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are especially requested to Readers of the Jou end in items of news, n't say "I can't write for the press." Send the fact 2 ike 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 incidents of spirit communion, and well authenticated accounts of spirit phenomena are always in place and will he published as soon as possible.

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For the Religio Philosophical Journal, THE "LOST CONTINENT."

The Golden Age of Pre-Historic Times.

Exhumation of Treasures from the Indian Ocean.

Through the Mediumship of Abram James. Reported and Edited by E. Whipple. LECTURE SECOND.

GEOGRAPHY AND TOPOGRAPHY.

The position of the "Lost Continent" was in the Indian Ocean, midway between Madagascar and Australia. Its central portion was about 80 degrees east from what you call the meridian of Greenwich. Its northern limit was 3 degrees and 20 minutes north of the equator, and its extreme southern limit was 32 degrees south of the equator; the continent was, therefore, approximately 2,500 miles from north to south and 1.800 miles from east to west.

The coast was everywhere rock-bound and precipitous. One-half of the entire surface was covered with mountains and rocky plateaus. The other half—the interior—was occupied with a great basin with a rich and diversified soil. The waters which accumulated in this basin, flowed to the sea across the elevated rocky border in three river systems. The first was the Dobreda River, the second was the Dabrusha, and the third was the Duroonda River. This last flowed through the Bay of Alabria before discharging its waters into the sea. A narrow channel con-nected this bay with the ocean on the southeast coast, coincident with the tropic of Capricorn. Here was the only harbor for ocean craft in all our continent.

The tropic of Capricorn cut directly through the point where the Bay of Alabria, through its narrow channel, entered the sea. Here the rocks were high and precipitous. This double circumstance—the great elevation of the coast at this point and position under the trople of Capricorn—guided our mariners in their search for the entrance into the bay when approaching the coast from the ocean. The inict made a sharp angle as it opened into the land through the lofty rocky border. The entrance, therefore, would not have been suspected by strangers cruising along our coast. Our country was, indeed, singularly protected from all danger of invasion by a

There were three principal geological move ments in the elevation of our continent: The first was along the south-eastern border. which formed the base of the pyramid, of which the two principal ranges formed the sides. The second great movement was the elevation of the western border—the mountains of Azalial; while the third and more recent movement was the elevation of a lofty mountain axis on the north and north-east of the continent—the mountains of Morena. The greater elevations being to the north and west, the long slope was hence toward the south east. These were marked features in the topography of our country, and were in-timately associated with the history of our

Very rich and extensive metallic deposits abounded in the Morena range, the extraction of which constituted a large and per-manent industry. Diamonds and other preclous gems were abundant along the northastern declivities.

A most beautiful country existed in the section of the footbills, from \$,990 to 5,090 and above the sec. Sixting their and grassing

The Azalial range was quite regular in outline, and was clothed with verdure to its summit. From the eastern slope seven beautiful streams took their rise, and by their confluence formed the river Dabrusha, whose course was south and south-west. The seven tributaries flowed eastward, across the country of the foothills, and across an extensive ing. plain, and then united in the main stream, which rolled its current along the eastern limit of the great plain to the southward. Along all these tributaries, and distributed over the great plain in the Dabrusha valley, was a dense population. A large number of cities and towns existed there, filled with an industrious and happy people. The great river flowed through a most beautiful country: a perpetual summer country. Magnificent groves of palm, orange, almond and lamon trees adorned the great plantations. lemon trees adorned the great plantations. All the productions of the tropical lands flourished there.

The Dobreda river was the second principal water course of the continent. It took its rise in the Morena Mountains, and flowed southward and eastward through the most charming country your earth ever possessed. Among its tributaries were the Alinda, the Aluta and Doluta, beautiful mountain

The third water course—the Duroonda was much smaller than the Dabrusha or Dobreda. Its tributaries from the south flowed through deep and narrow ravines, in a rocky and barren country, but in its lower course traversed a rich and beautiful valley.

But the home-garden of our country, and seat of the principal noble families, was the valley of the Dobreda. The most varied physical conditions were centered and blended here. Here was located the Imperial City, whose name was Onanatta.

the nations at the present day, but lived in needed. Ventilation was also secured from villages and towns. Not for protection against domestic or foreign enemies did they thus and culture. They realized many social advantages by this collection in towns, which a scattered population would render impossible. They dwelt in perfect peace and security under a beneficent Patriarchal government. The Patriarchal Order sought the good of all classes, and at all times enjoyed the affection and obedience of its subjects who were regarded as members of one great

AN EXCURSION TO THE GOLD AND SILVER

Our country was very rich in all the important metals and in the precious gems. Hence the science of minerals and of crystals became an important branch of study in the Imperial College. A great industry was established on the basis of this form of wealth. All important mines were under the exclusive control of government, and hence their development was always under efficient and skillful management. A large expenditure of labor and machinery was often required before ample returns could be realized. There was, therefore, a great advantage in this method over individual enterprise, especially when we remember that the comfort and education of the whole people were the ends which the governing class always had in view.

We recall one of those excursions which we once made to the mining region while we were inhabitants of the ancestral lands, and will describe the journey for your edifica-

We made up a company of fifty persons members of the Patriarchal Order-and shaped our course toward the north-eastern portion of the continent, to the most rugged region of the Morena Mountains. We ascended the foothills in full view of the ocean. A guide went in advance, leading us up a narrow roadway. He was of massive build, and clad in a dull brown colored suit. On his head was a helmet, to which was attached a lamp in form of a bull's-eye and provided with a revolving disk for use under ground. The rotation of this disk together with the combustion of a peculiar compound gave a marvellously brilliant light. Our guide carried in his hand a stick of ebony about eight feet long, one end of which was provided with a stirrup and steel point, and the other with a fork. He marched in front while we

followed, two by two. We were habited in suits adapted to mountain climbing. On our feet were sandals of garments, woven from a sea-weed, the fabric of which was soft, fine and very serviceable. A bracelet and spring fastened this garment at the ankle. It was variously colored, to suit the fancy of the wearer. A garter, in form of a badge, with an emblem woven in, formed of gold and silver threads, fastened the leggin above the knee. From this a gold tassel depended. Round the waist was a cloth of gold and silver, with gold fringe round the lower border, which terminated on the thigh just above the garter. These fabrics were usually woven with figures of flowers, birds and various emblems. Their production was considered a high art in our country. This gold cloth garment was held in place by a belt round the waist, made of eather and gilted and chased with gold and silver. On the left side a pocket for the re-ception of instruments. About the chest was a jacket, formed of small links of gold and allyer in a manner which presented the ap-pertance of sealer. It was already behind, and the wife portions at the feet. Thrown

over the shoulders was a circle or short mantel of rich velvet, extending to the elbows. The cap was a wide band with an extension upwards and backwards in form of a boat. The underwear was of linen and silk. You will remember the great altitude to which we ascended required abundance of cloth-

As we said, there were fifty noblemen in our party; but each one of us was accompanied by a page or attendant. As we left the foothills and confronted the precipitous mountain barrier, our guide conducted us through a deep gorge which finally terminated in an open space away up in the central range, while all around us were lofty peaks supporting their crowns of snow.

From this open space we beheld seven dif-ferent tunnels which had been run into the mountains by the use of diamond drills. We were now in the midst of the mining region, and after selecting one of these underground passages we prepared for a journey into the heart of the mountain. Our guide wound up his lamp and set the disk revolving. The tunnel was about eight feet in diameter and the bottom smoothly paved. We entered on foot. As our visit had been previously announced, the interior was brilliantly illuminated. We penetrated half a mile before we reached the workmen. As we passed along we observed numerous lateral tunnels leading off from the main one, and occasion. ally chambers with artificial supports where

the mineral had been removed. Here we beheld some of the special indus tries of the period. Those diamond drills! how easily they cut away that hard rock! A number of these machines were ranged in order against the side of the vein. No fires were seen there; no smoke; no noxious gases, as the power that drove those machines was Agricultural industry attained to great generated outside the mines. The immediate perfection. The agricultural population was motive agent used was compressed air, which not isolated and scattered as we find it among was conveyed in strong pipes to the point

mincial ioaueu luio cars winci were also propelled by compressed air. After duly inspecting the mine we followed these loaded cars as they were moved on a smooth track out of the mine, to a large building where they were dumped. Here a hundred men were at work, crushing, grinding and reducing the material. The mineral was conducted on a movable platform to a large hopper, passed between rollers, and thence through another machine and reduced to a fine powder. It was next passed through a circular machine filled with water, and the debris conveyed away in form of mud; while the gold was precipitated to the bottom and amalgamated with quickellyer. At stated intervals the water was run off and the sediment of gold and quicksliver scraped into a large iron vessel or retort, provided with a spout for the escape of vapor; this was mounted on wheels and conveyed to a furnace, where the amalgam was separated, the quicksilver passing off in vapor, leaving the pure gold. A soap-stone vessel filled with water received and re-precipitated the quicksilver, making it again available for a repetition of

The quartz of this region was rich in gold and silver. The veins often extended to a great depth. Off to the westward were extensive copper mines. Shafts were sunk very deep to obtain this metal, which lay in isolated masses often several tons in weight.

Several metals existed here which are nnknown at the present day. One, soft like clay, white and fine grained. It was much used as an amalgam with silver in manufac-

Our next point of observation was the Packing House, where all this metallic wealth was put into a form suitable for shipment. The cruder metals were run into molds and formed into pigs. These are triangular in shape and stamped with the number it bore of a particular smelting, together with its weight. On one side was stamped the shepherd's crook or sign of the Patriarchal Order, with the reigning family. The silver was also run into pigs, but of a different form. The gold was stamped into circular pieces six inches in length and about one inch in thickness. These were put in iron cases and sent to the Treasure Building in Onanatta.

All the mines in the country, and all great

natural sources of wealth were under the control of the Patriarchal Order. None of them were owned or operated by private companies. They were used for social ends, for the public welfare; never for the aggrandizesteel. Upon our lower limbs were tight fitting | ment of individuals. Large expenditures were being constantly made which directly or indirectly benefited the people. Public roads were graded and paved and the road sides planted with fruit and forest trees. An excellent system of irrigation was established in districts deficient in water. Great plantations were put under the best possible culture. The resources of chemistry were invoked for the benefit of the soil. Magnificent public buildings were erected. Education was provided for every child. Messengers were equipped and sent abroad. Nor was this all. The welfare of unborn generations was anticipated, and the "Mother's Fountain Temple" erected at a cost more regal than was bestowed upon any other publie work whatever.

To be continued.

The Rev. David Lathrop Hunn, the oldest graduate of Yale now living (class of 1813), resides in Buffale, and at the age of ninety-its anjoys the use of all his senses, though in open and once are not as sorticonble as

ANGELOIDS.

THE VANISHING SPECTER. A Curious Intermingling of Old Theology

with the Truths of Spiritualism.

BY THE LATE D. D. WHEDON, D. D., IN THE NEW YORK INDEPENDENT.

In our late article, entitled "The Specter in the Brain," we inferred from analysis of the combined properties of the brute body and soul, compared with those of the human body and spirit, that the former were a united temporality, derived immediately from the earthly, and the latter a perpetuity derived immediately from God. What, then, is death? And though here is a vale of mystery of which science knows, and revelation reveals but little, yet the anxious mind legitimately seeks to satisfy itself with the most probable conceptions. With the brute, death s a vanishing of the specter, an evaporation of the terrene soul, and its return to the world-soul whence it originated. With man, it is the emergence of the human spirit from the body into the region of spirits. So said the Hebrew philosopher in a dictum, in which, for a rarity, and for the sake of the antithesis, the word spirit is applied in Scripture to the brute soul: "Who knoweth the spirit of man that goeth upward, and the spirit of the beast that goeth downward to the earth." (Eccl. iii, 20.) That the writer's query—who knoweth?—expressed no doubt of man's as cent is clear from another passage, Eccl. xii, 7: "Then shall the dust return to the earth as it was, and the spirit shall return to God who gave it.

By this view the substance of the brute soul is not "annihilated" any more than ments of the material world, so the former dissolves into the common reservoir of the world-soul. Its impersonal individuality is, indeed, forever effaced. Its capability of united thought has forever vanished. Its conformity of form to the form of the body is abolished. The water filling an urn is conformed to the interior form of the individual urn; but, pour it back into the spring whence it is dipped, and it loses its individuality in the fusion. The spirit "breathed." according to Moses, into the human organism, is not a part of the divine essence, as it is not of the world-soul: but is brought as a simple substance into an original existence by a divine volitional effluence and, as we conceive, can lose its pure personality only by a counter divine volition. That it may lose its consciousness we know by temporary experiences, as in our swoons and slumbers. It may have its consciousness, for aught we know, forever effaced without losing its personality. And those who believe in a future temporary punishment would find this (deconsciousization) a more tenable theory than aunihilation.

The process of death with the redeemed man is the struggle of the spirit with the body to make its divine ascent. As it recedes, the formative-conservative power loses its grasp upon the organism, and leaves it to disintegration. Very probably the spirit leaves its signatures upon the particles of that organism, indicating their future reorganization in a future spiritualized body. Says spirit to body: "I will meet you at the resurrection." Things as wonderful really take place in God's Kingdom of Nature.

Inquirers are often perplexed as to the nature of the happiness of the blessed spirit realm. Most theorists have imagined a continuance in a great degree of the machineries and activities of our present life. But, primarily, there may be a most perfect happiness in a most perfect repose. There may be an absolute sweetness of simple existence, a transcendent delight in pure being. There may be no desire for action, but a perfect content in the consciousness. And in the perfect continuity of this reposeful bliss there may be no monotony, no nervous tire. no desire of change, but an eternity of complete satisfaction. So perfect may be this bliss of being, that time in fact loses all measure, and the interval between death and resurrection, though by earthly measurement an interval of immense ages, may be but as a brief, starry, reposeful night before the dawn of the glorious morrow. Scripture uses both these measurements in reckoning the time of the coming of the Son of Man to judgment. And thus, as the perceptions of the spirit are able to overcome distances of space, so may its conceptions override the distances of time. Yet this intense bliss of pure consciousness is not the exclusion of the bliss of action, but its basis.

Emerging from the body, the spirit awakes into the pure ether of the region of bodiless spirits. This blessed atmosphere, we conceive, is, as it were, within the atmosphere of our outside troublous worlds. For there are worlds within worlds, enfolding and pervading each other without impeding, just as light can, without obstruction, pervade our earthly atmosphere. This paradisaic ether is an effluence from the divine essence, and the emancipated spirit bathes and swims and lives therein as his own native and genial element. Paradise may thus pervade our air above and around us, and, at death, the spirit enters thereinto as through a veil. Within that veil is the true world, of which our out side world is the coarse, hard shell, the crude, repulsive bark. Divine power can make the most solid masses of matter (which are really percus) atoms through eastly other, like terre-our clouds. Even the resurrect body of Christ

walked through the solid wall of the house' and first revealed itself to the eyes of his disciples at the supper table. And so the resurrect bodies of all his saints will be so pervaded by the spirit as each to be "a spiritual body," as they are now so pervaded by the anima as to be animal bodies. Within the turbulences of our earthly atmosphere this celestial ether is a pure tranquility. The discords of the elements are here sweetly calmed. The discord between the nature of that ether and of that spirit has no exist-ence. No pestilences infect, no darkness obscures, no Arctic icebergs can freeze, no volcanic fires consume, even if the spirit nature were susceptible of such evils. But so transcendent is his substance that he can swim in the glacier without chill, and repose in the lava bed and suffer no heat. Nay, it is probable that his will-power overmasters these elements, and brings their hostility to submission and sympathy. By a blessed concord between the infinite and finite wills is this ethereal loveliness created. So God, man, and the elements unite in a most holy peace. From the fact that drowned persons, who have been resuscitated, were insensible during there drowned state it has been infarred.

ing there drowned state, it has been inferred that there is no spirit survival. But such persons were not dead. The consciousness was repressed, as when one takes a dose of chloroform, or as in a sound slumber; but the spirit had taken no departure, and the drowned was simply recovered from a swoon, which would have soon become death. The emancipation of the spirit from the drowning swoon, like an awakening from the slumber, is the restoration of the consciousness, and, in ease of death, an introduction to the

scene of the new life.

The struggle of the spirit's emergence from the body leaves behind it the lower elements of the anima, those holding strenger the substance of the brute body. As the late affinities with the body than with the spirit. ter is resolved back into the chemical ele- The bodily appetites, the sexual, the nutritive, as well as the nervous ensceptibilities to angry excitements, disappear. With them disappear the liability to the sins of the possible. "They neither marry nor are given in marriage, but are like the angels of God.' Among the angels they are angeloids. To gross natures these departures of the animal elements may seem a deprivation; but there come in their place felicities of a diviner nature, pure from the shame intermingled even to earthly minds in our animal enjoyments. Nor does the withdrawal of the spirit from the bodily frame lessen its perceptions of the material world. Even here our senses are but the organs of the intelligence, not the intelligence itself. The eyes do not see, but are simply the spectacles through which the intelligence sees. The hand is not the agent that feels, but is the tool with which the intelligence feels. The ear hears not, but is merely the conductor by which the vibration is brought to the intelligence residing in the nervous-cerebral system. Thought refers all these perceptions, not to the external apparatus, but back to the mind, the self, the thinking essence, the conscious ego. The organs are the machineries through which spirit is, during its earthly life, adjusted to matter, and becomes schooled to the material world. These limitations being dropped, the spirit becomes ready to understand both matter and spirit with unencumbered perfection. The intelligence sees with a new vividness, more or less undimmed by distance. And all the mental faculties are

emancipated into a new power.* Whether the spirit has form is a question long debated among spiritual thinkers. Even Cudworth seemed to hold that there can be no spirit without body. But has force a body? Is electricity corporeal? Are not the mightiest agencies in nature, to our conception, bodiless? Yet, of all definite existences, there must be limitations. There certainly is a localization within us of the mental essence. It has a presence, where it is; and it has an absence, where it is not. And between the two, its being and its not being, there must be a boundary line or separating margin, and so an approach to form. But we hold that the formative power of the spirit is its own will. The conscious will is the center of the living being; and it is this which gives the spirit its constant or varying figure. Our human bodies are bounded, or, as we may say, surfaced, by a skin. But the spirit is surfaced, and its individuality and continuity of selfhood are secured, by its own volitions. It needs neither body nor skin, for its permanent definite entity. And yet such spirits may be conceived as able to pervade each other, just as the perceptions of the gazers upon a scene. Their ocular visions pervade each other, perception crossing perception without impediment or confusion.

The entrance of the spirit into the Spiritworld will not be a lonely migration into a strange or dreary solitude. Eternity, immortality, are home ideas to him. and it is into their home he is now being introduced. He is thus no foreigner in Eden. Christ has whispered to him on his dying bed, "This day shalt thou be with me in Paradise. And angels ushered Lazarus to the Abrahamic banquet. The angels wait upon the angel-

*Upon this point our physician, Dr. Sterling, furnishes the following statement in his own experience: "A young man by the name of Virgil Beach, died, in Wilton, Conu., of diptheria. His threat was opened by tracheotomy after he had canad it. breathe. He lived a few hours after the or long enough to leave in writing the through which he had passed. All his spe had been intensified in a marvelous degrams inclined to appeared his friends for he back add in a streetless continues. I have the been like and opened upon him.

MATTER AND SPIRIT.

A Review of the Address Delivered by "Cyrus."

To the Editor of the Religio-Philosophical Journal:

Will you permit me, through the JOURNAL, to partially review Cyrus's address given at the First Spiritual Church of the New Dispensation, Brooklyn, N. Y., and published in the Journal of July 18th. I take no issue with Cyrus as to the subject he has under discussion, and I heartily agree with him in his proposition, that sound premises are absolutely necessary to correct conclusions in the treatment and investigation of any subject. I most emphatically agree with him in his statement, that we never can arrive at sound conclusions from an unsound basis; especially is this true, when we have to deal largely with logical and deductive evidence. It is often the case that our premises are wrong, and we are ignorant of the fact, and we frequently detect the fallacy of our premises in our honest attempts to reason out the problems involved. Cyrus lays down broad and generous rules to be observed in the investigation of questions of doubtful interpretation, and it would be well for all to be extremely careful in their choice of premises or basis of investigation. Cyrus is all right, until he defines his premises upon which he is to build an argument in proof of materialization. Here his position becomes untenable, unsound, and is unsustained by any evidence that may exist in relation to the sub-

I was also startled and confounded when Cyrus made the statement that spirit and matter are two different substances. That spirit is a substance and still not matter. is an absurdity too palpable to be admitted for a moment. What is matter but a substance, and what is substance but matter? Every atom that enters into combination with other atoms, or remains isolated by itself and occupies space, is tangible and recognizable it makes no difference how infinitesimally small it may be, it is a material substance and cannot be classified under any other name than matter. There are but two cardinal conditions in nature-nothing or empty space, and something, substance, material matter.

The natural mind cannot comprehend or conceive of an intangible, invisible, immaterial substance; nor can our reasoning faculties, with all the facts and speculations, logic or philosophy, that we can bring to bear in the case, for a moment entertain the idea that substance is not matter. Matter exists in infinite divisional conditions and combinations. What matter really is, is a question no one is able to answer. A very plausible solution of the question is, that matter, as we term it, is but the modes and methods of manifestation by infinite forces, laws and principles filling immensity. Every atom that exists has a conscious tangibility and is related to, and has the form and parts of, and makes up in part, the measure of infinite materiality. with all its infinite variety of conscious ex-The term spirit is exceedingly ambiguous. We obtain the term from the old mythologies and heathen superstitions. In its most natural rendering it simply signifies the invisible life, or man's future existence The present enlightened and advanced methods of thinking, where a more natural and rational view is being exercised on all subjects and conditions of human life, is fast sweeping from the record, mythical theology and superstitious mythology.

thinking and logical reasoning than ever be-The true status, laws and methods of nature's operations are becoming better understood. It is very hard to convince or pursuade our most ordinary thinkers of to-day, that the individualities that we call spirits are not real, natural, material beings.

