

# RELIGIO PHILOSOPHICAL JOURNAL

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

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

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

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### THE MISSION OF AMERICA.

An Address Delivered by Prof. J. R. Buchanan at the Lake Pleasant Camp Meeting, August 5th, 1885.

(Reported for the Religio-Philosophical Journal.)

It is about a century and a half since the philosopher and poet Berkeley uttered the prophecy—"Westward the star of empire wends its way." If that be true, the world's empire is ours. He also said, "Time's noblest offspring is the last." This is complimentary to us, for we are the last specimens of the human race that have appeared. It is complimentary to Spiritualism, for that is the latest evolution of love and wisdom. It is complimentary to Lake Pleasant and other spiritual camp meetings, which are the latest and best improvement on the old plan of dividing mankind in hot weather, into saints and sinners—the sinners gathered into shoddy Saratoga and Coney Island, and the saints gathered into some rural camp-meeting, where some orthodox Bonnerges is frightening women and children with an imaginary hell, until the camp resounds with shouts and groans. We have something better than that. But if it be true that the star of empire rests over our heads, is it not time that we should know it, and cease looking to the old world for wisdom, for fashion or for guidance?

It is a craven spirit, unworthy of an American, that turns away from the rich resources of our own country, to bow before foreign dictation and assumption. We have the most energetic population that was ever gathered under one government. We have had the largest armies that the world has ever seen, and the ablest generals. We have the best form of government that ever was known. We have the most efficient and inventive artists that the world contains. We have the most skillful physicians, the profoundest knowledge of the constitution of man, the most rational and widespread knowledge of Spiritualism, the most progressive systems of primary education, the greatest independence from the follies of ancient falsehood, and to crown the whole, the greatest wealth-producing power and the most inexhaustible natural resources; and out of all this we are continually evolving new thoughts, new arts, inventions and philosophy—perpetually superseding the old with the new, for "Time's noblest offspring is the last."

### THE CHURCH AND THE COLLEGE.

But we are all moving onward in this grand career? Are we all assisting the march of mind and the triumph of good over evil? I am very sorry to say that our two leading institutions, the church and the college, are doing much to resist the march of progress, to hold on to the old, to resist the new, and to preserve old falsehoods in unbroken power. What else could we expect from the church, when we look at its parentage? There is no change of species known to science. Rabbits do not change to produce water melons, and lions do not produce lambs. The churches that murdered reformers of old, will never become the nurses of reform.

According to Lecky, "the church of Rome has shed more innocent blood than any other institution that has ever existed among mankind." Its cruelties, according to Lecky, "were not perpetrated in the brief paroxysms of a reign of terror, or by the hands of obscure sectaries, but were inflicted by a triumphant church, with every circumstance of solemnity and deliberation." Its victims "were usually burnt alive. They were burnt alive after their constancy had been tried by the most

excruciating agonies that minds fertile in torture could desire." When I read of the number of millions that were burnt alive by the church, the tale is so ghastly and horrible that I cannot help doubting if anything so grandly devilish can be historically true; but history tells the tale uncontradicted.

When the members of this persecuting church threw off the yoke of Rome by becoming Protestants, they did not give up the principle of persecution, for, as Lecky says, "The principle of persecution was affirmed quite as strongly, was acted on quite as constantly, and was defended quite as pertinaciously by the clergy." "In Scotland [says Lecky] a persecution rivaling in activity at no time on record, was directed by the English government at the instigation of the Scotch Bishops" under the Stuarts; and in England under Elizabeth, "Romanists, Anabaptists, Aryans and Independents" were "imprisoned, exposed in the pillory, branded, mutilated, scourged, tortured, hung and burnt alive." I need not speak of the cruelties in Ireland, which have planted there such a burning hatred, nor of the Protestant cruelties in Europe, and the persecution of Quakers and witches in our own New England. The church that comes from such an ancestry is not the church of Christ. It sends forth no martyrs to truth—no imitators of the martyred Nazarene—no group of holy men ready to welcome the advent of the angel world. The most learned New England Unitarian Divine thanks God that we are entirely ignorant of the Spirit-world, and he has a right to thank God, if he enjoys it, for his own voluntary ignorance.

The unchanging mission of the church is to preserve the mouldering parchments and ancient customs, to hug old ignorance in its bosom as a sacred thing, while barring its doors against the Divine light of truth coming through science and philosophy—coming through Geology, Paleontology, Anthropology, Psychometry, and the direct revelations of the Spirit-world, truer and wiser in this enlightened period than they ever were when they came through the mists of ancient superstition.

While ecclesiastic institutions thus stand as a dark cloud between man and heaven, the college is no less efficient in its power to wither the noblest attributes of the human soul, and paralyze the inspiration that leads to a nobler life. "The regular pupil of the fashionable college comes forth with a literary, but not a practical education, profoundly ignorant of the noblest faculties of human nature, scornfully hostile to spiritual science, unaccustomed to impartial philosophic thought—specially trained to go on in the world as it is, with all its wars and unpeppable horrors as we see them in the exposures of the *Pall Mall Gazette*, and in the annals of slavery and intemperance, and unwilling to co-operate in the reforms which the present state of human suffering demands. The influence of the College tends to perpetuate the old and discourage improvement. The medical College goes still further by inculcating along with supercilious bigotry, a heartless system of materialism, that tends to blot out every spiritual and every religious impulse and faculty in human nature.

The church and the college belong to the past. They work for the past and against the future—for the effete dogmas of the old world, and against the free thought of the new, and if that is the case, they are no part of our true civilization—no part of our Americanism—no part of the empire that is ours—no part of the bright hopes that are ours, and the sooner we are rid of their blighting influence, the better for the world. I do not mean to be rid of churches and colleges, but to be rid of the antiquated patterns that we have. We want colleges that will not make learned and pedantic fools; colleges that will teach more of things than words, whose degree of Master of Arts will not signify that he has no other art than to say *hic, haec, hoc, or bonus, bona, bonum*, but that he is really such a Master of Arts as has never yet come from a University—master of the arts by which houses are built, farms are tilled and machinery constructed—competent to stand at the head of great industrial enterprises as a leader and benefactor, and competent by his honesty to uphold society, and by his benevolence to carry on human progress. For industrial skill can be taught, and honesty and benevolence can be implanted in the constitution in youth as easily as Latin or mathematics, as I have shown in "Moral Education," and as several reformatory schools have shown in practice by converting young criminals into good citizens.

If such churches and such colleges are demanded; if they are to come, it must be by the public spirit and generosity of our best and most enlightened people—the people who are enlightened by spiritual knowledge. And I say to them—to those who have been blessed in the acquisition of wealth—an immense responsibility rests upon you, for one dollar given to aid in the establishment of true education and the promotion of original research will help the world forward more than a thousand spent in the ordinary forms of commonplace benevolence.

When you assist the struggling pioneer in science, who has revelations to bring forth, you do a work that will be felt in its effects for all time. When you give the world a model educational institution, you teach a nation practically how to redeem itself from every form of degradation and suffering—how to abolish pauperism and crime, and how to take the front rank among nations.

POLITICAL FREEDOM.  
Victor Hugo complained of America as not

having assumed its mission among nations. I wish to point out what that mission is. It is to establish political freedom, religious freedom, scientific freedom and the freedom of progress. It is commonly supposed that we have already established political freedom. So it was thought in 1776 and 1789; the work was supposed to be done, but in 1850-65, we found that it was but half done, for the white race that was freed from foreign tyranny was less than half the human race, and after losing almost half a million of lives to atone for that mistake, we established freedom without any limitation of race or color; and then it was thought to be finished indeed—but it was not finished!

Again I say the work is *only half done*. We have established the freedom of exactly one-half of our people, and left the other half more destitute of political rights than any body of rebels that ever chopped off the head of a king to gain their freedom. But our political slaves are very patient and lovely in their sorrow. As the negroes in the South were proud of having a good master and learned to hate the abolitionists, so many a woman is content to have a master, and does not reflect upon the fact that woman has not had the same property rights as man—has not had even the right to the children who are a part of her own body and soul—has not had the same wages for the same work, and has had almost every path to honor, power and wealth barred against her by a public opinion in which she was taught to acquiesce.

### WOMAN'S EMANCIPATION.

But thank God the work of woman's emancipation has begun. She can vote in matters of education. She can hold some petty offices. One by one, almost every occupation has been opened before her. I had the high honor of opening the first door of a medical college that ever was opened for women. I have had the pleasure of signing many a diploma for women, and have seen them go forward in a successful practice, and if I were disposed to boast of my moral possessions, I might say of them as Cornelia of Rome said of her children, "These are my jewels."

The good work has gone on bravely, and now it is said that there are 2,500 female physicians in this country, and I know not how many female students in literary colleges, who hold their own in competition with young gentlemen, and very often carry off the honors. A young lady has carried off the honors of Harvard in classical studies, and another young lady has taken the lead and won a prize in the London University.

