence to which man has arrived in this fifth home to-day, there must come the quickening power of the spirit in this name. spirit in this pause, or this missing link would become a broken chain. This, it is, that makes our course so direct to you; this, it is, that makes our determination so fixed that every obstacle must move away from our path that would clash with this work of

ours in your midst.

THE SEVENTH HOME. Our charlot-wheels, rushing over this sand of yours and making no noise as they turn tirelessly on, bring us into your presence with our chariots filled to overflowing with beautiful gifts to be dropped here for you to gather; but before we present our gifts any A LECTURE Delivered Through the Mediumship of Mrs. E. R. Byar, at Berkeley Hall, Boston, gained this power to make matter obey our bidding; to tell you that, in this home of ours -this seventh home of yours and ours-the spirit will have attained such knowledge by passing through all the varied stages of existence, by coming in contact with matter in all its varied forms while passing through these stages, becoming so familiar with it, and becoming, in every sense, so large a part of it, knowing it as you know your children and your homes, only far better, feeling it in every atom of its being and in every atom of ours,-that when we, in looking upon one part, say we would make this which appears before us assume form, we would make it seem as substance; we would add to its weight and brightness; to its gravity, power and ex-tension; we would add to it cohesion; we would add to it all the properties with which the great Divine One himself has endowed every form of matter; we, wishing to do this, have but to call to mind, to think, to will, what it is that we would do; and these things which have become so familiar to us assume the form, the shape, the color, the cohesion-all things that we may will. But no one can will unless he has had previous knowledge. One may imagine or dream; one may lie in the cradle of existence, and looking upward say that he knows he is an eternal being, that he knows he shall live forever. The foresense of it may come streaming down from the divine One himself, and that is the faith and trust born of a certain fore-knowledge; but he does not know it; he cannot know itthe positive knowledge he cannot possess un-til he shall have passed through all these var-ious stages of existence which we have passed through. The infant has no knowledge of walking until it has become old enough to walk. No created spirit under God can have the knowledge of fall immortal life until he shall have reached the condition of completeness, the condition of a monarch and a god, and then he is enabled to extend this knowledge and power just in proportion as he has gathered to himself the great, throbbing love from the Father to give this forth for the benefit of all below him. No spirit has full power to do a work for another, to give that power complete formation, to call into existence the forms of matter, to become in a sense a creative spirit, unless there is within him that one desire to call this forth, to do this work, that he may, in the sense of his spirit, be divine as the Father is divine, and do this for the sake of uplifting all who are below him.

CHICAGO, JUNE 27, 1885.

which I have told you is never limited nor transitory; it is never incomplete, for it does not tend to bind man, but ever and forever. with great patience and mighty love, its tendency is to release him from errors and mistakes, from wrongs and bigotry, and to en-large his intelligence and reason; this en-largement of intelligence and reason makes a beautiful entrance-way and hall-way for this great spiritual power within itself to move down to and endow with bicker itse move down to, and endow with, higher life, that immortal spark within man.

When we come to you with these gifts, these materializations of ours, and endeavor to throw our influence, through the light of our knowledge, upon the disembodied spirits our knowledge, upon the disembodied spirits who dwell close to your planet, the first ob-stacle we have to encounter is this misnamed psychological force. It does not affect us, but we find it affects those who are still embod-ied. When the body has dropped into the earth, or gone back to it, or been resolved, or what over form you may wish to use the aris. whatever term you may wish to use, the spirit, not enlightened in spiritual things and not enlightened to a full knowledge of its own powers and tendencies, stands in the light of its new-born strength, falls back upon the one power which is within it, that in-complete power which is termed here among you, psychological power. It is crude, im-perfect, fleeting, and the first instinct of such spirits (I am speaking of spirits not spiritu-ally directed, not spiritually minded, and yet spirits whose intelligence or whose intellectuality is surpassingly great—was when here, is when they touch that shore) is to turn back and grasp hold of mortals, to gain again that ascendency which enabled them to grasp to the full extent their includent of more to the full extent their intellectual powers and forces. Then the power which they exercise upon mankind is psychological, as you term it, but as we look upon it, it is what we call a large degree of spiritual selfishness, if

the word spiritual can apply there—the de-sire to not give up that which is dear, but to tenderly cling to it. We have seen these apirits hovering in the atmosphere of your earth, taking first one in-dividual and then another for hundreds of years, without making one single step of progress in the line of spiritual life increase progress in the line of spiritual life, increasing always their intellectual powers, increas ing always their power to gather this strength from mankind, increasing it to such an extent that they ofttimes hold a whole multitude of people under their influence and sway and mould them as they are gathered togeth-er, and sway and mould them the more strongly, each one individually, as each one is in sympathy with their peculiar mode of thought at the time. These are simple facts, as we spirits, moving back here to bring you these gifts, find, and in every instance this class of spirits is the hardest for us to walk with.

our midst whose body is not strong, who may have just crept up from illness or from the door of death, but we do mind if a strong, healthy, vigorous body holds within itself an incomplete intelligence, for the strength, health and power within that material body is of no assistance or help to us, no more than the sick, weak one is a detriment. If, through their holds, sick or strong there through that body, sick or strong, there comes an antagonism to what we are doing, an unwillingness to test with patient reason and patient courage our work, these new manifestations which we are to bring for-ward cannot then come,—it is an impossibil-

ity. Some have become so tenacious of what they call their reason and their judgment, are so egotistical within themselves that they are so egotistical within themselves that they think all the rest of the world might be de-ceived but not they, and that when they are convinced of a fact they have only to state it to the world and everybody will believe it be-cause they so state it. That class we can never reach; that class will never be of as-sistance to us; but the brave soul, who is willing to be cheated now and then that he may find out the truth, who has courage enough to stand still and wait until scorn, obloquy, excitement and furor shall have gone by before he decides, and who, holding on to be little light he has in encore to inon to the little light he has, is eager to increase it-souls like this, coming forward to meet us, will be of the greatest assistance to us in this work, in the bringing forward of this light of ours to the world. I do not wish to weary you with these abstractions. I do not wish to tire you with these iterations; and now I will give you a few full, clear statements of what we are doing, and, as far as you can comprehend, the method of our work work.

DIFFERENT LIGHTS AROUND SPIRITS.

So far over a small portion of your planet, here and there in various places, we have been enabled to gain power and dominion over these intellectual spirits, of whom I have been speaking. As I stated before, we have used messengers from our higher spheres our tents work. I wish to tell you this about the lights carried by spirits. Spirits in the first stage of your planet are known by a red light those in the second, by a yellow light of greater or less density; in the third, by a purple light; in the fourth, by a blue light; in the fifth, by a violet light; in the sixth, by a white light; and in the seventh, by a gold-en light, so intensely golden and yet so trans-parent in its color, that you have but to touch it with any of the shadows from those homes below, and in touching it, it will give off from itself participa or particulas of light off from itself portions or particles of light, which, when dropped into these other lights. take on their respective color; but the beauty of the golden hue of the light itself is never dimmed by its connection with that below it. nor is it ever diminished by that which has parted from it; it is never less in its power because it has loaned something to that which demanded it. In that high and golden light they walk; they wear no crown to denote what they may be, for the glory of their home, throbbing through the whole extent of that heaven, tells us what they are. They hold no sceptre in their hand to signify by outward sem blance their power and dominion over worlds below, for the love that comes in waves from out of that golden light tells its own story. THE TEMPLE OF THE SUN. We have, within that home of ours, a temple which we call the Temple of the Sun named thus because your great sun, shed-ding its light, strength and heat upon this and the lesser planets about it, gives its great warmth and sustaining vigor to all. In that Temple dwell little ones-aye, for we have children there, who have known no mortal life on this or any other planet-only a pure, spiritual existence. Every spiri that exists here loves the child-like form of existence, and any temple or any high estate of existence for any spirit would be incom-plete without little children in harmony with the type of life in which that spirit is. There can be no heaven on any planet, no highest point for any spirit, unless he can see that around him and with him are these little ones, growing, developing and uplifting their little beings to him. We are bring-ing these little children from our Temple of the Sun into your midst. We can show them to you face to face, but we cannot let your earthly hands touch them; we cannot let them, through the contact of their gar-ments with your hands, feel that your beings press too sharply against theirs, for as yet you are not pure enough in your spiritual natures; you have not held the hand of God long enough, nor looked far enough into the depths of His being. Nevertheless we are bringing them to you, and showing them to you face to face; neverthe-less, the sphere of their existence as children in our Temple of Truth is making itself felt. by every spirit that is ready to receive it. We are doing all this, that the pause ex-isting between this fifth home of yours and this sixth, shall feel down through it the pulse of our higher life, and that these little pulse of our higher life, and that these little ones shall give you strength for the trials that are yet to come. Until you feel the at-mosphere of these little ones' power, until they come near enough to you so that their breath may fan your brow, and they can make their presence known to you, will the calm come from all this contention of the in-tellistical with the spiriting asture from all tellectual with the spiritual nature, from all this great battling between the reason and

the spirit, from all this great clinging to that which seems to you true judgment, but which does not belong to that which is highest; the rest can only come through the feel-ing of their love; through being strengthen-ed by their life, and through the dropping of the calm of their being into the unrest and strife of yours.

No. 18

IMMORTALITY, GOD, LAW.

My children, you have but to sit face to face with us; you have but to touch our hands as we come to you, and you shall know that there is not only an immortal existence for such spirits as come back to you of the earth earthy, spirits who seem not to have so high an intelligence as yourselves, who mislead your own spirits because you trust them when they are not to be trusted, but also for those who dwell in spheres of love, light and wisdom beyond the sounds that roll around wisdom beyond the sounds that roll around you. You will know that the great calm is there, that the beautiful things told you, which have come down through all the ages, are not dreams, ideals or imaginings, but facts; that we are there waiting to lift you up through all these clouds unto ourselves: and in this entropy to this sixth home of and in this approach to this sixth home of yours, that missing link down through all your lives, that missing link between the spiritual consciousness and the intellectual consciousness, is found. You sometimes say, "We know there is a God, but we cannot feel Him through these doubts of ours; we cannot sense Him through this skepticism of ours; we cannot behold Him through this incompleteness of ours. We pray to Him and our spirits seem to have their prayers answered, but if we question our spirits, we do not hear the echo back again." All the way along, from that first step onward until now, you have missed this link between God and you nave missed this nucleoned dot and yourselves; but when we come thus face to face, you shall feel it is there. Words can never make God known; speech can never reveal the glory of our home, but when the soul, looking through these windows of the have been speaking. As I stated before, we body, eenses, in its close connection with have used messengers from our higher spheres or homes of light to do this work for us, and where we have been enabled to do this there itself to the vibrant spirit within, it needs

April 26th,

On The Missing Link, Materialization, Spiritualization, Etherealization, and other Phenomena.

[Reported by Ida L. Spalding.]

Between the changes or transitions from one state or condition to another, in any great law governing and controlling the planets, there always comes a point where there seems to be a missing link of connection. That time is now. In the passing of your planet from its fifth into its sixth home, there comes a point at which you as thoughtful men and women watching the signs of the times, see that all things are in a transitional state; they seem to be neither tending backward nor moving forward, nor yet standing still. We say it is a missing link. The reason lies in this, in our spiritual insight: that while your planet is passing from this, its last stage of its fifth home into the first of its sixth, the full and direct powers of the upper or higher planet cannot pour its full rays upon the sixth while in this activity. There is the same pause between the sixth and the seventh, which reign only in the spiritual sense for your planet now, as there seems to be be-tween the fifth and the sixth here. If you were dwelling with us, you would see that the spirits in that sixth home, or the conditions surrounding them, were in a transitional state, just the same as you see it now, and we call it a missing link, or, in other words, an inactive agency, a time of rest, a little pause before the great wave sweeps on and touches you with greater power still; just as the wave from your grand old ocean comes up, laps the shore for a while, then gathering itself, or being drawn back, it is swept again into the mighty deep, and pauses there ere it throws itself again upon the beach. So this great wave of being in all large creative forces, when about to send forth a new force, it withdraws itself, rests, pauses and ceases almost to be active, and then, gather-ing up its undulating, rocking, eternal forces, it comes with might and strength, and lashes the full power of its whole sentient life upon the world that waits to receive it. Therefore you are in a state of pause-the link that binds you in one life, strength and power to our upper home, seems missing to you and to us. You pause like butterflies in mid-air; you die as they do in a few hours. You take breath again after a time in a newer existence and rush on. So limited in time and in other re-spects are you by the restrictions about you, that you are but as butterflies of a day or an hour to us, while your existence means so much to you while here.

THE GREAT WAVE.

In this little pause for you, the most intense activity in reality is going on in that higher home of ours. In this seventh sphere of existence we were never so active for this planet of yours as now; we were never so inplanet of yours as now; we were never so in-tense and earnest. The great wave rolling over us has begun already to send through the creative ocean of life its forward pulsation and movement, and as it touches this sixth home, beating softly against the shores of your home at present, it brings back to us from your plane what the waves would bring back if they touched the shores of your earth-sand. The casedon, powerlass margies of your life drift out on this great scene toward

PSYCHOLOGICAL FORCE

There is a transitivry power given into the hands of many in the first stage of their ex-istence—the most incomplete of all powers, misnamed by mankind psychology. It is not a soul-power; it does not come from the soul of that which makes its power felt upon matter; that which binds a body to it in a sense and makes the body follow it; that which holds the consciousness or will of another in its keeping and bends and sways it to its will, is not the power of the soul in the sense of a completed spirit. This power, originat-ing in the first stage of existence, and as it becomes in a sense humanized and naturalpercomes in a sense numanized and hatural-ized, extending upward until it reaches, through all the gradations to this fifth home, is not and can never be a soul power. It is limited in its inducnes; it can go only so far and no further, but the power of the perfect-ed spirit to perform and to do these things of

CRIMINALS NO OBSTACLE.

Friends, there is another point which I must explain, and that is why we seem so tardy in developing these gifts for you. The murderer, the criminal, the thief and the outcast-friends, I almost hesitate to make the statement, and I would not if I did not think I could make it clear and plain to you-present no obstacle to us. Do not for one moment misunderstand me. and think that their criminality does not stare their spirits in the face; that they must not throw all that off; that they must not be purified by the fires within their beings; that that which they have done must not be atoned for; that the excuses which they made for themselves in life, that it is circumstance, and not their fault, must not stare them in the face until they grow nobler and grander by constantly looking at it, aspiring above it. They take on saintly appearance after a time through all this waiting and patience within themselves, the description of which, if we could clearly make it, would cause each man and woman who listen to rush forward, take every little child out of the conditions surrounding him, which would cause him to make like excuses to his own spirit, and say, "I will lay down all there is in my life and count it nothing, if I can save him from the consequences of his willfulness when he wakes to the higher spiritual life which will be shown him.

All this must be undergone by these spir-its; and the great waves of sadness that sometimes beat back upon your shore, affect. ing a whole nation, are the sighs, almost cries, of spirits looking back where they might have chosen better and done better if they had not, my children, depreciated that point, that they must surely wend their way with tired feet over all those places; yet these do not stand in our way; they do not retard our movements. When we come forward, bringing this light of ours and striving to make a pathway for ourselves through them, it is these intellectual spirits, these spirits who use their intellectual power to mould, sway and move a people, that stand so in our way, and make our progress in your midst with our gifts so slow. When it manifests itself in a circle or gathering where you are, you have an opportunity of judging what its power is, but even you cannot judge what the power of a strong, centralized thought is to us. Bodies do not mean much to us that come from that home of yours, for matter we can mould or dissipate; but it is that intel-ligent, living, immortal spirit shut up within that matter, which has the power, in pro-jecting a thought against our work, to sway and mould, and make the manifestations im-perfect and crude. That is why, in forming your little home circles or gatherings for these higher manifestations of ours, I have called upon you to take a peculiar mental, intellectual or spiritual attitude before us. We do not object to a person's sitting in

conviction settles down, and the link between heaven and earth is found.

The law that governs our coming to you in this manner requires of you that through your highest intelligence and highest moral life, you sit and patiently wait, that we may bring you these things. It is a simple law; it is easily made known; it comes home to the intelligence, and it will reveal these things. These are not prophecies, for the facts are already before you; these are not fancies, for it is of to-day.

MATERIALIZATION.

Now, when materializing substances are gathered together and we are obliged to dis-integrate or remove the power of cohesion, the matter which encompassed the spirit which has materialized, is drawn by the attraction of gravitation back to the earth; consequently spirits in dematerializing seem to pass through the floor. In these phases of spiritualization, matter will not be used, but aura from the nerve forces, and in place of the matter. passing downward, the whole power of dematerialization will be upward, because the attraction on the spiritual side will be greater. Already we have manifested to a few this power of ours. In these spiritualizations, no matter gathered from any body being used, any one sitting in these circles will never feel the forces withdrawn from his body or any weakness in consequence of it.

Previous to coming before you to state these things, I must, in every instance, have proved to the minds of men, by actual facts, my children, that these things can be produced. The fact of materialization is patent to the world, and, as far as it was possible for you to understand, I have endeavored, from time to time, to give you some of the laws, rules and regulations governing it. I cannot teach any one in an embodied form how to materialize or how to make a garment for the spir-it. The power does not belong to you while you are in the body; it is impossible that you can do this; it remains only for spirits to do this work, or rather for spirits who are already disburdened of their bodies, and who possess the knowledge. I have already told you that the spirits in the cabinets think they do this work, but were we to withdraw our knowledge and our intelligence, they would be unable to produce these manifestations. It is not necessary that they should be conscious of our presence, and very often the forces used by us are such that they would be unable to perceive us even though we stood close by their side. All these things are simple facts patent to us in the world of spirit.

SPIRITUAIZATION, ETHEREALIZATION.

Ere I come forward with an explanation of the laws of spiritualization and the facts pertaining thereto, I must show these things before as large a number of persons as I can. I have already made these facts patent to a few, who can testify that it has been proudced. A spirit should not say he can do this or that unless he has proved it. He must first waken the perception, intelligence, comprehension, reason and judgment of mortals by doing it, and after it is done he can tell them doing it, and after it is done he can tell them the how and the why, and show them clearly the necessity of its being done. It is neces-sary that not only materialization, but that spiritualization, and later on etherealization, should be brought before the world in arder to find this missing link between your inter-lectual and spiritual natures. It becomes necessary, before you as a planet can more function of the state of the state. ied on Mighth Page.

RELIGIO-PHILOSOPHICAL JOUENAL.

PERSONAL EXPERIENCES.

A Prominent New York Lady on a Tour of Investigation.

She Gives an Account of the "Materialisation" of a Celebrated Actress Through Different Mediums.

To the Editor of the Beligio-Philosophical Journal:

During the past Winter and Spring I have attended two or three materializing scances each week. Having been an unfaltering believer in the communion of the immortals with the poor wayfarers of earth for fifteen years, I approached the circle in a friendly and passive condition of mind, banishing what I considered all selfish, though natural longings for communications and tests from my departed loved ones, being content to contemplate manifestations impersonally, with a view of establishing the fact to my own satisfaction that spirits can and do take on the material body again. Perhaps the results of my investigations may interest some of your readers, and be the means of sending comfort to a few, by sowing the first seeds of belief in the minds of those who are ripe for the truth, and a sorrowing heart may rejoice by being made aware of the fact that the loved, those supposed to be lost, are still be-side the home fireside, yearning to be seen and heard, and to have their soothing angel touches felt upon the brow of a stricken one left behind to weep. May it not be that some incident in the experience I have resolved to relate to you, may attract the attention and challenge the reason of one or two of your cold, unbelieving, cynical materialistic readers, who endorse nothing except that all things are for the worst? With these thoughts paramount, I write. Not wishing to be unjust to any, it is extremely difficult to approach the subject of materialization, because my convictions of what I have seen in public scances are not very favorable. I have discovered nothing there that proves-as such a question should be proved-that materialization is a truth or demonstrated fact.

I have witnessed several manifestations that I cannot explain, such as three or four persons of various sizes issuing from a cabinet where I only saw one person, the medium, enter; but I was not permitted to look into said cabinet just previous to the scance; thereafter there was no possibility for any mortal to go in unseen; nor was I allowed to look in immediately at the conclusion of the scance, consequently, though I do not like to say there might have been two or three confederates, the skeptic may truthfully assert that in connection with the manifestations there were no test conditions. The dim lights at these scances are so confusing to the sight; the figures half concealed in white cloth and netting are so unrecognizable, and the messages given by them are of such a general nature, that, however much one would desire it otherwise, reason and common sense revolt.

"There are more things in heaven and earth, Horatio, than are dreamt of in our philosophy;" and "materialization" may be a truth, although I have not had the good fortune to prove it beyond a doubt.

The idea of a spirit again assuming mortal flesh and then walking the earth—a solid, substantial being—is about as difficult to endorse as the old tale of the resurrection of the dead at the sound of the last trumpet.