Cyrus introduces a new entity, without any name or record in all the annals of history; a something between matter and nothing, a being with parts, bounds and dimensions, yet not material, not matter. How strange it sounds. What a host of spectres rise and crowd around this new departure. He has effectually spoiled his subject by the introduction of this strange and nameless basis for his argument to establish the absolute existence of spirit materialization. He says the term materialization implies the transformation of a substance, not matter, to a material existence or state of matter. He further says that to talk of a spirit materializing that is already material, is preposterous. I will just make one illustration that will give a true conception of this idea. Take the growth of any material substance or form of matterfrom whence does it come? Can we discover the realm of supply and the laws and forces that inhere in the invisible infinitesimal atoms which are materialized into form, and which we term physical matter? Were not these invisible, unorganized atoms, before entering into these forms of matter, in a dematerialized state, so far as relates to the physical manifestation of form and organic life? Do we not, with all propriety, call this process materialization? Take the death and decomposition of these material forms, what is the first event that takes place? The life forces that animated the material form leave the body, and for aught we know revert back into the realms of living forces (for all force is matter and matter is force) a facsimile of the state of advancement of the form, whilst living. Now, what is this great living ani mating force, and what are its methods of manifestations? In no instance is this great living force manifested, only in connection with the actual existence of matter; where there is no matter, there is no life, knowledge or consciousness. Man being the highest type of life-form on this earth plane, embraces within his being all the perfections of a perfected plan of life unfoldings, and if he lives after the dissolution of this earth form, it is by virtue of his materiality in the association of the infinite life forces that are ever found in the manifestation and existence of matter, All knowledge or manifestation of mind or motion, intelligence or comprehensive existence and individual entity, is only found in connection or unity with matter, or that which we call matter. It is only through the organic structures of matter that all kinds and degrees of mentality, motion, sensation, consciousness, individualisms or personalities are manifested. In the realms of chaos there is no mind, no thought, no individual, no knowledge, no comprehension, no motion and

Cyrus multiplies words and terms that are only calculated to confuse and mystify the searcher after truth. He seems to attach to terms an absoluteness that they are not entitled to. For instance, the term materialization, he seems to infer that we must accept it in its most rigid significance, as though it was an arbitrary or a superlative term. The term, perhaps, is really the best one we can use in connection with the phenomenon, for which it is employed to designate. I think the phenomenon qualifies the term, and not the imam the phenomenon, therefore, facts as the time phenomenon will settle the true sig-

nification of the term, when used in connection with the phenomenon. Now, what are the facts so far obtained in reference to what we call spirit?

I do not like this term spirit, as we use it to designate the inhabitants of the unseen world. If all understood the term to simply refer to a natural and real existence, beyond or outside of, and invisible to, this life, it would make no difference; but the people have so long been educated to the idea that spirit means some intangible, unreal, unnatural, and invisible something—not material as Cyrus so strongly urges and defends, that the minds of the people are misled by the term, and really do not get the true idea of the condition. I think we need a new term, or some other term, to use in place of spirit. much prefer the term twain life, or second life, the twain world, the twain home, the inhabitants of the twain world, etc. To return to the question as to what are the facts obtained about spirit and spirit life, the testimony from spirits is emphatic. All phases of intercommunication with spirits, only point in one direction, and that is, their naturainess and materiality. They tell us in words, clear and unmistakable, that they are matter, just as tangible to each other in their sphere of existence as when on the earth plane; in fact, they tell us that their exist-ence and surroundings are even more real and intensified than was their earth life. When we see them with clairvoyant sight, whether in their spiritual garbs or assuming their former earthly appearances, the same fact is evident, they are material, real, natural beings, just as they were on earth, only

on a higher plane of materiality.

If we take the testimony of the ancients and the records of the Bible, we must accept the idea of what is to-day termed materialization, for angels and men that were long since dead, appeared in numerous ways and methods. All were real and natural. When Saul saw Samuel, he never questioned the conditions, but accepted the phenomenon as a

natural fact. My conclusions, made up from the best evidences I can get, is that all nature in the strictest sense of the term is material; that there is but two prime conditions in nature matter and space. Matter includes all motion, life, force, law, and all visible, tangible forms from the infinitesimal atom that floats alone in space, to all worlds and systems of worlds. Space is simply nature's grand workshop, and is limitless or boundless in all directions. Nature is a continuous consistency, ever moving from a natural cause to a natural effect.

Miasma of Sin.

(From the papers of the late Mrs. Howitt Watts.) "Let no man be deceived as if the contagions of

the soul were less than those of the body. They are yet greater, they convey more direful diseases; they sink deeper."—Petrarch.

St. Martin being once asked whether he believed in revenans—ghosts, "those who return"—made this reply: "Je ne crois pas aux revenans, mais aux restans." This bonmot of the philosopher's is peculiarly applicable to our present purpose, namely, to consider the crowding around our abodes and the daily haunts of men of a class of haunting spirits who are not those who return, but those who remain, and have never, in fact,

gone away.

To the "sensitive," the "clairvoyant," and the "medium," forced by the necessities of their daily existence—and how many such Men in this age are more capable of correct | now are found amongst the toilers for bread! class of earth-bound spirits, still congregating like a thick atmosphere around their former places of resort, become a curse and a burden intolerable. The class of spirits of which we speak forms the very dregs of the spirit-spheres, so coarse and so heavy that they have never been able to rise, nor apparently have ever even felt any desire to rise, out of the sphere of their own former low earthly life. Heavily, "of the earth earthly," to earth, and the coarse things of sensuous existence, they ever gravitate. This class of degraded spirits, those persons whose spirits ual eyes, ears, and senses have been quickened to a painful recognition of their presence, unhesitatingly unite in regarding as an occult force clearly in persistent operation upon man for infinite degradation, misery, and despair. Until men and women of all classes of society become fully alive to the danger arising from this miasma of spirit-for these restans fill the air wherever humanity congregates in masses together, their gravitation being towards humanity, and not to the spirit-spheres-little hope can there be of any true advancement in social regeneration. Healthful bodies, wherein dwell--not fitfully, but consistently—quiet, well-ordered, and heaven-aspiring minds, are the only armor which can protect from the ceaseless assaults of these enemies, since these vampire spirits seek to draw from humanity alone their life, and not from God.

It may be urged that the consideration of this side of spirit-revelation is unclean, and consequently that it may be best to pass it over in silence—to walk on the other side of the street, as it were, when you smell a bad and pestilence-engendering stench from a drain-and so ignore it. May it not be better smelling the drain powers, to seek such means as lie in our power to have its impurities removed? "It is unclean," exclaims Epes Sargent, with the courage of true benevolence. But so is leprosy. And the man who studies it to allay the sufferings of his fellows, must be honored rather than blamed."

It is in this spirit, therefore, that we present to the thoughtful reader the following extracts and experiences, leaving them to work upon him through their own moral

teaching.

"Earth-bound spirits," says Dr. Eugene
Crowell in his work, "The Spirit-world and
its inhabitants," "infest our public conveyances, steamboats, etc.; they frequent the lowest quarters of our cities; and low dance houses, liquor saloons, brothels, gambling saloons, etc., are crowded with them. They subsist mostly on the emanations from earthly food. Restaurants and kitchens, especially when unclean, are resorted to by them when hungry; they also frequent hotels and private houses, where rich and luxurious re-pasts are habitually served, and inhale the odors and impalpable elements arising from these. Some attach themselves to gluttonous persons who are mediumistic, and are able to abstract the more sublimated and vitalizing elements of the food from their victims as fast as it is swallowed, and thus a morbid appetite is created which impels the person to continued and extraordinary efforts to satisfy it. He really is eating for two persons, one of whom is invisible. Such spirits are veritable vampires. Liquor salcons are crowded with this class of spirits, and not a person who possesses medial power in any degree—and most persons possess it in some degree—there moistens his lips with wine or liquors, who is not at once obsessed by miserable degrading spirits, and by them urged—often irresistibly—to further indulgence, until, as

it frequently happens, the victim becomes prostrated by the demon of drunkenness, with, perhaps, the obsessing spirit lying equally unconscious and helpless at his side. remarks, slightly modified, are also applicable to gambling saloons and brothels. Could the frequenters of these abodes of sin and evil have their spiritual eyes opened, as were the eyes of the servant of Elisha, they would rush with horror from such scenes... not only are these earth-bound spirits attracted by the odors and emanations from our food, which nourish their grosser natures but another reason why they frequent the scenes of their earthly life is the necessity, probably not recognized by themselves, of ob taining that spiritual or vital nourishment which they are deficient in, and which they find in the atmosphere of mortals. This crav ing of their natures brings them into rapport with mortals on their own moral and spirit ual planes, and their evil influence is felt, and frequently becomes manifest, in these classes of persons, and many times they are attracted and attach themselves to persons on higher planes, who, though not actually given to evil practices, yet are not earnestly opposed to them, and are reduced to the level of their tempters. The fall of such persons would frequently be prevented were they to know and to realize that they also have good spirit friends around them who would effectually assist them if they would only welcome them, and by their prayers and desires strengthen their hands, so that they could put to flight these dark and degraded spirits."

Vindicating an Eternal Law.

To the Editor of the Religio-Philosophical Journal

Very much of the religious demand for eternal pains and penalties for sin, comes from the claimed necessity of a vindication of the divine law. It is said, the law being eternal, the transgression is also, and, therefore, the penalty must be of equal duration. The position is illogical, absurd and stultifying. It involves the admission of an eternal failure in the purpose and design of infinite wisdom and power. The assumed fact that the law is infinite and perfect, puts it beyond the power of the finite subject, to break or evade it. If the law can be broken or evaded in the sense of failing to accomplish its purpose, then it cannot be vindicated, for no amount of vindication can make it good, or compensate for the failure. That of which there is a failure cannot be vindicated. "Not one jot or tittle of the law shaft pass till all be fulfilled;" that is, that the law shall operate, continue to operate, and never fail to operate, till universal obedience is secured. Whether this is through the inherent vital energy and self-enforcing power of the law itself, or whether this energy is imparted to it as occasion requires, by an external power, would make no difference. The rule and result would be the same; but the former method would be far more consistent with divine attributes. The law then vindicates itself in the fact, that in no case shall it fail of its purpose. It is this self enforcing element of he law that makes it infinite and divine. If this quality could be imparted to human law no bailiffs, judges or courts would be required to enforce it in case of transgression. It was this view of the law that prompted the master to say on a certain occasion, "Let him

that is without sin cast the first stone." The word religion is said to come from a root signifying "to gather again," to "rebind," "re-fasten." This implies that the first binding is from an apparent, or casual view; but upon reconsideration and reinvesreligious truth will appear, and there will be a rebinding, refastening and a higher alle-giance to truth will be felt. An ignorant man sees the grand phenomenon of the sun rising, and receives an impression that binds him to all the truth apparent to him in the phenomenon contemplated; but is the binding power of the truth apparent to him the same, in its reach and power, as to the scientist and philosopher, whose mind embraces the underlying causes which are unknown to the other? The ignorant man will certainly have to reconsider, gather again, and experience a rebinding, before he can be said to realize the force of religious truth. In this way, and this alone, is the law vindicated, and the truth brought to light. The above quotation from the master affords a most

striking illustration. It was apparent from the surroundings calling out the words, that the person accused was guilty, and that at least it was not improper that punishment should be experienced for the offense. While these were tacit ly conceded for the sake of the great spiritual lesson taught, the only question was, who should inflict the punishment. The civil law required stoning to death, and allowed the bystanders to throw the stones, and it may justly be inferred that it was considered quite a recreation. The crowd was ready with stones prepared, and only waited the order, anxious to see the flesh quiver and

bleed under the blows they would inflict. Now notice: The master called to his aid no external law. He appealed to no commandments or creeds, and to no external authority whatever. He did not deny that it would be right that stones should be thrown at the sinners. He only insisted that the persons doing so should have attained that completeness and perfection of character, possessed by "our father in heaven,"—that they be without sin; and this he left for each person present with his stone ready to throw to decide for himself. The rule applied was not an external one. It arose alone from the mental and physical conditions present. It was evolved from the surroundings. The result we all know.

Now let me ask my orthodox friend, whether the disposition of this case by the master was a full and complete vindication of an eternal law broken by sin? Here, according to orthodox faith, was God himself in the presence of the second person of the trinity lealing with a heinous sin, and the sinner. What an opportunity was here to vindicate the divine majesty of an eternal law, and mpress upon every hearer the divine truth itself in its application to such cases. the occasion wisely improved for this purpose? I think it was, and the law fully vin-

The great purpose of the present life is the building up of a perfect character, such a one as the all-pervading spirit possesses. "Be ye perfect as your father, which is in heaven is perfect." To assist in this great work was the purpose of Jesus. This perfect character recognizes but one true, efficient, enduring power with which to overcome evil—the power of good. "Overcome evil with good." That love, goodness and kindness constantly felt in the heart, and manifested in corresponding acts, constitutes the only real, lasting, permanent, efficient, reformatory, divine influence, and that under no circumstances should any other force or power for reformatory purposes be used; that to be perfect, and without sin, was to attain a mental and spiritual condition, where all desire to inflict pain and suffering for any purpose, or to see

it done, or feel it necessary to do so, would be entirely excluded; that the perfect person, without sin, would radiate pure, disinterested, good-will and kindness, as the sun radiates light, and that these influences, like the sunbeam, should always be the same, whether received by the good or the bad, whether appreciated or discarded, whether they fall upon congenial soil, or the barren rock. While this is an exceedingly high standard, existing in the remote and cloudy distance, even to our highest perceptions, and doubtless more so to the vicious crowd around the guilty woman, still there was even in them. a sufficient spark of the divine to enable them, vicious as they were, to see that the instant they excluded from their souls all sin, they would feel no desire to inflict, or see inflicted, pain even upon the guilty woman. The very condition upon which a stone was authorized to be thrown, was itself the divine cure and reformation of the evil desire to do so. The brutish, selfish standard of judgment and truth possessed by the crowd with stones ready to throw, was by force of the truth disclosed in the master's words, so enlarged and elevated for a moment, by a ray of divine light that all desire for external pains and penalties disappeared, and they walked away self-condemned, by the new and better standard of truth flashed into their minds. The lower and evil was overcome, supplanted by the higher and good. Perhaps in all the incidents of the master's mission, none is more forcible than this in showing how to "overcome evil with good." The evil gave way to a power confessed for the moment to be stronger, and could only return by appearing comparatively stronger to the mind of the actor. The law was fully vindi-cated in showing its power to eradicate evil, even from the mind of the most vicious and deprayed, without any external help or pen-alties. My orthodox friend must not conclude from this that the sinner was not punished; but he may truthfully say, that the way God punishes is not the way he would punish, and this doubtless was the opinion of the accusers, who walked away self-con-demned. J. L. BATCHELOR. demned: Clarinda, Iowa.

Appearance of a Spirit Form at the Moment of Mortal Dissolution.

A Strange Story.

A very remarkable story of an appearance of the spirit just at the time of death, says the St. Louis Globe-Democrat, is told on good authority as having happened in the family of Mr. William Howitt, the author, and as recited in Mr. Howitt's own words, is as fol-

"The circumstance you desire to obtain from me is one which I have many times heard related by my mother. It was an event familiar to our family and the neighborhood, and is connected with my earliest memories, having occurred at about the time of my birth. My mother had two brothers, Francis and Richard. The elder, Francis, was, at the time of the occurrence I am about to narrate. a gay young man, handsome, unmarried, frank, affectionate, and extremely beloved by all classes in that part of the country. He is described in that age of powder and pig-tails as wearing his auburn hair flowing in ringlets on his shoulders, like another Absalom, and was much admired, as well for his personal grace as for the life and gayety of his manners. One fine afternoon my mother, escent, was lying in bed, enjoying from her window the sense of summer calmness and repose, a bright sky above and the quiet village before her. In this state she was gladdened by hearing footsteps which she took to be those of her brother Frank approaching the chamber door. The visitor knocked and entered. The foot of the bed was toward the door, and the curtains at the foot, notwithstanding the season, were down, to prevent any draught. Her brother parted them and looked in upon her. His gaze was earnest and devoid of its usual cheerfulness, and he spoke not a word. 'My dear Frank,' said my mother. 'how glad I am to see you. Come round to the bedside; I wish to have some talk with you.' He closed the curtains as if complying, but instead of doing so, my mother, to her amazement, heard him leave the room, close the door behind him, and begin to descend the stairs. Greatly astonished, she hastily rang, and when her maid appeared bade her call her brother back. The girl replied that she had not seen him enter the house. But my mother insisted, saying: 'He was here but this instant. Run! Call him back! I must see him!' The girl hurried away, but after a time returned, saying she could learn nothing of him anywhere, nor had any one about the house seen him either enter or depart.

"Now, my father's house stood at the bottom of the village, and close to the high road, which was quite straight, so that any one passing along it must have been seen for a much longer period than had elapsed. The girl said she had looked up and down the road, then searched the garden, a large, oldfashioned one, with shady walks, but neither in the garden nor on the road was he to be seen. She had even inquired at the nearest cottages in the village, but no one had noticed him pass. My mother, though a very pious woman, was far from superstitious, yet the strangeness of this circumstance struck her very forcibly. While she lay pondering it there was heard a sudden running and excited talking in the village street. My mother listened; it increased, though up to that time the village had been profoundly still, and she became convinced that something very unusual had occurred. Again she rang the bell to inquire the cause of the disturbance. This time it was the monthly nurse who answered it. She sought to tranquilize my mother as a nurse usually does a patient. 'Oh, it's nothing particular,' she said, 'only some trifling matter,' which she pretended to relate, passing lightly over the particulars. But her ill-suppressed agitation did not escape my mother's eye. 'Tell me the truth,' she said, 'at once. I am certain something very sad has happened.' The woman at first equivocated, greatly fearing the effect on my mother in her then state of health, and at first the family joined in the attempt at concealment. Finally, however, my mother's alarm and her earnest entreaties drew from them the terrible truth that her brother had just been stabbed at the top of the village and killed on the spot. It had thus occurred: The village inn was at the top of the street, and was kept by a widow who had only one child, a son, then scarcely twenty. He was a good-looking young fellow, who bore a very good character. Francis Tatum, riding home from a country, house where he had been having an early dinner, and somewhat clated, it may be, with wine, stopped at the widen's inn, and bade the son bring him a glass of ale. As the latter turned to shey, my uncle, giving the youth a lively out across the hade with his riding-with, arised out in his loting

way: 'Now be quick, Dick, be quick.' The young man, instead of receiving the playful joke as a jest, took it as an insult. He rushed into the house, snatched up a carving-knife, and, darting back into the street, stabbed my uncle to the heart as he sat on his horse, so that he fell dead in the road. On comparing the circumstances, and the exact time at which each occurred, the fact was substantiated that the apparition presented itself to my mother almost instantly after her brother had received the fatal blow."

THE HOME CIRCLE.

In this column will be published original accounts of spirit presence, and psychical phenomena of every kind, which have been witnessed in the past or that may be observed from time to time in private households, or in the presence of non-profe-sional mediums and sensitives. These accounts may record soontaneous phenomena, and those resulting from systematic effort in the way of circles and sittings for the development of medial power, experiments in thought-transference, and manifestations of supernormal mental action.

The value of this column will depend wholly on the active co-operation of our subscribers, upon whom we must depend for matter to fill it. Stored up in thousands of homes are valuable incidents never yet published which have great value, and others are daily occurring. Let the accounts be as brief as may be and yet sufficiently full to be clearly understood.

Questions not requiring lengthy answers, and bearing upon the accounts detailed may be asked. They will be answered by the editor or an invitation extended for others to reply.

Remarkable Test.

To the Editor of the Religio-Philosophical Journal:

I will give you a statement of a test given through my wife, and which occurred while we were communicating through a small stand by tips. I had ordered a quantity of goods in my line, all of which are billed at list prices, and nearly all varieties discounted from list. The goods had arrived, but the invoice had not come to band. We were sitting, (the medium and myself) in the evening; and after the mail train had passed. I asked if it had brought anything for me.

" Is it the invoice from G. and O.?"

"Can you tell me the amount of the invoice?"

"Yes."

I then called the digits, and \$97.51 was given, which the control declared was correet, and which I was very certain was not enough by about \$20. The next morning there was a letter in my P. O. box. I took it to the medium who opened it, and found the footing for total bill \$98.17. We sat down to the stand and soon got: "Deduct expenses packing, 35 cents; cartage, 25 cents,—total, 60 cents. There was then 6 cents too much, but the controls declared they were correct and that the error was in the footing of the bill clerk. I went over the bill and found it all right in the main footing, but by further questioning the spirits claimed the error was in extending full cents in the discounts, instead of the exact fraction. This was too fine a point for me to work out at that time, so I laid the bill aside until I had leisure, when I found the spirits were correct in every particular. I consider this one of the finest examples of answering sealed letters now on record. The letter, when the answer was given, you will observe, was in my box at the P. O., one quarter of a mile from the medium and myself, and never had been in contact with either, and was 140 miles from the н. н. Р.

A Famous Grave-yard

To the Editor of the Religio-Philosophical Journal:

Reference in the Journal of 25th ins Dr. Lyman Beecher prompts me to record the fact that a few days previous to its receipt, I stood by the grave of this, at times, absentminded divine, moralizing on the uncertainties of life in this world, and the certainty of death. Dr. Beecher is buried in the Grove Street Cemetery of this city, one of the most famous in the country, surpassing, historically, the famed Bonaventure Cemetery of Savannah, Ga., which with its moss covered trees and natural surroundings, is the most beautiful I have yet seen. In the Grove St. Cemetery repose the remains of many historical personages, whose names are as immortal as their souls. In close proximity to the Beecher monument, and on the same avenue, are monuments commemorative of the last resting places of the earthly remains of Noah Webster; Eli Whitney, the inventor of the cotton gin, and Jedediah Morse, the father of American Geography, who was born August 23rd, 1761, and died in this city June 26th,

Here also repose the remains of Ashman, the first colonial agent at Liberia, Africa; Admiral Foote; Rear-Admiral Francis H. Gregory and many others, whose works and deeds are immortalized in history. Yale college is also well represented. Several of its old-time professors and students have here had their bodies resolved back to their original elements. Here are to be seen gravestones with inscriptions as far back as 1690. Quaint and queer are the epitaphs of "ye olden time" recorded thereon. Passages from the Bible are quoted with apparent indifference as to cost of inscribing and the virtues of young and old are described in words which range from the sublime to the ridiculous. Many of the bodies of "the people of the Dominion of New Haven," who enacted the famous blue laws of Connecticut, have done their part towards enriching the soil of the cemetery, and could they but return at present clothed in their material forms, with same mentality as of old, they would close their eyes and hold up their hands in holy horror at the rapid strides of liberalism, since they enacted laws which prohibited the ceremony of marriage being performed by a parson, on the strange ground that a magistrate might perform it with less scandal to the church; punished adultery by death and pro-hibited the wearing of clothes trimmed with gold, silver or lace above one shilling a yard; a violation of which law involved a tax on the person's estate of \$15. Also: "No one to cross a river on the Sabbath, but authorized clergymen. No one shall travel, cook, make beds, sweep houses, cut hair, or shave on the Sabbath. No one shall kiss his or her children on the Sabbath or fasting days. The Sabbath day shall begin at sunset Saturday." These blue laws were so called, because printed on blue paper.