Who was it that stood across the path of these women to drive them back? There stood a bigoted church with the fires of hell to enforce its authority, saying to woman, "Thus far shalt thou come but no farther. You are welcome to be an obedient servant and to receive advice, but you shall never know equality." There stood nearly all the colleges, saying, "We can't have women in our halls—it shall not be"; and there stood embattled, the old allopathic medical profession, saying she shall not enter our societies. She shall not be recognized at all, and shall not be admitted to our colleges to study; but if she studies and practices without our permission and our diploma, she shall go to jail for violating our medical law; and to justify all this Prof. Clarke stepped forth from Harvard to prove that women were of too feeble and unhealthy a constitution to bear a good education, as if it was not the business of education to build up body as well as soul. This scarecrow has been demolished, for some of the colleges report that the young women in their classes have better health than the young men. These miserable pessimistic notions have been swept away, and the battle has been won by the patient perseverance of woman. But we must not forget who were her enemies, for I hold the enemies of woman to be the enemies of the human race. When Miss Sophia Jen Blake in 1839 applied for admission with four other ladies to the Edinburgh University, they were opposed by the professors and mobbed by the students. She carried the case into the courts and got a verdict in her favor, but the higher courts reversed this, and finally on appeal to parliament in 1875, she was defeated by a majority of 43, after a six years' battle. When women applied to the College of Surgeons in 1876 for examination and license in midwifery, the examiners, Drs. Barnes, Fair and Priestley, all resigned to avoid giving a license, and the Obstetrical Society, by universal acclamation, gave them a vote of thanks for this unmanly trick.

The British Medical Association took the alarm for fear women might come among them, and in 1878, resolved that no woman should be eligible to membership. The American Medical Association stands on the same ground, and in 1849-50, there was not a medical college in the United States, except that in which I presided, that would admit a woman. In 1859, the Philadelphia County Medical Society (the headquarters of old fogeyism) passed a vote recommending its members "to withhold all countenance and support from the faculties and graduates of female medical colleges, and that consistently with sound medical ethics, they should not hold professional intercourse with them." So you see if the devil can quote scripture, the old school professors can quote medical ethics, which differs from all other ethics recognized by good men.

### WOMAN'S POLITICAL RIGHTS.

Why should not America teach the world that woman has the same political rights as man? The men alone have managed government, for the Lord knows how long—perhaps a hundred thousand years or more, and they

have so mismanaged, that in every country on the earth political life is filled with corruption. In nearly all countries political life is a cruel, cold-blooded despotism. In nearly all countries the people are enslaved by war, war debts and standing armies. In nearly all countries, the bayonet is the sole foundation of authority, and if this is barbarism, there is not in the old world a single truly civilized nation. Therefore, I want to see the better half of humanity come in, among whom we rarely ever find a defaulter, drunkard, or a murderer. I want them to come in to purify politics, to put benevolence into every department of the government, and to put an end to war forever. I want to see women ennobled by thinking great thoughts and doing great deeds, for which they are as competent as men, for they appear to be equal to men in college life and in medical practice; and when the freedom and equality of women are established in this country, I know that we shall go on with increasing wealth, power, harmony and prosperity, to the dominion of the world, for all history shows that the only nations that flourish in progressive civilization, are those that give woman some degree of honor, and that every nation that degrades and dishonors woman, degrades itself until it falls behind and below others, and either perishes from its own rottenness, or is conquered by its neighbors and blotted out from the map.

All Asia is to-day a monumental ruin—a half-civilized people continually mowed down by famine pestilence and wild beasts—a monumental ruin, to record and prove the almighty fiat, that whatever nation tramples on woman shall itself be trampled down in blood and filth, if not exterminated from the face of the earth, leaving behind such ruins as in Asia mark the graves of perished empires. Thank God there will never be such monumental ruins here, for we have a civilization in which woman is honored as she never was honored before, and in that honor we have the promise of immortality. The Caucasian race or white race has generally honored woman, and the dark races have not; hence the white race has greater beauty and strength and wisdom and growth. Two hundred years ago the whites were a feeble race in numbers—not more than one tenth of the world's population. Now the white race is the master of the world, and in one more century there will be 600,000,000 of the great Anglo-Germanic race, and our language will be the dominant language, and our nation the leading nation, and in our nation woman will be in full equality. Woman is destined to vote and to hold office in this Republic, and I would like to see the law that if a man is President, the Vice-President shall be a woman. But even this does not complete political freedom. We have not true freedom when a large portion of the population is composed of half-educated and unskilled laborers, living from hand to mouth at the mercy of a corporation or an employer, often afraid to vote their own sentiments, and feeling but little interest in the government since whoever rules, they expect only toil and poverty for themselves. A true democracy requires, too, that all gigantic monopolies of land, or anything else shall be broken up and that every citizen shall be well educated, and shall have a fair start in life by being made a thorough master of one or more skillful occupations, in which he can be safe and independent, so that we shall have no miserable poverty, and no pauperism, but a commonwealth of manly, independent citizens who understand their rights and their duties. America will not be a true republic until we have *industrial education for all*, and that I believe is coming soon, and that will be the rock on which the temple of Liberty can stand forever. Therefore women's rights and the toiler's rights should make the largest planks in the platform of any honest political party hereafter.

### RELIGIOUS FREEDOM.

So much for political freedom. And what does religious freedom mean? Does it mean only that no church shall send out a tax collector, and that no church shall have any preference in law over other churches or citizens outside of churches? That is only political freedom; but I want the freedom of the soul. I want to see the members of all churches free from bigotry, ready to listen to the testimony of their honest fellow citizens, ready to learn all about the modern advent of the angel world, and engage in the honest pursuit of truth to reach a nobler religion than that of his own church. It depends upon your zeal and perseverance, my friends, to enlighten those who are sitting under the dark shadows of old creeds. Do not weary in well doing, but keep on, showing to all honest church members the brilliance of our light from heaven, which is destined to establish the brotherhood of man on earth as in Heaven.

### SCIENTIFIC FREEDOM.

It is also the mission of America to establish scientific freedom. We have not had it. Every church, every college and every learned society there is bound in the fetters of old opinions. Every aspiring scholar, every honest investigator of nature, every soul aspiring to a nobler life and more comprehensive truth has lived under the weight of that mental despotism which has no power now to harm or imprison but still has all the old bigotry, and still has the power to ostracize, to disgrace and to starve; and sometimes men are more afraid of the poverty and starvation confronting them and their families, than of the martyrdom by death.

We know how sternly these penalties have been applied—how Theodore Parker, Wendell

Phillips and John Pierpont were proscribed. We know how Dr. Hare was trampled on by his associates of the scientific societies. We know how Dr. Eliotson was dragged down to obscurity from the summit of the medical profession in London, and how Judge Edmonds was crushed in New York, and Mr. Kiddle driven from an honorable position, and a host of individuals in private life have been made to feel the persecution of society, especially the humble mediums who have stood in the frontier line of progress. The spirit of despotism has ruled in New England, causing thousands to put on the livery of some popular church without the least faith, until the church is all honeycombed with hypocrisy. It is organized in creed-bound churches, and it is pre-eminently organized in the National Medical Association, which is organized to procure in every State monopolizing laws which would compel those who enter the medical profession to pass under the discipline of their colleges, in which men are taught to look down in scorn on all spiritual things, to sneer at the most successful improvements in the profession without investigation, and to discard everything that rises above a gross materialism. I would as soon see a law to compel every preacher of religion to pass through a Jesuit college.

The spirit of the societies, colleges and academies that scoffed at Harvey, survives in this association, and scientific freedom cannot exist in this country until the dominant influence of that combination is broken, and, therefore, I regard it as the duty of every liberal to work for the overthrow of its power and of the medical legislation that has procured, and for the support and establishment of medical colleges, organized in behalf of freedom, and organized in sympathy with the powers that rule in Heaven.

Do not think that I am at all singular or extravagant in my denunciations of the colleges. Macaulay has expressed himself almost as strongly against Oxford and Cambridge, and that immortal martyr, Giordano Bruno, whose monument is to be dedicated next February in the city of Rome, in which he was burnt alive in 1600, expressed himself about the English Universities in language of scorn more pungent by far than mine. When these unholy combinations are broken down, restrictive laws abolished and liberal institutions erected, the great work of progress is but begun.

### PSYCHOMETRY.

I have done my duty in all these reforms: land reform, industrial freedom, woman's rights, medical, religious, and scientific freedom, and was the first who presented in full in 1858, that doctrine of land reform in my essays on "Land and the People," which under the advocacy of Mr. George and Mr. Davitt, is shaking the foundation of the British government; and now I am presenting in all its dignity and force a doctrine of scientific progress, which will shake the foundations of the literary world and all its Universities as they stand to-day; and I do not think it will require as many years as the doctrine of the land and the people did to agitate all civilized nations. This overturning power is PSYCHOMETRY.