'But," says the enthusiastic believer. " we do not assert that the spirit puts on real I have held the warm, perspiring hands of numerous forms, said to be spirit friends. I have heard the floor creak on ac-count of the weight of the supposed spectre's tread. I have scented the odor of perspira-tion so strong, emanating from their bodies, that it would have required a vat of Lubin's best perfumery to have exterminated it from the furthermost corners of the seance room These indications tend to prove that if these forms are spirits from the next world, they had put on real flesh. There are mediums of all sizes in New York fat, lean, tall, and short. I have seen the best of them in their various styles and grades. At the scance of a very stout, robust large and round-faced medium, I have witnessed several representations of one of the most beautiful and graceful of modern actresses, one who when on the earth was famed as much for a slender and dainty figure as for her beauty of face and great genius. It was very painful to see a woman weighing nearly two hundred pounds parade the room, claiming to be this lovely lady. If she were really a materialized spirit, why go to the trouble to devise nearly double the amount of avoirdupois necessary for a true model of her old self? Or, is it possible that the spiritual body is sometimes twice as large as the mortal? From having heard that it was, I did not accept the representation as a materialization. Liking the medium very much, I tried to find an excuse for her, and so set it down as a "personation." At another cabinet, the medium is a very tall, large-formed woman, and I have seen a figure at least five feet and eight inches tall with high, square shoulders, come forth much bent, and draped in gauze, to detract from the effect of its height, and walk up and down the room, claiming to be the same celebrated actress, as before mentioned,-an entirely different, though not less incorrect representation from the one seen at the seance of the very stout lady already described. Not knowing how to excuse such an assumption without making a charge of fraud on the part of the medium, this was also set down as a "personation." Another materializing cabinet is managed by a very pretty mite of a woman. At her scance I have seen my much admired and ever to be remembered-and I am afraid, much abused-friend, the peerless actress be fore alluded to, sally forth again from the cabinet, a dapper, little bit of a being in a very blonde wigl-her glorious face, as I remember it, beaming, as it did, with lustrous dark eyes, a large, luscious looking mouth, a shapely prominent nose, with Greek width-between the eyes, reduced to a tiny baby-face, with light eyes, rather close together, a little rose-bud mouth, and a very small straight pointed nose, and a tiny body clad in a white petticoat and corset cover, with white gauze extending from the head to the floor, resolving into train behind,—a perfect picture of the—medium! This was quite as incorrect as the others I had seen, and I was about to throw the mantle of charity over her, and pronounce it another "personation," when the thought occurred to me that it is cowardly to thus shield the medium at the expense of the spirits! Some one may ask' "What is personation?" So it is in order to explain *en passant*, that when a medium goes into a trance sleep, and a spirit takes possession of her faculties, the spirit can make her personate his or her par-Meniar character or peculiarities of manner, mining at will, if the control is complete, its of his or her life history, claiming . pieness and friends unknown to the and expressing thoughts and ideas

our of our of ments in medium ship are constantly unfolding, and personation may go still further now, as it is claimed it does, and spirit hands may array the medium's face to resemble the spirit controlling. However, I have seen so few resemblances to the original at materializing scances, that the subject of transfiguration thus involved, may be regarded as in

> embryo. What a wrong is perpetrated by the spirits controlling a medium, by claiming that "per-sonations" are "materializations." Of course there are bad spirits in the Spirit-world. There must be. I have known one or two people who have "gone before," who will require the purging, arising from a thousand years of progression, not only to cure them of th edgeds done in the body, but to mend the meagerness of their compositions, before they can be pronounced "good"; and spirits may be found ready to assist in the faisehood of "personation" for materialization. I prefer, however, not to voluntarily court the society of deceptive spirits. We have enough of that sort to encounter in earthly transactions. These public mediums should banish the gauze and swathing cloths from the head. Why should modern spirits wear long white veils? The drapery they use around the body is a step in the right direction. It would be well if they could set the fashion for much suffering woman, and do away with cor-ets and tight dresses. But why do my acquain-tances in the next world wear long white veils?

Dematerializing in view of the audience is not easily explained, but I have seen many sleight of hand performances just as puzzling. When one fraud creeps into the State of Venice, a precedent is established and one looks for the whole fabric to fall.

Trance mediums present a most interesting, delightful and instructive phase of the spiritual phenomena. There is no fault to be found with them, unless they flaunt the name materialization for their manifestations. Probably the "root of all evil" taints the motives of public mediums to a certain extent. Why not? They are like the rest of humanity. Money keeps the pot boiling; and so it has often happened that when the spiritual influx was drained by overwork, public mediums have helped the influence.

mediums have helped the influence. For many reasons, seeking satisfactory communications through public mediums often becomes a heart breaking, disappointing experience to those to whom the dearest hope in life is, that the friends who have gone to the next estate, may come back and make themselves manifest beyond the vestige of a doubt.

Not having found much disinterested spirituality in the highways of investigation myself, I began a little scance of my own in the narrow path of the home circle. I do not know what Mrs. Watson will do about it when she arrives in New York, for I sit in the dark at night, and generally alone. It is about four months since I commenced my home circle. There is ever so much more to tell of what I have seen in public scances before my home communion with the unseen needs to be told. However, for those who contemplate starting a home circle, a few rules that have brought forth grand results for me may not be useless: First, a quiet, peaceful, truth-ful life; a scance once a dayat a regular hour most convenient to yourself; regular mem-bers, who will always be present. To insure this, three people in the circle are enough. A harmonious circle of several people, who sit together regularly, would develop a medium more regularly, but not beging the hermonious more rapidly; but not having the harmonious several, nor the several at all, I have sat quite alone, with most satisfactory results. Abstithing like a cow-path, and yet a cow could hardly get through there, it is so closely covered over with the interlacing shrubbery. I feel uneasy and troubled. I want to get away from here, but am held for some special purpose. I think. Now a hissing sound is heard steadily approaching; I hear also the barking of a dog......Ugh! a huge serpent of unimaginable dimensions now shows his head, with wide open jaws and fiery tongue, over one of the barriers surrounding the enclosure. The dog, also, closely followed by his master, rushes into the opening. He does not continue to advance, however, but seems to be at once transfixed by the fascinating gaze of the serpent, and cowers down into a death-like stupor.

"Now I seem to be placed *en rapport* with the man, and take upon me his sensations. I cannot withstand the serpent's gaze upon me. I am drawn nearer and nearer to the destructive power before me."

Here the vision and sensations of the seen were veiled and paralyzed, and for a while she seemed to be in a death-like swoon. But it was clearly implied that the poor half sav-age man was grasped and crushed in the folds of this monster serpent. When at length there was a revival of consciousness and speech it was said: "I now seem to be lingering in uneasy terror directly over the scene of the tragic horror; but this for a moment only. I then float away in a certain direction over a springy, swampy jungle until, upon a slight elevation, I see a rude hut, a frail structure formed mostly of round sticks of slight dimensions. A woman is standing in the doorway, with an infant in her arms. She is gazing with anxious look in the direction whence I have come. A goat of fine silky, coating, comes into the yard, and the woman goes out to milk it; she then comes back and feeds the child until it becomes more restful and quiet. She now goes again to the door with a rude horn in her hand with which she sends forth a call, and waits anxiously for the expected response of the same kind from her absent husband. But it comes not, and in her uneasy fearfulness, she goes out toward the swampy jungle whence the return is expected. At length to my vision but not to that of the woman, the absent one is seen approaching in great confusion and distress. He tries to speak to her and to turn her from the danger lurking in the direction she is going, but to his astonishment and terror he finds that his presence and touch are no lon-ger recognized. He rushes into his cabin and lies down writhing in agony upon the floor. Now the dog comes back with drooping head, protruding tongue and half-maddened look He can see his master, and manifests it by whining and creeping around him. The infant also seems to have some perception of this one now in the spirit form, unconsciously so, however, as yet.

And now appear upon the scene two spirits of high wisdom and much experience, one of each sex. They are recognized as belonging to my former band of helpers; they have come to attend to this experimental work of philanthropy in behalf of a poor savage who had been living among the tropical wilds of India. He seems to see them and wonders why white folks should come to his rude home The ministering helpers work over him, the woman spirit mainly about his head, whilst the other, a skilled physician, adds to his manipulations a soothing draught. He is at length quieted into an unconscious slumber, and then taken wholly away from the disturbing surroundings of his earthly home." And now Mrs. W. seemed to be again back to her own bodily locality and thus resumed

n to her own bodily locality and thus resumed her descriptive talk: "Why, they have brought the poor fellow

here to be helped through our earthly magnetism! He is now quietly conscious, and seems to be almost infantile in his mental condition. The two wise workers, also others of the same band, are here watching the progress of the interesting experiment with especial gratification, for thus far the success seems to have 'exceeded their expectations. All the surroundings are now being carefully shaped so as to act healthfully upon the still dazed, but gratefully looking subject. There is a great crowd of spirits here to watch the interesting process, and to impart such aid as may be in their power. Some of these are seen to be students in preparation for a similar philanthropic work upon the borders of the two worlds. The child-spirits are numerous, and especially active in the work now going on to awaken and stimulate to activity the dormant mentality, as their influence naturally blends with the present condition of the subject. Some of these child-spirits gather flowers and, tying them with gay looking ribbons, give them into the hands and scatter them about the feet of the newly awakened spirit, who at first seems hardly to know what to do with the flowers, but soon begins to bestow upon them his interested attention. "I am told that this is but the beginning of the work upon this subject. It is the intention for a long time to keep him wholly away from the old earthly locality and its terrible associations, whilst the best possible influences of the spirit-life, shall be made to gather around him in the hope that the result may be of a character to encourage other similar efforts to redeem and elevate those in the lower grades of the earthly humanity." From the light incidentally afforded me during the scance, I judge that the subject belonged to the lower classes of the Malay population of India. The man and his wife were minutely described, and the description bore a general resemblance to what I had known of this class of people. The goats-of which many were seen at different times -seemed to be of the Cashmere breed, and the man was probably a goatherd; and the path seen through the underbrush was made by the goats, as no larger animal was seen. It seems that this man, having from time to time missed of his goats, and not being able to discover traces of large beasts of prey, was at a loss to account for the inroads upon his flock. He finally went forth with a large and noble looking dog, and suitably armed, as he supposed, to cope with whatever destructive beast he might encounter, but with the result as now given. The huge boa-constrictor class of serpents, of which this was doubtless a specimen, was almost wholly unknown in that region, and hence the man was utterly unprepared and only fright and horror poslessed him at such a meeting. It is a noteworthy fact that, in the descripion given, while the woman was represent ed as well, and even gracefully formed, the man was of small and dwarfish make. Both were seen to be of a dark brown complexion and glossy black hair. No clothing was worn by either excepting between the walst and knees.

A REMARKABLE INCIDENT.

A Narration, the Facts of Which Border Closely on the Supernatural.

Contributed to the Camp-Fire Department of the Telegram by an Old Soldier of Elmira, N. Y.

In 1861 I enlisted in the Twenty-third regment, New York volunteers. For a year prior to my enlistment I had been the junior clerk in a merchant tailoring establishment and had made the acquaintance of Allen McDougal, a Scotch tailor, and his wife. Being a poor boy from the country and a stranger in the city, I had been greatly cheered by their kindness and friendship and became intimate in their family. Mrs. McDougal was almost a mother to me. I was scarcely more than ighteen, while they were more than forty. They had no children and few friends or acquaintances. Allen's health was not strong and they were, though comfortable, not rich When the war came I was fired with the zeal of youth and was one of the first in our city to enlist. I hastened to Allen's full of patri-otism and enthusiasm. "Every one ought to do as I had done," and so on and so forth. Day after day I called at McDougal's to talk about the war.

The excitement was in the air. Old men were beginning to take fire. Mrs. McDougal began to look sad and Allen to get impatient, and the result was that before our company roll was full Allen had joined it. His wife was nearly heart-broken. He was all she had in the world. When the day came to leave for the front and we were drawn up in line beside the cars, dressed in our new uniforms, with our bright rifles and their glistening bayonets stacked, we had a few moments left for final leavetaking with our friends. My leavetaking had been done days before,

at the old farm house in the country. I had bid farewell to father, mother and sisters, and I could now be a cool on-looker at the hundreds of other mothers, sisters and wives who had come to see their dear ones off to the front. There were many tears shed and some loud lamentations, but I was stoical until] saw Mrs. McDougal take her leave of Allen. With the tears streaming from her eyes she strained him to her bosom for a last embrace. As he tore himself from her embrace she turned and caught sight of me. My own eyes were wet for the first and only time that day. 'O, Fred," she said, as she wrung my hand in parting, "you are young and strong, look after Allen. It will be the death of him even if he is not killed in battle. He can never stand the climate, the marches, and the hardships." I assured her that we would all be back after a three months' picnic and tried my best to cheer her, but she was inconsolable. We were soon off and in a few hours reached Washington.

We spent the summer on Arlington Heights and the winter at Upton Hill. The climate and life in camp began to tell upon our ranks, and we had many sick in hospital. During the winter our hospital was at Falls Church. Allen's cough had increased on him; he began to have the hectic flush of the consumptive and in December was sent to the hospital. He had been strangely reticent and sad for months, and though'I did what I thought I could for him, we gradually fell apart. My mess was composed of boyish young fellows, full of life and spirits, who were much more congenial associates than sad-faced, reticent Allen. I visited him occasionally while in hospital, but with little comfort to him or myself.

One day in February I was detailed with some other comrades to do hospital guard

name was the last word that passed her lips. Neither the corporal nor f mentioned the matter in the company, and as he was killed at Chantilly the secret was mine alone until long after, when I told the story to a group of friends around my own fireside.—N. Y. Telegram.

JUNE 27, 1885.

THE HOME CIRCLE.

A Curious Manifestation.

Is the Editor of the Beligio-Philosophical Journal:

I will first state that I have been a seeker after truth for years and that under favorable circumstances (as my written record will show), and am satisfied of the truth of spiritnal communion, and in accord with the advanced views as expressed through your valued paper. For some years my wife has been treated by the spirits with marked success, and latterly has become developed in a new phase, to me, and it is on that point that I seek information. She has been receiving answers to her mental questions by electric shocks, and recently I have been exercising her gift (if it is one) by asking mental questions, and if the answer is in the affirmative she feels that shock, and in proportion to the strength of the answer; but if in the negative, she feels the occult force passing from her, and that, also proportionate to the strength of the negative answer.

Every question must be asked so that it may be answered by yes or no. Have others been developed with this phase? or is it only a delusion?

We have no mediums and but few Spiritualists here.

Ida Grove, Iowa.

For the Heligio-Philosophical Journal. The Poetry in Spiritualism.

BY THOS. HARDING.

The deep significance, sublimity and poetic beauty of some spirit communications fill us with wonder, and furnish to us as individuals, the best evidence that we stand in the presence of a superior truth. I presume that very many have noticed this feature of spiritual experience. Some little word, some gentle hint, which appeals at once to both memory and heart, calling up long buried treasures and sweet reminiscences of the days long ago, before the mound in the grave-yard reared its unsightly form between us and the beloved of early days. And, perhaps, these poetic innuendoes are the dearer to us, because no one on earth can realize them like ourselves.

To me the simple word "Udina" suggests matter sufficient to fill a volume. It hears me back through tears and weariness, through hopes and fears, through sorrow and despair, to the bed of sickness and to the casket of "death" it calls up the time when property had taken to itself wings and flown away; it reminds me of the sad parting from all I loved and of the long, long journey, all alone —with little money and less hope—on, on, like a second Cain, "seeking rest and finding none."

In the early summer of '61, my circumstances having been reduced and my responsibilities increased. I sought employment in New York. I had letters of introduction, and called, amongst other places, to the newspaper offices. One of the editors of Bennett's paper talked with me for a while in his sanctum, and then said, "I should like to have you with us; you would soon become accustomed to our ways, but the country is disturbed owing to this dispute with the South, and arged some forty of our neonl week; but I should like to have you call again in three or four days." I called again. Things are getting worse, but we hope matters will settle down soon. Don't leave New York; look in again in a few days." I called again and again, but seeing no fair prospect, took Horace Greeley's advice and went west, young man." Over lake Champlain -into Canada-through Ontario-back and forth-West and North-nothing!-nothing! -down to Michigan into Illinois-over lakes and rivers-hills and prairies-on steamboats and railroads;-money pinched away and hope all gone!! The first spot on which my weary foot found rest was a little hamlet a few miles beyond Elgin, Ill., called "Udina." While there, I received a letter from my wife: "DEAR TOM.—Our first baby girl is born; a sweet little thing, with eyes just like yours. What name shall I give her? Write quickly." I replied: "DEAR MINNIE.-Give her any name you wish. Please yourself and you'll please me. Your mother's name was Elizabeth. Won't that do? And as Udina was the first place where I found rest, let me suggest that you add 'Udina' as a middle name also. But please yourself." So the child was named "Elizabeth Udina." But I never saw her physically; the little baby "died" before my wife and I met again. About eighteen years afterwards, my son Robert lay on his death bed-my wife utterly tired out, had retired. I sat alone, watching at midnight in the room-he was sleeping under the influence of a narcotic-when I was startled by the appearance of a spirit at the head of his bed, a tall, young woman in spotless white, about eighteen years of age, and with bright, expressive eyes, which were settled upon me in superhuman intensity. How strange are spiritual facts sometimes! can not express how thoroughly I knew her, she, whom I had never before seen-our baby girl of long ago! I, not alone, knew who she was, but comprehended, understood, perceived her personally, characteristically, morally, spiritually. I can't explain it-but read her through and through as, doubtlessly, she read me. Her earth-life, of only a month or two, was so long ago-18 years-and the partition walls of disappointments, business turmoil, perplexing anxieties and all the hopes and fears of 18 years, stood between, and I forgot her name. "What was your name? I forget,"-my heart inquired. She answered, "Udina." "Ahl yes, indeed, 'Udina,' the place of rest; but you had another name; strange that I should be so forgetful." She answer-ed, "Udina." "But give me your full name," I said." I well understand the bearing of that expressive word 'Udina,' but there is another name and I have forgotten it." But she only said "Udina." "Udina"; gentle music to my ear! It sig-nified rest; the past rest of the body and the future rest of the soul. The fast approaching rest for our dying boy and the slowly coming rest for myself. Sweet, sweet Udinal

nence from meat oftener than once a day, conduces to good conditions; plenty of milk and good nourishing food, but not an over indulgence in eating. Total abstinence from all intoxicating beverages is necessary for the highest development and the companionship of the best spirit-influence. A calm quiescence in whatever the fates have bestowed, in other words the "don't fret" principle must be cultivated. Fresh air and the best health possible, good reading, pure thoughts, and an adherence to duty, tend to open the avenues to the grand spheres of the blessed.

Perhaps you may deem it a strange way to comfort the afflicted by refusing to believe many of the largely accepted manifestations of so-called spirit power; but the loveliest garden must be carefully weeded, or worthless, poisonous roots will crowd out the most perfect bloom. And so will the truth, unless saved from the shadows of deception, be dogged by impostors; and investigators will become disgusted at apparent trickery. There is a great deal of good sense in this age of ours, which will not be hoodwinked by shams. The truth is enough. There is life after this existence. Spirits return to tell us that they live. Those who know this, should never weary of protesting against ignorant, vulgar, wicked pretence. The credulity of many worthy and otherwise bright people is being practiced upon by several so-called material izing mediums in New York. Given a certain amount of clairvoyant power, with, per-haps, impressional, and psychologic possibilities, and a medium can trade upon the most sacred feelings of the human heart by setting up a "materializing cabinet" and without one genuine materialized spirit to show win golden opinions from all sorts of peo-It is high time that mediums of every sort should gladly submit to the most searching test conditions,—for the glory and honor of the cause they claim to serve. FIDUS.

Aids to Earth-bound Spirits.

Through the Mediumship of Mrs. H. A. Whittier, of Boston—Prepared for the Religio-Philosophical Journal from a Record of the Séances, by Herman Snow.

No. 5.

ANOTHER STARTLING NOVELTY.

At the opening of our scance we were told that an experiment of unusual interest was now to be tried. Subsequently it appeared that this was to take one of almost the lowest type of humanity just introduced into the Spiritworld through a violent and repulsive death, and see what could be done through wise and elevated effort to hasten the deliverance and quicken the growth of a life existing heretofore hardly more than in an embryonic mental condition. In this experimental effort, some of the wise workers of my former band were conspicuously present. A condensed account of this scance is as follows:

Said Mrs. W., on entering her abnormal condition: "Something like a panorama of natural objects seems to be passing before me with great rapidity. But now it appears that it is I myself, not the natural scenery, that is moving. On I go at a speed not to be told, or hardly imagined, until at length I am set down in some wild region of swamp and jungle, in an opening so completely surrounded with thorny thickets that it seemed impossible for me ever to get out. But at length I discover a blind and narrow pathway lending in one direction; it seems some-

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We were told that this was wholly a transaction of quite recent occurrence.

The deepest coal mine in the world is the Rose Bridge Colliery, at Wigan, Lancashire, which is 308 yards deep, or almost a half mile. There is plenty of coal further down, but the heat in the solid strate is 931/4 degrees F. duty. In charge of a sergeant we set out for Falls Church. The guard house there was much more comfortable than our own quarters, good beds in a good house with fire and lights. As we marched gaily along we made great reckoning on the good times we would have playing eucher and seven up while off post. Before leaving post the orderly sergeant handed me two letters for comrades of the company who were in the hospital. One of them was for Allen and was addressed by his wife, but I scarcely noticed or thought of it at the time, being so full of other matters, and during the day I was so engrossed that I forgot either to inquire after him or deliver the letter. I know this sounds cruel and hard hearted, but something must be granted to the carelessness of youth and high spirits.

I was on the second relief and when eleven o'clock came, having had my four hours off, and enjoyed a most excellent time with the boys, I fell in and took my beat, which was in front of the "dead tent." I have known soldiers to make any sort of exchange to get rid of this post, men, too, who would face any danger, but they had a horror of standing guard over the dead in the still watches of the night. But as I have said I was not superstitious, and the post had no terrors for me. The tent had several inmates and as I marched up and down in front of it for a space of forty yards, my only anxiety was that the time should pass quickly so that I could get back to my comfortable quarters and enjoy a nap.