Verily the world moves. Query: Have the spirits of these old Puritans progressed in same ratio as their successors on earth, or do they still retain ideas analogous to those of earth life? I would like much to commune with one of them. GEO. F. A. ILLIDGE.

The suppression of the rebellion in the Northwest has cost the Canadian Government \$2,000,000, besides a number of valuable lives.

Horsford's Acid Phosphate.

New Haven, Ct., July 27th.

EXCELLENT RESULTS. Dr. J. L. WILLIS, Rilot, Me., says: "Horseford's Acid Phosphate gives most excellent

Woman and the Household.

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

TWO PREACHERS.

Two preachers touched my soul one night, Both woke within me earnest thought; One charmed by Fancy's airy flight; One bitter anguish wrought.

The first, 'neath freecoed, fretted roof, With flowers making sweet the air, On ornate dais stood aloof, And uttered praiseful prayer.

He thanked his God, in mankind's name, For light, for life, for home and friends, For all that through our sensuous frame A thrill of gladness sends. And then he spoke in choicest phrase, Of fruitful earth, and glorious Heaven; Of Love, that guardeth all our ways—

Of pardon, freely given. And listening in a cushioned pew, Wrapped in a dreamful, dazy, mist Of music, light, and warmth, I grew

A sudden optimist. Wealth, beauty, grace, and culture rare, Proud faces, fashioned fair by fate Filled up the pews---No hint was there Of misery, want, or hate.

The world was fair—and God did reign—So ran my musings glad and sweet,
As, at the organ's grand refrain
We surged into the street.

Into the street! 'Twas here I found The preacher who spoke words of wee— The stars shone fierce above,—around All things were draped in snow,

And bitter was the north wind's rage,

As thin-clad forms went hurrying on, Forms bent with toil, disease and age, From whom all joy seemed gone. Sweet baby voices begged for bread; And voices rude made night more drear,

With oaths enforcing words of dread— I wondered,—,, Was God near?" Rough, maddened men went recling by To homes where wives with inward mean Hushed childhood's sad, impatient cry,

And hunger's fretful tone. And by the street lamp's flickering glare I glimpses caught of faces hold— Girl-faces, whose defiant stare

This dismal story told. From sights and sounds like these -- not creeds-Did this strange preacher, preach to me, Hissermon was on human needs, His name-Humanity!

And this the moral that he drew-That man for men—in larger sense Become—what Heaven fails to do— A loving providence.

-Sara A. Underwood. The disclosures of the Pall Mall Gazette have paralyzed the civilized world with horror. That girls of a tender age should be sold by thousands every year in London, for vile purposes, that men and women should live by such a traffic, has long been known to the police and government. The metropolis of civilization, charity and Christianity has passively allowed such a state of things as no

savage country would permit.

The particulars of these infamous transactions are horrible, and there is no need of their republication. There is no excuse for their republication. There is no excuse for their having been made public at all, save in over five hundred church raffles and had never succeeded in drawing a prize.

The churches are the last respectable orto the crime. Nothing could be done to uprot it, but to spread open the facts to the people, and let an incensed public opinion relegate these officers of the law, who stand a lottery drawing at least once every year. by and pocket the rewards of villainy, to the punishment that is their due. We wait with countries they abandoned this practice many punishment that is their due. We wait with

anxiety to see what will be the outcome. If evils can possibly be broken up without publicity, then there should be none,—in the interest of delicacy and morality. Otherwise, by all means let us let in the light of Heaven upon corruption, and let an outraged sense of justice probe these festering sores to the bottom; nothing can be made pure by simply covering it up.

Perhaps these disclosures may draw attention to the doctrines of a brave little sheet, published by a brave woman, in Wash ington, D. C. It is called the "Alpha," and truly deals with the alphabet of life. It is an outcome of the Moral Education Society, and the editor, Mrs. C. B. Winslow, M. D., has struggled for years against the principalities and powers of darkness. It advocates purity in thought and life, as the foundation of all health, sanity and wisdom. It shows the effect of sensuality on the individual, on the one hand, and of purity on the other. As she says: "Do you not see in the antagonism between capital and labor, in the discontent and disruption of married couples; in the awful increase of prostitution, the destructive energies of injustice and vice, that can not much longer be suppressed by anything save purity and honesty?"

Every careful observer must confess that progress in thought, science and art, is far ahead of progress in morals. In many cases where the arts most flourish, lives are the most dissolute. Witness Paris, London and New York, with their gin shops, brothels and hospitals. Can not men be gathered in cities without increasing in vice and crime? . Then it were far better to remain in a state of

primitive savagery.

I see no way of hope but this: In the supremacy of those attributes which we may call both spiritual and feminine. The rampant, virile masculine force is reckless, energizing, fructifying and executive, but utterly remorseless and immoral. It has neither scruples nor repentance; it is simply aggressive, positive and animal.

The spiritual or feminine power, on the contrary, is first poetic, refining and idealizing, then it reaches up into the realm of the invisible, it perceives the spiritual; it dwells upon principles. A rounded spiritual nature, either man or woman, can not be a sensualist. There are those who pretend to live on that side of life, yet who are licentious; let us not be deceived. There is much spurious coin passing for genuine, which is hard to

detect. He who believes in "following his feelings,"-who gives the rein to every impulse. who sneers at stern self-control, is not really born into the spiritual realm. Such a person may intellectually apprehend a world of matter so fine as to be invisible to the bodily eye; he may believe it to be peopled by intelligences of corresponding refinement. But that does not make him spiritual minded, though in worldly parlance he is called a Spiritualist. There are altogether too many of such; society would be better off if there

were fewer. Why so? Because an increase of knowledge in spiritual things, without a corresponding indresee of apirituality of nature, is a curse inetend of a blessing. The student of mere phenomena, loses fear of artificial or theological restraints, without the soul breathing deeper and still deeper inspirations in the atmosphere of God or Good which verifies all | name of the raffie, still flourishes under the

Carri Vini de Carrier de Carrier

the coarse atmosphere that supplies our physical beings. He does not "place himself in the middle of the stream of power and wis dom which animates all whom it floats:" he does not yearn with inexpressible desire to be one with the Life and Love which glows in the center of nature, and outworks through humanity, its divinest flower. Where he is "born again," and has become really spiritual minded, the perception and practice of

virtue in the most comprehensive sense, becomes an intuition and not a struggle. It tends toward the love of spirit, not of sense. and I think investigation will show that it

and I think investigation will show that it is the feminine side of the nature, either of man or woman, which is the truly spiritual.

The Pall Mall Gazette proves that the greatest monsters of beastiality are men who have had every opportunity of culture which wealth and rank could give. And all history above that rights bearings gaines and force. shows that riches, learning, science and force are no guarantee of goodness. They are too often means by which their possessors prey upon their kind. Unaccompanied by spirit-ual illumination, they make the world worse instead of better. For this reason we strive for the development of the pure womanly or spiritual nature. It exists in both men and women; negatively in the first, positively in the last. This development is the last and highest flower in civilization. When it shall have unfolded, men will control animality, and turn the force which underlies it, the strongest force in life, into channels that shall enrich humanity. Then men will help their kind, instead of preying upon them. The finest essences of life will feed the brain and expand into noble deeds. Every woman will be to him as a mother, sister, or daughter, and every woman will feel and respond to such delicate consideration. Then, children will no longer be the offspring of unregulated appetites, but the seal of consecrated and loyal affection. Then women will not lend themselves to lust, which lavishes the costliest gauds upon its objects to-day and spurns them to-morrow, but will learn their

true heritage and power.
Will it be long before that day? Ah! it is so far off, so indistinguishable, yet! Those hinder who should help,—those are blind who should see a plat to these who are platfed to should see. But to those who are pledged to the work of development of the feminine or spiritual side of human kind, no other seems so necessary or inspiring. It is the work of the nineteenth century, and in it the Pall Mall Gazette has had a place.

The Churches and Gambling.

At a church bazaar at Kingston, Ireland, a few weeks ago, Lord Plunket, a "lord spirit-ual," by virtue of being Episcopal archbishop of Dublin, delivered a speech on the morality of rafiling as conducted at church fairs held for the purpose of raising money for charitable and religious purposes. He stated that he was opposed to gambling as ordinarily carried on by persons who made a business of it. He was also opposed to betting on the speed of animals and birds, which was but another form of gambling. He thought the winning of prizes and wagers had a very de-moralizing effect. It served to induce many persons who had small me us to continually risk their money. He did not, however, consider church raffles as very objectionable, and did not think they were incentives to gambling. In his case they were certainly not. He assured his hearers that he had invested

years ago. The churches, however, still en-courage that form of lottery known as the sacred raffle. There is nothing to show that it is not as objectionable as any form of gambling. Artemus Ward once stated that he always patronized temperance taverus as a matter of principle. He regretted to have to state, however, that the liquor sold in them was absolutely abominable, while the price demanded for it was far above what a prime article could be obtained for elsewhere. A similar criticism might truthfully be made in respect to church lotteries or sacred raffles. high, while the prizes are few in number and

The tickets which are very numerous, come almost worthless as regards value. The manner in which the drawing is conducted is generally very suspicious, though no one ever complains of it, since it is managed by young ladies who are ordinarily teachers in the Sunday school. Probably others than the archbishop of Dublin have bought over five hundred tickets in church raffles and never drawn a prize. Some who have drawn a prize have not found it to be worth the price of the ticket. The enterprise which girls display in selling tickets accounts for the continued success of the church raffle and its permanency as an ecclesiastical institution. Persons are certainly not encouraged to invest in church raffles by the frequency with which they draw prizes or the intrinsic value of

It is impossible to ascertain when or where gambling commenced. An investigator of the subject says: "It is conterminous with geography and coeval with history." No traveler or explorer has ever visited a country where gambling in some form is not carried on. In China, perhaps the oldest of all the existing nations, people of all ages gamble. An English officer with the army in Soudan, explains why children are little or no trouble to their parents in the lands along the Nile. He states that they are expert gamblers long before they can talk or walk. Two children will commence gambling as soon as they can distinguish the two sides of a copper coin. From that time they are no trouble to their parents. Another English officer stationed in India, states that the Mohammedans, Buddhists, Christians and pagans meet in harmony about the gaming table, but nowhere else. Laborers often gamble while they are at work. They carry with them animals and birds, which they set to fighting, and bet on the result.

Lotteries were conducted under government patronage in England as recently as They were usually drawn at the west 1826. door of St. Paul's church, and ecclesiastics were often among the managers. They received the support of government in the scheme for erecting Westminster bridge across the Thames. Even in Calvinistic Holland lotteries were aprpoved of by the clergy. The records of the church in Holland show that less than a hundred years ago the prayers of the congregation were asked for the success of a person engaged in a new undertaking. A memorandum statés that the person was a poor woman, and that the "undertaking" was the purchase of a lottery ticket. Lotteries were conducted under the authority of the State in most portions of this country at a much later period. Outside of two or three States in the south, lotteries are now prohibited here, but the lottery, under the

fostering and protecting care of many of our churches. It is quite time to abolish it. Every raffle is a lottery, which is one way of gamb-ling, and public gambling is forbidden by the statutes-Times.

Magazines for August not before Mentioned.

THE POPULAR SCIENCE MONTHLY. (D. ADpleton & Co., New York.) Concerning the Suppressed Book, is the initial article in this number, and is an examination of the Spencer-Harrison correspondence. An Experiment in Primary Education is well worthy the attention of our educators. Sir John Lubbock's article On Leaves is completed. Genius and Insanity; The Future of National Banking; Diet in Relation to Age and Activity; The Building and Ornamental Stones of the United States are all articles of popular interest. There are other good papers and the Editor's Table with the several departments are characterized by their usual variety.

St. Nicholas. (The Century Co., New York.) St. Nicholas for Augustmay well be called an out-of-doors number. Some of the articles are: Little Dame Fortune; A Pleasant Walk; A String of Bird's Eggs; Coasting in August; A "Constitutional" on the Beach; The Great Blue Heron; A Water museum, and The Brownies at the Sea-side. The installment of serials is good, and the continued chapters will be taken up with interest. In the From Bach to Wagner Series we read about Beethoven. The poems, pictures and jingles are numerous, and altogether there is much to amuse and entertain.

DIO LEWIS' NUGGETS. (The Dio Lewis Publishing Co., New York.) Vol. one, number one of this monthly is at hand. In the Introduction the publishers say: Every line will be carefully edited, and many of its subjects will be illustrated. The first few pages will be filled with brief articles by Dio Lewis, some new and some selected from his nub. some new and some selected from his published writings. These will be followed by choice reading from contributors. Price, yearly, \$1. Single copies, 10 cents.

THE ECLECTIC. (E. R. Pelton, New York.) The opening paper, Genius and Insanity, is a fitting introduction to an excellent number. This is followed by an article on James Russell Lowell, and two articles on the Russian Question. The Muse of History; Marius the Epicurean; The Ottoman Turks in Europe; and a sketch of Victor Hugo are of much interest. Several poems and essays will also

THE UNITARIAN REVIEW. (Boston.) The following articles comprise some of the best in this month's issue: A Justification of Judaism; A Visit to our Hungarian Brothren; Dead Tradition and Living Insight; Michael Servetus; The Creative and Analytical Ages.

JOURNAL OF THE AMERICAN AKADEME. (Alexander Wilder, M. D., Newark, N. J.) Contents for January, 1885: The Ahuna-Vairya, the Zoroastrian Word Honover; The Problem of Problems; Book Reviews; The American Akademe: Report of Fourth Meeting.

THE PHRENOLOGICAL JOURNAL. (Fowler & Wells Co., New York.) Contents: George G. Rockwool; Some old Schoolmasters: John Pierpont's Centennial; A Symmetrical old Age: Amateur Doctors, etc.

OUR LITTLE ONES AND THE NURSERY. (The Russell Publishing Co., Boston.) A magazine for young readers, with short stories and pretty illustrations. THE ST. LOUIS ILLUSTRATED MAGAZINE.

(St. Louis, Mo.) The usual amount of good reading matter will be found in this num-MISCELLANEOUS NOTES AND QUERIES. (Man-

chester, N. H.) This monthly contains Ques tions and Answers in all Departments of Lit-

THE PANSY. (D. Lothrop & Co., Boston.) monthly for the young, edited by "Pansy" (Mrs. G. R. Alden).

BOOK REVIEWS.

[All books noticed under this head, are for sale at, can be orderer through, the office of the Religio-Philo-sophical Journal.

POEMS OF THE PRAIRIES. By Elien Palmer Allerton. New York: John B. Alden. Fine cloth,

gilt top, price 70 cents. The author has put forth a work filled with American poems, and throughout they breathe the spirit of the fresh life of the broad prairies. Many of the poems have appeared from time to time in the newspapers of the West, and the author is known by many, and her admirers will be glad of the op-portunity to have her work in so compact a form.

New Books Received.

POEMS OF THE PRAIRIES. By Ellen Paimer Allerton. New York: John B. Alden. Price 70

EGYPT AND BABYLON FROM SACRED AND Profane Sources. By George Rawlinson. M. A. New York: John B. Alden. Price, cloth, 60 cents. ALDEN'S CYCLOPEDIA OF UNIVERSAL LITER-ATURE. Part I. New York: John B. Alden.

New Music Received.

STUDENTS' SONGS. Comprising the newest and mos' popular college songs as now sung at the principal colleges in America. By W. H. Hills. Cambridge, Mass.: Moses King. Price 50 centa.

There is nothing equal to it as a beautifier. Pozozni's Complexion Powder. For sale by all druggists.



This powder never varies, A marvel of puriety, strength and wholesomeness. More economical than the ordinary kinds, and cannot be sold in competition with the multitude of low test, short weight, ainm or phosphate powder. Sold only incars. ROYAL BAKING POWDER CO., 106 Wall-St., N.Z.

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Combines, in a manner peculiar to itself, the best blood-purifying and strengthening remedies of the vegetable kingdom. You will find this wonderful remedy effective where other medicines have failed. Try it now: It will purify your blood, regulate the digestion, and give new life and vigor to the entire body.

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Purifies the Blood

Hood's Sarsaparilla is characterized by three peculiarities: 1st, the combination of remedial agents; 2d, the proportion; 2d, the process of securing the active medicinal qualities. The result is a medicine of unusual strength, effecting cures hitherto unknown. Send for book containing additional evidence.

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"Hood's Sarsaparilla beats all others, and is worth its weight in gold." I. Barrington, 130 Bank Street, New York City.

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contains an antidote for all malarial disorders which, so far as known, is used in no other remedy. It contains no Quinine, nor any mineral nor deleterious substance whotever, and consequently produces no injurious effect upon the constitution, but leaves the system as healthy as it was before the attack.

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Espands the Chest and promotes Free Respiration.
Prevents Cutified becoming Round Shouldered.
A neefect Skirt Supporter for Ladies.
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Sold by Druggists and General Stores, or sent postpaid on receipt of S1 per pair, plain, or S1.50 per pair, slik faced. Send chest measure entirely around the body. Address the mffrs.

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WANTED-Ladles and Misses to Crochet and make Fine Laces at home; pleasant and profitable; work sent out of the city. WESTERN LACE MFG. CO., 218 State St.

UNION COLLEGE OF LAW, CHICAGO, ILL. The Fall Term will begin Sept. 23rd. For circular address H, BOOTH, Chicago, Ill.

WANTED-25,000 local AGENTS for The People's Health Journal,

a popular 40 paged monthly magazine, devoted to Health, Hyglene, and Preventive Medicine, and whatever pertains to the Preservation of Health and the Prevention of Disease. The only journal of the kind published in the West. Send 10 cents for sample copy and onfit. Ladies find it a pleasant and profitable employment. Address PEOPLE'S HEALTH JOURNAL CO, Chicago, Iti. 3 months on trial, 30c.



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New York office, 40 Tribune building. St. Louis office. 5 Emilie Block.

Narrow Escape.

* * ROCHESTER, June 1, 1882. "Ten Years ago I was attacked with the most Intense and deathly pains in my back and

"Extending to the end of my toes and to my brain!

- Kidneys.

"Which made me delirlous! "Frem agony!!!!

"It took three men to hold me on my bed at times! "The Doctors tried in value to relieve me, but to no pur-

Morphine and oth replates! " Had no effect!

"After two months I was given up to diel!!!

"When my wife heard a neighbor tell what Hop Hitters had done for her, she at once got and gave me some. The first dose cased my brain and seemed to go hunting through my system for the

The second dose eased me so much that I slept two hours, something I had not done for two months. Before I had used five battles, I was well and at work as hard as any man could, for over three weeks; but I worked too hard for my strength, and taking a hard cold, I was taken with the most acute and painful rhoumatism all through my system that ever was known.

"I called the dectors again, and after several weeks they left me a cripple on crutches for life, as they said. I met a friend and told him my case, and he said Hop Bitters tad cured him and would cure me. I prohed at him, but he was so earnest I was induced to use them again.

In less than four weeks I threw away my crutches and went to work lightly and kept on using the litters for five weeks, until I became as well as any man living, and have been so for six years since

It has also cured my wife, who had been sick for years; and has kept her and my children well and healthy with from two to three buttles per year. There is no need to be sick a all if these bitters are used.

J. J. Mene. Madunorvisor

"That poor invalid wife, Sister, Mother,

"Or daughter!!!! . Can be made the picture of health! "with a few buttles of Hop Bitters:

"Will you let them suffer!!!!"

Prosecute the Swindlers!!!

If when you call for Hop Enters see green cluster of Hops on the white label) the druggest hands out any stait called C. b. Warner's terman Hop Enters or with other "Hop" name, refuse it and chun that druggist as you wented a viru; and if he has taken your money for the staif, shoict him for the grat d and sue him for damages for the swindle, and we will reward you liberally for the conviction.

GANGER Headen on a curen without the kning. Rook on treatment rent free. Address F.L. POND, M.D., Aurora, Kane Co., ill.

BARLOW'S PUDICO BLUE.

RICHOLS Has been used and recommended by the MEDICAL Profession for the past twenty-five years, as an IRON TONIC for loss of appetite, nervous prostration, Byspepsia and altroubles arising from GENERAL DEBILITY. FOR SALE BY ALL DRIGGISTS. BARK & IRON

On the Niagara Falls Route.

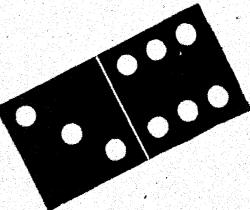


elers gathered within the walls of the Michigan Central Passenger Station, at the bod of Lake street, in Chicago, as the hour approaches for one of the finely approinted express trains of this favorite line to pull out on its press trains of this favorite line to pull out on its rapid journey to the rising sum. All classes of the population are found there, and representatives of every nation and every people of the globe; but, in the autumer time, from the first appearance of civic dust and heat, the predominating element is the summer tourist—quiet, well dressed, inclligent knowing the best places tago to, and the best means of getting there. For the American, man or woman, is a traveler and knows how to travel, and finding himself or berself at that wonderful center of teening life and industry, the Garden Cluy of the Lakes, goes castward by the Michigan Central, "The Niagara Falls Route," to the trousand places of natural beauty and sublimity of fashion, of health and of trade, that crowd the eastern and of health and of trade, that crowd the castern and of health and of trade, that crowd the castern and northern portions of our country. The pyramid of baggage rapidly disappears in the portals of the capacious baggage car; the uniformed conductor shouts "All aboard!" the iron horse snorts as he leeps forward toward the Mountains and the Sea,

leaps forward toward the Mountains and the Sea, and Off we go.

Where to? Almost anywhere, For as of old all roads led to Rome, now the Michigan Central leads to about all the places worth going to. First and foremost, to Niagara, for there is but one Niagara Falls on earth, and but one direct great railway to it. But also to Mackinac Island, the northern paradise; to the Thousand Islands and St. Lawrence river; to the Muskoka Lakes, Ottawa and Montreal; to the White Mountains, Saratoga, Lake George, the Hudson and the Catskills, and a thousand other lake, mountain and seashore resorts, thousand other lake, mountain and seashore resorts, regarding which Mr. O. W. Ruggles, the G. P. and T. A. at Chicago, will send you illustrated information upon application.