It would seem very rash and presumptuous in any single scientist, and especially in one of so little influence as myself, and so unfit to be a leader, to think of overturning the established order of thought, principles of philosophy and methods of intellectual progress established throughout the world, and unquestioned from the beginning of civilization; but it is not a question of personal talent, influence or power, but simply a question of truth. It was nothing to the inventor of the steam engine that all nations ignored it. It was nothing to Copernicus that all the civilization of his age ignored the Copernican system. It was nothing to Pythagoras that all astronomers ignored the heliocentric system. It was nothing to Columbus that all European intelligence was against him. It was nothing to Harvey that all physicians and colleges in his day misunderstood the heart and were too stupidly conservative to accept his palpable demonstrations, for the man who really discovers a truth is master of the situation, and the slow-moving world must in time come to him, see what he sees, and walk in the path he has discovered. If I have discovered and cautiously demonstrated psychometry; if it is satisfactorily practiced by all who possess the psychometric faculty, becoming a cause of wonder to all who witness it, no more doubted in its application than the science of chemistry, then it is an established science, the right arm of enlightened physicians, and destined to become the right arm of all enlightened scientists who become acquainted with it. The establishment of psychometry is the beginning of a revolution which introduces endless and unlimited progress. In the presence of psychometric revelations of the origin of ancient religions, old superstitions fade out and libraries of old theology become useless lumber. Under the guidance of psychometry therapeutic science will be remodeled, and medical diagnosis will attain scientific precision, rendering the medical art an unquestionable blessing to mankind, for a psychometer sitting in Boston or New York may diagnose a case in London or Paris, discovering its interior condition as correctly as the medical faculty residing in those cities.

Under the guidance of psychometry history and biography will be re-written. Cromwell, Napoleon, Caesar and other leaders will receive historical justice, and Jesus Christ and Judas Iscariot be understood as they really were. Geology, paleontology and astronomy

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IN THE DARK.

A Strange Narration of Supernatural Events.

"It is the strangest, most unaccountable thing I ever knew! I don't think I am superstitious, but I can't help fancying that..."

"Your ghost is 'vox ex praterea nihil,' it seems," I remarked dryly. "Don't you think, Ethel, you may have been..."

and scene will soon efface it from her memory. He rose as he spoke, and took up his hat. "What has become of Vandeleur?" I inquired.

"I must leave you now but I will return in an hour," he responded. Three hours had passed away; it was nearly midnight. The night was oppressively close and profoundly still.

Baptist lady who was also present named Mrs. Barr, seemed to be suddenly inspired, and turned to Mrs. Reed said, without knowing what she was doing.

"SCIENCE AND SCIOLOGISM."

To the Editor of the Religio-Philosophical Journal: Under the above heading, the JOURNAL of last week has an article from Prof. Jos. Rhodes Buchanan, which evidently had been written with no intention to fairly criticize my lecture on Solar Physics, firstly delivered before the Philosophical Society of Chicago, and recently published in the RELIGIO-PHILOSOPHICAL JOURNAL, but to demolish it with slurs, sneers, and scornful expressions, such as "crudities," "incapable of demonstration," "imaginary," "not worthy of discussion nor even notice," "inducious," "delusion," "which," he adds, "are found in the writings of those who lack elementary education."

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-professional mediums and sensitive persons.

Cured by Spirit Prescriptions—Orthodox Mediumship and a Stolen Horse.

Mrs. Jackson of Ontario, Ind.,—a "home circle" medium—in addition to a former communication relates the following: "My first husband was Mr. A. C. Vincent, a Free Will Baptist preacher. At one time he had very sore eyes, and had to sit in a dark room all the time during some weeks, when my hand was controlled and wrote: Get sarsaparilla; 1 lb.; extract of henbane, 1 dram; pulverized blood root, 1 table spoonful (there were other things, wild cherry bark, etc.) I was directed to make a syrup of these. The dose was indicated and directions as to regular bathing given. The prescription was signed 'S. T. Sidmore, M. D., late of Albany, N. Y.' He gave his age when translated at 57 years."

Now, can Prof. Buchanan find a single paragraph in any paper, book, or pamphlet, that advocates the same theory on solar physics, that I have advanced in my lecture, apart from what I had previously written on this subject? He cannot do this. He made the statement at random for effect, the same as his allusion to "Rev. Mr. Jasper, of Richmond" the ignorant colored preacher. I expected honest and manly criticism and hence stated in my lecture, "A hasty criticism will always pounce with undue severity upon any one who with independent thought dares to attack old and long cherished theories, and will not only raise its hand to strike down new theories, but often aims its heaviest blows at the one who has the temerity to offer them to the public."

olite priest with their great learning, see in Martin Luther and Protestantism all the horrible monsters and frightful images spoken of in Ezekiel's visions, the prophecy of Daniel, and the revelation of St. John, while the Protestant clergy, equally learned, are sure they see the same things in the same books applying to the Pope of Rome and his cardinals. Bigotry puts out the eyes, stops up the ears, moves upon its victims with cudgel in hand, to strike at every thing that does not harmonize with old and long cherished opinions; and if it stops for a moment in its cowardly march, it is only for a larger cudgel to strike heavier blows.

I have submitted my views to presidents and professors of different colleges and have never received an unkind criticism. Among the thirty odd reviewers of my book, "Life in Other Worlds," where similar views are maintained, there has not appeared one adverse criticism.

Prof. Wm. Crookes, of London, with whom I corresponded on this subject, admitted in his letter to me, the refracting power of the atmosphere. The same may be said of the late Professor Henry, of Washington, D. C. Both these distinguished scientists treated the subject in the most respectful manner. It may be an advantage to the cause of truth that the matter has been brought before the public in this form. The rough objections of such a distinguished and learned opponent will afford an opportunity for a vigorous reply; and in this case my opponent shall hear some plain truths which he will do well to consider with some care, before he commences again with such low flings and sneers. No matter how high a man may stand in literary or scientific circles, when he uses vulgar epithets for arguments, he puts himself on a plane and within the range of the same weapons of warfare; but since good solid arguments based on facts, in physical science count for more in the final issue, I will bring before this distinguished, would-be defender of science, some facts which he will have to acknowledge, or prove himself ignorant of some important results produced by actual experiments.

First, it is a fact that a concavo-convex lens will refract the rays of sunlight so as to increase their brilliancy and raise the temperature at the concave surface, when the light strikes the convex surface. It is also a fact that our atmosphere is in the form of such a lens, and the sun's rays strike the convex surface, while the earth occupies the concave surface. His reference to refraction by a concave lens is the sheerest sophistry. We all know that a concave lens disperses the rays of light, but a concavo-convex lens collects them. Who ever thought of turning the concave surface of the earth's atmosphere toward the sun? The refracting power of the atmosphere on the rays of sunlight is admitted by scientists, and the increase of heat from refraction is a demonstrable fact, notwithstanding he denies this.

It is now admitted by leading scientists, that heat is not an entity, and that it has no existence apart or independent of its producing cause, whether that cause be chemical or mechanical. Does he still cling to the old, and long since exploded theory of phlogiston, "the supposed matter of fire in composition with other bodies"? Heat is not something that can be lost or destroyed, and then be found again or reproduced without a reproducing cause. The term "latent heat" is a misnomer and a myth; we might as well talk of latent wind.

Again the Professor says: "It is utterly untrue that there is no caloric in the sun's rays, until they strike the atmosphere of the earth." I did not say one word about the absence of caloric rays in the sun. I did however, convey the idea that sunlight may be in a condition where it will not produce heat, while a change of condition will produce the most intense heat.

I received a letter from a professor of chemistry in one of our western universities in which he claimed that the caloric or heat ray may be sifted out from sunshine by a solution of alum water. I immediately procured a flat bottle two inches in diameter and let the rays of the sun pass through a strong solution of alum water, which it contained, and found that the lens had the same effect on the sun's rays after passing through the alum solution, as it had on those coming direct from the sun. I have made sunlight pass through eight inches of ice-cold water, without sensibly affecting the temperature of the water, and with a convex lens covered over the whole surface, excepting one-eight of an inch at the outer rim of the lens, have produced an immediate burning at the focal point where the refracted rays meet. Where was the heat in the rays of the sun in the passage through eight inches of ice cold water? He tells us that the aqueous vapors of the atmosphere intercept much of the heat from the sun. This would be true, if the atmosphere were a flat surface; but since it is in the form of a concavo-convex lens the heat is increased by the passage of the sun's rays through it. Again, I have constructed a lens of ice-cold water, confining the water between two glasses, and produced an immediate combustion at the focus of the water lens. This is proof positive that aqueous vapor or water in the form of a lens will increase the heat from the sun, unless these vapors assume the form of fogs and clouds, and thus become opaque bodies, as is the case in London, where the rays of light are intercepted; while in the dry desert of Sahara, millions of particles of these vapors are retained in the atmosphere without this condensing and cloud-forming process. My opponent tells us, "There is just the same quantity of heat in sunlight after as before refraction." But where is the heat in sunbeams, while it passes through eight or ten inches of ice cold water?