The night was intensely dark and cold.

Up and down my beat I marched, my mind busy with various subjects until past midnight. All at once came the thought of Allen and his letter. It had not been delivered. I had not even inquired after him. My conscience smote me. That it was from his wife and he there sick and lonely, was a sharp re proach to me for my heedlessness. I had learned that she too, was ill, pining for him, and consumed with anxiety. The wind moaned desolately in the trees, and as I passed the tent I for the first time quickened my pace from a feeling of superstitious dread, and hastened toward the end of my beat. The letter was in the inside pocket of my coat which was closely buttoned and the strap of my belt passed over it. All at once I felt, but could not see a presence, not human nor like anything I had ever before experienced.

It seemed to turn me around and draw me irresistibly to the tent, and as we neared it a voice—the voice of Mrs. McDougal, but in sepulchral tones—said, "He is dead, give me the letter." At the same moment I felt a violent wrench at my breast, my coat was torn open and I fell. Recovering myself quickly I shouted "Corporal of the guard post No. 6," and the corporal, my tentmate and chum came running to me with a lantern. He saw my coat unbuttoned, and my pallid face and asked the cause which I briefly explained. Together we entered the tent and there stretched cold in death lay Allen McDougal with the letter under his folded hands.

He had died during the evening. In awe struck whispers my chum and I talked the matter over and then and there agreed that what had occurred we would for the present at least, keep secret. The letter was taken by the corporal and given to the surgeon in charge, and Alien's few effects were forwarded to his wife. But with the return mail came a letter to our captain, saying that at about midnight on the day of her husband's death, she too, had passed away, and that his

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Sturgis, Mich.

Horsford's Acid Phosphate.

T.

TONIC FOR OVERWORKED MEN. Dr. J. C. WILSON, Philadelphia, Pa., says: "I have used it as a general tonic, and in particular in the debility and dyspepsia of overworked men, with satisfactory results."

JUNE 27, 1885.

RELIGIO-PHILOSOPHICAL JOURNAL.

Woman and the Mousehold.

BY HESTER M. POOLE. [106 West 29th Street, New York.

IN THE CARAVAN.

When we see our life like a desert hard to cross, Where the great heats are beating beneath a cruel beam.

And only in mirage the plumy paim trees toss, Purple shadows tremble, cooling waters gleam;

When the sand-storm threatens, and bleached bones

mark the way, And the long levels burn against the burning sky, And we weary for a shelter, and hate the blinding

day,— Hate the fierce lights, the seorching airs, and long to die;

When we picture only the sudden fall of night Deepand dark and azure through distances of stars, Think of dusky winds that whisper up its height Like winged spirits fauning against their prison bars:

And, when thus we sigh and languish, a cry resounds, and soon

Across those of sand some foreland rears its head, Where tamarisk thickets drop their dew in the mid-

noon,— Then life rebubbles in our veins as it might stir the dead

Oh, surely so, when hard the way before, and long behind, One everlasting refuge always rises close at hand, Where the living fountains flow, and in whose rest

we find

The Shadow of a Great Rock in a weary land! --Harriet Present Spofford.

CONCERNING WOMEN

The three leading honors in the graduating class of the Troy high school this year are taken by young women.

The salary committee and members of the board of education propose to equalize the salaries of the men and women principals. At present the latter receive about one-fourth less than the former.

Eleven young women were lately gradua-ted from the Woman's Medical College of the New York Infirmary.

Frances E. Townsley was ordained by a council of Baptist churches in Nebraska. This is the first instance, in modern times at least, of the formal setting apart of a woman to the office and work of the evangelical ministry. The Methodist Church, though it permits women to speak in its pulpits, has declined to ordain them. There have been a few women preachers, but none of them has obtained ordination. This Nebraska case is distinctly a new thing.

Gail Hamilton has a home near Gloucester, a delightful farmhouse which was her father's, and to which she has added some improvements. She has a fine library, and is confessed to be an excellent housekeeper. She spends most of her time with Mrs. Blaine, who is her cousin. At times she has been secretary for Mr. Blaine.

Dr. Earnest Gahl, Professor in the Royal Academy of Arts in Germany, had thirty years ago collected the names of a thousand women who had become self-supporting artists. Of these there were about thirty sculptors, two hundred engravers, some architects, wood carvers, etchers, wax workers, and the remainder nainters.

"The Egyptians," says E. J. B., in the Wo-man's Journal, "confided the health of the people to Isis, and the Romans entrusted the same to Juno. Esculapius is represented as having students of both sexes, and his daughter, Hygeia, was learned in medicine. Aspasia was distinguished for her medical writings, and in a later century, women were celebrated as teachers in the famous school of Salerno. In 1774, Anna Morandi Mazzolini died at Bologna, where she had acquired renown as a lecturer on anatomy in the University.

whether jails, penitentiaries or poorhouses, and who perpetuate the classes of criminals and who perpetuate the classes of criminals and paupers, themselves belonging alternate-ly to each. As they are now provided for they are constantly sinking lower and lower in the social scale; they are a burden on the working part of the community; they are

and the second states

teaching vice to all whom they can influence, and they are bearing children to practice it

with inherited aptitude. "Institutions of the kind proposed by Mrs. Lowell have been successfully tried in Indi-ana and Massachusetts, and in the Canadian province of Ontario, a reformatory prison for women is now being built. Through the ef-forts of Mrs. Elizabeth Fry, the prison sys-tem of England was much changed and improved more than fifty years ago. The jails, which in 1821 were in a condition analogous to that of our State jails to-day, became at least decent, orderly, clean places of detention. One of the great improvements brought about as long ago as 1823, was the placing of the female prisoners in the county jails un-der officers of their own sex, and the entire separation of female from male prisoners. After a year's experiment of this plan in the prison of St. Lazare in Paris, the French Government adopted it throughout the kingdom. "The Indiana Reformatory institution for Women was opened in 1873. It is governed by a board of three women, and all the offi-

cers, except the physician and steward, are women. The success in the prison is without a parallel in prison history,' says the re-port of the superintendent five years after. 'Eighty two per cent. of those discharged have been reformed, and are now useful members of society; no runaways, and only one recom-mittal in five years.' The Massachusetts 'Re-formatory Prison for Women' was opened in 1877, and its board consists of three men and three women. The State commissioners of prisons say, in their report for 1879: 'Two years of experience has demonstrated conclusively that an institution of this kind can be successfully managed and controlled by women."

"Mrs. Lowell presents statistics to show how large a percentage-more than a third -of the women arrested and convicted in the State are under twenty-one. They are of an age that makes reform possible and probable, and she urges the establishment of institutions which shall engage in their reforma-tion. The ordinary jail only sends them a step lower in degradation."

BOOK REVIEWS.

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

SPIRITUALISM IN ANCIENT AND MODERN Times-Chronology of the different religions and bellefs relating to spirits of ancient and modern people. Paris, France, 1885. (Not translated.)

This is the title of a very interesting and instructive book, by Dr. Wahu, officer of the Legion of Honor, and (retired) leading physician of the military hospitals, Paris.

We cannot better give an idea of the work than

We cannot better give an idea of the work than by translating a portion of the prespectus: Before speaking of modern Spiritualism the au-thor has cast a retrospective glance over this doctrine, and in the first part of this book he makes a chrono-logical review of the history of all religions, and go-ing back as far as possible in history, he finds, in Asia incontestable proof that spiritualistic ideas (be-lief in immortality) and even Monotheism, have al-ways existed among the most ancient civilizations. In examining the books of ancient India the au-

In examining the books of ancient India the au-thor has found legends, so identical with those in which the exangelists trace the birth and life of Jecus, as to make it evident that these records of the evangelists are but a copy of the Hindoo legends re-lating to the celebrated philosopher Christian. Some of the most interesting chapters of the book treat of the origin of Christianity. The priests of this form of religion declare it to be a universal re-ligion, but in reality it has gained but 335,000,000 of adherents out of the 1,309,000,000 of the earth's in-habitants, while there are to day 500,000,000 fud-

habitants, while there are to-day 500,000,000 of Budhabitants, while there are to-day 500,000,000 of Bud-dbists. The author compares the Bible Genesis, with that of the Rigveda, of which the Bible Genesis is but a disfigured copy. In the second part of the book the author shows the beliefs of different peo-ples of antiquity concerning God and spirits, and their various ways of evoking spirits. Arriving at the present epoch he proves by the record of an ocular witness that the belief in spirits and in spiritual communications which has existed in Iudia from time immemorial exists forder under in India from time immemorial, exists to-day under different forms, and that there, as in America, spir-its, when evoked by powerful mediums, appear in human form and looking exactly as they did when living upon earth. The author then shows that there is nothing mirroulous or superstant about spirituis nothing miraculous or supernatural about spiritu-al manifestations, that they are the consequence of a natural law which has existed from all eternity. a natural law which has existed from all elernity, but has heretofore been misunderstood. Replying to the idea of materialists that Spiritualism, mysti-cism and fetichism are one and the same, he proves that spiritual doctrine is a religious philosophy, and not a religion. He also proves that Spiritualists are neither mystics, nor fetichists. Further on the au-thor, after speaking of the influence which the dis-embodied envirts every a over that thoughts of these embodied spirits exercise over the thoughts of those embodied spirits exercise over the thoughts of those in the form, indicates the manner of neutralizing the influence of perverse spirits. After examining the different manners of evoking rpirits, he gives the preference to typtology. He insists upon the neccessity of persons being in a serious frame of mind when evoking spirits; this he considers a re-ligious action. Dr. Wahu is a partisan of the doc-trine of re-incarnation, which he believes, shows the justice of God. This book will be read with pleas-ure and interest by all persons desirous of studying the important question of Spiritualism—a question the important question of Spiritualism—a question which to-day has only the Christian clergy and ma-terialists for avowed adversaries.

AMERICAN STATESMEN. SAMUEL ADAMS. By J. K. Hosmer, Price \$1.25. Houghton, Mifflin & Co. Boston.

This is the thirteenth volume of the series of American Statesmen, and one which loses nothing in the interest of either subject or treatment from in the interest of either subject or treatment from those preceding it. The fact that the author is a Western man—Prof. Hosmer occupies a chair in Washington University at St. Louis—affords no ground for the apologetic strain in which the pref-ace to the work is written. The author has shown himself quite competent to deal with the subject he has undertaken, both in the arrangement of the book's contents, and the amount of research and in-formation which have gone to their collection; and the bantering, apologetic tone of the preface de-tracts from the dignity of the work, though not to a degree to mar its real usefulness as a valuable piece of blographical writing and useful book of reference.

THE SECRET OF DEATH, and other poems. Ed-win Arnold. Boston: Roberts Bros. Price, \$1.00.

We have here another collection of poems, written by the same original and practiced hand, which gave the world " The Light of Asia." but which does not, it is needless to say, reach the high altitude, either of thought or art, which that great work attained so suddenly and deservedly. No poet can always, or often ap-pear at his best, or repeat at will the supreme effort pear at his best, or repeat at will the supreme effort which wins at a single stroke fame and success. The title to this latest collection of Mr. Arnold is taken from the opening poem, a translation from the San-skrit, or more properly, perhaps, a paraphrase or re-adaptation. The poems which follow include many topics gathered from Indian lore and tradition, but the majority deal with themes more near and mod-ern. A dedicatory sonnet to the poet's daughter Kate, forms one of the most graceful features of the book. hook

PELVIC AND HERNIAL THERAPEUTICS. Principles and Methods for Remedying Chronic Affec-tions of the Lower Part of the Trunk, including Processes for Self-Cure. By Dr Geo. H. Taylor. New York: Jno. B. Alden, cloth, 75 cents.

Under the heads of Principles, Processes and Prac-tice, Dr. Taylor has presented many new ideas. The tice, Dr. Taylor has presented many new ideas. The work is devoted to massage, but substitutes largely machine movements in the place of hand work. While many mechanical changes can no doubt be effected by the use of his appliances, so far as vital action is concerned, it must all be worked out of the patient operated upon, as no vital or humanized magnetism can be imparted from the machine. The work will evaculty meet the demands of these who work will exactly meet the demands of those who are unwilling to admit there is any curative power in magnetic treatment aside from the motion to which the parts of the body operated upon are sub-jected. To such this work will present "the royal road to health."

AUTOBIOGRAPHY OF HARRIET MARTINEAU. Beston: Houghton, Mifilin & Co. 2 vols. Price, \$2.00 per vol.

We have here a new and popular edition, neatly bound and printed with good type and paper, of a work which ranks among the standard productions of its class. Its appearance is particularly timely just now, coming as it does from the press at about the same date as the new biography of Miss Marti-neau, published by another firm and noticed at once. The book contains as an appropriate frontispiece, an engraving of Miss Anne Whitney's statue of Miss Martineau, which was unveiled, with appropriate ceremonics, in the Old South Hall, Dec. 26th, 1883, before a large and distinguished audience; Mrs. Mary Livermore presiding, and Lloyd Garrison and Wen-dall Phillips adding their word of praise among others

PINK AND WHITE TYRANNY. By Harriet Beecher Stowe. Boston: Roberts Bros. Price, 50 cents. We have here a reprint of one of the minor productions of a famous and loved writer, which she, herself described in the preface to the first edition as not a novel in the general sense of that term, but "a little commonplace history of one man and one woman, living straight along in one little presaie town in New England." The paper covers of this new and cheaper form are of white, ornamented with reso-colored bands illustrative of the very orig-inel and coverseithe title inal and suggestive title.

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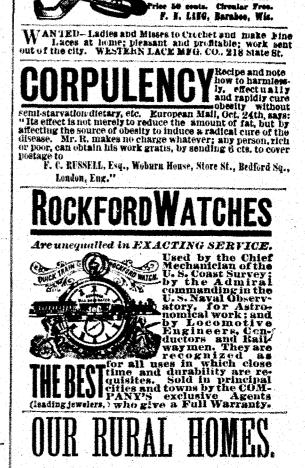
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WOMEN ON PRISON BOARDS.

The following editorial from the New York Sun, having one woman's work as its text. applies to woman's right to a voice in the government. The argument is irresistible:

"Mrs. Josephine Shaw Lowell, who is ren-dering the public so much valuable service as a member of the State Board of Charities, has, among other things, given special attention to the subject of the improvement of our poorhouses and county jails. They have long been in a state disgraceful to a civilized community, and far behind similar institutions in Europe, concerning whose working we have abundant opportunities to inform ourselves. The herding together of men and women; the innocent with the guilty, and the idleness which prevails in these institutions, oftentimes produce a degree of degradation which is even worse than the evils they were established to relieve or correct.

"It is not long since we had a record of the careers of the descendants of one dissolute woman in the southern part of the State. For three generations this family, almost without exception, took to vile and criminal courses, and for a considerable part of their lives were a charge upon the State either as pau-pers or criminals. They graduated at the poorhouses and county jails, and each generation took new steps downward. The public system of charity and correction, so far from educating them to better ways, really helped to nourish and aggravate their vicious tendencies.

"But even men and women who do not inherit specially depraved tendencies, must soon part with self-respect and acquire the habit of slothful dependence under our present plan of providing for the inmates of poor-houses and jails. These institutions, in truth, are schools of vice and crime, and a large share of their inmates come and go at regular intervals-serve their time, and return again and again, like an intermittent disease. It is in them that we are building up a permanent and steadily increasing pauper and criminal class; men and women who have lost pride, who have abandoned all idea of working for their living, and who beget and bear children who inherit their evil tendencies in an intensified form.

"Soon after she took office in the State Board of Charities, Mrs. Lowell undertook to awaken public interest in the condition of the jails and poorhouses, and to arouse the country communities and the county officers to efforts for their reformation. Though the facts she gave them were about long established institutions in their vicinity, they proved to be new and surprising in every case. As a consequence of this startling ex-hibition of bad management, some abuses have been remedied, and for a time at least the jails and poorhouses have been more care-fully watched. But New York is still half a century behind in the care of her jail inmates. The sexes are imprisoned together, Idleness prevails, and degradation inevitably regults.

REFORMATION FOR WOMEN.

"As one remedy for existing evils, Mrs. Lowell advocates the establishment of reformatories for women who are now almost constantly the inmates of public institutions,

and the second second

THE FUTURE OF EDUCATED WOMEN., By Helen Ekin Starrett. Men, Women and Money. By Frances Ekin Allison. Chicago: Jansen, McClurg & Co. Price, 50 cents.

Mrs. Helen E. Starrett, who occupied the position of editor of the *Weekly Magazine* through its entire life, is the author of an interesting essay entitled "The Future of Educated Women." Her sister, Mrs. F. E. Allison, has written upon "Men, Women, and Money." Jansen, McClurg & Co., have gotten these two essays out in an attractive little book. These enblasts are of creat interest to all the bing meanle The essayists are qualified by long experience to write upon these subjects. Mrs. Starrett believes that when women are better paid for their labor, the better it will be for all concerned. She argues that women should share the purse of the family as well as other cares; that then we shall have better econo-my displayed, because of their better knowledge of the value of money, and of the power its poesession gives. Every one knows how much more economical a wo-man is who has earned money before her marriage. Mrs. Starrett speaks in a most charming manner of the women who make their own homes, having neither husbands nor children; but she holds the home where there is a family of father, mother and children, in the highest esteem, and finds there the most exaited happiness for woman. Mrs. Allison's essay is largely in the same direction, but treats more particularly of money. She maintains it should be held jointly by husband and wife. These easys will be read with interest and profit.

FUN AND WISDOM EARNED BY TWO CITY Boys in a Summer Vacation. By John C. Hervey. New York: John B. Alden.

New York: John B. Alden. A handsome little book of 115 pages, in which the ignorance of city and country life in those who have only lived in one or the other place, is very nicely portrayed. The laughable mistakes of these boys and the tricks played upon them by those in the country who are ever ready to practice impositions upon the ignorant, are only surpassed by the impres-sions they made upon the minds of the boys in rous-ing their better natures through the influence of the friends who had them in charge. The blunt good sense of Mr. Balley and the honest integrity of Fraser come prominently to the front all through the work. Everywhere the good and the bad are contrasted in a strong light.

Mr. Dorman B. Eaton is to give in the July num-ber of the North American Review the results of his two years' experience as chief of the Civil Service

Dr. Wormley, in a recent work, concludes, as the result of a most searching study of the bloods of forty different mammals, that "a microscope may enable us to determine with great certainty that a blood is not of a certain animal, and is consistent with the blood of man; but in no instance does it in itself enable us to say that the blood is really human or indicate from what particular species of animal it was derived. The statement has a high medico-legal importance.

lar service.





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

CHICAGO, ILL., Saturday, June 27, 1885.

A Public Vehicle.

Readers whether continuous or occasional will please remember that the JOURNAL, like other newspapers, is a vehicle for conveying a miscellaneous collection of facts and opinions to the public.

The JOURNAL does not necessarily endorse these alleged facts or agree with the pinions; indeed, space is often given contributions which are partially or wholly at variance with its convictions. Editorial silence as to any particular article is not to be taken as an evidence either of approval or disap proval. Readers who are familiar with the editorial columns know the views of the JOURNAL and can judge for themselves wheth er those views are in accord with any particular matter finding place in its pages.

Does Demonstrated Truth Hinder Religious Life?

A late number of Unity has the following paragraph: The RELIGIO-PHILOSOPHICAL JOURNAL has another heavy piece of exposure and purification on hand, namely the pricking of the "Madame Blavatsky" balloon. It seems quite clear that this priestes of theosophy has been striving to establish a faith in spirits by some very dexterons material manipulation. See the above paper for June 6. This is a high but sad and thankless task that our exchange is call ed upon to perform so often. Oh! that we might more feel that it is more the mission of religion to lead men to do divine things, that they may feel that God is a reality, rather than to argue his existence and to prove his being; that it is religion's mission to show how much better it is to live worthy of immortality than to demonstrate immortality to the unworthy.

not a fact stir souls not well reached otherwise, and so open the way for thought and spiritual growth? The sun shines for all, none are unworthy its bleesed light. Are any unworthy of "the light that never was on land or sea "-light from the Spirit-world? We have always held immortality as a truth of the soul, an indestructible part of the warp and woof of his spiritual being. Does

the proof through the senses, of this truth of the soul, weaken it? Is it not rather "confirmation strong as Holy Writ"? Buckle says that Newton's discovery of the

law of gravitation was an intuition flashing through his mind when he saw the apple fall in his orchard. For twenty years he demonstrated and verified it by experiment, and thus made it strong and clear. Was it not wise in him thus to demonstrate his intuitive discovery? That is indeed a poor and fragmentary philosophy or religion which ignores or underrates either the value and need of the truths of the soul, or of their demonstration and confirmation through the senses.

Alfred R. Wallace in a late article on Spiritualism in the North American Review, said: To the teacher of religion it is of vital importance, since it enables him to meet the skeptic on his own ground, to adduce facts and evidence for the faith he professes, and to avoid the attitude of apology and doubt which renders him altogether helpless against the vigorous assaults of agnosticism and materialistic science. Theology, when vivified and strengthened science. Theology, when vivified and strengthened by Spiritualism, may regain some of the influence and power of its earlier years.

We may add that Liberal Christianity, with no Bible or creed as authority, and no miracles of old supernaturalism, especially needs to be "vivified and strengthened by Spiritualism," that it may escape the fog and chill of doubt and materialism.

Surely it needs to get over the absurd notion that the demonstration of immortality, or of any other truth, hinders religious life or lowers the standard of ethics or conduct. and is unnecessary labor wasted on unworthy human beings.