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Any reader of this issue of the Religio Philosophical.
Journal that will get three parties to join with them in or dering each a set of our improved Noiseless Dominoes and remitting 80 cents, will get their own set free; four sets seut post paid for 80 cents. We want a boy or girin revery school in the United States to act as agent. Every schoolar is bound to have a set, as they will be all the rage this fall and winter. They sell for 10 cents per set. We will furnish them to any one wishing to act as our agent, post paid, at the low rate of 75 cents per dozen sets. We will take postage stamps in payment if desired. From 8 doz. to 13 doz sets can be sold in any school.

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Order 1 dos.

Sets; take one set to school with you, and at recess get three of your best friends to join with you in a game and then tell their you are the agent, and can supply them each a set for 10 cents a piece. Once started, every child will order. Many teachers are acting as agents. We are manufacturing hem in large quantities, which enables us to formats them at such a low price and we can fill all orders inside of the hours after remittance is received. A single set will be set the post paid, to any address on received. A single set will be set the stamps. Address Pratric City Movelty On. 49 Research Calcago, Ill

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The RELIGIO-PHILOSOPHICAL JOURNAL desires it to be distinctly understood that it can accept no responsibil ity as to the opinions expressed by Contributors and Correspondents. Free and open discussion within certain limits is invited, and in these circumstances writers are alone responsible for the articles to which their names are attached

Exchanges and individuals in quoting from the RE-LIGIO-PHILOSOPHICAL JOURNAL, are requested to distinguish between editorial articles and the communica tions of correspondents.

Anonymous letters and communications will not be noticed. The name and address of the writer are required as a guaranty of good faith. Rejected manuscripts cannot be preserved, neither will they be returned, unless sufficient postage is sent with the request.

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

CHICAGO, ILL., Saturday, August 8, 1885.

FROM CHICAGO TO CAMP.

Given a hot, moist atmosphere with an hundred things to attend to before leaving for a six weeks' absence, and the result is to call into activity one's entire reserve of patience and endurance. With such preliminary preparation I was well prepared to appreciate the comforts of one of the elegant sleeping cars of the Michigan Central railroad, on the night of the 23rd. A ride across the beautiful Detroit River in the early morning was, as an appetizer, equivalent to a walk in Lincoln Park, and when, in the Queen's Dominions. an excellent breakfast was spread in one of the palatial dining cars furnished by this road, all were ready to do it ample justice.

The ride through Canada offers no attractions in the way of scenery from the time Detroit River is left behind until the American flag is seen floating over the hotels on the dles. The porter of the drawing room car American side of Niagara River. Then the roar of the cataract is heard above the noise ductor who had turned us over to the train of the thundering train, and just as the traveler has wrought himself into the proper state of expectant attention, the train halts

NIAGARA FALLS

are in full view from one of the most favorable points of observation. The train is unloaded in the twinkling of an eye; the high bluff is at once awarming with eager sightseers; and exclamations of awe, wonder and delight in a half-dozen different languages are heard. Five minutes pass, and then the familiar "all aboard!" is heard, and the train speeds away and across the Cantilever bridge, where another splendid view is offered. Times innumerable have the Falls been talked about; and tons of paper used to describe their beauties and grandeur, until he must be vain indeed who presumes he can say aught that is new. Yet one must say something. When a grand scene has stirred one's soul to the innermost depths and photographed itself for the fiftieth time upon memory's sensitized plate, a suggestion of the picture will be sure to color the speech of the fortunate beholder. Niagara River in a short span of thirty six miles connects the waters of the great lakes with those of the Atlantic, but mighty is the fall it has in doing this. At the point where it taps Lake Erie, it is 1,200 feet above sea level, and before it pours its mighty stream into Ontario a descent of 551 feet has been made.

Standing on the deck of the little midget of a steamer, Maid of the Mist, as it rocks and trembles in the mad rush of waters, and looking aloft at the avalanche of liquid crystal malachite, pearl, amethyst, gold and silver, as it leaps from the table rocks 150 feet above, and tumbling down in great conglomerate masses illuminated by the full blaze of a July sun, and then suddenly changing to darker hues and sweeping irresistibly onward and downward, slackening only to bear the commerce of Ontario and play around the shores of the beautiful Thousand Islands, in its course to the ocean; standing thus and viewing such a scene marks an era in the life of the beholder, one which never grows monotonous or tame however often repeated. Figures can give no adequate conception of the phenomenon. When it is said that every minute more than 20,000,000 cubic feet of water, drawn from lakes and streams covering an area of 150,000 square miles, plunges down the abyss, one's mental vision is only confused.

"Moonlight on the water" will never be a stale or commonplace expression to one who has stood on Goat Island bridge, and seen the full moon rise out of the distance toward Lake Krie, and, brushing away the fleecy bloud-veil throw its rays upon the rapids and pine-covered islands, to be forthwith reflected m a thousand shades of transcendent beauty.

words holding the key to a never-ceasing treasure of reminiscence for all who have witnessed the wondrous scene.

To one interested in the study of mental action Niagara offers an excellent field. The intellectual weight and theological training of visitors may be registered at any moment after six o'clock in the morning. "O how p-e-rectly be a-utiful!" exclaims a young woman, who would use the same formula in expressing her impressions of a poodle or a pink. "How can anybody look at such a grand sight and doubt the existence of God?" inquires a fresh-looking young man wearing a sort of theological-seminary air as he gazes appealingly in the eyes of a practical and liberal-minded fellow visitor. "Young man." was the reply, "the scene is truly magnificent and awe-inspiring, but is after all only a phenomenal exhibition of water seeking a more strikingly exhibited in your power of speech and motion, in the life-giving force which causes you to think and act; or even in the mysterious impulse which gives life to the fly that is now buzzing about your head." "How I'd like to have that stream running through my ranch out in Colorado; maybe I wouldn't irrigate the whole blanked country. O no. I guess not!" Alone, and wrant in thought too profound for expression, stands one who is absorbing impressions that will survive long after those of the feeble-minded young creature who does the "perfectly beautiful," have evaporated; long after those of the one who can only see God in some unusual phenomenon have been dissipated by a new sensation in the way of action of the great State of New York in making the American approaches to the Falls, including the islands above a park, free to all, is an act worthy of the Empire State, an imperial gift to the world that will be appreciated more and more as time rolls

TO SARATOGA SPRINGS.

On Saturday morning, the 26th, a start was made for Saratoga with the expectation of reaching that point an hour before sundown. Apparently just to break the monotony of a hot day our locomotive broke down. This accident, with an hour's attendant delay, so demoralized the conductor that he carried us a station beyond the point where the change for Saratoga was intended, and there left us to take our chances in flagging the New York and Saratoga express an hour later; his engineer pulled the throttle wide open and away flew the train, striving to make up lost time. With that resignation which can only come to those who have learned to philosophically endure the inevitable, we-that is my wife and I-composed ourselves upon a luggage truck after ballasting one end of it with sundry gripsacks and bunhad resigned us into the hands of his conconductor who had consigned us to the care of the Voorheesville station agent who had placed us in charge of his telegrapher, who requested the switch-tender to flag the train and see us safely on board. The contrast between the situation of the previous evening and this was too mirth-provoking to permit repining had we been disposed to it. Supperless but serene we watched the moon as she rose above the forest and gently lit up the dusty street, corner grocery, picturesque wood pile, shabby station house, stray dog and vigorous mosquito. "Thirty minutes late" came over the wire, and we took it kindly. "Forty-five minutes late" was flashed up to us next time, and still we stuck to the luggage truck-living monuments of patience on wheels. Finally the roar of the train greeted our ears like sweet music, the blinding glare of the headlight lit up the scene. An hour later and we were greeted by the cheery voices of General and Mrs. Bullard at their pleasant and hospitable

home on Circular Street in Saratoga Springs. On Sunday we saw Mr. and C. O. Poole, Mr. and Mrs. M. L. Van Horn, Mrs. Marvin and other friends from New York, Mr. Wm. H. Mc-Donald of Chicago, and acquaintances from all sections of the country. In the evening we listened to Capt. H. H. Brown's tribute to General Grant's memory. Among the audience were to be seen Dr. and Mrs. Mills, Mr. Huling, Mr. Peter Thompson and a number of others long known as earnest Spiritualists in Saratoga. On Monday a pilgrimage

was made to the summit of MOUNT MCGREGOR. the spot on earth toward which the thoughts of all the world are turned at this time,-a most fit place for the old soldier to take his leave of mortality. From an altitude of 1,200 feet a glorious prospect of valley. stream.village. wood and mountain stretches away on every side. The Adirondacks lie to the north, the Green Mountains of Vermont fringe the eastern horizon, the Catskills loom up far off to the South, while in the comparatively near foreground lies the historic battle ground of Bemus Heights where Burgoyne handed his sword to Gates. Here among the hills where the Hudson has its rise. the leading soldier of the world closed his mortal eyes forever. Near the mouth of the same river, grown betimes to a mighty stream, his remains will find their resting place. Huudreds of thousands will follow the body to the tomb, the pomp and paraphernalia of War will heighten the dramatic effect of the occasion, but U.S. Grant has gone to a country where war and strife does not prevail; where liberty, equality and fraternity rule without the aid of cannon and sword. .

TO CAMP. Tuesday morning a four hours' run brought | kept. That is God's bottle."

"The Falls by moonlight," is a phrase of four in advance of the opening day of the campmeeting. I found over one hundred families encamped, the hotel in full blast, and many old friends awaiting the Journal people. To-day, Thursday, the indefatigable and most efficient President, Dr. Joseph Beals, has taken up his quarters and is ready to conduct camp affairs with his old-time urbanity and success. Frank L. Fletcher, Chairman of the Committee on Police and Sanitary Regulations, is entitled to special mention for his well directed and untiring care in supervising sanitary arrangements. The camp is wholly free from all objectionable or unhealthy features, and effective measures are in force to keep it thus. Mr. Geo. W. Davies, editor of the Lake Pleasant Siftings, is on the ground, and will no doubt furnish a valuable paper on next Sunday morning, full of camp news and information required by the thousands who will swarm the grounds on level; to me a First Great Cause is much | that day. Despite the hard times, of which more complaint is heard East than West, the prospect of a prosperous camping season is said to be most excellent, by those having experience in such matters.

If this hastily written letter shall seem to be after the crazy-quilt, hit-or-miss style, let it be remembered that it was indited amid the confusion of pitching tents, putting camp to rights, and all that these activities imply. For instance, between words written there falls on my ear some such' medley as this:

Where's my tent pole?-Fresh ripe berries -Where's Dr. Beals? - Letters for mailing, bring them out!-Ice!-New York and Boston papers-All aboard for Boston!-Lend me that step ladder. please!-Where's the key to this a thunder storm or cyclone. The munificent | bureau?—There, I've cut my finger!—Mr. and Mrs. Terry have arrived-What a pretty carpet!-Big crowd coming to-morrow, etc., etc. From the midst of this medley I send the

> Journal's readers fraternal greetings. Lake Pleasant, Mass., July 30th.

God's Tear Bottle.

Many persons of an investigating turn of mind, are extremely anxious to obtain reliable information direct from the immediate presence of Deity. Any person in Chicago however, who should publicly state that he is perfectly familiar at any moment with the business transactions of even Gould or Vanderbilt, and that he knows each thought of the former with reference to stocks and bends, and each intention of the latter in regard to railroads generally, would be regarded as a first-class swindler and fraud. No one, so far as heard from, has arrived at that eminence in intellectual acumen that he can penetrate the minds of those distinguished for their great wealth, and at any time read their thoughts, observe their secret plans, and comprehend the exact nature of their intended intrigues or tricks. It has been so arranged by nature that each one possesses to a great extent a cleak impervious to the gaze of others, and whatever good or evil it may cover is beyond the reach or measurement of the average mortal of earth. While however, puny man cannot easily fathom the secret intentions of others, the distinguished Talmage assumes to be perfectly familiar with the designs of God, knows what he has been doing, what engages his attention now. and what he intends to do to-morrow, next day, and so on throughout all eternity. While Mr. Talmage cannot fathom the intentions of his brother man, the knowledge that he claims to possess in reference to God is truly refreshing! He states most solemnly that Deity possesses a "tear bottle"-a magnificent tear bottle! Oh! how delightful to know all about Deity! He says:

When I see the prodigal returning to his father's house I break forth into ecstasy and cry, "More tears for God's bottle. Oh, wan derer, come home! That tear will not fall on your cheek, it will drop into the bottle where God keeps all our tears" Again, God has a remembrance of all sickness. God is aware of all your distress. He counts all your falling tears. Looking upon the vials of the apothecary I want you to remember that there is a larger bottle, the bottle in which God gathers all our tears. Again, God has an acquaintance with poverty. Tears seething in summer heat and freezing in winter's cold fall not unheeded. They are ewels in heaven's casket. They are tear for God's bottle. Oh, that the tears of all the poor might drop into God's bottle! Again, God has a remembrance of all parental anxiety. One day God looks at the bottle in which He keeps the tears of His dear children, and He finds there a parental tear which for forty years has been unanswered and He says, "I will answer that tear." Quick as lightning to the heart of that debased and wandering man comes the influence of the Holy Ghost and he steps out of his sin into the light of the Gospel. In the lachrymal that stands on His eternal throne God has gathered all these exhausting tears. The hills may depart, and the stars may fall, and the world may burn, and time may perish, but God will break His oath never-never God has also a very tender remembrance of all bereavements. Bereavements and home trouble you cannot get away from. It is good aim that sends your griefs the right way, for God is the archer. God knows you are weeping and says, "All these tears I will gather into my bottle." But why keep in heaven the tears of earth? Well, I do not know that the tears will always stay there. Those were sanctified sorrows, and all these tears have been changed into pearls and now they adorn the coronets and the robes of the ransomed. These gems of heaven are the transmuted tears from God's bottle. Precious stones that adorned Persian tiaras are forgotten! Golconda mines were charred in the last conflagration; but firm as the everlasting hille and pure as the light that streams from the throne and bright as the river that rolls from under the eternal rocks are the transmuted pearls of God's bottle. Let that mighty lachrymal stand on the steps of the throne. Let no hand touch it, no wing strike it, no collision crack it! Passing down the corridors of heaven the redeemed will look at

us to Lake Pleasant, where, though five days | If the above extract from a sermon deliv- | length a colored brother mounted the stage, | brain.

it and say, "There is where our teats were

ered by an eminent divine, does not, contain enough unadulterated nonsense to nauseate the average mortal, then there is no use whatever for an ordinary person to make an estimate of the quantity of any thing required for that purpose.

But how does this vigilant divine, who knows comparatively nothing of the intentions of his fellow men, know so much about God, his tear bottle, his throne and the steps leading thereto, his gems, etc.? How can he describe the very interior of heaven, and yet be unable to tell positively who constructed the pyramids of Egypt?

And such preaching—such ranting we should say-is a disgrace to this nineteenth century civilization. If a spirit should return to earth, and, selecting a medium, deliver such an address, it would be regarded with supreme contempt, and he would be advised to return at once to his celestial home, and never again outrage common sense on this mundane sphere by his exceedingly great foolishness.

One of Chicago's Methods for Saving Sin

The Tribune of this city gives a graphic description of the proceedings at the revival meeting conducted by "Brother" Meyers, on the evening of July 29th. Meyers thinks he is superior to the boy preacher Harrison in making converts. It appears from the account given, that his congregation at Quinn's Chapel consists in large part of Scandinavians, nearly all of whom come to the meetings in the expectation of enjoying the emotional intoxication of what used to be called "the jerks." On this occasion there were several children of tender years, especially one levely little girl of 8 years, who by their par ents' ignorance were subjected to the unnatural excitement which, if continued, cannot but shatter their nervous systems and destroy prematurely the lightsomeness of childhood. To see an angelic infant face composed in a

Behind Brother Meyers hung four crutches and some other implements used by the maimed and halt, native offerings at the 'miraculous" shrine. On one side sat a collariess zealot of German extraction; on the other a shriveled beldam who, a century or two ago, would have been burnt at the stake as an undoubted witch. Behind the archhealer was a fellow with a hatchet face and hawk's bill nose. A little later a romantic young Swede, with long, disheveled hair and that rolling eye and imbecile smile which indicate the self-styled man of genius, joined the circle of the elect.

dren are the wards of the people.

Meyers opened the exercises. He explained was sure to be assailed by the devil, who tion. would easily single ont his victim, and, whispering in his ear, drown the voice of truth.

The hatchet-faced man spoke next. He explained the peculiar susceptibility of women to the sacred spell by the fact that there was too much in men's heads. Women had very little in their heads, and so were more likely to be chosen by the Lord. He himself, apparently, was the exception that proved the rule.

A smiling man followed this speaker, and related how a boy of 10 years had received the spirit, and falling upon the ground had a vision of a vast lake of fire with a mighty wheel revolving upon the brim. In the wel tering sea of flame countless victims were writhing, and whenever they reached the shore they were caught by the wheel and hurled out into the billows of fire again. This vision the speaker regarded as a very powerful manifestation of the Lord.

Members of the audience now had an opportunity to give their experiences. A Swede arose and began speaking in impassioned tones in his native language. The effect upon the Scandinavians was potent. Suddenly there was a shrill scream and a woman tumbled down upon the floor and lay as if dead Others began to moan and swing their hands while Meyers and the eloquent Swede smile more and more complacently as the apparent agonies of their victims increased.

At last the desk was removed, and those who desired the spirit were urged to come forward. Then Mr. Meyers and his comrades audience to the utmost degree possible. The women, and now and then a man, began to always observable that they fell in the gentlest manner possible, without the slightest women began giggling and laughing, exhibiting the tokens of the most commonplace hysterics, but Brother Meyers was sure they were touched by the spirit of the Lord. Others were reduced only after a struggle.

The turbulent scene grew wilder and wilder. More people crowded around the platform, where men and women were stretched in the greatest confusion. One Swedish woman was most visibly affected with "the jerks." She tossed her arms, screamed, and laughed hysterically, and danced wildly about the room like an insane woman, now knocking over a chair, now throwing her arms around some enraptured brother. The piercing screams that rang now and then from female throats were sufficient to cause a sudden thrill and shudder in the coldest bosom, and it was very easy to understand the influence that overpowered those who were at once nervous and sympathetic. At

danced among the prostrate forms like an Indian brave among the victims of his tomahawk, and bawled the hymns in a discordant voice that soared above the chorus like the bray of an inspired donkey above the common murmur of the streets. Slowly the congregation melted away, each assured that the follies into which he had been plunged were the veritable badge of salvation.

The Red Man.

Telegrams from the West the other day gave an account of the conduct of the Indians after drawing their rations at Fort Reno. which illustrates the "beauties" of their wild life. The heads of families presented their tickets to the keeper of the corral, and the requisite number of beeves were turned loose on the prairie. The male Indians, mounting their ponies, chased the cattle on the keen run toward the tepees. Some of the beeves, after a spirited chase, fell, exhausted from the heat, and the Indians shot them with rifles. The work of butchery devolved upon the squaws, and with much gusto the women proceeded to the task. A squaw can skin a beef with a degree of dexterity which would entitle her to recognition at a Chicago packing house, and the cattle were dressed—that is, after a fashion—in less time than it takes to tell about it. The meat was cut into quarters, and nothing was wasted. While the Indians love meat, the intestines of the cattle are regarded as particular choice pieces. Raw liver is at a premium with the red man, and the banks of the river at the ford were covered with Indians, with begrimed and bloody faces. All the smaller entrails of the cattle were devoured, nor were they washed before the process of deglutition. The camp was filled with racks upon which cattle meat and entrails were drying in the sun. This is the Indian method of "jerking" it, and and during the process the blow-flies have their harvest. The atmosphere to the leeward of the camp was charged with noisome so called revival "trance" beside that of its odors, in comparison with which, it was mother unavoidably suggests the thought claimed, Bridgeport, or a rank garbage-cart. that such scenes ought not to be permitted is a flower garden. On the river bank the in an enlightened city where the young chilobserver saw a squaw cooking a dog. The dog was roasted intact, feet, entrails, skin and hair.

GENERAL ITEMS.

J. J. Morse, of England, has lately arrived in this country.

Mrs. Kate Blade, slate-writing medium, has removed to 49 South Ann St., a few doors from Madison St.

We have received "The Story of my Life and Development and Experiences as a Medium," by E. W. Wallis. It is interesting

Mr. Thomas G. Howland and wife of Provithe obduracy of the press by observing that | dence, R. I., have our thanks for their cabiany man who came there to see what he could net pictures. We place them with other fae, and who began scribbling with a pencil. miliar and well known faces, in our collections

> Lyman C. Howe will lecture at the camp meeting at Vicksburg, Mich., August 28th to 31st inclusive. He will also attend the three days' annual meeting of the Friends of Human Progress at North Collins, N. Y., Sept. 5th and 6th, after which he is open for engagements.

> The Golden Gate, a journal of practical reform, devoted to the elevation of humanity in this life, and a search for the evidences of a life beyond, has just been started at San Francisco, Cal. It is neatly printed and ably edited, and we hope it will meet with abundant success.

> Rev. E. P. Powell, a liberal preacher, in a discourse at Utica, N. Y., lately, spread the mantle of charity over Ingersoll. "Robert Ingersoll," he said, "is no more an atheist than Dr. Talmage. He has as many godsthat is, ideals—as the rest, and is a stout defender of them. The secret of his terrible lectures is that he is defending his gods. And he believes, as I believe, that his gods are better than those he tumbles down....He is to be, above all, pitied who knows no saints less than five hundred years dead, and no God but one that he never sees, and whose voice is heard only in the conflict of warring preachers."

A case of dematerialization is related as occurring in the Mormon church, which is now without a visible leader. For several months not a man of any note has appeared began to pronounce benedictions and sing in public assemblies, and the teaching of the hymns, exerting themselves to excite the tabernacle is of a lame and inferior sort. Taylor and Cannon remain in close concealment, lest the law of the land deal with them tumble over upon the floor, though it was according to their deserts. Apostle Woodruff is said to be secure behind the bolts of St. George's temple, and the devout are regaled danger of injuring themselves. Several young | with the cock and bull story that, the other day, when the marshals were pear and likely to lay hands on him, by miraculous power the holy man suddenly became invisible and intangible as to his body, and so escaped.