"O, it is latent caloric," we are told; like the caloric rays are latent colors, perhaps, until brought out by the prism in the solar spectrum. Now strictly and scientifically speaking, there can be no latent heat, nor latent color. But as already stated such are the constant conflicts and contradictions of men claiming to understand these things with a "mathematical certainty," that we cannot place much dependence on any of these hypothetical speculations in solar physics.

Pacific coast people are delighted to learn that mackerel have been discovered in the Pacific Ocean. The captain of a barque at Portland, Ore., reports that on his last voyage from Honolulu, about the middle of June, he sailed through an enormous school of mackerel. Not having any suitable fishing gear he was unable to procure any specimens, but he says the fish acted precisely like a school of mackerel in the North Atlantic.

**Horsford's Acid Phosphate.**  
As a NERVE FOOD.  
Dr. J. W. Smith, Wellington, O., says: "In impaired nervous supply I have used it to advantage."

### Woman and the Household.

BY HESTER M. POOLE.  
[106 West 23rd Street, New York.]

**OUR HOME BEYOND THE TIDE.**  
Our home is beyond the tide, friend,  
Our home is beyond the tide,  
Where the glorious city of light is seen  
Whose gates are open wide,  
Through the golden streets of that city fair  
We soon shall pass along;  
And a holy joy shall fill our hearts  
As we greet the shining throng  
Who walk those streets through the endless day,  
Earth's dear ones side by side,  
Oh, the bliss that awaits us when we reach  
Our home beyond the tide!

Our home is beyond the tide, friend,  
Our home is beyond the tide,  
Where the river of life with its waters bright  
Is rolling deep and wide,  
There the tree of life with its fruit so fair  
O'er the sparkling water bends;  
And beneath its shade with measureless bliss  
We shall meet our cherished friends,  
Oh, we soon shall rest in those sacred bowers,  
Where no eye can see, and no hand can reach,  
And the saints' communion forever share  
In that home beyond the tide!

Our home is beyond the tide, friend,  
Our home is beyond the tide,  
And many a loved one, speeding there,  
Has vanished from our side,  
For us will the voiceless Cheron soon  
With his muffled oar draw nigh,  
And bear us fleet to the welcome sweet  
Of loved ones now on high.  
How thrills the heart with the thought of tones  
Which never from our hearts have died,  
Of the faces dear which we hope to greet  
In our home beyond the tide!

Our home is beyond the tide, friend,  
Our home is beyond the tide;  
And we must not sigh for those earthly joys  
Best wisdom has denied,  
For the thorns of earth there are flowers in  
Heaven;  
For its cares there is long repose;  
For the vale of tears there's the mount of joy  
Where the heart with rapture glows,  
Then with loving hearts we will do his will  
In whose promise our hearts confide,  
And patiently wait for our turn to reach  
Our home beyond the tide!

It is said the first thread that was ever spun from cotton was spun by Mrs. Slater in Providence. An immense business has grown up from the seed of her invention.

The making of straw hats was started by a little girl in Dedham, Mass., and a widely extended business has grown from that industry. Another little girl in Weatherfield made an imitation of a Leghorn hat, which was sent to an exhibition in London, and out of that has grown a great industry.

The proportion of men to women in the prisons and reformatories of the United States, are as twelve to one. At the last census, Colorado had but one woman incarcerated, Kansas but five, New Hampshire two, and several others had less than twelve.

Because many are driven into temptation and crime through want of means of self-support, we may believe what Chas. W. Elliott wrote, not long ago, as follows:

"There is every year produced in the United States a great surplus of food and of all other necessities and comforts of life. And there are thousands of men already who get of that surplus one million dollars worth of each, per year. There are millions of others who can not secure food enough to keep them in decent health; thousands on thousands who are thus forced into sickness and degradation, worse than that of the savage state. Why is this? Because the able brains of men and the generous souls of women have never attempted to secure any legal, fair, and humane division and application of all this surplus wealth, which is the only true cure. Indeed, they are yet so ignorant as to believe that brain-work needs and should have high wages; hand-work small wages! Both have been led away from the great and only cure, which is, that the strong must care for and help the weak, the wise the foolish, the old the young, and the young the old."

One who has made it a business to learn the history of the employment of women in Washington, has given particulars in full from which the following is condensed: "From and during the administration of President Pierce in 1852, or a short time before, we date the first work given by the government to women. It was issued from the General Land Office, and consisted in the copying of land warrants. This work was done at home.

"The practice of employing women off and on, as they were needed, was continued until the time of the war, when General Spinner suggested that they might be profitably employed in the Treasury Department; they have long been considered to be particularly expert as counterfeit detectors and in restoring mutilated currency. When General Spinner was Secretary of the Treasury, he said that a man could tell a counterfeit four times out of ten, while a woman would be right in ten cases out of twelve. She would not work according to any system, but simply picking up a note, and glancing at it, would say, 'That's bad.' She seemed to come to her conclusion, not by any rule, but by a sort of instinct.

"Women have made good counters of money in the Treasury, and have been valuable in identifying bills and checks after they have been charred by fire. After the great Chicago conflagration, \$16,499,798 were sent to the Treasury for identification, and of that vast sum the women identified three-fourths of it. After the Boston fire, in 1872, six ladies of the Department identified over ninety per cent. in the sum of \$3,881,299, which was the amount gathered from the ashes of the conflagration. Over six months were taken to identify the money from these two fires. One of these ladies, who saved \$185,000 out of \$200,000 which had come by express, was presented with a \$500 note by the company.

"Women are also employed in the Post Office, in the Dead Letter Department, in the Patent Office, and in the Pension Office. In the Patent Office they draw models, and are obliged to be pretty good draughtsmen to hold such positions. A few lady clerks are employed in the Agricultural Department, and in the Government Printing Office their services are found to be particularly useful."

"The New York Tribune has the following account of two young women of admirable energy and capability:

"At No. 177 Sixth Avenue, between Twelfth and Thirteenth streets, for the past four years, two young women have been quietly and very successfully establishing themselves as manufacturers and repairers of clocks and watches, the neatness and delicacy of touch required in such a business rendering them perhaps more fitted for it than most men.

"They learned the trade from their father, who has an establishment down town, and have had in hand some watches which, it had been previously thought by parties owning them, must on account of the intricacy of

their construction be sent to Switzerland for repairs, but in no case have they failed to put the instrument in perfect order.

"In their window is an electric clock of their own manufacture, of which they are especially proud, and they modestly assert that, as a time-keeper, it can not be surpassed by anything in this country. Those interested in woman's work can not do better than visit this establishment, which simply bears the name of 'C. Schultz, watchmaker,' and any one having an erratic timepiece in his pocket, may have its vagaries satisfactorily remedied by leaving it for a time with these young ladies. They are also first class repairers of jewelry."

In an excellent lecture delivered sometime since, in San Francisco, by Mrs. E. L. Watson, and published in the *Carrier Dore*, are some ringing words for women. She says:

"Is it true that parenthood means more to woman than to man? Is it true that to be a perfect mother she must be an exceedingly narrow intellectual being? Is it true that knowledge is good for man but dangerous to woman?.... And even as in the father, wisdom, judgment, intellectual development and moral purity are a necessity and enhance the divinity of this relation and the joy of parenthood, so also in the life of woman this element of her character, this part which she is to play in the renewal of life, the larger the intellect, the purer the moral character, the freer the individual life, the more perfectly this part may be enacted by her.... If there is one woman in the United States who desires the ballot, every man in the United States ought, as a matter of simple justice, to see that she had that privilege though every other woman refuses.

"If no other woman has had the sense to see the use of it, and there stands one woman, who, seeing a wrong which she would attempt to right, though it was but the utterance of one thought, but the uplifting of one voice, she should have that privilege; it is a right that belongs to her as a citizen of these United States."

About the middle of July thirty or forty friends met in some large parlors, in Saratoga Springs, to welcome Mrs. E. L. Watson of San Francisco, who was to spend only one night in this beautiful watering place. It was an occasion long to be remembered.

To most of us, Mrs. Watson's name had long been familiar, as an eloquent lecturer. We had read her noble, ringing utterances upon various themes, in which she had proved herself to be one of the foremost women upon the platform. But written words are poor and cold; no matter how fervid and glowing they fall from inspired lips, they lose the magnetic thrill which makes of them a living power, as they bubble up fresh from the soul of the speaker.

And so it is with Mrs. Watson. A fine, womanly presence thrilled and pervaded by that indescribable gift by means of which the soul shines through the body as an electric flame through a shell of alabaster, she spoke to a circle of absorbed listeners, some of whom watched every word most critically. One by one gradually yielded to the dominant influence, and came into close rapport with the speaker. Question after question was answered with great discrimination, clearness, eloquence and power, and the hours that passed were all too brief.

As a woman, we are glad and thankful that such an exponent of the feminine side of our dual nature, is our standard-bearer upon the Pacific coast. Her work is most important, for the strength of true womanhood gives weight and sweetness to all she utters.