Sweet and sacred, natural and divine, are the demonstrations of immortality, which the facts of Spiritualism give us. The ethics of Spiritualism grow higher in the estimation of right thinking people as better understood, and for that understanding we can work and wait, "without haste and without rest." It comes slowly, as the best fruits ripen latest, but it is sure to come.

Spiritualism in the Scales of Swedenborgianism.

Sermons are not always, perhaps not usual ly, the fairest discussions of their subjects. The temptation to make brilliant or effective points, to kindle mere feelings, to delight the imagination, or even to fall in with the apparent current of popular sentiment is too strong for many preachers. And with others their ardent sympathies with their sect are all commanding. Yet, in these days only the preacher who can rise above these influences and manifest a paramount love for truth can hope for the most profound respect and the widest influence among his fellow We wish we could say that the Rev. Samuel C. Eby of the New Church Chapel (Swedenborgian) of St. Louis, has, in our opinion, entitled himself to this high regard. In a sermon recently preached by him and published in the St. Louis Globe-Democrat, he has not so much discussed Spiritualism (which he is pleased to call Spiritism) as vehemently assailed it. We have heard his effort spoken of as "an able arraignment of Spiritualism." Perhaps it is as compared with the average pulpit assault. But it certainly is not discriminating; and much of it we are compelled to regard as either unintelligent on the subject or grossly unfair. With many of the introductory thoughts of the discourse, setting forth some of the ground faiths of Swedenborgianism, we have no quarrel. That system, amid much that to most minds seems unintelligible, holds important religious truths; and among them the reality of man as a spirit and the offspring of the Infinite Spirit, his unbroken continuity of life after the change that we call death, and the fact of spirit return and communication with mortals. These the preacher presents, and if, like Swedenborg himself, he had frankly admitted that these returning spirits were some of them exalted in character as well as some of them depraved he would have shown himself more intelligent and candid. But throughout the sermon we find no acknowledgment that good spirits do communicate with man; that pure, benevolent, sympathetic ones reveal themselves to him in any way that can be recognized by him. That we are unconsciously associated with both angels and devils by virtue of our spiritual nature he must, as a good Swedenborgian, admit. But that we can have conscious intercourse with the good, or the good conscious intercourse with us is by implication, if not in plain terms, denied. It would have been more to the preacher's credit distinctly to assert his position than adroitly to insinuate an opinion that he cannot maintain. If he thinks this criticism unjust we desire him to answer distinctly the question, Do good spirits ever reciprocate conscious communion with mortals? It is an important question, and one not to be evaded by insinuations that all conscious or | itual life" because they think they can "witrecognized personal communications of mortals with spirits must be only with evil ones. This, if it could be proved, would be the death blow of Spiritualism, as its opponents plainly perceive. Why not then roundly assert it and above all prove it? Why resort to such poor equivocations as these? "The higher that men and women rise in the regenerate life the further-are they removed in their consciousness after death from the ism opens the door to every sort of other scenes of our sordid motives and low activi-

ties." And again: "Regenerate or truly spiritual men, when they pass into the spiritual world find other business than haunting the back alleys of animalism." If this means simply that they could have no sympathy in low pursuits, it is only a self-evident proposition. But if it means, as the connection implies, that they will not come into communication with us even for high and benevolent purposes, it is not merely a groundless assertion, but one largely contradicted by facts and even by Swedenborgian facts. Does not the preacher know this? And is not this knowledge the very reason for his equivocations?

We are willing to stake all the truth and value of Spiritualism on the one question. Do good spirits communicate with us? Will the Rev. Mr. Eby take up our challenge? Does he, or does he not, deny this?

We cannot extend our notice of this sermon to all its remarkable positions. Some of them will strike every reader at once as very singular. For instance, when the preacher says he has "not the slightest interest in the truth or falsity of the claims of spiritists," we cannot but ask, For what end then this sermon? Does he mean to say that the great question respecting the fact of spirit communication which he admits "is commanding a vast deal of attention throughout our countrie," and he might have added throughout the world, is to him unimportant? That if only the communications to Swedenborg be received, it matters not what is thought of all others? This would seem to be precisely his view; for he adds: " Whether true or false they do not in the least affect the position and philosophy of the New Church." Indeed! Then that position and philosophy are final. Swedenborgianism is a completed revelation, to which no word of spirit can add a helpful thought and from which no tinge of error can be taken. What a happy infallibility is here! The Roman Pontiff's cannot surpass it. "For the sake of argument," he says, "I may be allowed to believe every medium to be honest, every scance fair and square, and every message to come from the world of spirits, in other words, that the phenomena of spiritism are genuine communications from the dead." Yet, with all this, "the position and philosophy of the New Church would not be in the least affected." So complete and authoritative were the revelations through Swedenborg; so untrustworthy all others since. Or. as before, no good, enlightened, helpful spirit can communicate anything valuable to us! It is not of the least consequence what other seers than Swedenborg may see, or other philosophers than Swedenborg may teach. In him we have the truth, the whole truth and nothing but the truth. Or, in the strong and self-satisfied words of the preacher, which none of ours could in exposition of them surpass, and indeed no bigoted sectary of any name excel: "In Swedenborg's volumes we have a philosophy and theology which in their lucidity, (!) strength, dignity and comprehensiveness dwarf every other philosophi-

of human freedom," " means spiritual slavery"-such random and baselees statements as these, whether in ignorance or not, are inexcusable calumnies. But he does not shrink from multiplying them ad nauseam. Spiritualism "confounds good and evil;" "ignores the idea of God, the eternal man." (the common Swedenborgian conception of God as in the form of man it certainly does ignore, or rather reject) and "hence its devotees might lock hands with materialistic scientists, and they might pursue an untroubled course together, for the only difference is that spiritists affirm the existence of natural phenomena under conditions to which as yet the scientist could not give credence." Dors the preacher believe his own words? we are tempted to ask. That Spiritualists and "materialistic scientists" stand on a common ground, the former as materialistic as the latter. " the only difference" being that the former believe in certain natural phenomena which the latter do not? What writers on Spiritualism has he read? Whom can he quote whose teachings do not contradict him-whether Spiritualist or Materialist? Both hold the same philosophy of spirit and of matter! Both the same theology, whether of God or no God, annihilation or immortality! "The only difference" is as to

the genuineness of certain phenomena! But "Spiritism" is not the only thing that falls beneath the preacher's battle-axe. Alas for the world when to the unspiritual, unbelieving and uncomforting scientists and Spiritualists, birds of a feather and all on one common, low plane of ignorance of God and immortality, must be added Christian people of all sects except the Swedenborgian. "Spiritism." our impartial preacher tells us. "finds a sad justification" (we are glad to learn it finds a justification, though it be a sad one) in the state of Christendom. It is a tremendous criticism on our "traditional religions." How many religions are thus included he does not say, but Swedenborgianism evidently is not one. Tradition has had no hand in that! But in the rest of "Christendom," a tolerably extensive domain, "the spiritual life as man's true life on earth is regarded with incredulity. if not contempt." Hear this, ye Presbyterian, Congregational, Episcopal, Methodist, Baptist, and several other hosts, so unhappily divided over matters more or less hard to settle and more or less unimportant, but all holding, as you believe, in common the "truths essential to salvation." " the faith once delivered to the saints," "Spiritism finds a sad justification" in your state. "The spiritual life is regarded among you with incredulity, if not contempt." Is it so? Do you feel it and mourn it? Or is this merely a sectarian calumny? And, worst of all, "there is not one of our old-time faiths that has a decent authoritative word to say over the coffin of the dead." Perhaps, after | sion-including Judge McAllister of the Apall, in this last sentence is the truest thing | pellate Court,-four doctors of medicine, three this ardent prophet of the New Church in all | clergymen, three editors, one chemist, one his long harangue has said-the truest and | theatrical manager, and that of the superinthe most important. For if it be true it is a tendent of the Chicago Athenaum. tremendous indictment. That it can even be The list of members and associate memwidely thought true is a most humiliating and embarrassing position for you. Pray. consider it well. Is the charge true? Do not multitudes even of your own hearers believe | ics. it so? A religion that fails to convince great numbers of its life-long hearers of even the grand fact of their immortality-what can be done for it? Where shall it go for the " decent authoritative word " which the disciple of Swedenborg claims to have and affirms that you have not? The preacher who thus accuses you may himself be incapable of further enlightenment. His infallible oracle has spoken for him a century ago the first and last word of his faith. But is it the same, too, with you? Has heaven no further word of revelation to you than that contained in your "sacred oracles," which you believe to have spoken "at sundry times and in divers manners" for fifteen hundred years and now for eighteen hundred have ceased to speak? Shutting your eyes so long as you can to every new successive disclosure of divine truth in the onward march of science, physical and psychical, resisting and ridiculing it till borne off your ground by the resistless flood of the world's knowledge, have you come at last to this, that "neither will you be pursuaded though one rose from the dead"? Alas, then, how dark the prospect for the world's illumination! The Swedenborgian's word, bequeathed to it more than a hundred years ago, cannot with all its confident claims, count yet but a few thousand disciples in both hemispheres. That of "Christendom," eighteen times as old, and armed with all the strength of skillfully established organizations and time hallowed institutions, churches, colleges, schools of every grade and sort, how many-not nominal-but sincere practical believers, can it muster out of the thonsand millions of the human family to-day? Would it not be an extravagance to say one in a hundred?

Western Society for Psychical Research.

The increasing interest in psychical phenomena is very marked; and a most encouraging feature is the improved attitude toward the subject on the part of scientists, members of the several learned professions, and educated people generally. During the past winter a body of learned and well known professional men, representing a dozen different phases of religious belief, have met once a month in Chicago to consider in an informal and friendly way the laws of mental action, the phenomena of Spiritualism and cognate subjects. While not much real increase of knowledge has come to those participating in these meetings, yet a spirit of candor, confidence and fellowship has resulted, and this of itself is no small gain.

In different quarters of this city and in various sections of the country, little groups have been employed in the same way, while here and there practical experiments have been undertaken; and the activity in these directions is daily increasing. Indeed the correspondence relating to psychical matters which has grown upon the hands of the editor of the JOURNAL during the past year has become a severe burden, yet one he will cheerfully carry so long as practicable.

The. work of the English Society as given to the public in eight most interesting and valuable reports has been a steady stimulus on this side of the Atlantic, attracting attention in quarters where the subject has heretofore been held in light esteem or ignored. Last winter the American Society for Psychical Research was organized in Boston. Local societies have been formed in Phildelphia, Adrian, and several other places.

Last month The Western Society for Psychical Research. was organized in Chicago; the organization is now perfected and the Society is preparing for practical work. In organizing, the Constitution, and Rules of the English Society were quite closely followed, as they were regarded models hard to be improved upon. Below is given a list of the officers and council of

THE WESTERN SOCIETY FOR PSYCHICAL RESEARCH. President-A. REEVES JACKSON, M. D.

Vice-Presidents-REV. C. G. TRUSDELL and PROF. RODNEY WELCH.

Council-BEERNE BETTMAN, M. D., JOHN C BUNDY, D. W. CHAPMAN, EDWARD I. GALVIN, A. REEVES JACKSON, M. D., EDWIN I. KUH, M. D., REV. L. P. MERCER, HON. W. K. MCALLIST-ER, J. H. MCVICKER, ORVILLE PECKHAM, H. W. THOMAS, D. D., COL. A. N. WATERMAN and PROF. RODNEY WELCH, Chicago; HON. J. B. YOUNG, Marion, Iowa; F. A. NIMS, Muskegon, Mich.

Secretary and Treasurer-J. E. WOODHEAD, 171 West Washington St., Chicago.

This list of the Management shows the names of five members of the legal profes-

bers shows that the Society will have support from every leading religious sect, and from Spiritualists, Materialists and Agnost-

Our Unitarian neighbor is not unfriendly. far from it indeed, but the above quotation from its columns shows a singular want of comprehension of our method and spirit and aims.

Our exposure of Madame Blavatsky is an unwelcome yet necessary task. Consulting merely our selfish ease such work would be left undone, but when good people, Unitarians as well as others, are misled by these Theosophic pretences, it is well for them to know that it is not all gold that glistens in that oriental distance.

It is high time for Unity to know that the ethics of Spiritualism is based on the truths of the soul, and not on any ontward authority: that we go back to spiritual laws which abide forever within us, and are in and of the Infinite Being as well, as did the Quakers and Channing and Parker, while we believe that later psychological study has shed new light on these profound questions of duty and inspiration.

In such ways as we could reach-often wishing them better-we have steadily sought to lead readers "to do divine things," "to feel" the Divine Beauty and thus to lift the daily life to a higher level of purity and harmony. of moral courage and power for practical good: but argument and proof have their due place also, and it has never occurred to us that they weaken intuition or emotion. In fit proportions these all help and balance each other: and even our good neighbor Unity sometimes argues and proves vital truths.

We confess to a total inability of appreciating either wisdom or sense in the closing assumption of Unity to the effect that "it is religion's mission to show how much better it is to live worthy of immortality than to demonstrate immortality to the unworthy."

Truth is for all, none are unworthy of ita help, none fail totally to gain benefit from it. Jesus preached to the poor and was tender to the despised magdalen. His wide compassion no "unworthy" hearers of the word he poke. Is it any hindrance to a life " worthy fimmortality" to be able possibly to "detrate" its truth even to the vulgar and mentions? Are they unworthy to be reachhe that way? May not such demonstraa help them? Can it harm them? May cal and theological system into Lilliputian insignificance"!

Cannot some of the stiffest and narrowest doctors of a theology outside of Swedenborgianism. much older and quite as incomprehensible, take a lesson in conceited bigotry from this?

Of our preacher's real knowledge of the facts of Spiritualism and his ability to form any sound judgment or inference from them we may get some idea from the following:"I have heard," he says, "of no phenomena in connection with Spiritism I could not believe in, and I know of none that might not be sheer sleight-of-hand frauds." This is to say that the reported phenomena are entirely credible as the work of spirits, but yet could all be explained as mere trickery! He cannot stand with the materialist and denytheir possibility no matter what the evidence. They are to him things which could be proved on adequate evidence. The question is only of the adequacy of the evidence-which so far is common sense. But of the existence of any such evidence he is or professes to be unaware; which at this day is little less than uncommon ignorance. Many persons otherwise very intelligent are no doubt ignorant of its amount and value because their attention has not been sufficiently given to its examination. But such persons do not wisely assume the role of teachers on the subject. One who does this is inexcusable for not knowing that the world is full of evidence of the highest authority, leaving nothing to be desired in respect to quality or quantity that these phenomena cannot be explained as "sheer sleight-of hand frauds." He who has not got so far as this in the study of the subject is not worthy to open his mouth as a teacher.

Many other errors fall from the preacher's pen for which if they are those of ignorance he is hardly less blamable than if they were wilful, so abundant is the light that the attempting teacher may now enjoy. That Spiritualists do not recognize "discrete degrees of life" or different grades of spiritual attainment in the next stage of our existence: that they are "utterly materialistic;" " have not the first insight into the real laws of spirness spiritual phenomena with their physical eyes;" that " nothing spiritual is proved by any material result;" (where then the evidence of the reality of God or indeed of man?) that "spiritualistic manifestations are utterly worthless to a person of any rational or spiritual cultivation;" that "all that comes from Spiritism is the affirmation of bodies and passions beyond the grave;" that "spiritworld tyranny and fraud,""strikes at the heart

Plainly the world needs still and needs as much as ever an overwhelming demonstration of "the power of an endless life." Where is it to come from?

Does the Swedenborgian Church in St. Louis make one convert to this all-important truth where Spiritualism makes an hundred?

Mrs. E. L. Watson lectured in Erie, Penn., last Sunday; the three following Sundays she speaks at Chagrin Falls, Ohio, Meadville, Penn., and Troy, New York, in the order named. She then goes to Philadelphia. A number of correspondents from Rochester, Cassadaga, and Columbus, Penn., speak in glowing terms of Mrs. Watson's reception in those places: she seems to have had an 'ovation wherever she has appeared.

Though at present made up mostly of Chicago people, it is the aim of the Society to cultivate the good will and co-operation of men and women in all sections of the country who are interested in its objects and aims. Membership is not restricted to this locality. Many readers of the JOURNAL have during the past year expressed their hearty approval of our efforts in the direction of systematic, scientific research and they with many others will no doubt be glad to be associated or affiliated in some way with the Western Society. Copies of the Constitution Objects, etc., will be sent on application to the Secretary. Letters of inquiry from subscribers to the JOURNAL may be addressed to the editor, or to J. E. Woodhead, Secretary of the Society, 171 West Washington Street, Chicago.

Light of London says: "During Mr. Eglinton's recent visit to the continent he met, among others, the eminent French society artist, M. Tissot, whose attention was first attracted to Spiritualism by reading Florence Marryat's account of a materialization. M. Tissot seized the opportunity of Mr. Eglinton's tour abroad to commence a practical investigation of the subject, and so interested did he become in what occurred, that he has recently paid a visit to London for the express purpose of continuing the inquiry. Apropos of materialization, a sensation is likely to be caused in society and the artistic world by the next picture from M. Tissot's pencil. The subject is, materialization as seen and drawn by the artist on the spot."

Preparations for the Michigan Camp Meeting at Nemoka are making. Certificates entitling their holders to one fare for the round trip on all railroads in the State, when duly shown and signed by ticket agents, on Thursdays and Saturdays in August, can be had by writing the Secretary, Mrs. S. S. Morey, Lyons, Mich.; and persons would do well to write her early. The promise for a successful and valuable meeting on the pleasant Pine Lake is good. **

In answer to the inquiry of a correspondent. G. Canning, we will state that Zöllner was, on April 25th, 1882, apparently in the enjoyment of quite good health. He was talking in a jovial way to his mother while standing at his writing desk at work. She went into an adjoining room to fix her hair, and in a very short time, hearing a violent thud. she immediately retraced her steps, and found her son lying on the floor, but already dead.

RELIGIO-PHILOSOPHICAL JOURNAL.

Orthodoxy Still Vigorous.

A widely prevalent notion exists that no genuine, old-fashioned orthodoxy is to be found nowadays, except in certain theological seminaries and some few back towns. It is therefore truly refreshing, actually exhilarating, to find a specimen bearing the trade mark of "strictly pure" and manufactured right here in Chicago. Our esteemed Presbyterian cotemporary, The Interior, is orthodox, and glories in it. No half-and-half stuff, no new fangled revisions, no substitutes for hell and eternal damnation will find buyers at the Interior office. The editorial pen in that office is a good stout stub and twist, and is wielded by stalwart men to whom the making mince meat of a Beecher is a mere warming up before beginning the day's work. Beecher can fill columns in the daily pa pers from Brooklyn to San Francisco with his evolution sermons, but he can't throw sand in Brother Gray's eyes with impunity. Here is the way the invincible Gray goes for Beecher in the leading editorial of last week's Interior:

A new play has been put upon the boards of the Plymouth meeting-house in Brooklyn. The star actor there has appeared in a new role. The title of this latest sensation is: Inspiration means Evolution. A man was evolved from a tadpole, and that is what is meant when it is written that God breathed into him the breath of life, so the Bible was evolved from various old myths and legends, and that is what Paul meant when he said that "all Scripture is given by inspiration of God."

After quoting a long extract from Beech er's view of the Bible, the Interior peppers it thus:

Perhaps our readers can make more out of this long extract than we can. It seems to us, when stripped of its verbiage, to teach that the Bible is inspired only as Shakespeare was-that it is a work of genius, but no more a special work of God than any ther book that he enabled men to write-that it is divine only as the material universe is divine. What we call natural laws are ever uttering "Thus saith the Lord," when we see or feel their results. If a man falls and burts himself, he has evolved the truth that there is generative which we call gravitation, and, according to Mr. Beecher, that evolution is inspira-

The Mosaic account of creation was not given, then, for our instruction, but for our amusementnot to tell us how the world was made, but only how men in the infancy of the race imagined that it was made. When the book that is "shooting out rays of light into all the world" tells us that "In the beginning God created the heavens and the earth," we are not to believe that he did, but only that some half-developed man, thousands of years ago, dreamed that he did. This extract is a fair specimen of

Mr. Beecher's learning and his logic.... We have seen many attacks upon the plenary in-spiration of the Bible, but this latest one of the Plymouth pastor is the weakest of them all. It is a jumble of words. Such ideas as we can discern through the dense verbiage are both crude and selfcontradictory. The preacher claims to have the highest reverence for the Bible, and yet he regards it as made up of "profane and old wives' fables," and intimates that nobody but himself can tell just what

in it is true and what is false.... If evolution is true in the sense of those who reject the Mosaic record, no one can tell whereunte man or the race may grow. And if we outgrow God' book as we grow, there may be very little left of it a thousand years hence. The common sense of the world assents to this proposition-that if the Bible is from God it is all from him-that the Scriptures do not merely contain a divine revelation, but they are such a revelation. God made the Bible as he makes a tree or a man-every part belongs to and is essen-tial to every other part. It is a wonderful living or-ganism. The words are "spirit and life." The col-lective word "liveth and abideth forever." The Bible, as a whole, was never dearer to the hearts nor stronger in the confidence of men than it is today. ant church accepts it as her teacher and guide. She cannot consent to let critics and theorists cut and carve it—as if it were a piece of statuary that every new sculptor thinks he can Improve. These concelled and ambitious men who are not satisfied with our Bible as it is had better leave it to us who are satisfied with it, and make a new one for themselves. The Interior is a vigorous and ably edited paper; it probably voices the religious sentiments and theological views of an hundred thousand readers. The old ship Zion still floats: though her sails are tattered, her hull leaky, and part of her crew groggy, yet Brother Gray sticks to her, and never will order the Interior's staff to lower their lifeboat-leastwise not while the subscription breeze blows steady and strong.