According to the novel computation of a-German histologist, who has been calculating the aggregate cell forces of the human brain, the cerebral mass is composed of at least 300,000,000 of nerve cells, each an independent body, organism, and microscopic brain, so far as concerns its vital relations, but subordinated to a higher purpose in relation to the function of the organ,—each living a separate life individually, though socially subject to a higher law of function. The life-term of a nerve cell he estimates to be about sixty days. So that 5,000,000 die every day, about 200,000 every hour, and nearly 3,500 every minute, to be succeeded by any equal number of progeny; while once in every sixty days a man has a totally new

Sunday, August 2nd.

8. Hainebeck, 577 Elm Street, Cincinnati, O., will answer calls to lecture.

Gopal Vinayak Joshee, of India, gave us a call last week. He is a distinguished re-

A memorial procession in honor of Gen. Grant will take place in this city, Saturday, Aug. 8th.

Mrs. M. C. Knight, No. 35 East Eleventh Street, Oswego, N. Y., will answer calls to lecture, also to officiate at funeral occasions.

Mr. C. L. Peyton, 156 Washington St., issued last week a superb number of the Shoe and Leather Review. It contains 100 pages of advertisements and miscellaneous reading matter, and cannot fail to attract attention among business men throughout the coun-

Capt. H. H. Brown lectures at the Verona, Me., Camp for five days, including August 16th; at Temple Heights, Me., for five days, including August 23rd; will visit as a guest the Ætna Camp a few days, and then be at Queen City Park Camp, Vt., from September 7th to 13th inclusive. Can be engaged Aug. 31st. Address at appointments.

In a paper read before the Academy of Medicine, Paris, M. Luys states that the brain is subject to certain changes in position, dependent upon the attitude of the body. Thus, if a man is in the dorsal decubitus, or lies upon his side, or stands upon his head, the brain undergoes certain corresponding changes in position in obedience to the laws of gravity; the movements take place slowly, and the brain is five or six minutes in returning to its first position. From these anatomical data M. Luys deduces some interesting and practical conclusions and explains by them the symptoms of vertigo and faintness, for example, which feeble persons experience when suddenly rising from a horizontal position. He suggests whether the pains of meningetis may not be due to an interference with these normal movements, and urges the value of giving the brain the change produced by a horizontal position at night.

There was no complete Bible printed in English until 1538, a date much later than the appearance of the first complete Bible in German. The first printed English Bible was that of William Tyndale, the Wickliffe Bible, upon which nearly all later versions have in great part depended, having been in manuscript only. The first authorized version in English, that of 1538, was printed in Paris, by a printer who then furnished all of the church's books. The King James translation was founded upon the Bishop's Bible, which, from 1568 to 1611, was the one most generally used. King James I., while residing at Hampton Court, in 1604, himself drew up the plan to be followed by his translators, stipulating in his own handwriting, in a document which is now preserved in the British museum, that the forms of speech, as we now have them, should be retained wherever possible. When the translation was completed, in 1611 he authorized its use by the church

In a lecture on "The Dawn of Mind," delivered at Owns College, Manchester, Eng., by Mr. J. G. Romanes, he claimed that the whole structure of mind took its rise from excitability, or the aptitude to respond to nervous stimulus, which was a characteristic of all matter that was alive. Next to excitability, in an ascending scale, were the functions of discrimination and conductibility. Discrimination he believed to be a function of all nerve cells. It was the power to discriminate one stimulus from another, irrespective of the degrees of their mechanical intensity. Conductibility was a function which admitted the possibility of reflex action and of the co-ordination both of muscles and of ideas. In the faculty of discrimination they had the physical aspect of that which elsewhere was called choice, because choice, if it was analyzed, was merely the power of discriminating between one stimulus and another,—all which, and kindred theories, start more problems than they essay to settle.

A correspondent of the Sydney Herald. writing from Levaka, Fiji, reports that a famous stone which bore the name of Vatunimbokola, and which, years ago, stood in front of the chief heathen temple at Bau, has been transformed into a baptismal font. In the days of paganism the dead bodies which were destined for a cannibal orgie, were dragged to this stone and their heads dashed against it, this being the manner in which the sacrifices were presented to the divinities. These bodies were then devoured by the chiefs and warriors of Bau. The number of victims whose blood has covered this stone is said to be innumerable. For thirty years, however, no human blood has stained it. It has stood in the old place simply as a monument of the past. But now, by the consent and with the co-operation of the chiefs, it has been taken into the great church at Bau, and a cavity hollowed out, fitting it for a baptismal font. This transformation is but an illustration of the changes which have taken place throughout the Fiji islands.

General News.

Goat Isand, the Sister Islands, Prospect Park and all the territory adjacent to Niagara Falls on both the American and Canadian sides are now free to the public.—The French Minister of Marine states that more than 30,000,000 francs will be required to repair the damages caused to the French navy by the recent war with China.—There is said to be in the possession of a lady in Boston a valuable uncut emerald which was once the property of a Peruvian Inca. Its history can be traced back to its original owner.—Three hundred and fifty-eight criminals, who have sped from Georgia in the course of the last thirteen years, are "wanted" in that

Giles B. Stebbins spoke at Freeville, N. Y., State. The rewards offered for them aggregate \$100,000.—Missionaries in the equator ial lake region of Africa have discovered that a kind of beer made of bananas is a prophylactic against malaria fevers, and that this drink is indispensable to their health. The natives of Stonington, Conn., assert that it has not rained in the town on the 10th of August for 101 years. That is the day they celebrate, and the weather record has been accurately kept ever since the first anniver-sary of the battle of Stonington.

There are 11,000 former soldiers in Milwaukee.—Pima County, Arizona, it is claimed, is the oldest mining region in the United States.—There were over 8,000,000 inhabitants in Ireland in 1845; there are less than 5.000.-000 now.-At the recent school festival in Boston 2,000 bouquets were presented to the pupils of the public schools.—The Rutland (Vt.) Herald boasts a subscriber who has read that paper regularly for ninety years.—The amount annually paid to the teachers of the United States is \$60,000,000, an average of about \$400 apiece.—With 4,575 miles of navigable rivers and 2,900 miles of canals, the

French railways encounter some competition. —The lady students at Chautauqua this year outnumber the gentlemen three to one. Even the business school is largely composed of young ladies.—Syndicates of English capitalists and noblemen own 21,000,000 acres of grazing land in the Western plains, together

with the stock thereon. The health patrol of United States revenue steamers now extends from Maine to the Rio Grande. Officers are instructed to speak to all vessels entering ports, find out whether contagious diseases exist on board, and whether the port of departure was healthy or unhealthy.-Faith cures are recognized by the London Lancet, which says there is no question that they are wrought. There is no miracle in faith healing, but it would be a miracle if faith healing did not occur under favorable conditions. The mistake that has been made is in proclaiming faith cures as a religious function.-There are 650 butter and cream factories in Iowa, 497 in Illinois, 130 in Wisconsin, 100 in Kansas, 100 in Minnesota, 61 in Missouri, 50 in Indiana, and 40 in Nebraska—a total of 1,788 in eight states. The value of the dairy products in Iowa since 1884 was \$50,000,000, and that of the United States was \$500,000,000. The value of all the milch cows of the United States is put at \$700,000,000 in excess of the entire capital stock of all the national banks and trust companies of the country.—A sergeant of cavalry on active service in Arizona against the Indians tries to answer the inquiry, "Why don't the United States troops catch the raiding Apaches?" He says the Indians have from five to seven good saddle horses each. The soldiers are compelled to follow with one horse each, loaded down with blanket, overcoat, two canteens, lariat, picket-pin, side lines, nosebag, currycomb and brush, some times four to six days' rations, a pannikin, tin cup and numerous other things that are of no use, but always in the way. Then comes the gun and field belt, with fifty rounds of catridges, with 100 more in the saddle pockets, then the pistol and belt, with twenty four pistol cartridges. "Weigh a man with all this," says the sergeant, "and then turn him loose after an Indian pony, with a shell of a saddle, a gun and ammunition, and almost nude back, and see which wins in the race of 300 miles, to say nothing of the buck's remounts and perfect knowledge of the country."

Simplicity and Equity.

One of the neatest, simplest and most attractive policy contracts now issued by an insurance compaby is the new accident policy of the Travelera Insurance Company of Hartford. Those who have any acquaintance at all with insurance business, or the men engaged in it, know that the complexity and volume of conditions on policies is not due to the wishes of those who issue them; that a company would far rather issue a policy with no conditions at all, and that the multiplied provisions and restric-tions on their policies have been gradually forced on them by the dishonesty of policy-holders and the monstrously strained decisions of the courts. The Travelers has been an unusually severe sufferer from this cause, but they have at last determined to make a brave trial, and deserve equity if they cannot re-ceive it. Their new policy is a model of brevity and compactness, the conditions being cut down to not much more than a third of their former volume, and stated in admirably clear and lucid language. The most unlettered man could not hesitate for an instant over the meaning of its concise, emphatic and even curt sentences, and it would seem that even a court could hardly find ambiguity in them. They are also very broad and fair; and the fact that the company refuses to pay for injuries received through violation of law, or in blood-feuds or drunken fights, should only make honest men feel all the more certain of receiving their just claims.

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A Complete Rhetoric for Schools, Colleges, and Private Study, has been prepared by Prof. A. H. Welsh, and is announced for early publication by Mesere, S. C. Griggs & Co. Prof. Weish is well known as the author of the "Development of Eaglish Literature and Language" and "Essentials of English. The work now in press takes up the subject of Rhe-toric from a new standpoint, treating it inductively and taking the student from the particular to the universal. Little attention is paid to the stereotyped methods of the old school, the aim being rather to make a philosophical study of the fundamental principles of procedure as found in the practice of the best writers—thus giving a practical grasp of the subject not to be gained from a memorization of the old rules of the rhetoriciaus.

For several years I have suffered greatly from periodical returns of Hay Fever. At the suggestion of Cover & Cheeven, Druggists, I obtain ed Ely's Cream Balm and used a portion of it during a severe attack. I can cheerfully testify as to the immediate and continued relief obtained by its use. I heartily recommend it to those suffering from this or kindred complaints. (Rev.) H. A. SWITH, Clinton, Wis.

Gunn's Newest

(Revised) Home Book of Health or Family Physician; 210th edition, just ready, gives ninety freshitems; shows how to put in best sanitary condition house, premises or town, for fending off cholera and all infectious diseases, and present modern treatment in ordinary aliments and contingencies combined with large experience in forty years successful practice, with all forms of disease, and in preventing lil-health. 1252 pages royal octave, leather. See ad-vertisement in another column.

We take pleasure in calling the attention of our readers to the advertisement of the Knickerbocker Brace Co., in this issue of our paper. We can recommend this Company to do as they agree, and orders intrusted to their care will receive prompt atteution.—St. Louis Presbyterian, June 19, 1885.

S. C. Griggs & Co. announce as nearly ready a new novel by Lillian Spencer, the actrees, entitled "After All." Its strength is said to lie in its boldness of conception, its vigor and conciseness of style, and in the working up of the plot, all suggestions of the demonstrant of which are withheld until the concluding name leaving the reader during the convenience. denomened of which are withheld which and concluding pages, leaving the reader, during the ourse of the narrative, to a dozen surmises, each of which gives place to another until the close. The material for an ext nded romance is condensed into a book which can easily be read in a two hours sitting.

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

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The Church of the New Spiritual Dispensation, Brooklyn, N. Y., holds Sunday services at 416 Adelphi St., near Fulton, at 11 A. M. and 7:30 P. M. Sunday school at 2 and Conference at 3:30 P. M. Hon, A. H. Dailey, President; C. G. Clagsett, Secretary.

The Ladies Aid Society meets every Wednesday afternoon at three o'clock at 128 West 43rd Street, New York.

The People's Spiritmal Meeting of New York City, convenes every Sunday at 2:30 p. \$\frac{1}{2}\$ and \$7:30\$ evening, in Arcanum Hall, No. 57 West 25th St., corner Sixth Avenue.

Saratoga Springs, N. Y.

The First Society of Spiritualists at Saratoga Springe, N. Y. will hold Meetings every Sinday afternoon and evening at the Supreme Court Room, Town Hall; also on the first Monday and Tuesday evenings of each month, at which Mrs. Nellie J. T. Brigham will officiate.

E. J. HULING Sec. H. J. HORN Pres.

Kansas City, Mo.

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

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SUMMER SALE OF BOOKS.

The Hollow Globe. A treatise on the physical conformation of the earth. By W. L. S erman, M. D., and Prof. W. F. Lyou. This work has been selling for \$2.00. The few in stock are offered at 75 cents each.

Golden Memories of an Earmest Life. Being the Biography of A. B. Whiting: Together with selections from his postical compositions and prose writings. Compiled by fits sister. Spiritualists of Michigan must certainly feel au especial interest in this work and we trust they will want a copy at the low price of 60 cents, former price being \$1.50.

The Safest Creed. By 0, B. Frothingbam. This work consists of thirteen Discourses of Reason by the well known thinker. Cloth bound, heavy tluted paper, \$1.50 now offered at 60 cents each. Manonain: A Roythmical Romance of Minnesota, the

great debellion and the Minne-ota Massacres. By Myror Coloney. Published at \$1.25, now offered at 50 cents. Key to Political Science; Or Statesman's Guide. By John Scott. Published at \$1.25, now 50 cents.

The Halo: An Autobiography of D C. Densmore. This volume is intended to be a truthful auto lography of the auth r and there are many who will be glad to have it in their library. The retail price is \$1.50, we will close out the stock at 75 cents a copy.

The Clergy a Source of Danger to the Ameri-can Republic. By W. F. Jamieson, Originally \$1.50, offered at 50 cents.

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On Pine Lake, eight miles east of Lansing, Nemoka Association and Michigan State Association of Spiritualists unite to hold a camp meeting August 5th to 3184.

Speakers and mediums expected: Mrs. E. C. Woodruff, Mrs. Sarah Graves, Mrs. L. A. Pearsall, A. B. Free ch, J. P Whiting, Charles Andrus, J. A. Marvin, G. B. Stebhus and others. Board and lodgings on the ground or at the Hardy House at low rates. *

Tuesdays and Saturdays all railroads will sell tickets and sign certificates by which the bearer can get return sare for one-third fmil rates. All should write Mrs. M. E. Marcy, Lyons, Mich., for certificates and enclose postage stamp for answer, certificates she will return free. Send to Dr. Dryer, Bath, Mich., or J. P. Whiting, Mifford, Mich., for bills with particul 178, or to Mrs. Marcy.

Speaking, conferences, mediumship and social life combined will make this a valuable and interesting gathering.

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The Solomon Valley Spiritualist Camp Meeting will be held at Delphos, Ottawa County, Ka sa, commencing on Friday, August 21st, and closing Sunday evening. August 30th We expect to orwanize a permanent camp, purchase grounds, and locate the camp. Al Spiritualists in the State are requested to be present, if possible. All person are invited, flood test mediums or singers who can be present are requested to correspond with us at once. This is to be the most important meeting ever held in Central Kansas.

J. N. BLANCHARD, Committee.

Spiritualist Meeting in Oregon.

The second Annual Grove Meeting of Spiritualists will be held at New Era, Clackamas County Uregon, beginning Thursday, September Srd, and holding until the 14th Travelling speakers and mediums, and those living at a distance who may choose to visit the meeting, will find a hearty welcome.

come.

The Board of Managers will use reasonable efforts to make The Board of Managers will use reasonable efforts to make the meeting both attractive and instructive.

Lullian M. Hunter, of Portland, on sidered by many to be the best organist on the Pacific Coast, will be in attendance to entertain the people with sweet music.

New Eta is located on the east back of the Willamette River, twenty miles above Portland, and on the line of the O. & C. R. R. Hotels convenient and rates reasonable.

WM. PHILLIPS, Pres. C. C. R. S. S. Clackau as, Oregon, June 28rd.

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NORTHERN PENNSYLVANIA. and EASTERN OHIO.

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Sixth Annual Camp Meeting,

on their camp grounds, at

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Commencing Saturday, August 1st, and Closing

Monday, August 31st.

SPEAKERS' LIST. Saturday August 1-Samuel Watson, of Memphis, Tenn.

nd Jennie B. Hagan, Mass. Sunday, August 2-Samuel Watson and Elizabeth L. Watson, of Cal. Monday, August 3-Conference and volunteer speaking.

Tuesday, August 4-Jennie B. Hagan. Wednesday, August 5- Elizabeth L. Watson, Thursday, August 6- Jennie B. Hagan. Friday August 7-3. Frank Haxter, of Chelsea, Mass. Saturday, August 8—Mrs. H. S. Lake, of Wis., and J. Frank

Baxter. Sunday, August 9-Mrs. H. S. Lake and J. Frank Baxter. Monday, August 10-Conference. Tuesday, August 11 .- Mrs. H. S. Loke.

Wednesday, August 12-Lyman C Howe, of Fredonia, N.Y. Thursday, August 18-Mrs. H. S Lake. Friday, August 14-W. J. Colvine, of Boston, Mass. Saturday, August 15-11. S McCormick, of Franklin, Fa. and Mrs. R. Shephard Lillic, of Philadelphia

Sunday, August 16-Mrs 11. S. Lillie and W. J. Colville. Monday, August 17 -- Conference. Tuesday, August 18-Mrs. Nellie J. T. Brigham, of Mass. Wednesday, August 19-W. J. Calville. Thursday, August 20-Mrs. Nellie J. T. Litigham Friday August 21 - Mrs. Nellie J. T. Brighum.

Saturday, August 22-Mrs. H.S. Lillie and O. P. Hellogg, of Sunday, August 23-O. P. Rellogy and Mrs. 11. S. Lulle, Monday, August 24 - Volunteer speaking. Tuesday, August 25 .- Mrs. R. S. Lille. Wednesday, August 26-A. B. French, of Ohio Thursday Augu t 27-A. B. French. Friday, August 28-Mrs. Sophronia E. Bishop, of Indiana. Saturday, August 29-Mrs. R. S Lille and A. B. French. Sunday, August 80-A. B. French and Mrs. R. S. Lillio.

ANY ONE WISHING FURTHER INFORMATION CAN OBTAIN

Monday, August 31-"Home Sweet Home."

THE SAME BY WRITING TO THE SECRETARY, Miss Ida M. Lang, Fredonia, N. Y.

\$250 A MONTH, Agents wanted, 00 best sell-ing articles in the world. I sample free. AddressJAY BRONSON.Detroit.Mich.

This almost universal disease can be cured more easily from May to October than at any other part of the year, and will take less time to do it. This treatment is used in a comman sense manner, and is thorough and persistent, and costs but little, is not injurious. Send for our circular on this troublesome disease. If your druggist does not have it, send 66 cents for a trial bottle by express. Address HAZELTINE, PERKINS & CO., Sole Props., Grand Rapids, Mich.

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Voices from the Leople,

AND INFORMATION ON VARIOUS SUBJECTS

For the Religio-Philosophical Journal.

Gleanings. BY HATTIE J. RAY.

I have toiled through the heat of the day, Gleaning wheat from the stubble of care— Just a few scattered heads which the reapers have

Is the portion that's left for my share.

I arose ere the sun had arisen, Bound my sandals secure to my feet, And went forth to my labor beneath the pale stars, Knowing naught of the foes I might meet.

Early song-birds were piping their lays, The bright dew lay like gems on the leaves, But I found that the reapers had passed e'er the

And had garnered the beautiful sheaves.

But a few scattered beads still remained, And I knew I must glean for my share, So with courage undaunted I faithfully toiled, Gaining strength from the fountain of prayer.

The great heat of the day is now past, And I know that the darkness draws nigh, When all labor will cease, and our sheaves must be

At the feet of the master on high.

Even now the bright sun nears the west, Very soon mortal strife will be o'er; As I gaze o'er the turbulent waters of life I can see to the opposite shore,

Where the weary of earth will find rest, Who have tolled amid danger and sin To secure to their credit immortal delights, And the favor of angels to win.

I have gleaned from the stubble of care One bright sheaf bound with tendrils of love, And I'll bear it away to the realms of delight, To the home of the angels above. Fond du Lac, Wisconsin.

The Opposition of Theosophy to Mediumship and Spiritualism.

BY WM. EMMETTE COLEMAN.

To the Editor of the Religio-Philosophical Journal:

As illustrative of the deadly antagonism of Theo sopby to Spiritualism and to mediumship, the following verbatim extract from an editorial review of an American spiritual book in the June number of Mad. Blavatsky's periodical, *The Theosophist*, is re-published for the consideration of American mediums and Spiritualists. By "Hindus" the writer evidently means Hindu Theosophists more especially.
"Here in India...mediums are but seldom met

with, and when cases do occur, every effort is made to put an end to the manifestations...All Hindus regard mediumship, not as a precious gift, but as an unholy thing full of dangers to its victims. In this country magic has for ages been studied as a science, and one of its fundamental laws is that phenomena which are not absolutely under the control of the operator are productive of the most evil consequences If, as sometimes happens, a student in the course of his training develops mediumship, this fact is a sign that he is absolutely incapable of proceeding any further, and all that his teacher can do is to cure him and then leave him. The influences which appear in seauce rooms are among the most destructive on earth, even though, as in the majority of cases, they assume the garb of angelic visitors and profess to give new revelations from God. The purity of the sitters is the only safeguard: when once that is removed the west terrible results may ensue. Irresponsible mediumship is but one step from black magic; this the Hindus know full well, and hence the daily precautions they take to prevent the recur-rence of phenomena which delight so many thou-sands in the West."

For years similar sentiments have been published by Blavatsky, Olcott, and various other prominent Theosophists in *The Theosophist*. Mediums and Spiritualists! ponder well these officially expressed leciarations of the attitude of Theosophy to alism, and rouse yourselves to the necessity of with-standing the incidious assaults of this most deadly foe of American Spiritualism. To attempt to be both Theosophs and Spiritualists at the same time, as some actually claim to be, is to endeavor to do that which is manifestly impossible. If Theosophy is true, Spiritualism is a monstrous delusion, roote in diabolism, and mediumship a curse to the world, to be extirpated wherever possible. Presidio of San Francisco, Cal.

An Exhibition of Clairvoyant Power.

20 the Editor of the Religio Philosophical Journat.

On the 30th of May, 1885, I had a nephew drown ed in the Connecticut River about 8:30 in the even ing. He was a noted swimmer. He was in company with another young man of the same age twenty years old, in a leaky boat, fishing, when by ome means it was overturned and both thrown into the water. The other young man swam ashore, and supposed my nephew had done the same. They were near a breakwater which made so much noise that it drowned their voices. The river was dragged

the following day for the body without finding it.