### Magazines for August not before Mentioned.

**THE CENTURY MAGAZINE.** (The Century Co., New York.) The 111 summer number opens with an account of the life at Camp Grindstone, W. D. Howells continues his series of Italian Cities. The frontispiece is a portrait of William Lloyd Garrison, and his sons give a sketch of part of his life, while Thomas Wentworth Higginson gives his views of Garrison's personal qualities. Ernest Whitney has an elaborate poem, entitled, *The Glory of the Year*. Some of the good articles are: *Typical Dogs; A Story with a Hero; The Rise of Silas Lapham; The Bostonians; and the Indian Territory*. The contributions to the War Series still maintain interest, and also the *Topics of the Month, Poetry, and Brica-Brac*.

**MIND IN NATURE.** (J. E. Woodhead, Chicago.) In the table of contents of this issue we find the address of Dr. Jackson, President of the Western Society for Psychical Research, given at the first general meeting of the society. Also, *The Animal Soul; Haunted Houses; Will-Power known of old; Common Sense Medicine; "Spirit Teachings"; Mesmerism; Miscellanea; and other interesting articles, poems, etc.*

**THE ENGLISH ILLUSTRATED MAGAZINE.** (Macmillan & Co., New York.) The contents of the current issue shows much good reading: *The Peat Gathering; an Illustrated article; The Crofters; Bill Judge; The Pilgrimage of the Thames; Beneath the Dark Shadow; The Sirens Three; with poems and illustrations.*

**BABYHOOD.** (18 Spruce Street, New York.) The purpose of this magazine is to disseminate among parents the best thought on the subject of the care of infants and young children. The articles are timely and suggestive.

**THE HOMILETIC REVIEW.** (Funk & Wagnalls, New York.) The articles for the August number deserve more than ordinary consideration. The Sermonic and Editorial departments also abound in valuable contributions.

**THE HERALD OF HEALTH.** (M. L. Holbrook, M. D., New York.) Interesting articles under the following heads, will be found in this issue: *General Articles; Answers to Questions; Topics of the Month; Studies in Hygiene for Women.*

**CHAUTAUQUA YOUNG FOLKS' JOURNAL.** (D. Lothrop & Co., Boston.) The Children of Westminster Abbey is continued, as also other instructive articles by well known authors.

**THE LIBRARY MAGAZINE.** (John B. Alden, New York.) This number, as usual, contains articles from some of the most popular and vigorous writers.

**THE SIDERAL MESSENGER.** (W. W. Payne, Northfield, Minn.) Articles of interest will be found in this number.

### BOOK REVIEWS.

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

**EGYPT AND BABYLON.** From Sacred and Profane Sources. By George Rawlinson. New York: John B. Alden. Fine cloth, gilt tops. Price, 60 cents.

This well known historian of ancient nations, has given to the world a fresh store of information gleaned in his chosen field of research. With scholarly care he clears away, when possible, the least shade of obscurity surrounding the subjects under consideration.

**THE WORKS OF THOMAS CARLYLE.** Vol. I. containing Sartor Resartus; Past and Present; The Diamond Necklace; Mirabeau. New York: John B. Alden.

Mr. Alden, the indefatigable publisher, will issue during this summer a complete edition, thirteen volumes, of Carlyle's works at the low price of \$1.25 per volume, or \$14, including prepaid freight of postage. Vol. I, which is now ready, is offered for a short time (for the means of advertising the merits of the edition) for the nominal price of \$1.00, including postage. Mr. Alden deserves great credit for placing so many standard works in the hands of students at so low a price. This volume contains over five hundred pages, and is printed on good paper, and well bound, and never offered at so low a figure. A good opportunity is now offered to possess the works of one of our finest minds, and which may not occur again.

**ANCIENT RELIGIONS.** The Religions of the Ancient World, including Egypt, Assyria and Babylon, Persia, India, Phoenicia, Etruria, Greece and Rome. By Geo. Rawlinson. New York: John B. Alden. Fine cloth, gilt tops. Price, 60 cents.

The author of this work is so familiar with the religious beliefs which once directed the world's thought, that he has done good service in this volume. It is a most trustworthy sketch of the religions discussed therein.

**OBITER DICTA.** New York: John B. Alden. Price, cloth bound, 40 cents.

This volume comprises Essays, well written and fascinating, even in number, in the following order: "Carlyle;" "On the Alleged Obscurity of Mrs. Browning's Poetry;" "Truth Hunting;" "Actors;" "A Rogue's Memoirs;" "The Via Media;" "Pal-stain."

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FIVE times a day one may see a throng of travelers gathered within the walls of the Michigan Central Passenger Station, at the foot of Lake Street, in Chicago, at the hour appointed by one of the finest appointed express lines of this favorite line to pull out on its rapid journey to the great West. All classes of the population are found there, and the most intelligent of every nation and every people of the globe, but, in the summer time, from the first appearance of their dust and heat, the predominant element in this summer tourist-rush, with increased intelligence, knowing the best places to go 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 herself at that wonderful center of teeming life and industry, the Garden City of the Lakes, goes eastward by the Michigan Central, or the Niagara Falls Route, to the most beautiful places of natural and artificial beauties, of health and of trade, that crowd the eastern and northern portions of our country. The perambulation of Niagara rapidly disappears in the portals of the capacity baggage cart, the uniformed conductor shouts "All aboard!" the iron horse surges as he leaps forward toward the Mountains and the Sea, and off we go.

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The RELIGIO-PHILOSOPHICAL JOURNAL desires it to be distinctly understood that it can accept no responsibility as to the opinions expressed by Contributors and Correspondents. 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 RELIGIO-PHILOSOPHICAL JOURNAL, are requested to distinguish between editorial articles and the communications of correspondents.

Anonymous letters and communications will not be noticed. The name and address of the writer are required as a guaranty of good faith. 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 22, 1885.

### NOTES FROM LAKE PLEASANT.

On Saturday morning the 5th, Mrs. J. T. Lillie led the Grant Memorial service. The attendance was good, and the lecture among the best efforts of the speaker. In the afternoon Mrs. Helen J. T. Brigham arrived by train from Shelburne Falls, bringing with her half a car load of friends, who came to view the Camp and listen to their relative and neighbor. Mrs. Brigham's address was a plea for higher culture, both intellectual and spiritual. She dwelt upon her theme with unusual eloquence and force. The presence upon the rostrum of the speaker's venerable mother, who though nearly eighty years of age, had made the fatiguing journey in a hot August day to hear her child, was a pleasant feature of the occasion.

On Sunday the 5th, J. Clegg Wright led off with the morning discourse. As it was fully reported by the JOURNAL's stenographer it will be published soon. I leave comments to the reader. Should it contain points which correspondents wish to review, the JOURNAL is open to them. Mrs. Lillie's afternoon effort was largely a plea for woman. The other speakers of the week are Mrs. Sarah Byrnes and Walter Howell. George Chainey is down on the program for next Sunday, but fortunately for the credit of the Camp, he is three thousand miles away and cannot leave the "mother of his soul," and his place will be supplied by Mr. Wright. In justice to the speaker's committee, it should be said that Chainey was engaged in ignorance of his Kimball craze.

Lecture committees cannot be too circumspect in the selection of speakers. Free thought is well, but to put upon the platform a speaker whose indiscretion has lost him the respect of sensible people, is most unwise. In this connection I may remark that an individual known to fame as the consort of an ex-convict, and who is ruled off the platform of Lake Pleasant is employed by a camp further west. To allow this person to "instruct" an audience in spiritual truths while ruling out Moses Hull, is one of those inconsistencies, which it is high time to correct. Either throw down the bars and have a genuine go-as-you-please platform, where character is of no consequence, or establish a moral standard in harmony with the highest spiritual code, and strictly adhere to it.

Next in importance to the finance committee, and superior thereto in some respects, is the speaker's committee. It should be selected with deliberation; and when its several members enter upon the work assigned, they ought to fully realize the grave nature of their responsibility, and weigh every name with as much care as though the lecturer were a candidate for settlement over a local society. If it be said the field for selection is comparatively restricted, it may be answered by saying that when the Camp platform is elevated to the degree of importance it deserves, and not made secondary to amusements, when it is invested with proper dignity and character, and kept free from the tread of unworthy feet, it will attract talent from a much wider range than at present. I am glad to bear witness to a steady, if slow, improvement in this direction, and time will bring about the desired result.