GENERAL ITEMS.

Walter Howell will lecture in St. Louis, Mo., next Sunday.

Mrs. Isa Wilson-Porter has rooms at present at No. 424 West Madison St. She will be there from 9 o'clock A. M. to 4 P. M.

Mrs. A. B. Severance of White Water, Wis., will attend the State convention in Milwaukee, Wis., June 26th, 27th and 28th.

Mrs. H. N. Read, trance medium, has removed to No. 16 North Ada street. between Randolph and Lake, where she will be pleased to meet her friends.

The seventh annual meeting of the Business Educators' Association of America, will be held at Jacksonville, Illinois, July 9th to 15th, inclusive, 1885.

Dr. A. B. Spinney is to leave Detroit to take charge of a Sanitarium at Alma, Mich., to be completed about September first. His permanent address is Alma, Michigan.

We have received a small and neatly printed pamphlet containing an account of the death and funeral of Charles Conger Roff, of Watseka. III., whose obituary was lately published in the JOURNAL.

Mr. Edgar W. Emerson, the estimable young gentleman and popular test medium, is taking a rest in order to be better fitted for his camp meeting engagements; wisely he takes his recreation in Chicago.

An immense stone bridge, constructed by Chinese engineers over an arm of the Chinese Sea at Lagang, is finished. The bridge is five miles long, entirely of stone, and has 300 arches, each seventy feet high. The roadway is seventy feet wide.

During a recent speech in favor of cremation, Sir Spencer Wells mentioned that an epidemic of scarlet fever broke out in a country town on the opening of some graves of | think it is the spirit of old man Reber, while years previously.

Gov. Hubbard of Minnesota, has made an excellent choice in appointing Mr. James T. Hale to the position of Municipal Judge of Duluth. Judge Hale is a young man of talent and the son of our genial friend, Major Hale of Towanda, Pa.

We have had the pleasure during the past week of reading some letters to Mrs. Sarah A. Danskin of Baltimore, and Dr. Kayner of this city, detailing remarkable cures performed by them, and should be glad to publish but space will not permit. Magnetic healers seem to be meeting with good success all over the country judging from the testimonials.

We have received in pamphlet form "Pamping Machinery for Water Works," by Frank H. Pond, Mechanical and Hydraulic Engineer, St. Louis, Mo.,-a paper read before the Engineers' Club, St. Louis, May 13th. It contains in a small space, eight pages, a large amount of information on the subject, and must prove highly interesting to enquirers. Mr. and Mrs. W. H. McDonald of South hicago, Ill., have been rusticating at Glen's Falls, N. Y., for some weeks. They are now at Saratoga Springs, N. Y., enjoying the health-giving and invigorating waters. Mr. McDonald in writing says: "I heard Mrs. Brigham lecture Tuesday evening, June 16th; it seemed as though she outdid herself. It was her closing lecture for the season." Capt. H. H. Brown spoke during Mayfat Bartonsville. Reading, Sheddsville and Bellows Falls, Vt.; June 7th, addressed the First Society of New York City, supplying Mrs. N. T. Brigham's place. The 9th, he was at Bridgeport, Conn.; the 11th, at Poquonvock: the 13th, he spoke at Leominster, Mass.; the 14th, he attended a grove meeting at the same place; June 21st, he spoke at Saratoga Springs. Between now and October he has only a few Sundays unengaged; for these address him at 223 Caroline street, Saratoga Springs, N. Y., his permanent address. The Golden Gate is the name of a proposed weekly paper to be started in San Francisco on July 18th, or as soon thereafter as practicable, by Mr. J. J. Owen, late editor of the San Jose Mercury. Mr. Owen advertises that he will devote his paper in part to the exposition of Spiritualism-though he does not use the word-and to free-thought, science, history, etc. He invites the co-operation of Spiritualists. Freethinkers and Liberalists generally. The price is to be \$2.50 per annum. His address is 2726 Howard Street, San Francisco. The JOURNAL wishes Mr. Owen success in his new venture.

Mrs. Gregory a debt of gratitude for the facilities for the investigation of Spiritualism which she unwearyingly, from the early days of the movement, placed at the disposal of her friends and acquaintances."

Walter Howell has been lecturing for the People's Society of Spiritualists in Martine's Hall, Ada St., this city, during the last five weeks. He finished his engagement last Sunday evening. His lectures were well received and appreciated. He received heart-felt thanks at the close of the meeting through Mrs. DeWolf and Dr. Kayner, and more material aid as he left the hall; also a well-filled purse at a reception given him last Friday evening. Dr. D. P. Kayner will speak before the Society Sunday evening, July 5th, and Mrs. S. F. DeWolf will attend the conference and medium's meeting in the morning.

Several years ago during the speculative insurance mania, Joseph Reber, an old man, was found drowned in Indiantown Creek, in an isolated portion of Lebanon county, Pa. It was afterwards developed that he had been killed, by his head being held under water, for the money on his life-several hundred thousand dollars. Five of his neighbors were afterwards arrested, convicted and hanged for killing the old man. The outside world has forgotten the crime and its terrible sequal, but the usually quiet people between Swatara and Indiantown Gaps are now nightly aroused by unearthly screams along the creek, and trustworthy citizens declare that a strange figure is continually pacing up and down the pathway where the crime was committed. It flies at their approach, and before it disappears shakes its head, points to the quiet waters of the creek, and utters a strange sound like a death-rattle. After nightfall the road is very little traveled. Several hundred persons have seen the supposed ghost. Some persons who had died of that disease thirty | many others think that it is one of the five who were hanged who was innocent, and who comes back to earth to trouble his persecutors.

'Inquirers and Inquiries.

"M. A (OXON.)" IN LIGHT, LONDON.

NUMBER THREE.

From what has hitherto been said, it must not be imagined that the difficulties in the vay of the inquirer are either exclusively those of his own making, or necessarily insuperable. I am bound to say, as the expression of my own belief, that there are some who never surmount the obstacles that lie in the way of a personal experience of the reality of these occult phenomena. But these are comparatively very few, and I can refer the cause only to the action of the unseen agencies of whom and of whose methods I know so little. Most people who honestly desire to do so can, sponer or later, satisfy themselves of the action objectively on the plane of matter of some alien intelligence. But even then the difficulties are by no means surmounted. There are various motives that induce persons to engage in an investigation that is not free from risk. Of the risk they know nothing when undertaking the investigation. Some escape it altogether, reason or their not Dursunng the subject far enough. Some find themselves face to face with it unprepared, and suffer or escape as the chance may be. Some elect, knowingingly, to reckon with what may come, and penetrate beyond the domain of the Dweller on the Threshold, as occult writers call the guardian of the new world into which they wish to penetrate. But for all, whether they do or do not know it, there is a certain risk. Some seek, out of mere curiosity, to know something by personal experience of that about which the world is talking. There are not many ways open, and the experiences of the average public circle are more on less satisfactory in proportion as the mind of the observer is more or less critical. It is very seldom, so far as I am able to judge by experience, that mere curiosity achieves satisfaction. And this I believe to be owing to the fact, in accordance with a spiritual law, that such curiosity does not necessarily imply any preparedness on the part of the curious inquirer. I again say that we are dealing, not with some problems more or less solved or capable of solution by a nimble mind on the plane of our ordinary knowledge, but with spiritual things spirit ually discerned, and thus only. It seems to me to be of the last importance to insist on the action of this law. These phenomena, these masses of information, are not evolved from our plane, but are governed by laws with the making of which we have no concern, and with the action of which we are very imperfectly acquainted. The scientific inquirer is of another type. He seeks out phenomena that have so frequently occurred as to be fairly subject to inquiry from his point of view. He demands, and most justly, reasonable conditions for investigation. He usually obtains them; and he has done more to purify the whole range of spiritualistic phenomena from illusion. delusion, and conscious fraud, than we can just now well estimate. It is only when he tries to act as master of the situation that he finds himself baffled. He cannot repeat an experiment as the chemist can, for he has to reckon with an Unseen and Unknown Agent whom he has no power of command-ing. But short of that, the whole of the phenomena known in Spiritualism are amenable to rigid scientific investigation. And the more of it they get the better for the cause of truth. There is a third class, a very comprehen-sive one, that is attracted to the subject by a purely human longing for reunion with a lost and loved friend or relation. The instinct, so universal, is in itself an evidence that the thing is possible. It is exact to say that every man has within him an instinct of self-preservation, whereby he preserves to its consummation his own earthly life; an instinct of reproduction, whereby he provides for the perpetuation of his race; and an instinct of immortality, which testifies to the potentiality within his race of future existence. To these must now be added the instinct which causes a man, once the gates are aiar, to seek communion with those who have gone before him. As often as not he argues from his own consciousness of immortality to their continued life, and he seeks communion with them. I believe that many, if not most, of the inquirers into Spiritualism are animated by desires and longings such as these. That some succeed, for they alone are the

judges, is manifest to all who read the records printed on the subject. How many others, far more exact and precise than any that see print, live only in the inner chambers of the heart to which a sacred and solemn experience has been granted, it is not for me to say. They are rarely referred to, and surely are never dragged out for analysis and vivisection. But in a number of casesl suppose I should say in a majority of cases -the desire is not gratified, the longing is unsatisfied, and the bereaved mourner is fain to believe that it is not well that his aching, yearning wish should drag his loved one back to this nether world. It is well if he adopts so reasonable a belief; but it remains that the affections, when deeply stirred, most strongly urge a man to seek an entry to the world of spirit, and also most frequently unfit him for a calm judgment on the results hat he obtains.

Nevada prohibits boys under 20 years of age from carrying dangerous weapons.

Notice to Subscribers.

Wo 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.

Clairvoyant Healer.

D. P. KAYNER, M. D., the well-known Clairvoyant Physician, has again resumed practice and is located at 96 West Madison Street, Chicago, Ill. Send with lock of hair, handled only by the patient, prominent symptoms, and \$3.00 for examination and written prescription.

Business Lotices.

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SEALED LETTERS answered by R. W. Flint, No 1327 Broadway, N. Y. Terms: \$2 and three 3 cent postage stamps. Money refunded if not answered. Send for explanatory circular.

The Knickerbocker Brace Co., whose advertisement appears in this issue, manufacture an article in their line which they claim to be equal to any in the market. Readers who need anything of the kind will do well to address this Company.

When the blood moves sluggishly in the veins because it is loaded with impurities, an alterative is needed, as this condition of the vital fluid cannot ast long without serious results. There is nothing better than Ayer's Sarsaparilla to purify the blood and impart energy to the system.

Spiritual Meetings in Brooklyn and New York.

The Church of the New Spiritual Dispensation, Brooklyn, N. , holds Sonday services at 410 Adeiphi Sc, near Fatton, at 11 M and 7:30 P. M. Sunday school at 2 and Conference at :10 P. M. Hon. A. H. Dalley, President; C. G. Claggett, See

Mrs. J. T. Lillie from March to July. Prof. J. T. Lillie Musical Director.

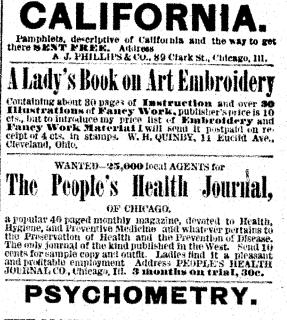
The Ladles Ald Society meets every Wedneedby afternoon at three o'clock at 128 West 49rd Street, New York, The Veonle's Splriteal Meeting of New York (New York), Cabvenes every Sunday at 1980 P. M. and 7-20 evening, in Archnum Hall, No. 57 West 25th St., corner Sixth Avenue.

Saratoga Springs, N. Y.

The First Society of Spiritualists at Saratoga Springs, N. T. will hold Meetings every Sunday afternoon and evening, at the Supremo Court Room, Town Hall; also on the first Man-day and Tuesday evenings of each month, at which Mrs, Nellie J. T. Brigham will officiate, E. J. HULING, Sec. H. J. HORN Prez.

Kansas City, Mo.

The First Spiritual Society of Kansas City, Mo., meets every anday evening at 7:30 in Pythian Hall, corner 11th and



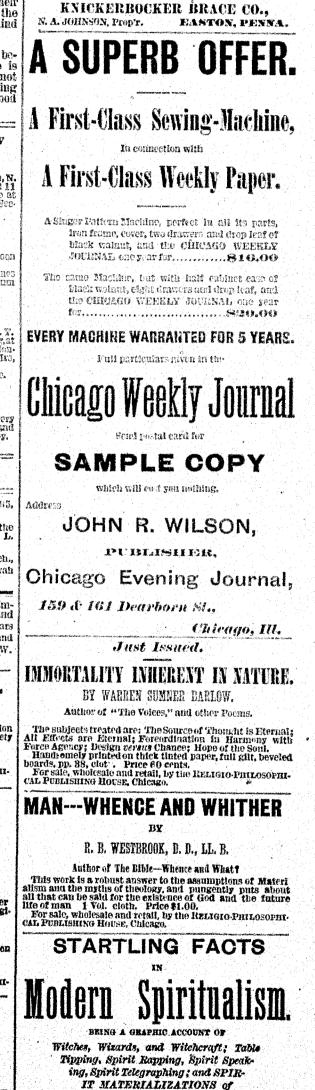
THE MANUAL OF PSYCHOMETRY Will be issued in the fourth week of June. Price \$2.00 Postage 12 cents. Remit to the author.

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Reconstructed.

McVicker's newly reconstructed theatre will be opened to the public Monday, June 29th, when a new drama by Mr. John C. Freund, of New York, entitled "True Nobili ty." will receive its initial performance.

The practically new theatre will undoubtedly be the handsomest, safest, and most comfortable in this country. Lighted throughout with the Edison incandescent electric light, and cooled in warm weather and heated in cold with an entirely new and practical system of distributing hot and cold air, the auditorium of McVicker's will doubtless become the most delightful resort of the city.

The company engaged for the opening play includes some of the best known names in the dramatic profession, viz: Messrs. Robert Mantel, Louis James, John Howson, Russell Bassett. Harry Hawke, Luke Martin, Chas. Mason, Geo. Conway, Geo. Paxton and J.C. Freund, the author of the play; Misses Viola Allen, Ida Vernon, Blanche Thorne, Etta Baker, Blanche Vaughn, Mamie Doud.

Early Closing on Saturdays.

For the past four or five years there has been an effort among Chicago business men to close at one o'clock Saturday afternoons during July and August, thereby giving their employes a half-holiday. It is a move in the right direction and we hope it will generally be observed. The business office and editorial rooms of the RELIGIO-PHILOSOPHI-CAL JOURNAL will be closed on Saturdays, during July and August, at 1 P. M.

Professor Riley's experiments with seventeen year locusts and grasshoppers have demonstrated that they are good to eat, and that if a person can overcome the natural prejudice against them, there is no reason why they should not be considered a very choice luxury. There is retributive justice in this doctrine at all events. After the insects have proper that mankind should eat them.

1

The Government Entomologist at Washington calls attention to the fact that the periodical cleade, or locusts, are due this year in not less than twenty of the States of the Union. Among the localities indicated for their reappearance are Jackson, Union. and Macoupin Counties in Illinois; St. Louis and Boone Counties in Missouri; Phillips County in Kansas; Green, Franklin, Columbus, Pike and Miami Counties in Ohio: Tinpecanoe, Delaware, Vigo, Switzerland, Hendricks, Marion, Dearborn, Wayne, Floyd, Jefferson and Richmond Counties in Indiana; the southeastern portion of Michigan; and the vicinity of Toledo. The visitation in the two first-named States will be of the thirteenyear locusts, and in the rest those of the seventeen-year period are expected to appear.

Light of London, Eng., says: "It is with extreme regret that we have to record the passing away of Mrs. Makdougall Gregory, at her residence, 21 Green street, W., on Sunday last. She died a sudden and painless death from breaking a blood vessel. She had been ill, but was apparently as nearly recovered as a lady of her advanced age could expect. eaten every thing within reach it is highly She would have been eighty next August. There are few Spiritualists who do not owe

Main Street, Dr. E. G. Granville, President; A. J Colby, Secretary.

Lassed to Spirit-Life.

Passed to spirit-life from Eart's Mills, Wis., May 20, 1885, Jesse Buchner, aged 69 years, 7 months and 10 days. He had been a lecturer since 1855, and a subscriber to the RELIGIO-PHILOSOPHICAL JOUANAL for several years, J. L. Potter delivered the funeral discourse. Passed to spirit life, June 11th, at Grand Rapids, Mich,

Mrs. Ella Luette, in the 24th year of her age. Mrs. Sarah Graves efficiated at the funeral.

FANCY WORK Profitable and Permanent Em-ployment furnished vides and Misses at their own homes; so simple that a child 10 years old can learn in one week. Send 10 cents for patterns and full particulars. INDUSTRIAL ART EXCHANGE, 103 W. 14th Street, New York.

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BY WILLIAM A. HOVEY.

This work contains, besides other matter, a compliation from the "Report of the Proceedings of the London Society for Psychical Research," with illustrations. Cloth bound, price \$1.25.

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INVALUABLE IN PSYCHICAL RESEARCH. BIOGEN.

A Speculation on the Origin and Nature of Life.

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Member of the National Academy of Sciences; of the American Philosophical Society; of the Philosophical and Biologi. cal Societies of Washington; etc., etc.

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INHERITED CHARACTERISTICS EXPLAINED. New light on the treatment of Diseases, Medicine, and how to take it, with treatises on various subjects of general in-terest.

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Explish cloth, while back and group beautivity information is gold. After comprehensively epitomizing the "Starting Facts" contained in his book, comprising original investigations made under most favorable anapicos, Dr. Wolfe says: "With these avowals of its teachings the book stands before the world, askin, no favor but a reading—no consideration but the fair judgment of sublightened men and women. As Death is a heritage common allos to King, Pope, Priest, and People, all should be inter-ested in knowing what it portends—of what becomes of us after we die Those who have tasted death, our spirit friends, answer this great problem in this book of 600 pages."

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Voices from the Zeople,

AND INFORMATION ON VARIOUS SUBJECTS.

For the Religio-Philosophical Journal. Only a Dream.

BY ALICE BOBBINS.

Dead! my baby my beautiful one! Lying so white at the set of the sun! Like some sweet angel in strange disguise, Waiting God's whisper to bid it rise.

Then came the people and asked me where I had laid baby's linen all fragrant and fair, And I motioned them off with a gesture wild, No stranger, no hireling should robe my child.

I knelt low down by his dainty cot, And I prayed the dear Lord to forsake me not, Did my cries and my sighing go up to His ear? For I saw heaven open, and angels appear.

"O spare a poor mother this auguish!" I cried, "Forgive my weak faith. I am crushed and dismayed.

Then the little cheeks dimpled-my heart was at Test

And I drew thy baby alive to my breast.

It was only a dream! and I sobbed with delight, Only a terrible dream of the night! But for ever and ever my soul will know, The height and the depth of a mother's woe.

Dangerous Attempts at Mediumship.

In your article of last week, it appears that the In your article of last week, it appears that the *Leeds Mercury*, which was in my younger days, if I recollect rightly, the Northern organ of Wesleyan Methodism, has, through its Paris correspondent, picked up a pretty little story, which will be greedily swallowed by the pious Wesleyan readers of that paper, and duly set down either in pulpit, in private conference or general love-meetings to the credit of big Sarahie Majasty. his Satanic Majesty.

his Satanic Majesty. The veriest tyro, who has ever attended a circle for development, will know the danger attending a scance, where the sitters are more bent on the sensa-tional than on the really spiritual development of the individual. Ask of the thousands who have eith-er through planchette or table-lifting or table-knock-ing, as to what sort of messages they have received at first starting; from whom they have received them? and whether they would ever dream of pub-lishing the messages delivered. A little learning is a dangerous thing; this truism can be applied to the investigation of Spiritualism with full force. "Noscitur asocias" holds good in Spir-itualism, and any one knowing the prochvities of one

itualism, and any one knowing the proclivities of one attempting to get spiritual communications through a medium, can readily make a tolerably good guess, as to what the nature of the communication will be: the gambler will find his type amongst the unseen, and so will the sensualist and the drunkard; and if the sitters are foolish enough to act on what they hear, without using their reason, they will have cause to rue. The pious bigot of any and every creed and religion will be fooled to his heart's content, and and confirmed in his orthodoxy, whatever may be its apparent absurdity. The above is the danger to those, who are anxious for spiritual manifestations, but who are not by nature qualified ever to become sensitives or mediums; but in such cases they can help themselves; they need not, unless they like, attend to what is told them, nor need they fear conse-

quences, except from their own free choice. But there is another class, happily for humanity in its ignorance, at present but comparatively a small number, which fills our private and our county Luna-tic Asylums, and nineteen-twentieths of whom never heard of Spiritualism, or ever attempted planchette or table-tilting; but who are so formed by nature as to become recipients of spiritual power, and who through ignorance are consigned to lunatic asylums, there to end their days, when, in all probability, had the proper means been used, they might in a few days, or at all events in a few weeks, have been re-stored to liberty.

stored to liberty. The above class is made up of those who would, if properly developed become good mediums, but who, left to themselves, are obsessed and become the sport of wicked spirits, and find themselves in all probability either inside the walls of a mad house, or figuring away as expounders of some extraordi-nary phase of religion. I refer to such as Mary Bar-ton, the Maid of Kent, in the time of our Henry the DIU: LASP Buchanites, in Scotland, in the latter end of last century; Johanna Southcote, in the beginning of this, and others whom I could mention, who are still on earth. Those whom I have named, as well as several others have controlled, and one and all have told me that when too late, just before passing over to the majority, they discovered that they were the tools and sport of wicked earth-bound spirits. I say, had they been properly treated, they would have been made useful mediums. The piously orthodox may pity, the sneering skeptic may ridicule my assertion; but the day will come when Spiritualism, which is the development of a natural force, hitherto comparatively unknown, will be found the means, not of adding its very small percentage to the lunatic asylum, but of clearing the greater part of the residue of its inmates, leaving therein only the idiot and cogenitally diseased Nay, it will go further; it will not only cure aberra-tion of intellect, but will be found to be-nay, as it is already found to be-the great healer of bodily ailments.—A. T. T. P. in Medium and Daybreak.