Mrs. Dr. J. M. Wright, of New Haven, lectured in
Hartford, Conn., Sunday evening, May 31st. I saw her after the lecture a few moments, and she said that the trouble with the person drowned was locat-ed in his heart, and that the body was towards the opposite shore from which we lived, near a bank in an eddy. I reported this to a neighbor, Mr. Wm. Warner, and some friends, and remarked that I did not believe what she had said about the location of the body. All the circumstances of the case led us to think the body in an opposite direction; even the bank and the eddy did not appear. The body was found, however, the next morning in the place indicated by Mrs. Wright, and though the information she gave was not used, it was corroborated. Under the surface of the water, on the opposite shore, is a sand ridge or bank formed by an eddy, near which the body was found. Mrs. Wright had never seen

the young man or his parents. A short time after Mrs. Wright came to my house and gave a full description of the circumstances connected with the accident; messages were also received from him to his friends. After death it was learned by his friends that he had a trouble with his heart, though he had never mentioned it to them He had been home but a few days, having lived away for some time. The people here have been very skeptical, but this has set them thinking. We intend to have Mrs. Wright give a course of lectures

and platform tests here in September.
So. Glastonbury, Conn. W. H. H. MILLER. So. Glastonbury, Conn.

False Philosophies.

The following extract from a letter recently received by Dr. Buchanan in reference to his essays on the false philosophies probably expresses the opinion of a great many people:

"You have punctured the advocates of speculative philosophy. That polished scholar and very excel-lent gentleman, W. T. Harris, late Superintendent of Public Schools in St. Louis, and editor of the Journal of Speculative Philosophy, lived in the same house with me for five years, during which time the philosophers (?) of St. Louis made his library and parfor their weekly headquarters. There Henry C Brockmeyer (since Lieut.-Gov. of Maryland) and Harris translated Hegel...I never could discover any kernel of truth in the new words they employed to express their profundity; and in this it was a faint consolation to sometimes find I was not entire ly alone. For instance, Miss S. H. was a leading teacher for many years in the St. Louis public schools, and frequently called on us. At one of her Sunday afternoon calls, she had listened for a long time to the discussions of Harris, Brockmeyer, Sneider and others, when as she was taking her leave, in reply to the question from my wife as to how she enjoyed the discussions, she said: 'I tell you, if I were to choose between marrying a philosopher or

a fool, I'd take the fool.' "They have hid themselves behind a verbiage that substitutes words for truths, and regard with sublime indifference any facts or speculations not of their set. Their pretensions needed just such a puncturing as you have given them, and I am glad to congestuints you far doing it."

Something for Consideration.

To the Editor of the Religio-Philosophical Journal:

I wish to comment on some facts connected with Spiritualism that may have a greater significance than is usually attached to them, and to some of the surrounding circumstances which I believe are falsely interpreted. I shall first briefly allude to three cases that are typical of the classes to which they belong. A few years ago Prof. Crookes, of England, carafully undertook in a scientific way to investigate the state of the carafully undertook in a scientific way to investigate the state of the carafully undertook in a scientific way to investigate the state of the sta carefully undertook in a scientific way to investi-gate some of the phenomena of Spiritualism, and gave special attention to that phase of manifestation called materialization. He did this at considerable risk of his reputation, and in the face of sneers and ridicule. He threw every safeguard about his work to prevent fraud and imposition. He conducted his experiments in his own house, under the most stringent test conditions. He chiefly employed for his materializing medium, Miss Florence Cook, and gave ample testimony in favor of her powers as a medium and to the genuineness of the materializations through her. A few years later this same lady, then having become Mrs. Corner, was exposed as a fraud at 38 Great Russell St., London. She was intercepted outside the cabinet, and her chair inside the cab-inet found to be vacant. All the facts were detailed in the London Times by Sir George Sitwell and Mr. Von Buch, who had purposely gone to see and prove her up as a fraud.

A short time since a noted materializing medium of Missouri, whom thousands have visited and will visit again, was called upon by some conspirators and during the seance had aniline injected into his face while appearing at his cabinet window to per-sonate a spirit. Nearly all Spiritualists are familiar with the trial that followed, and the mass of testimony educed both for and against the medium. Close upon this, Mrs. Miller, of Deuver, was arrested in St. Louis for attempting to swindle, or obtaining money under false pretences, while acting as a materializing medium. Her prosecutors had conspired to prove her a fraud before the seance took place at which the exposing was done. At her trial the testimony clearly proved that she was caught outside the cabinet, personating a spirit, and that her chair in the cabinet was vacant at the time. But in addition to this,—as at the Mott trial,—testimony in her favor was brought forward by many soher-minded people, who vouched for the genuine character of the manifestations they had witnessed through her medium-

ship.

Now these cases are all very similar, and they are by no means exceptional. I believe Mrs. Miller is honest. I have at a private residence where there was no opportunity for fraud, and I might add no atmosphere in which it could subsist, stood with my hand upon Mrs. Miller, she being on one side of me, while at the same time upon my other side stood a full-form materialized spirit, with whom I was con-versing, while several other materialized hands were upon me. I saw as many as fifty materializations, sometimes two at once, in a single evening. Nine other persons present had equally good opportunity with myself to use their senses in verification of these facts. Notwithstanding this, I believe that Mrs. Miller was caught in St. Louis outside of the cabinet, and think likely that she will be so caught again if she continues to hold public seances. I be-lieve that it was Mott who was standing in front of Lawrence, the aniline squirter, when Mott's face

was besineared with the dye. How can these facts be reconciled with the integrity of the mediums or the truth of the manifestations in general? Any one who has seen hypnotized subjects knows that they can be made to unconscious ly perform almost any thing, and could be employed as the means for crime even to the extent of murder. Mediums who serve for materializations are generally thoroughly hypnotized or thrown into unconscious trance, and become for the time, the mere mechanism by which the purposes of their controls are carried out; and those investigators who are determinedly anxious to see the medium instead of a spirit, and who prearrange their own thoughts as to what shall take place, should not be disappointed if bey find reflected from the mirror they have brought, the kind of phenomena that they hoped would appear. There is a mental or soul law that has application to all such cases as have been cited. Those who seek truth in all seriousness will be served by the truth; and those who are determined to have fraud will gather the kind of fruit they go for. This is a law of assimilation that not even spirits will interfere with. To a large class truth is immaterial for they cannot use it for their own edification or the improvement of others. They are born self-sufverse and instinctively know the occult laws of abysmal space. Of what value or consequence is the knowledge or power of the spiritual intelligences to them? They know in advance if a thing can be done or not, and, wise in their own conceit and destitute of all humility, they unhesitatingly pass on fact without having seen it. No wonder that Mr.

Eginton declined to give a seance to such people.

Recently at a session of the Seybert Commission. one of the best slate-writing mediums sat for two hours without the scratch of a pencil; but as soon as two of the commission, who were very positive nothing would come, withdrew, a communication was written out. We have something similar to this in galvanism. All the elements are classed as electro-negative, or electro-positive. Suppose that we are going to electroplate with one of the metal-, one that is very electro-positive. Our electric battery must be sufficiently strong to overcome the opposi-tion or potential of the metal to be deposited; otherwise our battery will work backward, and no depos iting of the metal can take place. There is an analogous and more subtle law brought into activity when positive-minded skeptics set up an opposition to the operating power that is engaged in the phe-nomena of Spiritualism. We are told that at one locality Jesus could do no great works on account of the unbelief of the people; and the record shows that the magnitude of his labors was proportionate to the faith of those about him. Nothing can prosper in the presence of a sneer. Nature will not have her confidences violated or mocked at. In the adfor as much and is as important as the force of grav-

Denver, Col.

"And the Dumb Spake!"

To the Editor of the Religio-Philosophical Journal: My father, Elder Noah Hagard, was a minister of the gospel, and a revivalist. He was conducting a revival meeting once, about fifty-five years ago, at a country place in Bibb county, Alabama, called "Six-Mile." In that neighborhood was a deaf and dumb girl that I suppose might have been about twentyfour years of age. For a few days at the commence ment of the meeting, she seemed to be entirely care lees. At length, however, she suddenly became very serious. She had a way of talking on her fingers so that her acquaintances could understand her. She told them, in her way, that she was a very bad sinner, that God was angry with her, and she believed she would go to the bad world—the world of fire! This continued for two or three days, when suddenly she grew very bright. She appeared to be very happy; laughed and hugged the girls and women, and looked up and slapped her hands, and said, "Glory This she said as plainly as any one could say it, but she had never spoken a word before, and never did afterward, so far as I ever knew.

I believe this was supernatural. I believe that God or an angel spoke these words aloud so the girl could understand them, and so that all around her could understand her; and this was all done to show that we are in the Spirit-world at the same time that we are in the natural world.

Chinese Children and Spirits.

The most important event in the early days of a Chinese baby is the occasion on which his first month of life is celebrated. If baby is a boy, and particularly first-born, all the relatives and connections from far and near are invited to come to a grand feast in honor of the happy day. No one is expected to arrive empty-handed. The great event of the day is the shaving of the child's head. Chinese nursee are amazed to find that English boys and girls, whose mothers neglected this important duty, can still boas of flowing locks when the years of childhood are

Chinese parents are afraid to give their children the fine, high-sounding names their love suggests, lest the evil spirite, of whom they stand in constant fear, should come to understand how precious they are, and cause some calamity to overtake them. And are, and cause some calamity to overtake them. And so you constantly meet with children answering to the names of Little Stupid, Vagabond Flea, Dirt of Spring Dog—the idea being that when the spirits hear the little ones called by such uncomplimentary names they will imagine that the parents care very little for them, and will not take the trouble to molest them.—Glasgos Herald.

The Genius, or Demon, of Secrates.

For particulars touching the noted Guardian Spirit or personants souching the hotel Guardian spirit or Demon (Daimonton) of Socrates, we are indebt-ed to the same emisent authority through which most of the opinions spoken but not set down by the martyr-philosopher himself, have reached us. Though alluded to elsewhere in Plato's writings, the most direct and rallable account of this arisit.

the most direct and reliable account of this spirit-voice and its warnings is to be found in the "Apolo-gy," written immediately after the death of Socragy," written immediately after the death of Socra-tes. In this paper, the only strictly authentic record we possess of that philosopher's defence before his judges, Plato, who was present at his trial, may

surely be trusted as having reproduced, with fidelity, the statements made, and the arguments employed, on that memorable occasion, by the master he loved. Among the charges preferred against Socrates had been set out his pretense of communicating with a familiar spirit. In connection with this, and alluding to the fact that he had taught in private, not deivered orations in popular assemblies, Socrates said

"The cause of this is what you have often and in many places heard me mention; because I am moved certain divine and spiritual influence, which also Melitus, through mockery, has set out in the indictment. This began with me from childhood; being a kind of voice which, when present, is wont to divert me from what I am about to do, but which never urges me on. This it was which opposed my

neddling in public politics." Another allusion to the same subject, more solemn, pronounced in the immediate prospect of leath after a majority of his judges had passed sen-

tence upon him, is as follows:
"To me, O my judges, a strange thing has happened. For the wonted prophetic voice of my guardian deity, on every former occasion even in the most trifling affairs, opposed me if I was about to do any-thing wrong. But now, when that has befallen me which ye yourselves behold—a thing which is sup-posed to be the extremity of evil—neither did the warning of the God oppose me when I depart ed from home this morning, nor yet while I addressed you, though it has often restrained me in the midst of speaking. What do I suppose to be the cause of this?...That which has befallen me is not the effect of chance: but this is clear to me that now o die and be freed from my cares is better for me. On this account the warning in no way turned me

The sincerity of the philoopher when he said this cannot rationally bedoubted. He must be a stubborn or a thoughtless skeptic who assumes the ground that a man like socrates, about to die be-cause he would not purchase life by desisting from teaching what he felt to be good and just, would, at such a moment, swerve a hairbreadth from the strict

truth. According to what rational canon of evidence can we reject such testimony as this? The most candid among modern historians of philosophy admit that the proof is conclusive. Lewes, who will certainly not be accused of superstition or credulity, alluding, in his History of Philosophy, to Socrates' belief that he was warned from time to time, by a Divine voice, says: "This is his own explicit statement; and surely, in a Christian country, abounding in examples of persons believing in direct intimations from above, there can be little difficulty in crediting such a statement."

To what extent Socrates owed his views on immortality and a future life to his Guardian Spirit we can never know; nor is it likely that he himself could have determined. He seems to have regarded that influence as one sent to warn rather than to teach. Yet it would be strange if, twenty centuries ago, he had groped his way, unaided, to truths which we scarcely recognize to-day. Take, in addition to

the foregoing, the following example:
"When does the soul attain to the truth? For when it attempts to investigate anything along with the body, it is plain that it is then led astray by it. The soul reasons most effectually when none of the cornoreal senses harass it: neither hearing, sight. pain or pleasure of any kind; but it retires as much possible within itself, and aims at the knowledge of what is real, taking leave of the body and, as far as it can, abstaining from any union or participation with it?"

Here we have the germ of the apneumatic or psychical view of inspiration. Cicero, in a later age, enlarged on this. The following remarkable passage. literally translated, is from his "Tusculan Questions." "What else do we do, when from pleasure, that is from the body, when from common affairs which miuer to the body, when from public dutie all business whatever, we call off the soul, what, I say,

is it that we then do, other than to recall the soul to itself and to self-communion, and to lead it in a great degree away from the body? But to segregate the soul from the body, can it be anything else than a learning how to die? (nec quidquam altud est quam emori discere?) Wherefore, believe me, we should lay this to heart, and disjoin ourselves from our bodies; that is, we should accustom ourselves to die (disjungamus nue nos a corporibus: id est. consuescamus mori. And thus, while we remain on earth, it will be as if we approached celestial life; and when at last we are released from earthly bonds, the exit of the soul will thereby be less retarded."—Robert Date Owen in Debatable Land.

Where Indians Worship.

A Rock Near St. Paul that Great Stories are Told About.

The valley of the Mississippi is full of spots made interesting by Iudian traditions. Many of the points have been made prominent by the pen of the historian and many of them are known only as the tongue of the wrinkled pioneer or copper-colored aborigine tells of them to the curious listener.

About ten miles below St. Paul, Minn., on the left bank of the river, lies a stone on the margin of a flowering prairie, that for decades, has been looked upon by the Sioux with the deepest reverence and awe, and which bears the marks of the sacrilegious curiosity seeker's soulless chisel. In the language of the Sioux it is known as E-yer-shaw, or Red Rock. It is not of gigantic proportions, weighing hardly more than a ton, and in form looks like a monstrous egg that might have been deposited there by some fabulous bird. Broad stripes of red paint encircle the boulder, being frequently retouched by the half-civilized yet superstitious remnants of this once mighty people, who still live in the vicinity of this

spot so sacred to them. The tradition of E-yer-shaw is not uninteresting but has been ignored by the pen of the historian, who has passed it by and shown favor to less prominent points. Away back in the years that have gone, when this ground was held defiantly against the avaricious encroachments of the Chippewas by the determined Sioux, at the close of a summer's day and on the eve of a great battle between the contending tribes, the rock is said to have walked down from Zion Hill, a small mountain that lifts its front from the northern skirt of the prairie, and rest-ed where it now lies. Ka-be-bou-ik-ko, the storm epirit of the Chippewas, became so enraged that he sent forth fiery arrows of lightning against the rock and thundered forth his ungovernable rage, but the rock defied the powers of the Chippewa god, and remained intact, and in the midet of the terrific battle of the elements the Indians fought, and the disheartened Chippewas were driven across the river and defeated. From this time until the advancin hosts of civilization drove them from the ground the Sloux each year brought gifts of fruit, moccasins, and blankets to the rock, and offered them as a sacrifice to the Great Spirit who had given them so signal a victory over their enemies.

The superstition of the Indians was a source of

considerable profit for many years to an enterprising negro who lived in that vicinity. He quietly purloined the articles from the rock and sold them back to the Indians at a good advance on the original cost. He became so bold in his thleving that he was at last caught in the act and his woolly skull cut open with a tomahawk and his body thrown into the river.—Ex.

The premiums received and losses paid by all the life insurance companies doing business in New York in the year 1884 were \$13,174,409 and \$6,982,781, respectively. In Massachusetts, \$4,768,645 and \$3,793,889; Illinois, \$4,255,874 and \$1,565,816; New Jersey, \$4,111,502 and \$1,186,410; Ohio, \$3,831,576 and \$1,522,039; Maryland, \$1,220,541 and \$797,663, and Fexas, \$430,434 and \$184,587, respectively. The great variation between the ratio of premiums regreat variation between the ratio of premiums re-ceived and losses paid, and the uniformly large margin left the companies are the two things most worthy of note in the foregoing figures.

A Toronto lady commenced laughing at som amusing incident the other morning and kept on do-ing so until she attempted to stop, when she found she could not. A physician was called in, and for a time he considered the case quits serious.

"HELL" OR "SHEOL""

A TURNING CONTRACTOR

Col. Ingersoll's Views of the Revised Edition.

Beecher's Sermons on Evolution, Talmage, London Vice Exposures and Other Matters.

Colonel Bobert G. Ingersoll was corralled by a Record reporter, lately, and asked it he had read the revised Testament. He replied "Yes, but I don't believe the work has been fairly done. The clergy are not going to scrape the butter off their own bread. The clergy are offensive partisans, and those of each denomination will interpret the Scriptures their way. No Baptist minister would countenance a revision that favored sprinkling, and no Catholic priest would admit that any version would be correct that destroyed the dogma of the 'real presence,' So I might go through all the denominations."

"Why was the word sheol introduced in the place of hell, and how do you like the substitute?" "The civilized world has outgrown the vulgar and brutal hell of their fathers and founders of the churches. The clergy are ashamed to preach about sulphurous flames and undying worms. The imagi-nation has been developed, the heart has grown tender, and the old dogma of eternal pain shocks all civilized people. It is becoming disgraceful either to preach or believe in such a beastly lie. The clergy are beginning to think that it is hardly manly to frighten children with a detected falsehood. Sheol is a great relief. It is not so hot as the old place. The nights are comfortable and the society is quite refined. The worms are dead, and the air reasonably free from noxious vapors. It is a much worse word to hold a revival with, but much better for everyday use. It will hardly take the place of the old word when people step on tacks, put up stoves or sit on pins; but for use, at church fairs and mite societies, it will do about as well. We do not need revision, excision is what we want. The barbarism should be taken out of the Bible. Passages upholding polyg-

amy, wars of extermination, slavery and religious persecution should not be attributed to a perfect God. The good that is in the Bible will be saved for man, and man will be saved from the evil that is in that book. Why should we worship in God what we detest in man?" "Do you think the use of the word sheol will

make any difference to the preachers?"

"Of course it will make no difference with Tal-mage. He will make sheel just as hot and smoky and uncomfortable as hell, but his congregation will laugh instead of tremble. The old shudder has gone. Beecher had demolished hell before sheet was adopted. According to his doctrine of 'Evolution,' hell has been slowly growing cool. The cindered souls do not even perspire. Sheel is nothing to Mr. Beecher but a new name for an old mistake. As to the effect it will have upon Heber Newton, I cannot tell, neither can he, until he asks his bishop. There are people who believe in witches and madstones and fiat money, and centuries hence it may be that people will exist who will believe as firmly in hell

as Dr. Shedd does now." "What about Beecher's sermons on evolution?"
"Beecher's sermons on evolution will do good. Millions of people believe that Mr. Beecher knows at least as much as the other preachers, and if he regards the Atonement as a dogma with a mistake for a foundation, they may conclude that the whole system is a mistake. But whether Beecher is mistaken or not, people know that honesty is a good thing, that gratitude is a virtue, that industry supports the world, and that whatever they believe about religion they are bound by every conceivable obligation to be just and generous. Mr. Beecher can no more succeed in reconciling science and religion, than he could in convincing the world that triangles and circles are exactly the same. There is the same relation between science and religion that there is between astronomy and astrology, between alchemy and chemistry, be-

tween ortholoxy and common sense," "Have you read the reports from London about the recent exposures of vice."

"I have never read the Pall Mall Gazette. If the charges are made in good faith the editor is in the right. Virtue does not live on ignorance, and vice flourishes in the dark. All the guilty parties will object to the publication, but I see no reason why good people should. If the charges are true they ought to have been published. I know, in a general way, what the facts are claimed to be, and nothing could

be more horrible."
"Have you read Miss Cleveland's book? She condemns George Eliot's poetry on the ground that it has no faith in it, nothing beyond. Do you imagine she would condemn Burns or Shelley for that rea-

80n "I have not read Miss Cleveland's book, but if the author condemns the poetry of George Eliot, she has made a mistake. There is no poem in our language more beautiful than 'The Lovers,' and none loftier or purer than 'The Choir Invisible.' There is no poetry in the 'beyond.' The poetry is here—here in this world, where love is, in the heart. The poetry of the beyond is too far away, a little too general. Shelley's skylark was in our skies, the daisy of Burns grew on our ground, and between that lark and that daisy is room for all the real poetry of the earth."-Boston Evening Record.

Dr. Schliemann's Cow Idols.

The many cow-idols, dug up by Dr. Schliemann in his ancient palace at Tiryns, are apt to revive the in-terest in a controversy from which he has certainly come out as the victor.

Animal worship is one of the oldest cults. Its remnants are traceable in India and Egypt, as well as in Troy and Greece—nay, among our own Teu-tonic forefathers. The cow and the steer, more especially, are to be met with in the mythology of many nations, as symbols of a cosmogonic force, in a nourishing or creative sense. In the oldest Egyptian representations relating to the creation of the world, the cow, coming out of the primeval waters, appears as the mother of the young god. Hesiod's Gaia is both the Cow and the Earth, the nourishing mother of all forms of existence. So is the Teutonic cow Audhumla, from whose doings, in the rise and origin of all things and beings, the very gods were fabled to have sprung.

Sacred, gold-horned cows—reminding us of the Mycenean idols—appear in the lays of the Icelandic Edda, even among the ancient Hindoo. In German and Scandinavian myth, cows and steers play so large a part that we are impressed thereby in quite a Mycenean or Trojan manner. When the Teutons and the Cimbrians met on their war-raid, 2,000 years ago, they carried a brazen bull as a sacred idol with them. Captive Roman, before being set free by them, had to take an oath on that bull's image. A sea-steer was said to be progenitor of the Frankish royal race of the Merowings. The kings of that line, symbolically preserving the old mythic tradi-tion, drove about in a car drawn by a team of oxen. A golden bull's head was found in King Chilperic's tomb. Sacred cows were taken by Norse kings into battle as divine guides and protectresses. So it is recorded of the Swedish king, Eistein Bell, and his sacred cow, Sibilja. There is a similiar record about King Oegwakir. Cows were often used by the Northmen as prophetic leaders on important occa-

Shall we then wonder that the founder of Ilion (Ilos, or II, whose name possibly has contract with the Saxon chieftain's name, Ella) was guided by a speckled cow to the place to be chosen for the set-tlement on the famed hill in the Troad?—Karl Blind, in Cassell's Family Magazine for July.