The Conference Meetings held five mornings each week, are always interesting. Mrs. Lord, Mrs. Fales, Mrs. Snow, Mrs. DeWolf of Chicago, Mrs. Spencer of Milwaukee, Dr. Dean Clarke, Mr. Merrill of Hartford, and many other mediums and lecturers, together with amateur speakers have taken part. Some of the best things have been said and the most instructive experiences related by the lady. Without reflecting upon non-Spiritualists it may be truthfully said that as a body, Spiritualists do more thinking and express their thoughts more fluently than any

other. Some of the finest ten minute speeches I have ever listened to, were made in the Spiritualist Conference by amateur speakers. Up to the present writing Lake Pleasant has been unusually pleasant and spiritually profitable this year, though the number of transient visitors has scarcely equalled that of last season. A deeper interest in the intellectual side of Spiritualism is manifest; a more careful and critical but none the less kindly and sympathetic attitude characterizes the study of the phenomena; less desire for a mere wonder-show; a quickening of the scientific spirit; a keener appreciation of ethics and religion. In noting the progress of spiritual sanitation it may not be out of place to mention an official compliment paid Lake Pleasant the other day. A member of the State Sanitary Police whose duty it is to supervise the sanitary condition of the numerous camp meetings now progressing in the old Bay State was here in *cop*. After critically inspecting the camp he voluntarily disclosed his mission, and stated that of all the camps he had inspected, including those of the leading religious denominations, Lake Pleasant was in the best condition, and he had no complaint or suggestion to make.

Out in Colorado lives a wealthy and refined family connected with the Unitarian Society of their city. Several years ago experiments began in this family circle and soon it was found that intelligent messages were to be had through the tipping of a table. Many things were thus communicated which were unknown to the sitters and afterwards found to be true, including predictions of future events. The mother of this lady has lately gone to spirit-life from her long-time home in the State of New York. Since coming to camp a letter has been received from the Colorado lady who speaks of her mother's departure and says: "She realized that she could not get well and made all her arrangements, which have been carried out. And now the strange part of it! I knew it all before I left home, through our little table. The day before mother was taken ill, Col. came in and said, 'Let us sit a few minutes just to see what we will get.' We sat, and the table told me all about mother; everything predicted of her has come true." Will Mr. Myers, of the English Psychical Society, argue that the mother's mind operated from a distance of 2,000 miles, and conveyed the impression to the brain of her daughter, who in turn unconsciously and automatically caused the table to tell the story? Is it not far more rational to affirm that some spirit friend was present and gave the information; indeed, is not this the only reasonable explanation? Daily there comes testimony far more striking, though not more conclusive, of the intercommunication of the two worlds. In thousands of homes sweet communion is held and the story told in confidence to friends. Here upon this camp ground there has been abundance of evidence that the Spirit-world is very near to us and the means of communication open, since the season opened. Discarding much that is more than doubtful there still remains a splendid array of testimony.

The eagerness of the public for information concerning spirit phenomena could hardly be better evidenced than by the recent action of Catholic priests in Greenfield and Holyoke, and probably in other cities within easy reach of Camp. These priests have publicly denounced the Camp and forbidden their flocks to attend it under pain of excommunication. Yet quite a number of intelligent Catholics have braved the priests and visited the place. And so the good work goes bravely on!

Lake Pleasant, Aug. 14th. J. C. B.

### The Chinese Memorial Services.

It is said that memorial services were held in honor of Gen. Grant, in Chinatown, New York City, in a characteristic manner. At an early hour the Imperial standard was hung at half-mast and a bulletin was issued as follows: "Gen. Grant, a very great war general, and headman of the Americans, is dead. He was a very good man." It is requested that everybody observe to-day, his funeral day, quietly, and pay proper respect to his memory." The bulletin was read by laundrymen and tea dealers alike. In many of the club-rooms Gen. Grant's portrait was hung in place of honor on the wall, and either white and violet mourning emblems or black and white prayer cards put alongside or beneath. At No. 5 Mott street, Wong Ah, a strict Buddhist, honored the General's memory in orthodox style. In a corner of his reception room, a miniature graveyard, a foot square, was formed upon the floor by filling the space between the walls and two pieces of timber with white sand three inches deep. In the center was raised a mound, six inches long and two inches wide. At the foot of the mound was placed a porcelain of tea, and at the head a saucer of roasted duck. In the four corners joss-sticks were inserted in the sand. On the wall at the head of the toy cemetery was pasted a long prayer written in blue-black upon white satin paper. The joss-sticks were ignited in the early morning and replaced as rapidly as they burnt out. Wong Ah, said: "The joss-stick is for Chinese god, and make him see the tea and meat for the spirit of the dead man, so that he will enter the next world happy." At No. 16 Mott street an enthusiastic celestial attempted to honor the dead by ignited fireworks and other pyrotechnics the same as would be done in China, and to the disappointment of the small boys in the neighborhood, the youth was summarily suppressed by his employers after the first pack had broken the silence of the street.

### Who are the Heirs of God?

Through the instrumentality of contrasts in objects, ideas or sentiments, the beauties or defects of each are rendered more prominent. The extreme repulsiveness and dreariness of the arid, barren desert, are rendered, if possible, more hideous, by its juxtaposition to, and contrast with, a fertile valley blooming with cultivated fields and beautiful flower gardens. What is true in this respect in nature, also exhibits itself prominently in religious sentiments and ideas, as expressed by those who deem themselves competent to interpret the varied actions and impulses of divine Providence. The transcendent beauty of spiritual truths as promulgated by leading Spiritualists and endorsed by advanced spirits who communicate with the mortals of earth, seem to gain additional lustre when placed side by side with the various orthodox teachings. With no Savior—no atonement for sins—no rites of baptism—no hell that contains burning sulphur—no horned devil with a cloven foot—no saints singing psalms continually around the throne of God—and, in fact, with no other system of moral actions than that embraced within these words—*Be good, and do good!*—Spiritualism presents itself in a resplendent light when placed by the side of the following from the *Religious Herald*, under the head of "God's Heirs:"

"An heir is one who inherits another's property. He is a person who bears a peculiar and important relation to one who is in possession of valuable things. It is a great privilege to be an heir to a vast estate, especially if an entrance upon such a possession bring unwasting and exhaustless wealth, and highest honor, and unending blessing. An heir is favored as no other person is. He has rights which belong to no others. Now, God has heirs, and they are His children. No other class of persons are heirs of God. The Bible never intimates that unconverted people are the heirs of God. This is an exceedingly important truth. The Bible determines with emphatic definiteness that only those who are adopted into the regenerated and saved family of God, and thus become God's children, are heirs of the heavenly inheritance. Hence, all who are merely the offspring of God—all who are children of God in the narrow sense of being originally created by Him, are not heirs, and never can be, so long as they remain in a state of depraved nature. An heir of God must of necessity be related to Him by that blood relationship, which comes through the cleansing blood of Christ and the impartation of the life of Jesus. Dead men—men dead in sin—are not vitally related to God; and it is absurd to think that they are the children of God in the true sense of the term. That is a very false hope which expects that there will be an entrance upon the blessedness of heaven, on the ground that all men are the natural offspring of God. Men may call God their Father, but that does not make Him such. They must have something more than their opinions on which to base a claim to the sonship of the Divine family. To claim to be an heir of God is one thing; to be an heir is quite another thing. There will be many false claimants who will audaciously knock at heaven's gate, at the last day and say, 'Lord, Lord, open unto us.' But Christ will reply, 'I never knew you.' He has never known them as his brethren and sisters; and, consequently, they will not be heirs with him of his Father's possessions. Such ones receive favors of God in this life; just as strangers receive favors of those estates of which the lawful children are heirs in this world. But there is a vast difference between receiving kind favors from the owners of estates, and being the heirs of such estates. Many are receiving constant favors from God, in this life, who are not heirs; and, because they will not become His children, they never will inherit the riches of a glorious heaven."

Here we have from an orthodox stand-point, a lucid statement of who constitute the heirs of God. The millions of Spiritualists in the world, however pure, honest and noble they may be, not having passed through that remarkably mysterious change designated as "conversion," cannot be regarded as heirs of God, hence can have no claim on his heavenly estate. Such are the teachings of the *Religious Herald*. Now, while this prominent orthodox paper, which is supposed to be under the careful guardianship and supervision of God, who tries, of course, to sustain it, and which at the same time is stealthily watched by the devil, who it is claimed, seeks to destroy it, excludes all non-church members from heaven, Spiritualists in their conclusions as to who are the legitimate heirs of God, and hence entitled to a certain portion of his estate, and the protection and encouragement of its benign government, include the whole human family. While, according to Spiritualism, all are heirs of God, the narrow, bigoted, aristocratic teachings of the *Herald*, would consign all who had never been "converted" to the regions of hell, making them heirs of the devil, though they might be superior in intellectual and moral worth to those whom it claims as heirs of God. The Spiritualist who occasionally reads genuine orthodox sentiments like the above, wherein he is arrogantly informed that he is not an heir of God, hence can never tread the golden streets of Paradise nor listen to the voice of angels, does not have his sublime equanimity disturbed in the least thereby; nor does he lose faith in the Fatherhood of God and the brotherhood of man; but his soul, all aflame with generous impulses and high and holy aspirations, expects to meet his deluded orthodox brethren in some one of the many spheres of spirit-life, when they will confess to him what consummate dunces they have made of themselves and how egregiously they have blundered in interpreting the word of God!

The correspondent of a Western paper claims that in a thousand New York working girls, there are to be observed as many beautiful faces of the Lady Clara Vere De Vere type as in the same number of young ladies attending fashionable Fifth Avenue churches.