The Orion Meeting.

zo the Editor of the Religio-Philosophical Journal. Much might be said of the Meeting of the 1st Dis-trict Association of Spiritualists of Michigan, held at Orion, on Park Island, June 6th and 7th. As our report must be brief, I will relate a few of its pleas-ant features and events. Saturday, the 6th, was occupied in conference and the re-election of officers the former ones again being re-installed at their posts of honor and duty, with one exception-Mrs. George Emmons, of Orion village, was chosen as Director to fill the vacancy occasioned by the de-cease of Col. Barron, of St. Clair County. During conference many were heard from, and among those Dunakin, a young inspirational speaker of Cecil, Ohio; Dr. Chapman, of Baltimore, and Mrs. Pearsall. Sunday forenoon services opened with conference and concluded with the memorial service of Wm. Barron, of St. Clair, and J. C. Smith. our Father, of Metamora, both having but recently passed to spirit-

President Whiting first addressed the goodly num-bers present that fair Sabbath morn, saying: "There is no death." Full and free came the sublime truths of our philosophy, demonstrated by facts, until the veil that hides our mortal vision seemed well nigh very midst. The choir sang a beautiful piece, to the tune of Mount Vernon, arranged for the occasion by Mrs. Owen, of Lapeer, by request. Mrs. Pearsali, of Disco, followed with a brief eulogy upon the moral character and practical worth of the lives of the de-ceased brothers, including the memory of Sister Charity Grow, of Pontiac, and Sister Evans, of Lapeer, who are likewise but recent occupants of that better life, illustrating by the living examples alike of brothers and sisters, that Spiritualism is good and worthy to live by, and as truly soul-sustaining and cheering to die by. The afternoon of Sunday, was, if possible, in advance of preceding sessions in inter-est. Bro. Ewell, of Romeo, touched sharply upon some points of difference between the old teachings and the new, and also rehearsed the progress of our organization. Mrs. E. E. Torrey, of Detroit, was held for a short time under the inspiration of three controls, who were seen and described by President Whiting. Mrs. Gillett, of Rochester, pastor of a Universalist church for years, whose husband has been a Spiritualist for over thirty-four years, then gave uterance to as beautiful thoughts as we ever heard fall from mortal lips. They came like music to the ear, thrilling our souls with purer harmony, and uniting all in the bonds of universal brotherhood and united workers in the cause of humanity. By order of the Executive Board, we again an-

nounce another meeting for the same place, at Orion, on Park Island. A four days' meeting will be held there, commencing September 10th, and ending the 14th. All endeavors will be made to make this still more enjoyable and interesting, as the services of good, reliable mediums and speakers are to be employed. Farties desiring to come upon the grounds and tent earlier in the week, are privileged to do so, and enjoy to its full extent the picturesque scenery of the Island, surrounded with its sheets of living water and its varied attractions for anuscinents in their multiple forms of besting and follow. their manifold forms of boating and fishing. Metamora, Mich. MRS. F. E. ODELL, Sec. Metamora, Mich.

Sturgis June Meeting.

To the Editor of the Religio-Philosophical Journal: The Annual Meeting at Sturgis, Mich., came off as advertised. Mr. A. B. French, the speaker, finely sustained the reputation of these June gatherings for enjoyment and profit. A large concourse of Spiritualists, Liberalists and church people attended, and as usual separated with regret at the conclusion. The Free Church, which was the first meeting house ever crected for the purpose of Spiritualist meetings, was ornamented with evergreens and flowers. On the walls were displayed several suggestive emblems. The circular wreath's form reminded us of the complete round of human experience. Its evergreen hues suggested that affection lives after the body falls, and that through the long ages to come it will never fade and die. And there was also the cross, not erected amongst Spiritualists as an emblem of superstition, but as a symbol of that self-control which is gained through the life-long battle against animal passion and human selfishness. And there stood also on the wall back of the speaker's desk, the anchor, the symbol of firm and determined resolve, and unchangeable faithfulness to principle,-faith in the goodness of God, that anchor of the soul, sure and steadfast. Mr. J. G. Wait presided as usual, and many from

Extracts from Rev. Honry Ward Beecher's Fourth Sermon on Evolution.

MAN AND THE MONKEY.

There be men that say they never descended from nonkeys, and many of them I think are right. [Laughter.] But whatever may be your theory, whether it is that or whether men were created at the bottom by special creation of the human race, one or other of these is to be held by every one, and either of them leads to like results. He began at the bottom, whichever theory of origin you may adopt. He is and has always been an unfolding creature, beginning at simple, going toward complex, begin-ning at little and gathering and gaining more and more. And in this evolution of the human family each step higher leaves him inferior to the station above that. It is not until he comes to the very last that he comes to anything like completion in action, in so far as ascent is concerned, in that system of Ascent by which man, beginning at zero, works to unit, and then doubles and quadruples, and goes on. At every ascending step which he gains he is con-domned by all that is above, as measured by the ideal. He is measured by what he has done, but is becoming superior. The doctrine of sinfulness belongs to the human race. It does not stand simply in the history of theology, nor in hyper-philosophy, but in the organic structure of mankind. They must begin at the bottom and take the successive

steps of ascent. The creative idea makes what theology has called sin inevitable. One school of old theologians had long delates whether sin was not the means of greatest good on the whole. They were feeling for a fact. Where their mistake was was in calling relative imperfection or non-attainment sin. They called it sin, but it is part of the creative design that men should pass through these stages. They can't help it; it is compulsory. By far the greatest amount of sin in all ages has been infirmity. The deliberate and purposed violation of known duty is criminal sin, for which then are responsible—both body and soul. But a vast field of infirmity remains, and where men either through ignorance or by a twilight knowledge and by inexpertness in the use of powers and faculties have stumbled and suffered.

OUR APPRENTICESHIP.

No man would ever say to an apprentice, putting a large chest of tools before him, setting him upon a great building: "There, you will be held respons-ible for the right use of every tool there is in this chest." Every rational man says: "You have got to be taught, and you are not responsible for not using them until you have learned how." Thirty different tools go to make up the human constitution, the mind; at least thirty different faculties. If a man is not blameworthy who does not know, offhand, how to use a chest of tools, material and simple, is he blameworthy who doesn't understand how to manage every one of these invisible and interior faculties in the brain? He has got to learn his trade. His knowledge of how to live is learning a trade, the most complicated and difficult that ever was learned. No man learns it except by institutions, by pub-lic sentiment, by direct moral influence brought to bear upon him; the education of a man, how to unfold his nature in accordance with harmony in him-self, with his fellows, with God; the knowledge of how a man shall ascend from the compulsion of animal instincts, is a trade which is not learned in a day and never was learned by the race in a day, but by slow-creeping centuries. Every household is an illustration of these facts. How much of that which is evil is the result of ignorance and of untrained sinfulness? Suppose you should deal with your children according to the idea that every man is responsible for the performance of his while duty from the very beginning. It would extinguish the household. You can't afford to treat your children on that theory. They are responsible just according to the line of their unfolding, not a step beyond that. Every school is obliged to go on that theory, The old theology makes sin spring from a corrupt nature. I make it spring from nature, but not corrupt, only not unfolded nor developed yet. They made it spring from corruption imputed from Adam. I will save up Adam for a special time; let him rest. for the present. [Laughter.] But that is the old theology, that manking have had imputed to them his sin, and that it has utterly eaten out, destroyed all power of good, both in body and in soul. You would not believe it, but I shall read before I get through these sermons some extracts that will make your ears tingle.

A Lecture on Fools.

To the Editor of the Religio-Philosophical Journal:

250th Birthday of Nowbury, Mass.

The Boston Globs says:

June 10th the citizens of Newbury, West Newbury and Newburyport celebrated the 250th birthday of the historic old town of Newbury, the seventh town in point of age in the Commonwealth of Massachu-setts. Loug before 9:30, the hour for opening the doors of the City Hall, where the morning exercises were held, had arrived, the steps and the street in front were occupied by a mass of people waiting to gain entrance as soon as the doors were opened. The hall was filled to overflowing so quickly that thousands who came, as they fondly imagined, ample time, were unable to get anywhere near it. John G. Whittier, who could not be present at the celebration, wrote the following letter, which contains some items of special interest: WHITTIRE'S LETTER.

"The prophecy of Samuel Sewall that Christians should be found in Newbury so long as pigeons shall roost on its oaks and Indian corn grow in Oldtown fields remains still true, and we trust will always re-main so. Yet, as of old, the evil personage some-times intrudes himself into company too good for him. It was said in the witchcraft trials of 1692 that Satan baptized his converts at Newbury Falls, the scene probably of one of Hawthorne's weird 'Twice Told Tales.' And there is a tradition that in the midst of a heated controversy between one of Newbury's painful ministers and his deacon who (antiointime Consistent has a contrast) transmit (anticipating Garrison by a century) ventured to doubt the propriety of clerical slaveholding, the ad-versary made his appearance in the shape of a black giant stalking through Byfield. It was never, I be-lieve, definitely settled whether he was drawn there by the minister's zeal in defence of elavery or the deacon's irreverent denial of the minister's right and

duty to curse Canaan in the person of his negro. "More than two centuries ago when Major Pike, just across the river, stood up and denounced in open town meeting the law against freedom of conscience and worship, and was in consequence fined and outlawed, some of Newbury's best citizens stood bravely by him. The town took no part in the witchcraft horror, and got none of its old women and town charges hanged for witches. 'Goody' Morse had the spirit rappings in her house two hundred years earlier than the Fox girls did, and somewhat later a Newbury minister in wig and kuee-buckles rode, Bible in hand, over to Hampton to bay a ghost who had materialized himself, and was stamping up and down stairs in his military boots.

"Newbury's ingenious citizen, Jacob Perkins, in drawing out diseases with his metallic tractors, was quite as successful as modern 'faith and mind' doctors. The Quakers, whipped at Hampton on one hand and at Salem on the other, went back and forth unmolested in Newbury, for they could make no impression on its iron clad orthodoxy. White-field set the example since followed by the Salvation Army of preaching in its streets, and now lies buried under one of its churches with almost the honors of sainthood. William Lloyd Garrison was born in Newbury. The town must be regarded as the Alpha and Omega of anti-slavery agitation, beginning with its abolition deacon and ending with Garrison. Puritanism here, as elsewhere, had a flavor of radicalism; it had its humorous side, and its ministers did not hesitate to use wit and sarcasm, like Elijah before the priests of Baal. As, for instance, the wise and learned clorgyman, Puritan of the Puritans, be-loved and reverenced by all, who has just laid down the burden of his nearly one hundred years, startled and shamed his brother ministers, who were zealously for the enforcement of the fugitive slave law, by preparing for them a form of prayer for use while engaged in catching runaway slaves."

Seeing and Hearing by Spirits.

Other of my spirit friends then engaged in the conversation (through the medium, Dr. Kenney), and said that under ordinary circumstances they are unable to distinctly hear us converse, and that we appear like apparitions to them, they only dimly perceiving our material bodies, and not perceiving our spiritual bodies at all; but in the presence of a good medium they can plainly hear us converse, and see us nearly as we appear to each other. The power to read our minds is very imperfect and uncer-tain. They perceive all material objects very im-perfectly apart from a good medium, and even with this assistance they see clearly only in his immediate vicinity. They assured me they cannot read a word of a written page, or print of ordinary size, unless by the aid of a medium.

My father corroborated this testimony, and added

something better than nuts to crackin our stomachs, bringing nightmares on our beds; or the other ex-treme of fluid abominations, the legitimate progenitors of ventosity, grinning countenances and wig-gling spines. Let us have healthy minds and bodies, and healthy livers inside the bodies; and when we are hungry let us have "something to eat." **.

Notes and Extracts on Miscellaneous Subjects.

Robert Toombe is totally blind.

Ella Wheeler Wilcox has written 2,000 poems. Canary birds have been known to live twenty-five vears.

The Indian population of the United States is es-timated at 380,000.

The greatest depth of the sea is supposed to be about five miles.

A woman is not of full legal age in Pennsylvania until she is twenty-one.

The height of the tallest mountain in the world is a little less than six miles.

An eagle kept in Vienna, Austria, died after a confinement of 114 years.

Cheese, when excessively acid, is likely to produce alarming gastro-intestinal irritation.

The famous trotting horse Dexter is still alive and well. He is twenty-six years old.

A Livingston County, New York, woman is the mother of twenty-seven children.

A Boston man, claiming to be a scientist, says if the earth is not bored full of holes it will burst.

The Abyssinian alphabet consists of 208 characters, each of which is written distinctly and separately.

In Los Angeles, Cal., a school house lot was re-cently sold for \$12,000, the city having paid \$200 for it in 1872:

Switzerland abolished capital punishment a few years ago, but the effect was bad, and the penalty was restored.

Lawrence Barrott carries \$120,000 insurance on his life, Edwin Booth \$85,000, and Dr. T. Dewitt' Talmage \$60,000.

Corns and bunions may be helped and ofttimes removed by the constant employment of the cleate of copper, spread as a plaster.

The newly discovered Lake Mistassine, in Canada, is believed to be nearly as large as Superior. It was frozen over last winter.

All the goose-quill toothpicks are imported from France and Germany. They come in bundles of 1,000, and are in four sizes.

Sitting Bull has sent the Pope a present—a mag-nificent buffalo robe covered with paintings, one of the scenes represented being the fight with Custer.

M. de Quatrefages stated recently that in Senegambia the inoculation of cattle against pleuro-pneumonia and small-pox has been practiced for centurles.

The new stone which has lately become popular for jewelry purposes, and called the eye, or "spat-motic," proves to be merely petrified wood. It has a peculiar dull fire and shadows very curiously.

Codfish banks exist in Alaska so great in extent that they have never been completely outlined, and they must exceed in extent those of the Atlantic banks probably in proportionate extent to the size of the two oceans.

An accident in a Melbourne foundry has led to the discovery that plunging iron castings into a mixture of treacle and water softens the metal to such a degree that it can be punched, bored and tapped as readily as wrought iron.

The first strawberries picked in portions of Arkansas, on what was observed as "Strawberry Day," were gathered by children, put in crates furnished gratis by merchants, and distributed without cost to various charitable and benevolent institutions.

In Norway every holder of public office is obliged declare his adhesion to the Lutheran or State Church, but this requirement does not prevent per-sons who disbelieve the doctrines of that church from obtaining official position. No scrutiny is made of their professions.

Ninety years after the first guns of Concord and Lexington, there remained alive six of these who took part in some of the battles of the revolution that followed the Declaration of Independence, all of course, over one hundred years old. Revolution-ary soldiers were frequently met in the days of Jackson. In the Gazette Medicale de France some details are given of the life of the great opium sater, Dr. Charles des Etangs. He used the drug for the forty years preceding his death, and as long ago as 1863 was able to take three and one-quarter ounces of the drug at one dose. He wrote several medical works and some highly sensational political papers.

Beecher's New Departure.

Colonel Bob Ingersoll will not be greatly blamed if he lays the flattering unction to his soul, admit-ting that he and other humans have souls, that some of the seed sown by him during the last ten years has taken root in the vicinity of Plymouth Church, Brooklyn. Mr. Brecher's sermon of Sunday, June 14, is more nearly a Bob Ingersoll production than anything which ever fell from that distinguished preacher's lips before. As far as it goes it contains noth-ing to which the infidel lecturer could object, though he might not put it in the same way.

In discarding the Bible as an inspired work, in casting aside the most striking points of the Mosaic records as fables unworthy of credence, and in denying that "in Adam's fall we sinned all," Mr. Beecher has sought to knock the props out of Chris-tianity as it has existed from the first, and as he himself taught it for more than a generation. In its stead he offere not much more than Ingersoll He believes in the morality inculcated by Christ and in a philosophical contemplation of God as a being too merciful and forgiving to condemn billions to torment for their own sins or for the sins of another. Although only hinted at as yet, it is evident that he regards a future life as reserved only to those who by the process of evolution in this world have raised themselves high enough to merit it, which theory, of course, consigns the great ma-fority of human beings to "the great abyes of nothingness, where there is no groan, no pain, no mem-

The motive of Mr. Beecher in laying down this mild and inviting form of religion is plain. He would have a new creed which would be so simple that no one need refuse to believe in it, and the mys-teries which have so long been stumbling blocks to all but those of the simplest faith he would reject altogether. Such a religion he doubtless thinks would invite millions who now adhere to no faith and in this way he would overcome the world. Un-happily for Beecher's theory, the fate of movements like his in the past gives no assurance that the present departure under the auspices of one of the fore-most pulpit orators of the day will be more successful. It is the vigorous form of religion that thrives, Ini. It is the vigorous form of religion that invives, and the system which asks the most of faith will al-ways have more followers than the one which asks nothing. The elimination of faith from religion leads as surely to **Main** buy as the needle tarns to the pole. Mr. Beecher and his successors may pur-sue the evolution theory to their hearts' content, but they will not be Christians. They might as well re-monnee the whole thing and set up as philosophers. nounce the whole thing and set up as philosophers. Christianity, as taught by Peter and Paul, was some-thing tangible, which man, as a "religious animal," grasped tenaciously. He cannot lay hold of Beech-er's and Bob Ingersoll's cost-tails in the same way,

er's and not ingersoir's coat-tails in the same way, and as a consequence he will not follow them much. He will be a Christian or he will be nothing. It would be interesting to know how long Mr. Beacher has held these views, and how many ortho-dox sermous he has preached since he made up his mind that the whole scheme of Christianity was hered on hele and error.—Ohicage Horald.

A spanpier of statistics announces that there a bone the statistics in the Massali order.

A MARTINE ACCOUNTS AND A COUNTS

1039 100 Dart in th nterences the usual lectures. Mr. Harrison Kelly, who is now upwards of ninety years old, and quite blind, was in attendance and spoke cheering words. Mrs. Har-rison Kelly was also present; she is ninety-seven years old, and yet takes great pleasure in attending Spiritualist meetings. Oh! how much good is ac-complished through the unchanging devotion to truth and principle of those who stand on the shores of Jordan, and pick up a white stone from the shin-ing strand, while they watch and wait for the "boatman." May the murmurings of its wavelets prove the sweetest of music to their ears until it be drown-ed in the everlasting chorus of the heavenly choir.

What strikes people as one of the most pleasing features of these June meetings, is the good feeling and unanimity which invariably prevail during the three days of its continuance. We all meet with pleasure and part with regret, but often the smile at meeting is but the prelude to the parting tear as the faltering voice murmurs "Good-by. Perhaps we may never meet again until we attend that better meeting in our native home above."

THOS. HARDING. Sturgis, Mich.

Letter from a Summer Resort.

To the Editor of the Religio-Philosophical Journal:

As our great hotels are on the eve of "opening." there is considerable bustle, and no small amount of hopeful expectation. Many of the private boarding houses are open, and I notice a great many stran-gere, rather more, I think, than is usual at this date. A good season is prophesied and every accommoda-tion for guests is in most perfect order. Saratoga was never more grandly equipped than it now is for the summer campaign. Our Society for spiritual instruction is also in

prosperous condition. We had a little break, but the machinery was soon adjusted. We have a social gathering at some private house nearly every week in addition to our regular Sunday meetings, which are generally made very interesting. Last evening this social gathering was held at the house of our newcomer, H. Lyman, formerly of Springfield, Mass., I think. The old gentleman, Mrs. Lyman, and a son constitute the family with a most genial lady, Mrs. Bennett. The glorious principles of our philosophy have taken deep root in Saratoga. Mrs. Brigham has silenced all opposition, and we have only to be true to ourselves to be able to "hold on our way." When we have no speakers from abroad for Sunday meetings, we introduce subjects for discussion, sev-eral taking part and so making the meetings interesting. Saratoga Springs, June 12th, 1885. P. THOMPSON.

Hon. Joel Tiffany.

To the Editor of the Religio-Philosophical Journal:

Why is it that we hear nothing more from the Hon Joel Tiffany, whose articles a year ago were such a source of delightful instruction to many, and which proved sufficiently powerful to draw forth discussion from other able minds? Did the cyclone that he then awakened cause him to retreat in disgust, feeling that the world was not yet prepared for the reception of truth in the logical and spiritual form conveyed by him? Perhaps he did not fully realize to how many his articles were "as manna in the wilderness," the crystallization of the though slumbering within their own consciousness, beyond their own power of expression. May we not hope to hear again from this gifted mind which gave us so high a conception of true spirituality, untainted by the dross of materialism, and uniting harmoni-ously the purest and best teachings of both Chris-tianity and Spiritualism? Such teachings are sadly

Chicago, Ill. MRS. J. ANSON SHEPARD.