Unearthly Sound!

To the Editor of the Heligio-Philosophical Journal: Our two eldest living children, named respectively Sallie and Mary, are twin girls. When they were about fourteen years of age their mother sent them off one day about 10 c'clock, A. M., and they were to return about 1. They were only going a short distance into the country. Their mother told them to be smart, and get back by one o'clock, and she would have them a good disparate and by the time. have them a good dinner ready by that time. About 11:30 the mother, who was then in the back yard, heard Sallie's footsteps as she came in from the gate along the pavement to the front door, in through the hall (she knew her walk from Mary's by her quick, nervous step) into the kitchen. She spoke in a loud voice that her mother could hear distinctly in the vard. and said:

Ma, have you got dinner ready?" "Why, you know I havn't, Sallie. What did you come home so soon for?"

Sallie broke out into a laugh and ran back out of the kitchen through the hall, onto the pavement, and out at the gate. This her mother heard all very distinctly, but wondered why Sallie came home so early. When they came home at one, her ma said: "Sallie, what made you come home to-day so soon?" Sallie mid: "I did not come home?" Mary said that Sallie had been with her all the time!

J. R. H.

Notes and Extracts on Miscellancous Subjects.

Philadelphia gives all her policemen this year a three day's vacation.

Only ten tunes were known in New England in the first ninety years.

Two per cent. of the population of Bell County, Kentucky, is charged with murder.

Jay Gould is said to be determined to have the fastest yacht in the world if it takes a million.

By the end of 1886 the reconstitution of the French war material will have cost 2,170,000,000 francs. A Georgia man tried to cut the cords in the feet of

als daughter, so that she could not imperil her soul by dancing. There seems to be trustworthy evidence to the fact that boiled celery—not the raw stems is a preventive

of rheumatism. President Lincoln appointed five Supreme Court Judges, Grant four, Hayes two, Garfield one, and

Arthur two. The milk crop in England is of more value than the wheat crop, being worth £30,000,000, or about

Chili pays a bounty of \$5 a head for the scalps of condors, but the birds are so sly that it does not pay o hunt them.

Paper bottles now made in France are built from sheets of paper rolled together and cemented with albumen, lime and alum. Ganga is an intoxicant made from hemp, and some of the Asiatics who drink it are distinguishing

themselves by the wildest atrocities. There are 1,000 kinds of pears, 1,500 sorts of apples, 150 plums, more than 150 varities of gooseher-

ries, and about 125 strawberries. Grape plants are to be taken from this country by the Austrian Government, in the hope that fresh vines will resist the destroying insects.

Rev. Charles Babbage has been pastor of the Unitarian Church at Pepperell, Mass., for fifty-three years. He thinks he has earned a rest and will re-

Miss Cleveland's book was written on Irish linen paper. She is the first lady of the White House to write, or rather to publish, any continued literary

Alaska pays a greater revenue to the general gov-ernment, in proportion to the population, than any territory now or heretofore in existence in the United A drop of liquid auric chloride or argentic nitrate,

mixed on a piece of glass with metallic zinc or copper, will make an instantaneous growth of gold and silver ferns. Edmund Hoyle, the patron saint of old-fashioned

whist players, was born over 200 years ago, and lived to the advanced age of ninety-seven, dying in Cavendish Square, London, in 1769. Mr. Roe, the distiller, who spent \$1,250,000 in restoring Christ Church Cathedral, Dublin, and built the National Synod Hall for the Irish Protestant

Church, has fallen on evil times financially. In Rio Janeiro is a large and gloomy convent in which the wives of soldiers are confined during their husbands absence. The barbarous custom is

sanctioned by age, and one woman has been confined twenty-five long and dreary years. Everybody in London who has daughters to marry gives a ball, if possible, inasmuch as, if they do not, their girls, unless possessed of some extraordinary attraction or very high rank, receive scarcely any in-

vitations to such entertainments. The two officers of the Moorish army and their interpreter, who have been instructed four months in gun repairing at the Winchester Armory, in New Haven, have sailed for Morocco. They will teach the

Moors how to use and repair American firearms. In a recent review of the once despised Persian army 10,000 finely uniformed and equipped soldiers were in line. Russian instructors for the cavalry and Austrian for the infantry and artillery have

brought the troops up to a good standard of efficiency. There are some thirty Postoffices mentioned by a Washington letter-writer as paying their incumbents less than S1 a year. The postmaster at Redalia, N. C., drew more cents last year, but under the two-cent rate it is probable he will not receive more than six

On the northeast shores of Asia corn cannot be cultivated at 50 degrees north' latitude, although in the interior it matures as far north as 62 degrees. On he eastern shores of America the Northern limit of its growth is 50 degrees, and on the Western shore it reaches about 57 degrees, while in the intermedi-

ate country it is known to grow as far as 65 degrees. Miss Adele Field, in a communication made to the Academy of Natural Science of Philadelphia, reports hat the common earth worm, after its head has been cut off, has the power of regenerating the whole of the dismembered portion. She recounts her experiments with such minuteness of detail as eems to show that error in her conclusions was im-

Some of the coast negroes of Africa still worship the shark and regard its stomach as the road to paradise. They offer it poultry and goats two or three times a year, and at least once a year try to propiti-ate it by offering a ten-year-old child. The little victim is bound to a post in the sands at low water, and, as the tide rises mingles its shricks and screams with those of its mother until the ravenous fishes drag it out of sight.

The Hindoos say that chees was the invention of an astronomer who flourished several thousand years ago, and who was possessed of supernatural knowledge and acuteness. The Greeke claim that it was the invention of Palamedes to beguile the tedium of the siege of Troy. The Arab legend is that it was devised for the instruction of a young despot by his tutor, a learned Brahmin, to teach the youth how a king was dependent upon his subjects for safety.

A new industry in the Southern forests is the utilization of the needles of the long-leaved pine— Pinus palustris. The leaves are soaked in a bath to remove the glazing, then "crinkled" for stuffing cushions and other upholstering purposes. They are specially valuable on shipboard and other places where furniture is in danger of becoming infested with insects. The turpentine which remains in the leaves makes a most inhospitable abode for these annoying insects.

Several famous writers and orators of Boston were speaking of their lecture experiences, when the sub-ject of pay was brought up. Each was certain he had received the smallest sum. But Dr. Holmes made a climax by saying: "Listen, gentleman. I had engaged to give a lecture for \$5. After it was over, a grave-looking deacon came to me and said: 'Mr. Holmes, we agreed to give you \$5, but your talk wasn't just what we expected, and I guess that tew-fifty will dew."

The limitation of yellow fever to restricted areas is one of the characteristics of this disease, even when epidemic, and it takes some curious phases. The specific gravity of the poison is great, and it clings to surfaces. "Frequently its rate of progress may be mathematically defined," says Dr. F. W. Reilley, "so many feet per day independent of any recognized in-fluence, except a perpendicular obstacle." In Mobile a board fence stopped its progress, and a bluff bank held it at bay for weeks in Memphis. Hence the value of removal and the sanity line when this disease appears.

The most recent volcanic eruption in the United States was that which half-filled Feather Lake, Northern California, in or about the year 1850. This ocality has lately been visited by the eminent plutonist, C. E. Dutton, who says that the lava sheet poured out was over 100 feet thick, and covers a space about 1 by 3½ miles in extent, in the center of which a cinder cone 600 feet high covers the rent. The lava sheet is rough and jagged in the extreme, he says, but shows as yet no trace of weathering. For a space of 400 to 500 yards from the cone the trees were all killed.

The Peruvians are a peculiar people. The roofs of the dwellings are always perfectly flat, and among the common people are used as barnyards and hen-neries. Very often a cow spends all her days on the roof of her owner's residence, being taken up when a call and taken down at the end of life as fresh beef. In the meantime she is fed on slope from the kitchen and bundles of alfairs, the South American clover, which the Indians bring in from the country on their own shoulders or on the backs of mules Chicken-coops are more common on the roots of dwellings, and in the thickly populated portions of town your neighbor's cooks waken you at daylight with reminders of St. Peter.

As carrier pigeons in China are frequently molested by birds of prey, an ingenious plan for protection is employed. Ten small bamboo tubes are attached to the bird's tall by means of threads passing under the wings. The hasty flight of the bird produces a whistling sound, and this keeps birds of prey at a safe distance.

A life prisoner in the penitentiary at Charleston, Mass, claims to have a bullet in his head which he can feel move whenever he shakes his cranium. He has sold his head to a doctor for \$15, with the pre-viso that he is to keep it until his life sentence has

PLAGUE-STRICKEN PLYMOUTH. Does a Similar Danger Threaten

Everyone of Us? How Public Attention is Directed to Personal

Perils.

Rochester (N. Y.) Correspondence Indianapolis Scutinol.

"Judge," said a young lawyer to a very successful pior, "tell me the secret of your uniform success senior, "tell at the bar."

"Ah, young man, that secret is a life study, but I will give it to you on condition that you pay all my bills during this session of court."

"Agreed, sir," said the junior.

"Evidence, indisputable evidence."

At the end of the month the judge reminded the young man of his promise.

young man of his promise.

"I recall no such promise."

"Ah, but you made it."

"Your evidence, please?"

And the judge, not having any witnesses, lost a case for once!

The man who can produce indisputable evidence wins public favor. I had an interview yesterday with the most successful of American advertisers, whose advertising is most successful because always backed by criticals. backed by evidence.
"What styles of advertising do you use?" I asked

H. H. Warner, Esq.

"Display, reading matter and paragraphs of testimonials."

" Have you many testimonials?" In answer he showed me a large cabinet checkfull. "We have enough to fill Boston, New York, Chicago, St. Louis and Philadelphia morning pa-

"Do you publish many of them?"

"Not a tithe. Wonderful as are those we do publish, we have thousands like them which we cannot use. 'Why not?' Let me tell you. 'Warner's safe cure' has probably been the most successful medicine for the public successful medicine. cure has probably been the most successful medi-cine for female disorders ever discovered. We have testimonials from ladies of the highest rank, but it would be indelicate to publish them. Likewise many statesmen, lawyers, clergymen, doctors of world-wide fame have been cured, but we can only refer to such persons in the most guarded terms, as we do in our reading articles."

Are these reading articles successful?"

"When read they make such an impression that when the 'evil days' of ill health draw nigh they are remembered, and Warner's safe cure is used." "No, sir, it is not necessary now, as at first, to do such constant and extensive advertising. A meritorious medicine sells itself after its merits are known. We present just evidence enough to disarm skeptics and to impress the merits of the remedies upon new consumers. We feel it to be our duty to do this. Hence, best to accomplish our mission of healing

the cick, we have to use the reading article style. People won't read plain testimonials."

"Yes, sir, thousands admit that had they not learned of Warner's safe cure through this clever style they would still be alling and still impoverishing themselves in fees to unsuccessful 'practitioners.' It would do your soul good to read the letters of thanksgiving we get from mothers grateful for the perfect success which attends Warner's safe cure when used for children, and the surprised gratification with which men and women of older years and impaired vigor, testify to the youthful feelings restored to

them by the same means."

"Are these good effects permanent?"

"Of all the cases of kidney, liver, urinary and female diseases we have cured, not two per cent. of them report a return of their disorders. Who else can show such a record?

"What is the secret of Warner's safe cure per-"I will explain by an illustration: The little town of Plymouth, Pa., has been plague-stricken for several months because its water supply was carelessly poisoned. The kidneys and liver are the sources of physical well being. If polluted by disease, all the blood becomes poisoned and every organ is affected and this great danger threatens every one, who neglects to treat himself promptly. I was nearly dead myself of extreme kidney disease, but what is now Warner's safe cure cured me, and I know it is the only remedy in the world that can cure such disorders, for I tried everything else in vair. Cured by it myself, I bought it and, from a sense of duty, presented it to the world. Only by restoring the kidneys and liver can disease leave the blood and the

A celebrated sanitarian physician once said to me.
"The secret of the wonderful success of Warner's
safe cure is that it is sovereign over all kidney, liver and urinary diseases, which primarily or secondarily make up the majority of human aliments. Like all great discoveries it is remarkably simple."

The house of H. H. Warner & Co. stands deservedly high in Rochester, and it is certainly matter of congratulation that merit has been recognized all over the world, and that this success has been unqualifiedly deserved.

The French have more suspension bridges than any other nation on the globe.

100 Doses One Dollar

Is inseparably connected with Hood's Sarsaparilla, and is true of no other medicine. It is an unanswerable argument as to strength and economy, while thousands testify to its superior blood-purifying and strengthening qualities. A bottle of Hood's Sarsaparills contains 100 doses and will last a month, while others will average to last not over a week. Hence, for economy, buy Hood's Sarsaparilla.

A floating island about 100 feet square, is at present an interesting object in that portion of Lake Marsebesic, Me., known as the "Black Pond."

Another Life Saved.

About two years ago, a prominent citizen of Chicago was told by his physicians that he must die. They said his system was so debilitated that there was nothing left to build on. He made up his mind to try a "new departure." He got some of Dr. Pierce's "Golden Medical Discovery" and took it according to directions. He began to improve at once. He kept up the treatment for some months, and is to-day a well man. He says the "Discovery" saved

Somebody fired a shot from a Chicago train as it entered Milwaukee, and the ball crippled the child of Nicholas Barbian, a farmer from the town of

"Frailty, thy Name is Woman."

That she is frall, often in body,
"'Tis true, 'tis true 'tis a pity,
And pity 'tis, 'tis true."

Dr. Pierce's "Favorite Prescription" is the best restorative tonic for physical frailty in women, or female weaknesses or decangements. By druggists. Price reduced to one dollar.

Indignant citizens at Wabash, Ind., are worrying Mormon missionaries who have recently infested

Victims of youthful indiscretions, suffering from nervous debility, lack of self-confidence, impaired memory, and kindred symptoms, should send 10 cents in stampe for large illustrated treatise, giving means of certain cure, with numerous testimonials. Address, World's Dispensary Medical Association, 663 Main Street, Buffalo, N. Y.

The leader of the Adventists has fixed the last day of the world on May 14, 1886.

Purify your blood, tone up the system, and regulate the digestive organs by taking Hood's Sarsaparilla. Sold by all druggists.

It cost \$8,400 to remove the ice from the wharves | Montreal.

may fail, and yet, by wise management, to get the best remedy at the outset, inregain its credit. So, also, if wise counsels volves, in case of sickness, not only a are followed, the strength and vigor of waste of money, but useless suffering. a failing constitution may be restored. John II. Ward, 9 Tilden st., Lowell, Mass., Many cases like the following could be says: "Ayer's Sarsaparilla cared me of Mass., says, that on account of impure remedy could remove. I tried several blood, his whole constitution was shaken. other so-called 'sarsaparillas,' but re-After taking Ayer's Sarsaparilla freely for ceived no benefit from them." William a month, his health was restored, and his II. Mulvin, 122 Northampton st., Boston, original vigor regained.

Speculation

as to what will cure Dyspepsia, vanishes of all his sufferings, "enough to kill a before the light of such evidence as that dozen men," was the failure of his kidneys furnished by O. T. Adams, Spencer, O., and liver to properly perform their funcwho says: "For years I suffered acutely tions. He was permanently cured by from Dyspepsia, searcely taking a meal, using Ayer's Sarsaparilla. Mrs. George until within the last few months, with-out enduring the most distressing pains of cured of liver and bilious troubles by Indigestion. Ayer's Sarsaparilla saved the use of Ayer's Sarsaparilla. Warren my life. My appetite and digestion are Leland, the famous hotel proprietor of good, and I feel like a new man." "Two New York city, writes: "I have person-

Ayer's Sarsaparilla

saparilla cured me of Dyspepsia," writes for Rheumatism, with entire success. Ayer's Sarsaparilla cured him, and he has its action admirable." It never

Prepared by Dr. J. C. Ayer & Co., Lowell, Mass., U. S. A. For sale by all Druggists. Price \$1; six bottles for \$5.

CALIFORNIA.

Pamphlets, descriptive of California and the way to get there SENT FREE. Address A.J. PHILLIPS & Co., 89 Clark St., Chicago, III.

"THE CURRENT" CHICAGO. The great Literary and Family Journal of our time. Clean, perfect, grand! Over 68t brilliant contributors. It yearly; 5 mo., \$2.50. Buy it at your newsdealer's—Send 10 cents for sample copy. For advertising apply to Lord & Thomas.

FANCY WORK Profitable and Permanent Employment furnished addles 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, 163 W. 14th Street, New York.

INDIGESTION CURED.

I suffered for more than five years with indigestion, scarcely able to retain the simplest food on my stemach. I declined in fiesh, and suffered all the usual depression attendant upon this terrible disease. At last, failing to find relief in anything else, I commenced the use of Swift's Specific. The medicine toned up the stomach, strengthened the digestive organs, and soon all that burning ceased, and I could retain food without difficulty. Now my health is good, and can eat any thing in the shape of food, and digest it without difficulty. Take the prescribed dose after eating.

JAMES MANN No. 14 Ivy St.

For sale by all druggists.

Treatise on Blood and Skin Diseases mailed free.

THE SWIFT SPECIFIC CO.,

N. Y., 157 W. 23d St.



JAMES PYLE'S

Washing and Bleaching

In Hard or Soft, Hot or Cold Water. SAVES LABOR, TIME and SOAP AMAZ-INGLY, and gives universal satisfaction. No family, rich or poor, should be without it. Sold by all Grocers. HEWARE of imitations well designed to mislead. PEARLINE is the ONLY SAFE labor saving compound and always bears the above symbol, and name of JAMES PYLE. NEW YORK.

THE GREAT

SPIRITUAL REMEDIES.

MILS. SPENCE'S

POSITIVE AND NEGATIVE POWDERS.

"Our family think there is nothing like the positive and Segnitre Powders"—se says J. H. Wiggins, of Beaver Dam. Wis., and so says everybody.

Wh., and so says everyour.

Buy the Prestit wes for Fevers, Coughs, Colds, Bronchitis, Asthma, Dyspensia, Dysentery, Diarrhosa, Liver Complaint Heart Diseases, Educy Complaints, Neuralgis, Heedacha, Famale Diseases, Rhounatism, Herrousses, Sleeplessness, and all active and aonte diseases.

Buy the Megnetives for Paralysis, Desiness, Amaurosis, Typhoid and Typins Fevers, Huy a box of Prestitive and Regative (helf and half) for Chiffs and Pover.

Enlied, pestpaid, for \$1.00 a box, or six boxes for \$5.00, and money at our risk by Registered Letter, or by Money Gretor.

A methody kiek le mot an cortain to hurri an R. K.

Deposite that Annuality Chingor is cortain to mire pulls.

Deposite that Annuality Chingor is cortain to mire pulls.

Deposite that Annuality Chingor is cortain to mire pulls.

Deposite the Annuality Chingor is cortain to mire pulls.

cited: Frank Laprise, Salem st., Lowell, boils, sores, and itches, which no other Mass., writes that

The Cause

ally used Ayer's Sar-

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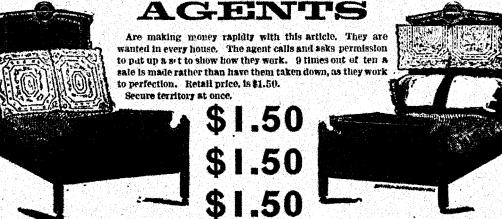
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with Christ," as Paul so earnestly desired. And now, upon the perfectly happy consciousness which we have above described as the basis, how does our joyful anticipation build a wonderful superstructure of felicity in action, filling the completeness of the be ing and rendering it an ever-living rapture! To our faculties, enlarged into new power, there are treasures of glory, "an exceeding weight" (as if it were solid) "of glory" to be opened, which it might take an eternity to realize, enjoy, and exhaust, in which the redeemed will have their full active share. Nor does the blissful tranquility of the inner, ethereal world contradict the possibility of events of transcendent magnitude and interest. The very phrase with which the New Testament designates our vast futurity, epochs of epochs, suggests the thought of evolutions and revolutions in which man is sharer. And these revolutions will be revelations; revelations not of dismay and disaster to him, but of glory and wonder; wonder at the boundless inventive wealth of the Infinite, ever fresh with sublime and divine novelties and surprises. Our eternity is, therefore not to be thought of as a shoreless, stagnant sea or as a placid, endless stream. But when our earth's "rolling years shall cease to move," the moving wons shall forever continue to roll on their stupendous cycles, filled with events that make the royal history of a universe and the divine biography of

Notes from Britain.

To the Editor of the Religio-Philosophical Journal:

My attention-was drawn to the fact that my last contribution was headed, "Notes from England," and written in Scotland. The Scotch people, warm hearted and true, are pardonably jealous of being regarded as a county or province of England and object strongly against the tendency which, unthinkingly I believe, is growing up in En-gland to denominate imperial matters En-glish, such as the English parliament, English army, etc. The contention is that the Scotch were never conquered, and agreed to unite with the English under the name of Great Britain; that, therefore, in all matters concerning the whole people, Britain and not England should be spoken of. I plead guilty, and ask pardon, promising never-well, unless I forget—to slip again. My symathy with the Scotch, my admiration for their many sterling good qualities, and, too, a feeling that Scotch blood runs in my veins, together with the fact that it is now the land of my adoption in which I have found a happy resting place, all combine to make me feel anxious to do them justice. I think their protest a most natural and just one, al-though, as a cosmopolitan I hope for the day when nations, and national prejudices—aye, national patriotism will end, and in place, the Republic of the peoples of the earth be inaugurated, when brotherhood will rank higher than patriotism. We shall then cease to be English, Irish, Scotch, French or German, being men and brothers first, and these afterwards.

CHRISTIAN SPIRITUALISM.

Miss Owen, in reply to my note, has frank-ly avowed herself, for which I am glad. I had no other object in view. For Miss Owen personally I have the sincerest respect and admiration; believe her to be thoroughly earnest and perfectly honest in the views she holds, but at the same time equally believe her mistaken in the course she pursued in this land. But as American Spiritualists will now fully understand her position and know what to expect, the ground is clear and I wish her success in her work, if it does no more than set people thinking, and help them to the better way of life and into the pure air of truth.