### The Wonders of the Human Mind.

The mysterious action of the human mind has never been fully understood. Phrenologists and metaphysicians have talked learnedly in reference to the functions of the brain and its relation to consciousness, and the various manifestations of the mind, yet there are many problems connected therewith that have not in the least respect been solved. This incident, as related by the *Denver News*, illustrates one of the peculiarities of mind when the functions of the brain have been seriously disturbed. The victim, an unconscious bigamist, states that at one time he was a building contractor in St. Louis for a number of years, was doing a thriving business and making considerable money. He had a comfortable home near the outskirts of the city, and a dear little wife and one child, and was as happy and contented as a man could be who had every thing one could want in this world. The chain of events which altered all this was the most peculiar. One day while upon the scaffolding of a building he was erecting, a heavy storm of wind arose, and before he could descend some of the supports gave way and he was precipitated to the ground, a distance of forty feet, striking upon his head. For a long time every thing was a blank. From what he has since learned, however, it seems that he hovered for weeks between life and death, and when he finally recovered from the physical injuries he had received, his mind was entirely gone. At times he was so violent that it became necessary to place him in an asylum. How or when he escaped from the institution he does not know, but escape he did, taking a western-bound train and coming to Denver. Here he secured employment and worked along quietly for some months, apparently as sane as ever; but, strange to say, his memory was entirely gone and the past was all a blank. The loving wife and child, the beautiful home and friends, all were as if they had never existed. It was perhaps three months after his arrival that he became acquainted with a young lady living on California street, near Fifteenth. In a short time they were engaged, and the wedding followed soon after. The very night of the wedding, however, while walking on Fifteenth street, he was felled by a blow on the head from a footpad, and was carried home insensible.

It was some days before he recovered, when, strange to say, the memory of his old and other life returned. O! the horror and agony of the moment. He had deserted a good wife—innocently it is true—and had unwittingly committed bigamy. It was some time before he dared to face his second wife and tell her the truth, and was at times tempted to adopt the cowardly expedient of silence and endeavor to forget those to whom he was rightfully bound by every tie of duty and love. He fought off the horrible temptation, however, and summoned up courage to see the woman he had so unintentionally wronged. She came into the room where he was lying, and he will never forget the painful scene that ensued. "O! Charles," she said, coming up as if to caress him. Then followed a look of wounded love and pride as he turned away coldly, with a guilty feeling mixed largely with fear. "Am I not your wife?" she pleaded in piteous tones. "Why do you treat me so?"

Finally he told her the whole dreadful story. With blanched face and staring eyes she sat like a statue through it all, and then, giving one mighty shriek, fell to the floor in a swoon. The next day she left the city, and in spite of every effort to find her whereabouts for a week, he was compelled to abandon the search. He has since returned to St. Louis.

In this remarkable case there was a total lapse of memory with regard to his wife and family when he fell from the building, and which was not fully restored until he was assaulted by a footpad. Through what mysterious process did he lose his individuality, and become in some respects an entirely different individual, marrying again, totally oblivious of the existence of a previous wife and home, and to what extent should he be held responsible for his illegal act? Philosophers and metaphysicians here have an ample field for exploration. They are baffled at once in endeavoring to solve the problem in a manner that can be understood, and content themselves with merely relating such incidents without attempting any explanation.

S. Bigelow of Geneva, Fla., writes: "I am glad to see in a late JOURNAL the commencement of that interesting account of the 'Lost Continent,' and the ancient people who inhabited it. I had the pleasure of reading the whole in manuscript at the time it was first written, and was greatly interested in it. I think most of the readers of the JOURNAL will be also, for, whether it really be a correct history or not, it most certainly brings out many fine ideas of the possibilities of our race, when once surrounded by proper environments, and are ready to ascend the heights of a true civilization and social elevation. But I did not intend to say this much, but simply to suggest to Bro. Whipple, that he favor the readers of the JOURNAL with a preface, giving a full account of how the writing was given; also of the accompanying maps, etc., and the means he personally took at the time to verify the few landmarks given. I know it would add much to the interest taken in the 'Lost Continent.' Don't be bashful Bro. Whipple?"

Less than fifty years ago, it cost for a single letter carried not over thirty miles, 6¼ cents; less than 30 miles, ten cents; less than 150 miles, 18¼ cents; 400 miles, 25 cents.

### GENERAL ITEMS.

Next week we will publish another interesting lecture on the "Lost Continent."

An Ohio girl is wearing mourning for a faithful dog.

Henry Clay bestowed the name "Queen City of the West," upon Cincinnati in 1828.

The July *Theosophist* is received, and is for sale at this office. Price, single copies, fifty cents.

H. M. Comstock, in remitting to this office, sends twenty-five cents for the poor fund,—a worthy cause.

Mrs. Addie L. Ballou, is now lecturing at Auckland, New Zealand. The papers there give favorable reports of her addresses.

A strong effort is being made to have the grave of Israel Putnam of Brooklyn, Conn., restored, properly marked and cared for.

An Ohio man has invented a practical thinking machine. It will automatically compute the cost of any number of ounces, pounds or tons, at any given price whatever.

Lyman C. Howe has an interesting communication in the *Fredonia Advertiser*, on the "Opening of the Sixth Annual Camp Meeting of the Cassadaga Lake Free Association."

An eminent English physician on oath the other day said that he had known men who took their sixty tumbler of punch per day, and seemed no whit the worse for the indulgence.

At a recent Socialistic meeting in Berlin the fact was mentioned that two prominent merchant tailors paid girls from twelve to fifteen cents for making a complete suit of boys' clothing.

Capt. H. H. Brown will pass through central New York for points still further West, early in October, and can make a few engagements along or near the line of either of the great railways that cross the State. Address, till Sept. 4th, *Etta*, Me.; from Sept. 4th to 14th, Queen City Park, Burlington, Vt.; after that Saratoga Springs, N. Y.

The Arabs made a pyramid of the skulls of Hick's unfortunate command, which perished in the Soudan before Gordon went there. Of this expedition, 10,000 soldiers, including 2,000 cavalry, perished, and 1,000,000 rounds of Remington ammunition, seven Krupp, six Nordenfeldt, and twenty-nine mountain guns were captured.

Hugo Preyer writes: "In order to supply a needed want, I will begin the publication of a weekly German Spiritualist paper, Sept. 15th, 1885, if enough subscribers can be secured for it. Price, per year, \$2. No money is wanted until the paper is sent regularly. Let all German Spiritualists subscribe at once. Address me at P. O. box 13, East Cleveland, Ohio."

"Religion and Rum" is the title of an interesting lecture, delivered by E. Stevenson M. D., at Victoria, British Columbia, and which has been published in pamphlet form. The religions to which he refers are the Aryan, the Hindoo or Brahmical, the Persian, the Buddhist, the Confucian, the Greek, the Roman, the Scandinavian, the Christian and the Mohammedan. The address is worthy of careful perusal.

A French scientist says that the Cherokees and Creeks alone of the American Indians possessed the art of writing. The former, he says, write with seventy-seven phonetic characters, invented by one of their tribe in 1830. The Creeks have nineteen characters. The notorious Sitting Bull had written his biography in pictorial writing, each figure roughly traced in ink. His "Caesar's Commentaries" were written on the back of a book which belonged to the Commissariat of the Third United States Infantry, and contained a recital of his adventures between 1864 and 1870.

Among the flints of chalk formation is occasionally found one that emits a clear musical sound when struck with another flint. A Frenchman has just succeeded in making a "piano" from these musical stones. The flints are suspended by wires above a sound-board, and are played by two other flints. The stones of the piano number twenty-six, forming two chromatic octaves, and was collected with much patient labor, during a period of more than thirty years. There seems to be no relation between the sizes of the stones and their tones.

The Rev. Coker Adams, rector of Saham Toney, Norfolk, has publicly excommunicated a parishioner, a farmer named Payne, aged eighty-two years. The ceremony took place from behind the altar rails of the church, before a large congregation. In a letter to Mr. Payne, the rector informed him that the excommunication would be made in consequence of his persistent neglect of the church's ordinances and the refusal of her ministrations. At the same time he expressed a hope that God would change the offender's heart and save his soul. The Bishop has been communicated with in the matter.

A correspondent writes to the *St. James Gazette* that the Mormons are just now particularly active in the North of Ireland. A few days ago he was in Belfast, the walls of which city were liberally placarded with the advertisements of three missionary elders who are holding frequent services, and are making numerous converts to Mormonism. It is no longer the policy of these apostles to dwell much upon the polygamist aspect of their creed. They prefer to work upon the minds of young women, by representing that in Utah female labor is greatly in demand and highly paid; and they diplomatically leave their victims to discover for themselves upon their arrival in the West the exact manner of men among whom they have condemned themselves to sojourn. For a poor emigrant there is practically no return from Utah.



Voices from the People, AND INFORMATION ON VARIOUS SUBJECTS.

For the Religio-Philosophical Journal -- "The Jacet."

BY BERTHA BAKER.