An English physician claims to have discovered method of reducing the human nose. The process which he calls " multiple punctiform scarifiction," which he can a "minuple principle" in scarmoson, consists in rapidly pricking the nose with a number of minute double-edged steel blades fixed in a handle. From 500 to 5,000 punctures are made at a sitting, and the operation is performed every week or two for some months; mean while the organ is kept well anciented. At first sight the operation does not seem attractive, but the dootor says it " is not painful,"

Rev. Dr. P. S. Henson, an able Baptist preacher of Chicago, Ill., treated our people lately to a lecture on "Fools." With much earnestness he assured as that the lecture was not originally prepared for his congregation in Chicago, but he allowed us to infer that his denominational relations had given him an ample field for the study and illustration of his subject. No objections were offered to the inference. In fact I confess to having been a specimen for his study for about twenty years.

Mr. Henson is a gentleman of no mean deportment on the lecture platform. A manifest fault in his manner, greatly to the annoyance of those who went to hear what he said, rather than to see what he did, is seen in his continued profusion of long-armed, limber-jointed, broken-winged, unstudied gestures from head to feet. A sober, straight look into his face is rendered impossible by the constant flip-flap of fist and elbow. These faults are really atoned for by the genial

good nature and pleasant wit of Mr. Henson. He bears the conviction that he has compassed his theme. He knows all about "old fools," "young fools," " big fools," "little fools," "religious fools," "irreligious fools," "drunken fools" and " fools;" but he seems not to have known any of that most numerous class of fools whose title I am not here permitted to mention. He could not, however, close his very entertaining lecture without perpetrating the very common ministerial blunder of denouncing in unchristian terms a subject about which he admitted he knows nothing. "Old women me-diums" and "spiritualistic fools" do not deserve his respect. "No spirits ever returned to this earth after their eyes had fallen upon the glories of heav-"It is all wicked bosh and I warn Christians to flee from it as from a lie of the devil." These are the expressions with which this part of his lecture abounded. I suggest that some Chicago reporter

attend his services at the first Baptist Church in Chicago, and see if he has the courage to tell his people that the Bible stories of the return of Moses and Elias and Jesus, are "lies of the devil." Ohi honest and clean-hearted Integrity, when shall we hear thy silver-tongued orators in the land? When will love to God and humanity take the place of dogma?

S. D. BOWKER.

Convincing Tests Through B. W. Flint,

To the Editor of the Religio-Philosophical Journal

Kansas City, Mo.

Naturally skeptical, it has taken the removal of almost worshiped friends, to convince me that there can be communication between the two worlds. That I have proved to almost absolute satisfaction in my own home. Not long ago, seeing a notice of R. W. Flint, of New York City, in your columns as a reliable medium, I determined to send there, and "try the spirits." In due course of time a letter came with my sealed questions returned intact. I can only say that the answers to my questions were pertinent to the facts, and in the letter itself unmistakable proofs of the writer's identity. I don't see how I could have asked for more? Human beings are never satisfied, but I said if there was only the evidence of a word, or a phrase, I should consider that a test. I am happy to say that there were three or four remarkable coincidences, that could not have been known to a third party. The "telegraph" rates are surely very low; only two dollars for three or four pages. From this place to Chicago, it would have been four times the price. Would one say that I materialize matters? I wish to do so. There have been mist and fable long enough concerning the other country. This is not advertising the particu-lar medium spoken of, except as far as I want hon-est people to know that I have not been imposed upon, and I am a "hard subject," in such matters more prone to doubt than to believe. In these times of charlatanism it is well to know whom to trust. A.R.

Mrs. Ann L. Davis writes: I would not know how to get along without the JOURNAL. I like its tone. I believe it contains the basis of all true Spiritualism.

The common school system of New Orleans was established in 1845. It was modeled exactly after that of Boston.

1

that when we were apart from a medium he could often detect the meaning of certain words or sentences, and his ability to understand us was greatly influenced and determined by the conditions of our atmosphere. He can hear us best in mild, clear weather. Sometimes in bleak, boisterous weather he cannot hear a word we utter. He depended more upon reading our minds, but even this is not always possible. He also said that although they encounter these difficulties, as most spirits do, there are certain spirits who can both hear us speak and read our minds, perhaps at all times; but such spirits are especially endowed.

Through other reliable mediums what is here stated has been confirmed. It will no doubt startle others, as it did me, to hear it asserted that spirits cannot perceive our spiritual bodies, and it was some time, and only after thorough investigation, that I accepted the assertion as truthful, it being at variance with my preconceived opinions, and I hope others will further pursue this investigation.

Another fact, perhaps equally interesting, I am able to state, which is that spirits at all advanced have great difficulty in conversing with each other in our earthly atmosphere. They often are able to utter but a few sentences, or even words, when their voices eink to whispers, and then utterly fail them. Those who are in the habit of visiting our earth can converse with each other more readily than those who are not, and as it is with them in hearing our conversation, their ability to converse with each other is influenced by atmospheric conditions, and in the presence of a good medium they can converse more easily than in his absence.—Dr. Crowell in Primitive Christianity and Modern Spiritualism.

For the Religio-Philosophical Journal Eating for Victory.

Many have died of starvation, who eat with a sliver fork. Many who (had they consumed sufficlent aliment) might now he doing successful work, are now a heap of dust in the graveyard. They take cold, it settles on the lungs or somewhere else food of goesamer is powerless to resist the enemy and they die from the want of sustenance-a sort of

genteel starvation. The intelligent lady in the country knows that her farm hands can't work on lollipops, and she pro-vides plenty of milk and meal pudding, meat and vegetables; she knows that it pays. Good bread and butter contains all the elements necessary to pre-serve health; but cakes and custards, tea and tidbits, are not vitalizing. He who cheate his stomach is seldom a successful man and fasting to save is poor

philosophy. John Bull's roast beef carries him through the world, and excellent cooking is the inspiration of La Belle France. Jonathan won't fatten on sugarcandy! If we will not make dining a fine art, as France does, let us, like her, make the cook the na-tion's artist. A good dressmaker can make a fine lady or a tailor a fine gentleman, but it takes a good cook to make a brave man or a beautiful woman. If we are to fight the battle of life earnestly (as victory demands) we must be well supplied with ammunition; if we are not, the ghosts of melancholy and the shadows of fear may settle upon us, and we shall die ere we had learned how to live.

Bolting food is not the way to "eat for victory," no habit is more pernicious, and it is a sorry compliment to pay a hostess or cook who spent hours in preparing a good dinner, for guests to gobble it up in five minutes and then "skert."

Let us fortity ourselves against cholera by living generously and substantially; it will dismiss that weak apprehension which invites disease; for, after all, what is Asiatic cholera but consolidated cowardice, consummate flatulence or constitutional weak-ness. Imperfectly consolidated gas in the form of confectionery has produced a "noble army of martyre,"

tyrs." Six things are necessary for the preservation of health: Sufficient sleep, solid food, soft water, air, light and cleanliness. Blessed is he who possessith a rain water clatern: "yes, more blessed" are they that live near a lake, because its waters have em-braced the sumshine. If we "eat to live" we need not "live to eat;" we have other business on hand in this world! But when we are invited to place our feet under a friend's "mahogany," let us get

and the second second

Water can be boiled in a piece of paper. Take a piece of paper and fold it up as school boys do, into a square box without a lid. Hang this up to a walking stick by four threads, and support the stick on hooks or other covenient props. Then a lamp or taper must placed under this dainty caldron. In a few moments the water will boil.

The superstition which associates the dog's howl with the approach of death is probably derived from the Aryan mythology, which represents a dog as summoning the departed soul. Throughout all Aryan mythology the souls of the dead are supposed to ride on the night wind with their howing dogs, gather-ing into their throng the souls of those just dying as they pass by their houses.

A distinguished physician believes from his prac-tice that infants generally, whether brought up at the breast or artificial, are not supplied with suffi-cient water, the fluid portion of their food being quickly taken up and leaving the solid too thick to be easily digested. In warm, dry weather healthy bables will take water every hour with advantage, and their frequent fretfulness and rise of tempera-ture is often directly due to their not having it.

The new Connecticut law against "flash" litera-ture, which has just gone into effect, imposes a fine of \$50 or less, and imprisonment for three months or less, or both, at the discretion of the court, upon every person who shall sell, lend, give or offer, or have in his possession with intent to sell, lend, give or offer, any book, magazine, pamphiet or paper de-voted wholly or principally to the publication of criminal news, or pictures and stories of deeds of bloodshed, lust or crime.

It is said that the permanence of the California mountain forests is seriously threatened by the herds of sheep and cattle which are driven into the mountains every year to graze. From the foothills to the highest meadows every blade of herbage and every seedling, shrub and tree is devoured. Young trees are barked and ruined, and the roots of grasses are trodden out by the hoofs of animals. The life of any forest in which all young trees are destroyed is limited to the life of the full grown trees which compose it.

A Salt Lake jeweler has invented a novel time piece in the shape of a sized wire stretched across his show window on which a stuffed canary hops from left to right, indicating as it goes the hours of the day by pointing with its beak at a dial stretched the day by pointing with its beak at a dial stretched beneath the wire and having the figures from one to twenty-four. When it reaches the latter figure it glides across the window to one again. There is no mechanism whatever that can be seen, it all being inside the bird. The inventor says he was three years in studying it ont.

Hen's eggs were in great veneration with the an-cients. The Romans exhibited them with agreat reverence in their festivals of Ceres. The Greeks equally honored them. The Japanese are very fond of eggs. They eat them at deesert like fruit, and very often with oranges. The rich Japanese are very particular concerning them. They will not eat those of fowls which have full liberty and feed on what they pick up. They must be fed on rice, and they must lay their eggs in rooms prepared for that pur-D080.

The demand for rattlesnake oil is shown by the fact that the serpents are often hunted aysiematically in order that quantities of their oil may be obiy in order that quantities of their oil may be ob-tained. Every summer citizens of Portland, Conn., go out to Battlesnake Ledges and catch the reptiles -with gaff hooks, the local druggist paying them §4 an ounce for the oil, which finds ready sale. A prominent physician tells of a case, within his knowl-edge, where a man, suffering from an ulcer, took a ratiesnake into his bed with the vague idea of somehow extracting the virulence of the sors. In some rural districts of the Union men wear the raties in their hals as a remedy for the hendachs.

JUNE 27, 1885.

RELIGIO-PHILOSOPHICAL JOURNAL.

As Revised.

A place of punishment's a point Whereon our priostly friends agree all; Some call it Hades, others Hell, While late revisers name it Sheol.

But who would care to pay their cash For prayer or mass, their souls to free all From Purgatory, or, perhaps, The yet more subterranean Sheel?

What fellow now will mend his ways, When preachers tell him that the be all And end all of his sinful aims Will bring him down at last to Sheel?

And what will his anathemas Be worth, who says he wants to see all His earthly enemies condemned To roast in that indefinite Sheol?

And who will get a healthy scare And shun the place that men should flee all, When those who now describe the same Speak of it modestly as Sheol?

No, give us Hell. We know the word. That awful syllable can we all Pronounce with more of saving grace Than lives in those revisers' Sheol.

Interesting.Incidents.

To the Editor of the Religio-Philosophical Journal: A family living in Denver, west side, had a severe trial in sickness by typhold fever, in which three of the family died—the mother and two boys. Their-names were Cox. The family was sick most of the past winter. One of the boys died and in less than a month the other died also. About the last of March the mother then died. A few days before she passed away she went into a trance for some hours (about eight), and when she revived she stated that she would die soon; that she had been in the Spirit-world, and had seen her boys, and that they were happy; that it was a beautiful place and that she would soon make her home there. She requested her husband to take care of the rest of the children, keep them together and try to meet her in that beau-tiful land. In a few days she departed this life as she had predicted. She was a Baptist, and a good woman. She knew nothing of the spiritual philoso-phy. Those who attended her dying moments have no belief in spirit intercourse. When I asked if Mrs. Cox was in her right mind, and if she really saw things as described, the answer was, "Yes, we think she did!" Comment unnecessary. An old sea captain pursuing his course over the orean on a quiet day, had his attention directed to To the Editor of the Religio-Philosophical Journal:

An old sea captain pursuing his course over the ocean on a quiet day, had his attention directed to some birds that flew over and around the vessel, and then darted off in a certain direction, then returning then darked on in a certain direction, then returning and doing the same thing again. The captain was in an impressible state and felt that he ought to change the course of his ship and follow the birds, which he did. After sailing a few miles he sighted a vessel in a sinking condition, and saved the crew and passengers, some fifty people. This story was related by a minister in a dedication sermon many veges aco and the minister comerked that many one years ago, and the minister remarked that many op-portunities were lost for doing good by people not looking out for such chances or not cultivating an impressible condition of mind so as to receive im-

pressions when they offer themselves. Long years ago a cousin of mine, about fifteen years old, dreamed one night that certain parties broke into a store and stole some goods. She told the dream at breakfast before the robbery was known. In a few hours the dream was verified, and the scherr and dream converted at the same heur!

the robbery and dream occurred at the same hour! In the *Phrenological Journal* some years ago, a wife dreamed two or three times that her husband and a girl had run off together. She saw the girl's face in her dream. In a few days the husband and girl disappeared and the wife found a photograph of the same girl's face among her husband's papers! Where is the Daniel to explain these mysteries, if

the spiritual philosophy does not? Denver, Col. WM. B. ROID.

Orthodoxy and Magnetism.

Dr. Elliotson and Dr. Ashburner were, forty years ago, lecturers in the medical schools of the Univer-sity College and Middlesex Hospitals, of which they were also, respectively, physicians. Becoming con-vinced of the truth of animal magnetism, they intro-duced if, as a curative agent, to the knowledge of their classes, under the name of mesmerism, after Magner. Their collagouss instead of investigating Mesmer. Their colleagues, instead of investigating a subject of importance, so commended to them, for Elliotson and Ashburner were men of acknowledged eminence, denounced the innovation. The orthodox clamor they raised ended in the resignation of their poets. But, bold in their philanthropy and in the truth, they went on teaching mesmerism orally and in print. One result of this was the extensive literature on mesmerism which we have to-day, and the formation of a Mesmeric Infirmary. But there was another result: the medical journals took sides with orthodoxy; they "do the thinking" for general practitioners; and these orthodox journals held up Ellioteon and Ashburner as innovators who were no Elitotson and Ashburner as inhorators who were ho longer safe to be consulted. Their practice then rapidly fell away, until the orthodox were satisfied by seeing these eminent physicians starved, figura-tively speaking, out of their large houses, once so thronged with fee-paying patients, Dr. Ellioteon, in poverty, was hospitably received by his friend Dr. Sime, under whose roof he died. Dr. Ashburner, winder the some of requirances charact in his wife's under the same circumstances, shared in his wife's income, happily not too limited. He died, between eighty and ninety, near London, a few years ago. Both Dr. Elliotson and Dr. Ashburner were Spiritualists before they departed this life, recognizing that Spiritualism and Spiritualists have to pass through the same orthodox furnace as mesmerism and mesmerists had done.-TAght, London.

.A Sensation

blood purifier in the workl."

Judge

from Ayer's Sarsaparilla." It has

Saved and

restored thousands. Walter Barry, 7 change; indeed, a miracle. In a few Hollis st., Boston, Mass., after vainly try- weeks the sores began to heal; he gained ing a number of medicines, for the cure strength, and could walk around the of lumbago, was persuaded to try Ayer's house. We persevered with the Sarsa-Sarsaparilla. He writes: "Your valuable parilla, yet having little hope of his remedicine not only relieved me, but I be- covery. To-day he can run as far as any lieve it has worked a perfect cure, although other boy of his age. The sores on his my complaint was apparently chronic." arm, shoulder, and back, have nearly Thos. Daiby, Watertown, Mass., has long | healed, his muscles are strengthening, and been a sufferer from lumbago and rheu- he is the picture of health." Equally matism. So great has been his improve- important facts concerning the use of ment since using Ayer's Sar-

Ayer's Sar saparilla

saparilla that he has every reason to be- by other members of Mr. King's family, lieve it will effect a permanent cure. are contained in the same letter.

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In Court

of relief is sure to follow the use of Ayer's one who needs help is indeed fortunate Sarsaparilla, and thousands thankfully who finds a friend. But he is still more acknowledge its good effects. Charles C. fortunate who discovers that he may Smith, Craftsbury, Vt., says: "I have eradicate the poisons of scrofula from his been troubled, for a long time, with a system by the use of Ayer's Sarsaparilla. humor, which appeared on my face in Scrofula is one of the most terrible of all ugly pimples and blotches. Ayer's Sarsa- diseases. It is in the blood, corrupting parilla cured me. I consider it the best and contaminating every tissue and fiber in the whole body. Patrick.

Lynch

of the feelings of Mrs. T. P. Cushing, S7 Wholesale Grocer, Lowell, Mass., says: Suifolk st., Chelsea, who, after being so "Ayer's Sarsaparilla is the best." The afflieted with Salt Rheum that her fingers following, from R. L. King, Richmond, would crack open, and bleed and itch ter- Va., is corroborated by Purcell, Ladd & ribly, was cured by four bottles of Ayer's | Co., druggists, of that city. Mr. K. writes Sarsaparilla. Mrs. E. G. Evans, 78 Carver | (May 12, 1884): "My son Thomas, aged st., Buston, Mass., suffered severely from 12, has suffered horribly, for three years, rheumatism and debility. Ayer's Sarsapa- with scrofula, in its worst form. His case rilla proved a specific in her case. Francis | was said to be incurable. One arm was Johnson, Editor of the "German Ameri- useless; his right leg was paralyzed; a can," Lafayette, Ind., writes: "For years large piece of bone had cut through the I have been subject to chronic attacks of skin at the shoulder-blade, and three large neuralgia, especially at the commencement | sores constantly discharged offensive matof spring. I have derived great benefit | ter. He began taking Ayer's Sarsaparilla on the 6th of March, and, oh, what a

Happy

ia man

WHO IS UNACQUAINTED WITH THE GEOGRAPHY OF THIS COUN

TRY WILL BEE BY EXAMINING THIS MAP THAT THE

And norvous debility. I have just" Returned "From the south in a fruitle s cearch for health, and find that your Elttors are doing me more Goodf Than anything class; A month ago I was extremely "Emaclated !!!! And scargely able to walk. Now I am

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And hardly a day passes but what I am complimented on 8 8 9 8 4 1 A 1 A my improved appearance, and it is all due to Hop

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Remedy the best remedy in existence. For Indigestion, Bidney

With inflammatory rhoumatism !!!

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Soven years, and no medicine seemed to do me any

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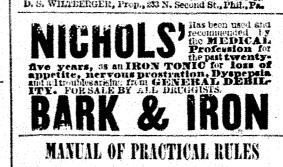
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Eld. T. M. Harris, Christian. SUBJECT DISCUSSED:

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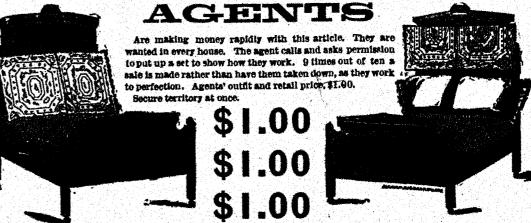
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into this sixth stage of your existence, that Into this sixth sunge of your existence, that you be brought face-to-face with these facts, and that we bring power to spiritualize your natures sufficiently that, you may enter into the full recognition of your life with ours. Remember also what we have already stated to you, that spirits in the seventh home work through agencies in the sixth, and that spir-its in the sixth home work through agencies that are brought to bear in your fifth home, to which point you have attained. Were it not for the agencies in that seventh home that are brought to bear upon the sixth, the spirits there would not have the power to come forward and mingle directly with the sons of men as they now do; they would not have the power to draw on and materialize forces to make themselves consciously known. This is the point: that these spirits in coming back to you must make themselves known, must prove to you that they are individuals outside of yourselves; must prove to you by actual evidence that they are disembodied spirits in another stage of existence and possessing not only a knowledge outside your own, of that stage, but also of the condition in which they once lived, and in which you are now living; and to prove this they must enable you to see and hear them. 1

MESSENGERS.

These messengers of ours who are to do this work for the world must be those who, having lived a truly heavenly life, have reached a point through all their labor where they have but to turn their faces toward that seventh heaven, and the crown of that existence drops upon their beings; they must be spirits, who, having attained this spiritual altitude, voluntarily resign their home, leave the joys of their existence, knowing that they have but to reach out their hands to grasp them; but who yet turn resolutely a way from all this glory, and retrace their way down through all the stages and over the ladders of their life back to the earth, to remain for ages, or so long as there is power within their spirits to sustain, uplift and uphold any being that has a lesser degree of intelli-gence than themselves. We cannot transmit our thought, intelligence and power to other spirits, for they have not the wisdom and the knowledge requisite to obey when we say to them, "Go and do this work for such mortals; move in a large body over such a nation; tear down here and rear new temples there." No spirit would have the nerve, power and strength to do this unless he had passed through all these phases of development which enabled him in knowledge, wisdom and power to do this through his own intelligence.

A SPIRIT FROM SATURN.