MEDIUMSHIP. At once the despair of science and the gordian knot of psychologists, mediumship as the portal of the unseen puzzles and perplexes us with its limitations and extensions. My attention was drawn to Mrs. Watson's lecture which caused such a storm, and in it I found much which I could thoroughly endorse; but, again, it struck me that there were generalizations which covered far too much ground and involved the fair orator in difficulties which have been pretty well hit off in the correspondence since published. Is it not a question of fact? Are we sufficiently acquainted with the nature of medium-ship in its varied and constantly varying expressions to say what can or can not be? Remembering that no theory is satisfactory but that which covers the whole ground of the facts, I am of opinion that there are facts on record of the manifestation of spirits of a mischievous—aye, malignant disposition. I rule the term "evil spirits" out of court, because none are wholly evil. They may be animated by envy, hatred, malice, pride, or even that but the diviner resultilizing are there lust, but the diviner possibilities are there, dormant if not active. In my short experience I have known of a few cases in which spirits have manifested the evil spirit (disposition) of hatred and malice, and one such fact proves the possibility that unkind and unloving persons can communicate as well as true and trustworthy folk from over the

A drunkard in this life may in controlling impel a medium to drink, the old habit and association being strong within such an one. How much or how little personal gratification may be gotten from the transaction, by such a spirit, I do not know, but a slender girl under control of a German student in the house of a friend of mine, went to the cupboard, took from it a bottle of gin, poured out a wine glassful (the gin being above proof) and drank it " neat." without showing the slightest ill effect, so far as she was concorned; curving and eventing, and singing the whole time for several hours. The girl, herself, was pure minded and true, and al-tegether unacountying portually with apput

mediumship is a "dangerous plaything." As far as I can discern, the only safeguard here deeds. It is questionable how far a spirit, not by actual experience, yet by sympathy with the emotions, feelings and passions of the subject psychologized. Thus, we know the influence which indecent pictures have upon morbid and unbalanced minds, and a of sensuality upon a medium could be similarly affected by witnessing the consummation of that suggestion. But it seems to me even admitting the truth of all this, and more, the facts by no means absolve mediums from responsibility. "If an honest man, when unconsciously entranced, becomes a knave, let him strive to outgrow his mediumship, the sooner the better for himself and the rest of humanity," says Mrs. W.; but would it not be better and wiser to outgrow the conditions of knavery and develop honest mediumship, by profiting by the experience, trying the spirits and yielding only to known and trustworthy guides? To be forewarned is to be forearmed, and

investigators and young mediums should be warned of the dangers as well as allured by the delights of mediumship. With Mrs. Watson I "affirm that mediums may repel evil tion is strong that the spirit which fired the influences from the "Spirit-world."..." A bards of old, and moved to burning eloquence virtuous will and pure desire impose an im-pregnable barrier between mediums and evil nor sleeping, but breathing into the world virtuous will and pure desire impose an imspirits." These words should be written in letters of gold and added to them the sig-nificant words," Let him that thinketh he standeth, take heed lest he fall." Only constant watchfulness, continual and earnest care and supervision of motive will protect us from danger and insure us safety from snare. But this is true of all, mediums and non-mediums. But, and some-times there is a great deal in a "but,"—well then, but, very frequently this belief in the power and presence of evil spirits runs to seed in very superstitious practices. According to the estimation of some folk, bad spirits are more powerful than good, are constantly present, telling lies and deceiving the believers; thus, if a communication is given which is not correct, it is a "lying spirit;" although owing to imperfect conditions it may simply be a failure on the part of a perfectly honest and well intentioned spirit to complete his message. If spirits give messages contradictory to the ideas and theories of sitters, then they are lying and deceiving spirits. There are scances held in England called "lifting scances," where mediums sit, go through remarkable pantomime perform-ances, and tell the most harrowing stories of the past earth lives of the supposed spirit controls, indulging in shocking details of immorality and wicke lness; then the presiding mistress of the ceremonies asks the supposed fallen one to take control of another medium, and she will see what she can do. This is done and medium No. 1 is then supposed to be controlled by the angel Gabriel, who wishes to know what is wanted. The circumstances are related to him. He is then supposed to go to God and lay the case before him. During the interval the medium is quiet. Soon Gabriel returns, and declares that the culprit may go up to the 4th, 5th, or 10th sphere, or else affirms that he must wait for another time. It is affirmed that these sitters have thus been the means of releasing some thousands of earth-born spirits. etc., who would otherwise have still been in darkness and bondage.

In my opinion the "evil spirit" theory is the last that should be resorted to for explanation of the imperfect expressions of spirits. Very often we mar conditions ourselves. The difficulties under which the spirits labor on their side, and oftentimes the limiting influence of positive mental conditions in sitters, or disturbed bodily or mental states of mediums themselves, will cause imperfect manifestations. I have known times when the spirit influence seemed dominant and carried everything before it. At other times very little of the actual spirit thought could be transmitted, and had to be literally "ground through" me, exhausting me terri-bly by the strain. We are not yet in possess sion of a sufficient body of evidence to enable us to arrive at the whole facts and formulate laws. Nay, until mediums will themselves give to the world the thoughts, feelings and experiences they have had, and tell of the influence their mediumship has had upon their lives and characters, we shall be like

"Children crying in the night." One thing, however, is clear to me, viz.— The circle or developing scance is the place where we must go to study, to watch developments, not to find favorable evidence for our preconceptions, but to learn. I think we shall see that mediums may become ac quainted with their own powers and intelligently give direction to their mediumship In my estimation mediumship is a faculty like any other, and which may be used or abused, exalted or degraded; we may become slaves to mediumship and creatures of conditions, or we may be users of mediumship, cooperative with spirits (not their tools and too often fools) and molders of conditions; to this extent we are responsible, and come under condemnation when immoral in motive or deed. But consciously pure, the pure minded medium can bear misrepresentation. build up an enduring character, profiting by failure and mistake, and render yeoman's service for truth and right.

E. W. WALLIS.

Notes from Cassadaga Camp Meeting.

To the Editor of the Religio-Philosophical Journal The season at Cassadaga opened to-day under specially auspicious conditions. Much labor has been expended in improvement of the grounds, and about fifteen new cottages have been erected. The attendance at the morning lecture was at least three times that of any previous season. After some introductory remarks by the chairman, Mr. Lyman C. Howe, and an impromptu poem by Miss Jennie B. Hagan, the speaker of the morning, Rev. Samuel Watson of Memphis, Tenn., took the platform. This gentleman was for over forty years a Methodist minister, a part of that time holding the position of bishop. By investigation of the phenomena of Spiritualism he became convinced of their reality, and is now a prominent worker in the cause. His lecture was replete with facts and illustrations, and had for its starting point the Bible account of the conversation of Jesus with Moses and Elias upon the Mount. Speaking of the authority of the Bible he said he gave it all it claims for it-self; that it nowhere makes the claims to infallibility or supreme authority alleged by the Church. Some of its contents are repug-

Spiritualists should make greater use of the far as I can discern, the only safeguard here Bible, but should use it rightly. He said is as elsewhere, knowledge, pure motives and that the motto of Spiritualists is "Glory to God in the highest; on earth peace and good who in this life was lascivious, can enjoy will toward all men." He never knew a "sensuous sensations through a medium;" if Spiritualist to be in favor of war or capital Spiritualist to be in favor of war or capital punishment. The discourse was one calculated to give the skeptical listener a favorable impression of the aims of this new dispensation, for it held to ethics as the central idea of all religious systems, and placed the spirit exercising a stimulus in the direction, emphasis on character instead of speculative opinion or belief.

The speaker of the afternoon was Mi Jennie B. Hagan, a refined and cultivated young lady from the East. She has the remarkable gift of poetic improvisation, taking her subjects from the audience. She discoursed on several topics given her, and then gave poems on the following subjects:
"Political Aspect of Our Country"—this being a humorous production of several minutes in length, which excited much merriment among the audience; "Difference Retween Inspiration and Revelation" her effort being full of thought and truly poetic; "The World with its Joys and Sorrows"—this being a pathetic production worthy of a Bryant or Longfellow. When it is remembered that previous preparation is impossible, and that these poems have genuine merit, the convic-

to-day the breath of spiritual life.

The waters of religious thought to day are being profoundly stirred, and the thinking man finds himself interested in every phase of philosophy or science that promises any light in the darkness of doubt. If the phenomena of Spiritualism can offer any answer to the old but ever recurring question, "If a man die shall he live again," the earnest

man would know it. The increasing attendance upon these meetings gives evidence of the interest that is being aroused, and whatever the difficulties or doubts, some truth must be developed. The people are anxious for light from any quarter, and will persevere until satisfied as to be truth or falsity of these new claims.

August 1st, 1885.

CAMP MEETING ROSCRUM.

Abstract of an Address Delivered by Giles B. Stebbins, at Onset Bay, July 19th.

In the afternoon at the stand, the open-ing exercises consisted of a band selection, "Grandfather's Clock," the reading by Mr. Giles B. Stebbins of Michigan, of a hymn written by Ralph Waldo Emerson and read at Faneuil Hall in 1873, and singing by the

Mr. Stebbins was the speaker of the afternoon and gave an excellent address which was attentively listened to. Mr. Stebbins said he wanted to lay before the people the fact, clear to his own mind, that Onset Bay Grove was the fruit of the seed planted from the Mayslower. The great spiritual movement in New Eugland especially, is the nat-ural result of the ideas that animated our fathers and mothers. This may seem to be a difference between the creed of the Puritans was born. Now Spiritualism has been born and the belief of Spiritualism. But it should into the world, and it has come to stay; it is ferent skies, that the world is a different solid rocks that line New England's rocky world. The ideas of the Puritans were crude, | coast. It has come to stay because New Engin some respects hideous to us, yet they par- land needs it. The preachers don't believe took of the good and ill of their time. It has half the doctrines they teach, but they do the been said of the Pilgrims that they hitched best they can. Hell has gone out and Sheol their wagon to a star, and Onset Bay Grove has hitched its wagon to a star, that is, both | The churches are full of men and women who have been animated by great ideas. When are doubters, agnostics. Inevitably the world men and women are animated by great ideas grows out from the old dispensation into magreat results follow. New England is a wonderful place to be born in, a glorious place to live in, to die in, or to emigrate from. Stepaen A. Douglas once remarked that Vermont was the best State in the Union to be born in if a man only gets away in good season. I should not wholly agree with the great statesman, said Mr. Stebbins. I thank heaven I was born in New England, and though I am not disappointed in the West, I think New England is not only a good place to be born in but to stay in or to emigrate from. From the very first the founders of New England have been animated by great ideas. Both the Puritans who landed on Plymouth Rock and the Quakers on the peaceful banks of the Delaware were animated by great spiritnal ideas. The Puritans had grand conceptions of truth as well as hampering limitations of creeds. They were the advance guard of their time, the forlorn hope of suffering humanity. It may be said they were not true to their own conceptions of liberty, but they lived in an age of bigotry and persecution, and and what seems cruelty on their part was, tenderness compared to the cruelty of their persecutors. From the depths of their hearts they believed in righteous living, in doing their duty, and from the depths of their souls they believed in immortality, crude and imperfect though their ideas were. The imperfection of carrying out belongs to humanity, the inspiration is infinite and sublime; so let us hold on to great ideas. Look at the results. These men and women, some of them delicately nurtured, gave up all they held dear and faced danger and suffering unflinch-ingly; as a general result the civilization of the Western Continent struck its roots down through Plymouth Rock. New England thought led the country, and New England blood has spread itself over the land, the northern part especially. Bishop Haven, in reply to a question as to how he liked Michigan, said: "Michigan is more like Massachusetts than Massachusetts is." This is the way New England colors the whole glorious West. New England furnishes the highest standard of manhood and womanhood. Standing on a street corner in Boston and watch ing the passing throng, the observer will see a little nobler manhood, a little purer womanhood, than in other large cities. This is the result of the ideas wrought into the life of the country by the Puritans. So you are not only well reared but well born, and it is a great thing to be well born. It is the birth-

ght of every child. We call Boston the Pilgrim city, but there is more intelligent heresy in Boston than in any other city in proportion to its size, and there are a larger number of Spiritualists there. It is the Pilgrim city; but the Pilgrim idea has been ennobled, uplifted. In Holland, when the Mayflower was about to start, the Pilgrims knelt and the old minister prayed with them and for them. It was a heart prayer, whether we believe in his views or not, and the burden of that prayer was: O Lord give these men and women strength to follow the light. So they came, and as best they could followed the light. That depth of spiritual thought gave birth to light the light of the light. mant to our conception of the Divine Being. We cannot believe that the power which sustains this universe, with its countless millions of starry systems, ever spent forty days on a mountain writing legal enountments for the Lotter, of that the infinite ever discrete the mountain withing legal enountments for the Lotter of the the infinite ever discrete the mountain with a machine star of the legal enountments for the Lotter of the legal enountments for the Lotter of the legal enountment of the legal enountment of the legal enountment of the Universalism, Unitarianism, and fostered Quakerism and Spiritualism. Following the light is always good; freedom is good; on a broad ground their views were the best the world knew. In meterial things, what a machine countries are legal enountment of the Universalism, Unitarianism, and fostered Quakerism and Spiritualism. Following the light is always good; freedom is good; on a broad ground their views were the best the world knew. In meterial things, what a machine countries are legal enountment of the legal enountment of the legal enountment of the light is always good; freedom is good; on a broad ground their views were the best the world knew. In meterial things, what a machine countries are legal enountment of the l

financial sense to lead decent, pure, clean lives. Where we find the purest life we find the richest material results. So we have seen in New England one reform after another instituted. The Pilgrims were not cowards: they believed in plain speech. This style of speech may sometimes be necessary now, but

we live in a more charitable age.

The religious changes have also been marked. We breathe to-day a new atmosphere. The Puritans of 1885 are not at all like the Puritans of 1785. Scientific investigation and free thought have produced great changes. There is a wide difference between the con-ception of Deity held by the Puritans and the Unitarians, yet the Unitarians grew from the Puritan stalk. Where there are great spiritnal ideas and a clean life or an approach to

these there must be changes. What do the people believe at Onset? They believe in liberty True liberty is not license. Liberty gives no privilege of abusing the body or soul or trending upon the rights of others. Liberty gives the privilege of being a good husband, a pure and spotless wife, a dutiful child; it gives the privilege of holding the body subordinate to the spirit, not of indulging in drunkenness or licentiousness; that is slavery to appetite and desire. The people at Onset also believe in progress. The idea of evolution was taught in the writings of early Spiritualists before scientists took it up. The idea is that to-morrow is ever better than to-day; the universe is so ordered that this must be the case. Sometimes it seems that the race is not progressing, but looking at the wide world progress can be noted. There is a power that works for righteous-ness in the world of matter and mind. The strange thing is that all religious beliefs go through such persecution at the start. The new thing is always the persecuted thing, the new heresy is the worst heresy. Truth on the scaffold to day, it has been said, mounts the throne to-morrow, and this is shown in the history of Christianity and of Buddhism. Shall we blindly hinder the progress of truth, or shall we help it on? Shall we be cowards or shall we try to be pioneers? Let us not be on the side of the cowards, but among the pioneers of the truth, first satisfying ourselves that the new thing is the true thing. Spiritualism is the outcome, the inevitable consequence of the spirit of the Pilgrims. This new gospel comes to us to-day because our thoughts are broader, because we know each other better. The telegraph and telephone have brought the world nearer together, and oceans and mountains are barriers no longer. We begin to understand that the heathen world is not in outer darkness, that at the bottom of the pagan religions are spiritual truths. About the time of the discovery of the material telegraph, men began to learn of the spiritual telegraph; one follows the other as naturally as the flower follows the bud, or the harvest the planting of the seed.

Thus naturally does Spiritualism come after Puritanism, and it comes just at the time when the world needs it, just as Christianity, Buddhism and the Protestant Reformation came in their time. There came a time in New England when people in the churches grew weary of the old Puritan conceptions of man's depravity and destiny. Just at that time Wm. Ellery Channing began to preach the new gospel, the best minds of New Engcontradiction, and there is of course a wide land gathered about him and Unitarianism be remembered that we were born under dif- , not a fleeting thing but as enduring as the has come in: there has been a great change. grows out from the old dispensation into materialism or Spiritualism. Spiritualism has come in the right time, and we ought to make the best use of it. Do you know how much power a man's life gives to his creed? If every Spiritualist was true to his conception of duty, if every medium was a true medium. if all pretenders were ruled out of the ranks, Spiritualism would have tenfold power. A word as to the atmosphere of the spiritual movement. There must be a gravitation either to materialism or Spiritualism, and many people in the churches are gravitating towards the former, because they think Spiritualism is the work of the devil. If materialism is true space is void, but if Spiritual-

> mated intelligences. In closing, Mr. Stebbins spoke heartily in favor of perfect equality for woman, and read Lucy Larcom's poem entitled The Mountaineer's Praver.

> ism be true the blue sky is peopled with ani-

NOTES FROM ONSET.

To the Editor of the Religio-Philosophical Journal:

A disappointment met the vast multitude that had gathered at Onset during Saturday, to witness the annual illumination. The morning hours opened with a severe rain, followed nearly through the entire day by a heavy fog that prevented the necessary arranging of lanterns about the parks and groves by the Association, and a postponement was decided upon. However, the people were en-tertained with a Band Concert at the Grand Stand from 8 o'clock P. M., until 9 o'clock. The vast floor of the Temple was covered by oldland young, enjoying the terpsichorean art: many others sought pleasure in the ekating rink and other places of amusement, while the credulous Spiritualist and curlosity-seekers were entertained at the one-dollar-a-chair shows, so that the people found quite an eniovable evening minus the one great event, the illumination.

Sunday, the 26th, was clear and bright, but very hot, the thermometer registering in the nineties nearly all day. It was estimated |

Such facts illustrate, to my thinking, that back to a mortal. The speaker said that modern genius are here. It pays even in a | that there were more people at the grove during the day than ever here at any one time before. Extra trains were run by the Old Colony from Boston, and from the Cape Cod Division, and from Fairhaven, and two steamers from New Bedford.

Mrs. Sarah A. Byrnes, of Boston, spoke at 10 o'clock A. M., on the Religion of Spiritualism. Miss Jennie B. Hagan improvised a poem on a subject from the audience, "Man's Inhumanity to Man." J. Frank Baxter spoke

at 2 o'clock P. M.
Monday, the 27th, there was a Conference Meeting at 10 a. M., at which time there was some excellent remarks made on temperance, which included the using of tobacco.

Monday evening J. Frank Baxter and Charles W. Sullivan gave a musical entertainment at the Temple, in the interest of the Association, assisted by the Onset Quartette, Jennie B. Hagan, Miss Lulu Morse, Mr. Sewall, Frank L. Union, Miss Pool and others. It was a grand success.

E. Swain Moore is meeting with a generous response in the exhibition of his spirit pictures. John Wetherbee, "The Shadows" of the Banner of Light, was at the Grove Sun-

Tuesday, the 28th, J. Frank Baxter spoke, his subject being, "The Present Hour." Among the many topics referred to was woman's suffrage.

Wednesday, the 29th, there was a Conference Meeting at 10 A. M. Dr. H. P. Fairfield. of Rockland, Me., spoke at 2:30 p. m., as usual taking a Bible stand-point to maintain the doctrine of Spiritualism. J. D. Stiles followed with platform tests, which were never better given by him than on this occasion.

Thursday, at 2:30 P.M., Mrs. Adeline M. Glading, spoke upon the "Influence of Spiritualism." Wednesday and Thursday, Mr. Whitlock held his long talked of Fact Convention in the Temple, which was fairly attended, and was participated in by many of the mediums at the grove, assisted by E. W. Emerson, test medium of Manchester, N. H. -closing with a musical entertainment on Thursday evening, assisted by the young and

gifted Louise Marguerite. Friday at 10 A. M., there was a Fact Meeting at the Auditorium, and at 2 P. M., a Mediums' meeting, both of which were well attended and much interest manifested.

The Old folk's concert on Friday evening, under the management of Mr. Charles W. Sullivan, was a grand success. Mr. Suliivan presented a chorus of about seventy-five singers, who were assisted by Prof. Crane on the piano, and the Association's quadrille band, and Louise Marguerite. The audience seemed to go almost wild with enthusiasm as the old and familiar tunes were sung.

Parties engaged in the construction of a street railway at Onset, have perfected arrangement to be incorporated in accordance

with statutes of the State.

Arrivals at the grove: John S. Martin and wife, and Miss Mary Martin, Marblehead, Mass.; Capt. T. P. Beals, Portland, Me.; Dr. A. T. Townsend, Worcester, Mass.; Mrs. H. B. Feary, Lexington, Ill.; Mrs. C. K. Reynolds, Washington, D. C.; C. F. Baxter, Mass., S. A. Morse, Philadelphia, Pa.; Miss S. A. Brown, Burlington, Vt.; W. N. Phillips, B. W. Davis, Bristol, R. I.; Dr. E. A. Smith and wife, Brandon, Vt.; Miss Eva Roberts, Haverbill, Mass. Sunday, Aug. 9th, J. J. Morse of England will speak at 10 A. M., and A. B. French of Clyde, Ohio, will speak at 2 P. M.

There has been an extra call for the RE-LIGIO-PHILOSOPHICAL JOURNAL the past week. Onset, Mass., Aug. 1. W. W. CURRIER.

Tennyson's Latest Poem.

The Independent received by cable from London the following poem, which was written by Alfred Tennyson on the marriage of the Princess Beatrice:

Two suns of love make day of human life,
Which else, with all its pains and griefs and deaths,
Were utter darkness; one the sun of dawn
That brightens through the mother's tender eyes,
And warms the child's awakening world; and one
The latter rising sun of spousal love,
Which from her household orbit draws the child
To move in other subsect. The mother weens To move in other spheres. The mother weeps At that white funeral of the single life, Her maiden daughter's marriage; and her tears Are half of pleasure, half of pain. The child is happy ever in leaving her. But thou, True daughter, whose all faithful filial eyes Have seen the loneliness of earthly thrones, Wilt neither quit the widowed crown, nor let
This later light of love have risen in vain,
But, moving through the mother's home, between
The two that love thee, lead a summer life,
Swayed by each love, and swaying to each love
Like some conjectured planet in mid heaven
Between two suns, and drawing down from both The light and genial warmth of double day.



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