In your midst to-day is an assembly of messengers of ours, and among them is a little spirit, taken from the sphere of Saturn. All memory of the glory and harmony of his home is banished from his mind, and he begins his life upon your planet as a little child; not to take on the imperfections and impurities of this life, but to grow up in the spirit atmosphere of the spirit planet. Bound closely to one human soul, whom he may aid. strengthen and sustain, this little spirit begins his work, having voluntarily given up his all there. There are more waiting, and so soon as any being here has developed his spirit up to a point where he is willing to do the work of God, willing to be unselfish, willing to be true, because thereby mankind may be benefited, whether he knows it or not, whether there is any medium to tell him or not, whether there is any spirit to describe it or not, there softly and quietly comes in obedience to this command some such spirit as that, leaving its home and dropping into the life of that one to sustain, encourage and uplift him. Mankind calls such spirits guarso they are guarding the

forms of dishonest reasoning for the sake of maintaining what they believed to be literally the word of God."

All Spiritualists should thank Mr. Beecher for saying this, for they, perhaps, better than any other class of religionists know this to be true. We know very well that some twenty per cent. of that book is, in an elevated sense, pure spirituality, while the balance of it is stubble and straw, bound up with truth -truth that is good and elevating for the soul of any human being. If there are any men or women in the world who can comprehend and justly value the Scriptures, it must be those versed in spiritual philosophy -those who have been oft instructed by the higher intelligences of the Spirit-world. The distinguished preacher further said:

"On the theory of the plenary inspiration of the book, the Bible is already set aside. No honest man, making himself thoroughly familiar with the word of God, and believing that the book was spoken directly by God, as man speaks to man, and that every word in it is divinely and directly authorized, can, if

Those of us who have been much abroad in the world-mingling freely with intelligent men, pretty folly realize that the unwarrantable claims made concerning the Scriptures, together with the absurd doctrines founded on those claims, are responsible for most of the atheism, infidelity, agnosticism and irreligion, existing among so-called Christian nations. A religion based on assumed facts, not accompanied by authentic evidence--if its claims insult the higher judgment, turns reason out of doors, must inevitably land millions in either outspoken, or silent infidelity. Not infidel to the truth as they understand it, but as some others understand it. Mr. Beecher can't be far from the truth in saying:

"It is the human race that has been inspired. The Bible, and every part of it was lived first, and the record made afterward. While the human race was at its lowest stages, some result of experience would now and then become so widespread, that a man of large nature, feeling the impulse of the divine inspiration, was able to give it out as a truth."

T. Inman, M. D., author of "Ancient Faiths and Modern," offered to enter the list against any learned man in England to prove that the part of the Scriptures claimed to be written by Moses, was not written until a thou-sand years after Moses was dead; but no man ventured to accept the challenge. There can hardly be a reasonable doubt but what most of the ideas, embodied, as Deific inspirations, was verbally handed along down for centuries before being gathered up in book form. Mr. B. said:

"The old popular notion of the inspiration -what may be called the scholastic, theolog-ical notion-is this, that God said to a man, * Sit down, and write what I am going to tell you,' and the Bible was written in that way all through. This makes trouble for those who cannot reject the discoveries of science, for they are asked, 'What! are you going to dispute God's own word? But when the Bible is accepted as the record of the gradual and progressive unfolding of human knowledge in respect to spiritual and social things through vast periods of time, under Divine impulse, that difficulty vanishes.... You say we will have lawlessness if the old fashioned doctrine of inspiration is taken away. Well, we have got it now. The doing away with the attempt to indorse upon Gou's government, things which we know to have sprung from the weakness of humanity, though the record of them is made in the Bible, would take away the very weapons of infidelity to-morrow.

The " Muddle " Grewing.

The reception of the revised Old Testament is entirely different from that of the new four years ago. In a sense it discloses the effect produced by the former, as much as in what itself contains. People have been thinking since "hades" took the place of "hell" and "sheel" simply gives opportuni-ty to express the result of four years thought in the new direction. To-day we propose to look at its effect on another dogma-that of resurrection of the body-for with a "place of the dead," instead of two places, one of rewards and another of punishments of a material character, a resurrection of the body is not logically necessary.

We said last week that hell was the master key of theology. So, if there was to be a hell of fire and brimstone, something must exist to be burned in so realistic a fire. The intangible spirit, " without substance, form or parts," could not serve as fuel, hence the resurrection of the body itself became a physical, or fuel necessity. And that this dogma he be consistent, keep himself from going head first in to the gulf of infidelity. If he don't go there, it is because he is too stupid." part of the funeral ritual, and repeated on such occasions by all creeds. Here it is from the King James Bible-Job xix: 25-26.

"For I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my fiesh shall I see God."

It will be seen that this text serves a double purpose---the "Redeemer" as applied to the Christ of the New Testament, and the resurrection of the body. We shall not stop to notice the former as it can be rendered "vindicator," and is so in the margin of the new translation, and preferred by the American revisers. The important part is the latter, which we italicise, "*in my flesh.*" The revised Bible gives the above passage

in these words:

"I know that my redeemer liveth, and that he shall stand up at the last day upon the earth; and after my skin hath been destroyed, yet from my flesh shall I see God."

We need not stop to notice the prominence given the skin in this text to Bible readers, familiar with Job's stated affliction, but on ly to the doctrine held by him as to the future life. The first rendering is now shown to be incorrect, and as this practical age looks at things-not honest. And when we come to examine the margin of the new translation, we find that that even this revision lacks the element of perfect candor. While the text is made to read "from my flesh," the margin and the American revisers preferred "without my flesh." But it seems English conservatism and the established church was too much for scholarship, and the thing stands mystifiad

It will be seen at a glance how much more in harmony with "sheel," a place, or world of the dead, this rendering would be, and nonscholars even, with common sense, can easily see which is in harmony with that idea of a future state. But we have another authority that is rarely seen by church people, but a most important witness. It is the English edition of the Old Testament in use by the Jews. It is a translation "according to the Massoretic text, after the best Jewish authorities." We give the passage as we find it in this translation:

"And well I know that my redeemer liveth, and that he will remain as the last after the creatures of the dust (are passed away); and after my skin is cut to pieces will this be: and then *freed from my body* shall I behold God."

The above three renderings suggest many things, among them "plenary inspiration," but for the present we leave them simply to scholarship and logic. The difference is wide enough even there to destroy the text as an authority for a bodily resurrection, and as sheol" is a Hebrew word signifying the place, or world of the dead, the rendering of the word by this Hebrew translation, is by far the most harmonious of the three with that idea. So, not only is hell abolished by the latest scholarship, but the fuel for it, manu-factured by making "from," "without" and "freed from," read "in," has disappeared with it. And so far as any timid souls might have doubted the logical absence of a hell with the old doctrine of the resurrection still intact, they may dismiss their fears-for both flames to burn and bodies to be burned, are gone. But, really, this is not the substantive thing, after all, though it has been a terrible obstacle to thinking to poor humanity for the dreary centuries since learning had to give way to the necessities of statecraft. The value of these recent translations are not alone in dissipating this nightmare of theology, but it emphasizes the necessity of referring again to fundamental premises, and the exigency of thinking and examining the subject all over again. As soon as men once thoroughly realize that the literal resurrection of the body, and the existence of hell never had any authority in "the word of God," but that they have grown up from design on the part of translators, or from defective scholarship, the minor matters of faith built upon these will follow and the demand come up for a re-reading of the record. And the first thing that presents itself is this: What is the meaning of the wonderful record we find in the Bible of communication between this world and this "sheel," or world of the dead? Is it all a fable, or is it truth? If the Bible is to be our guide give it to us simply as it is. If for centuries it has taught us of a "world of the dead," what means the story of the dead, who, through its pages, instruct the living? And if those who assume and have been recognized as teachers do not respond to this demand men and women will respond to it for themselves. The pulpit cannot face an intelligent, honest public with the thunders of hell from a book prepared in 1611, when the same book re-read in 1885, is lying beside it, flatly contradicting its fun-damental premises. Those who think the "revised Bible will be a long time coming into use," will find that at least this part of the old has been dispensed with already, and by the time they propose to accept the new, they will find the thought of the age gone far beyond them, There are influences and forces at work that had banished hell from thinking minds by the millions long before the translators had added their sanction. To such the new version is not a surprise, but an expectation, and these thinkers have gone over most of the ground the masses of men are now preparing to traverse. The inquirers will find the path-way explored and the light of investigation to aid them. There will be no ecclesiastical councils called to relay the foundation stones for a new form of dogmatic belief. As these have led humanity into this terrible mistake of a hell, the new thought appeals to each individual to think, translate, revise and accept for himself, from evidence open to every honest and sincere mind that wants to know for itself.

we propose to regard the Bible in its smored character, and as the religious world regards it, a guide to man's life and conduct-all that is demanded is that it be read aright, and each man and woman left to understand for themselves. In regard to this fundamental and controlling fact of a future life, the abolition of hell leaves its teaching simply to be that there is after this life a "world of the dead," where what men call the soul lives and that there being no resurrection of the body at some indefinite time or ages of time in the future, the soul passes at once from the body to this other world. And then what? By all the analogies of nature and all the suggestions of logic, this future life is but the continuation of the life in this world-that all, here and there, is one continnons whole life-lived by the same individual, with all essential faculties of intelligence, memory, affection, aspiration and personality intact. And this by scores of re-lated incidents and hundreds of analogies the Bible teaches in every book within its covers. All dogmas are buried up under a cloud of metaphysics, but these parts of the Scriptures are as simple and directly told as the occurrences yesterday in our ordinary life. Nobody ever doubted them until men assumed to think about God for their fellows, and to teach them that it was the order of the Supreme wisdom that one "miserable sinner," was selected to think and declare this Supreme wisdom for another equally miserable. Out of this assumption grew hell and all our woes. And with hell must go the authority to hold mankind in mental bondage on the excuse that by so doing the soul was to be saved from hell. If there is no hell, what becomes of the saving machinery? Alarmists need not frighten people-nor need the inquiry, what are you going to give us in place of hell, as a restraint upon man, make people timid. Fear never made a man better, and the theory that mankind must be governed by fear is the very highest blasphemy men can utter. It has been the cruel monster of the ages, and has shed more blood and caused more misery than any one thing that has cursed humanity. Neither in morals, in religion, in society, in the school or in the family, has fear ever brought anything but suffering to the governed and dissatis-faction and self-debasement to those who gov-erned by it. For the first time since the teachings of Jesus were seized by civil power as a means of coercion to turbulent subjects until this age, are we permitted by scholasticism to understand what his gospel. really meant, and this elimination of "fear" as the potential influence in the government of humani-ty is the fruition of that gospel. With its banishment disappears the whole machinery that logically grew out of it, and if poor human nature seems dazed and unsteady by the new light, the darkness in which it has brooded so long is responsible. Give it a little time to adjust itself to the new order of things and see the glory it will display.—Ed-itorial by Col. R. T. Van Horn in The Kansas City Journal, Sunday, June 14.

A Carlous Vision.

Col. L. F. Casey of Centralia, Ill., is a prominent local lawyer. His wife is an estimable lady. After a married life of many years, unmarred by a regret or displeasure save the need of a child's companionship to brighten up the old home, they determined to adopt a baby girl if a suitable one could be found. One night two years ago Mrs. Casey and her sister-in-law, Mrs. Thomas Casey of Mount Vernon, Ill., retired together, and before go-ing to sleep chatted about the proposed adoption. When the conversation had ended Mrs. Casey was electrified by a vision of childish loveliness at her side. A baby girl, with large brown eyes and auburn ringlets, lay there smiling and cooing and silently sup-plicating for a good-night kiss. Mrs. Casey insensibly stooped over to caress the beautiful vision, and it vanished. Being wide awake the incident made a deep impression upon her. Not many days later a stranger appeared bearing a little girl in his arms. He explained that he had heard of the desire of Mr. and Mrs. Casey to adopt a child, and he had made bold to come to them with this, his only daughter. He was anxious that she should receive a good education and all the advantages of a cheerful home, which he felt unable to give her. Thus speaking, the stranger placed the little one on the floor. Mrs. Casey, from the moment of the stranger's entrance, had been staring fixedly at the child in his arms. The baby had the large brown eyes, the auburn locks, and the smiles of her vision. When released the little one rushed fearlessly into Mrs. Casey's outstretched arms. "This is my little child," she exclaimed rapturously. "This is the one I want." The baby returned the kisses and caresses, and Mrs. Casey explained the cause of her emotion. The adopted daughter was named Vision. That was two years ago. It is now learned that she is the great-granddaughter of Commodore Oliver Perry, the illustrious hero who, in 1813, wrote: "We have met the enemy and they are ours."—Ex.

General News.

"Imperial Rome" swarms with more tramps than any city in Europe.—Mother Goose is said to be living in Maine at the age of one hundred.—One-fifth of the legal voters of Massachusetts are veterans of the civil war. --Many of the plants in the Tuileries gardens are two and three hundred years old. -Sir Spencer Wells, an eminent English surgeon, urgently recommends cremation .--Protective inoculation against yellow fever is being tried successfully in the Mexican Army. - Twenty-three persons have been struck by lightning in different parts of the country during this month.-There are 216 places to fill in the United States Land Department, for which there are 3.570 applications on file .-- A Mr. Barnes writes to the London Standard of his being cured of eczema by applying snails to the parts affected. -According to the Sei-I-Kwai, a Japanese medical monthly, Western medicine is gaining great and permanent hold in Japan, and within a few years the old style of native practice will cease.-The safest 3 per cent. bond in the world appears to be that of the United States, which sells for 1031/2. Then come those of the State of Connecticut, which sell for 1021, and next those of Great Britain, which sell for 100. The 3 per cents of France are only worth 82.—A mile below Port Jervis the States of New York, New Jersey, and Pennsylvania join their boundaries. On a rock in the Delaware River, a person may place one finger in Orange County, New York, another in Sussex County, New Jersey, and a third in Pike County, Pennsylvania, at the same time.—Every Afghan believes that he is an Israelite. The tradition is that the Afghans are descended from King Saul. Their physiognomy is Hebrew. They come from those regions where we might expect to find remnants of a Hebrew race, and many of their names are Hebrew. Yrkoub, Jacob; Ayoub, Job; Musa, Moses; Ibrahim, Abraham; Ishak, Isaac, are names found in the present Ameer's family.

The membership of the Grand Army of the Republic is 300,000.-There are four foundries in New York City at which large bronze statues can be cast.—There are 36,000 blind persons in France who are without other means of support than begging:-The Tacoma Chamber of Commerce has borrowed \$10,000 in New York with which to erect a building. -The potato, introduced into England in 1600, was first eaten as a sweatmeat, stewed in sack-wine and sugar.—It is said that the average yield of petroleum wells in Caucasia is sixteen times as great as that of American wells.--Mrs. Bayard, after the manner of the old school, wears a headdress of lace from under which peep rows of little gray curls .- Fig trees flourish everywhere in California except high up on the mountains, and the cultivation of them is an exceedingly profitable industry .- At the annual sheep-shearing in Vermont the heaviest ram's fleece weighed 28 pounds 13 ounces, and the heaviest ewe's fleece 21 pounds 9 ounces. This, it is claimed, exceeds the record at any public shearing.-The bicycle is to be officially introduced into the Bavarian army. A number of the sol-diers of the garrison of Munich are at pres-The shoe question has come to the front again in Burmah, the King having refused to receive the new French Consul in his boots. -The proportion of illegitimacy in births in Chili is prodigious-exceeding 23 per cent. In the United States it is less than 7 per cent. In Austria the European country which approaches most nearly to Chili in this particular, it is less than 13 per cent.-A plan has been devised and is pronounced practicable for connecting Paris and London by pneu-matic tubes, through which telegrams and parcels up to eleven pounds in weight may be transmitted. The time of transmission is guaranteed not to exceed one hour .--- Wives living of ex-Presidents arg Mrs. Polk, at Nashville; Mrs. John Tyler, at Richmond; Mrs. Grant, in New York; Mrs. Hayes, in Fremont; and Mrs. Garfield, in Cleveland. Mrs. Polk, Mrs. Tyler and Mrs. Garfield draw from the Government pensions of \$5,000 a year. In Teheran, Persia, the tea houses are all open to the public, and even the schools are exposed like the shops, often having shops on each side.-A man has exhibited in London a new system of gas lighting for private houses by means of recuperative lamps. By a ventilating arrangement the lamps consume their own smoke, and the burners are so formed that the requisite air is heated to a high temperature and admitted into the lamps at the point of ignition.

life of the inner man that he may be strong and true to obey the dictates of the better life.

Every grand sonl promulgating strong, moral truths and teachings, has his guardian angel, consciously or unconsciously. In every church where there is a noble soul who rises above the bondage of the church and remains only that he may help, uplift and be as a father to all such as lean upon him, there is a guardian angel. attending and assisting him that he may help the multitude and the many. Oh! the unconscious life around you! Oh! the unconscious force that breathes over you!

Clergymen at the Crossing of Roads.

To the Editor of the Religio Philosophical Journal:

In looking over the synoptical reports of the sermons delivered in New York, Sunday, June 7th, I was forcibly impressed that the ology is very much tangled-at least some of the clergy are too near-sighted to correctly observe the pointing of hands at the cross ing of roads. Mr. Beecher, on that day, preached at Plymouth Church his third sermon of the series. He unquestionably, more clearly reads the pointings at the crossing of roads, than most of his brother clergy; but the apologies he makes for speaking the truth are generally made in advance. Some of these remind me of the apology John Van Buren offered to a politician who was anxious to fight a duel with him. John vigor-ously criticised the political views of a gentleman belonging to his own party. He said the presence of the man in the party was so offensive, that several respectable blackmen had left the party. When called to an ac-count for this, he acknowledged using the language, but said he had no possible reference to the offended gentleman. John was too wise a man to throw away his life on a political dispute, when an humble apology could settle the matter.

It has been a query with some as to how it is that the blood of a pig can cleanse sugar, while it requires the blood of an i ascible, foolish man to cleanse the honor of another man of the same sort.

I remember of reading a story about George Washington being knocked down by a gentleman to whom he had made a hasty remark. In the time, while Washington was falling and getting up, it occurred to his mind that he had been too fast in what he had said. He made the acknowledgmentextended his hand in friendship—saying to the gentleman: "If you are satisfied, I am." It requires a man of large breadth and nobility of character to do that under such circumstances. And a man of still grander character, to say in the presence of a mob, howling for his life-blood, "Father, forgive them, they know not what they do." Among the statements made by Mr. Beecher, in his discourse of the 7th inst., he says:

"The divine Revelation, interpreted by evolution, will, in my judgment, free the sacred Scriptures from fictitious claims made sacrea scriptures from actitious claims made by men, and from clouds of misconceptions. The Bible has been held in captivity by a faise and unwarranted theory of inspiration which runs it against a thousand obstacles, and wellaigh turns commentators into in-men need no longer envy the Britis inspiration of excletions, "which writer, "is a great point indeed."

I do not believe that infidels or independent thinkers are at all anxious to oppose religion, in the absolute, but the weapons referred to are thrust in their faces, at the very threshold of religious temples, and they would have these offences against God and

humanity removed. Rev. W. H. Boole also preached on the 7th at the Willet St. M. E. Church. Mr. Boole said:

"I am not concerned to prove the Bible true, but merely to show that its plain statements on certain phases of this theory, as regards the subject of creation, make it impossible for a man to hold to the one and still follow the other. My three propositions are: The heavens and the earth were not evolved out of something, but were a creation of Jehovah. Second, the universe came into existence by the word of God, a direct and instantaneous creation. Third, that man was a direct and immediate creation of Jehovah, created in the likeness and image of God and not that of an ape. And woman was a distinct species, moulded out of a rib, and breathed into, as was Adam, with a breath of God.... The declaration of Scripture is that God made all things perfect. Everything is now imperfect through that bad miracle of hell-sin.'

To free thinkers, this man must seem as one who has been taking a Rip Van Winkle sleep—he hardly appears to be aware that the sun of intelligence that lights the present century has risen above the hilltops, and is flooding the plains and valleys with light. What dark jungles a man's intellect must be wandering in, who fancies that a universe was made out of nothing-that God works independent of means-that He made all things at the topmost round of perfection, and they have been falling down the ladder ever since. Is it any wonder that the land swarms with infidels, materialists and agnostics? Clergymen, in the place of riding in the last car of human progress, should press forward to the front. They should be among the first to hear the sound of the incoming waves of a superior intelligence; they should be among the first to discover the new rays of light sent by the great Over-Soul to his children. I have heard clergymen complain in the pulpit, that as ambassadors of God, they were not honored by the world as much as they should be. But how is it pos-sible for intelligent, liberal minded meu-to honor a clergyman who is either too coward-ly-too lazy, or stupid to keep up with the century in which he lives? Men and women who are yet standing about the low foot-hills, or wandering amid the grim twilight of ancient superstitions, may honor and sing hosannas to such teachers; but those will not, who have descried the light, and are climbing up the mountains.

WM. C. WATERS.

The Union Medicale is greatly pleased with a gigantic skeleton of the meridional elephant in the new gallery of paleontology in the Paris Musee. It is said to surpass in size the skeletons of the greatest mammoths and mastodons, and the fossil is exceptionally interesting in many ways. But the intense satisfaction of the French editor seems to arise chiefly from the fact that his countrymen need no longer envy the British Museum its collection of excletons, "which," says the

And now, logically, what does follow from these radical changes in the interpretation of the word of God-for in this discussion

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The skeleton of a dog was found stretched across that of a child among the ruins of Pompeii. It was conjectured that the dog, from his position, was attempting to save the child when the eruption of Vesuvius was fatal to that city. This opinion was confirmed by the collar, of curious workman-ship, about his neck. Its inscription stated that the dog was named Delta; that he had saved his master's life on three occasions, and would take no food but what he received from the child's hand.

Most of the New York cabmen wear a derringer in the hip pocket.



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