In every land, in every clime, How'er by bounteous Nature blessed, Are seen apart in quietude, The graves of those who are at rest; And yet the churchyard holds not all Of life's dear joys that did not last, For every heart contains a tomb In which dead hopes and loves are cast.

Notes from Onset.

Saturday morning, August 14th, opens with a clear sky and refreshing breeze. Everything indicates a beautiful day for the Nation's Memorial Services in honor of the hero of our civil war. The morning hours have been spent in preparatory work for the services of the afternoon. At 2 o'clock President Crockett called the meeting to order and the exercises were opened by a solo and chorus by the Onset Bay Quartette. A. B. French, of Clyde, Ohio, then read the following poem written by Oliver Wendell Holmes, and read at a dinner tendered to General Grant in Boston in 1865:

When treason first began the strife That crimsoned sea and shore The Nation poured her hoarded life On Freedom's threshold floor; From field and plain, East and West, From coast and hill and plain, The cheeks of ripening mainland pressed Ethic as the bearded grain.

Rich was the harvest: souls as true As ever battle tried; But deeper still the conflict grew; The floor of death more wide; Ah, who forgets that dreadful day, Whose blot of grief and shame, Four bitter years scarce wash away In seas of blood and flame?

Vain, vain the Nation's lofty boasts, Vain all her sacrifice; Give me a man to lead my hosts, O God, in heaven! she cries, While battle whirled his rushing dials, And plies his winnowing fan, Think him the chaff on every gale, She cannot find her man!

Bravely fought who failed to win-- Our leaders battle-scarred-- Fighting the hosts of hell and sin, But devils die always hard! Blame not the broken tools of God! That helped our great need: Through paths that many feet have trod The conqueror's steps he leads.

But now the heavens grow black with doubt The ravens fill the sky, "Friends" plot within, foes storm without, Hark--that despairing cry, Where is the heart, the hand, the brain To save us from without, The bounding Nation shrieks in vain-- She has not found her man!

A little echo stirs the air-- Some tale, what'er it be, Of rebels routed in their lair, About the Teutonic shore, The little cho spreads and grows, And eou the tramp of Fame Had taught the Nation's friends and foes The "man on horseback's" name.

So well his warlike working sped No fortress might resist, His billets down his line, The bayonets in his fire, With kisses from his cannon's mouth He made his passion known, Till Vicksburg, vestal of the South, Unbound her virgin zone.

And still where'er his banners led He conquered as he came, The trembling hosts of treason fled Before his breath of flame, And Fame's still gathering echoes grew Till high o'er Richmond's towers, The starry fold of Freedom flew, And all the land was ours.

Gen. Grant's Entrance Upon His Spiritual Inheritance.

BY "M. A." (OKON), IN LIGHT.

My attention has been drawn to an old book, published in 1807, and entitled, "The Eccentric Mirror; reflecting a faithful and interesting delineation of male and female characters ancient and modern, who have been particularly distinguished by extraordinary qualifications, talents and propensities, natural or acquired, comprising singular instances of longevity, conformation, bulk, stature, powers of mind and body, wonderful exploits, adventures, habits, propensities, enterprising pursuits, etc., etc., with a faithful narration of every instance of singularly manifested in the lives and conduct of characters who have rendered themselves eminently conspicuous by their eccentricities; the whole exhibiting an interesting and wonderful display of human action in the grand theatre of the world. By G. H. Wilson." (London: Printed for James Cudde, Ivy-lane, Paternoster-row.)

It must be confessed that Mr. Wilson makes the most of his title-page. In his book he gives us the story of "Thomas Topham, the strong man," with a striking picture showing the modern Hercules in the act of trying a poker round his neck; "The lady of the hay-stack" a half-witted girl who seems to have preferred a haystack to a house for her residence; a biography of Mr. William Evans, "a sort of epicure in wigs and walking-sticks;" a notice, naturally, of Valentine Greatrakes and his wonderful cures, in answer to an account of the Schaffer. This individual seems to have started life as a waiter in a Leipzig coffee-house. He disappeared suddenly, and some years afterwards reappeared as the Baron Schroepfer, "to whom all nature, and even the world of spirits, were subject." "He showed people the spirits and shadows of their deceased acquaintances.... Come and see! he cried to all who were inclined to doubt; they came, and actually saw shadows, and various terrible sights, which made the hair of timorous persons stand erect."

Schroepfer "performed his miracles at home, in private apartments prepared for the purpose." This is the sort of entertainment that was provided on one occasion. The observers "were all conducted into a large hall, hung with black cloth, the windows were inclined to doubt; they came, and actually saw shadows, and various terrible sights, which made the hair of timorous persons stand erect."

Dr. S. dissented from Prof. T., and considered it very important that Gen. Grant should cast his mind on this important subject. He was present to all, and proved on a hundred battle fields, that Gen. Grant did not have the fear of man before his eyes, but it was of far greater value that he should have the fear of the one before his eyes who was able to cast both body and soul into hell-fire.

Prof. T. responded: "If it be understood that I did not claim that Gen. Grant was a God-fearing man, it was a mistake, for he is *not* without a particle of doubt, and will, in all probability, fall right before he journeys far into the next world."

Mrs. S. alluded to Prof. T.'s first remarks, saying, that he forgot that the breaking of the neck might be providential, and the power permitting this, could furnish a new and better neck.

Further comment disclosed the fact, that spirit cannot be destroyed by hell-fire, and that there has been no attempt at such a consummation; that a proper translation of the Scripture referred to by Dr. S. reveals that, it is *that which*--not him--that is able to cast both soul and body into hell-fire; that is, evils in one's self, which accomplish such result, and are to be feared.

Now that Gen. Grant has laid aside his suffering material body, it is still with anxiety that many people are contemplating his position on the spiritual side, for reasons indicated above. It was remarked this morning at the breakfast table, that the first note heard that there was entrance by him to any previous kingdom was typified by the memorial immortality arranged and sent by Mr. and Mrs. Stanford, of California, in the form of "Gates Ajar," and it was further commented in this connection, that no one need fear Gen. Grant was cast into the next world so long as he had to wait all summer."

A great deal was expected of Dr. Newman's good common sense on spiritual subjects, and that he would defend Gen. Grant from undue interference, and this was in a great measure realized, and it was a matter of great surprise that Dr. Newman, when it was thought that Gen. Grant was dying, should rush out and set a bowl of water and lay it on the general, feeling more comfortable by the time this was performed, said: "I thank you. I had hoped to do this for myself." This was a more dubious remark than generally fell from the lips of "The Silent Man," since he might have meant that he hoped to be able to simply apply water to his own face, or that he hoped to be able to receive a true baptism of the spirit from within, rather than one laid on from without.

A Materializing Medium of the Olden Time.

BY "M. A." (OKON), IN LIGHT.

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Further comment disclosed the fact, that spirit cannot be destroyed by hell-fire, and that there has been no attempt at such a consummation; that a proper translation of the Scripture referred to by Dr. S. reveals that, it is *that which*--not him--that is able to cast both soul and body into hell-fire; that is, evils in one's self, which accomplish such result, and are to be feared.

Now that Gen. Grant has laid aside his suffering material body, it is still with anxiety that many people are contemplating his position on the spiritual side, for reasons indicated above. It was remarked this morning at the breakfast table, that the first note heard that there was entrance by him to any previous kingdom was typified by the memorial immortality arranged and sent by Mr. and Mrs. Stanford, of California, in the form of "Gates Ajar," and it was further commented in this connection, that no one need fear Gen. Grant was cast into the next world so long as he had to wait all summer."

A great deal was expected of Dr. Newman's good common sense on spiritual subjects, and that he would defend Gen. Grant from undue interference, and this was in a great measure realized, and it was a matter of great surprise that Dr. Newman, when it was thought that Gen. Grant was dying, should rush out and set a bowl of water and lay it on the general, feeling more comfortable by the time this was performed, said: "I thank you. I had hoped to do this for myself." This was a more dubious remark than generally fell from the lips of "The Silent Man," since he might have meant that he hoped to be able to simply apply water to his own face, or that he hoped to be able to receive a true baptism of the spirit from within, rather than one laid on from without.

Tombstone Sentiments.

People Usually Resort to Rhymes to Express their Grief for the Dead.

It is very unlikely that verses will be inscribed on the tombstones of the people who read this copy of *The Sun*. That fashion went out of style many years ago, and the beauty of poetry is now sought to be supplanted by the beauties of carving and statuary. To find interesting obituary verse one must now hunt up the old stones in the cemeteries and pick out with difficulty the almost obliterated letters. There are many such stones in Trinity churchyard, and thousands of people each week puzzle over the melancholy specimens of obituary verse inscribed on them. The hand of time has rubbed out many and others are fast fading away, so that hardly more than half are decipherable. These are of all moods--humorous, cheerful, mournful, despairing, angry, humorous, and religious.

One over David Evans, who died in 1737, is very terse. It says: Short was his life, Great was his pains; Much was his loss, Great was his gain.

Only nine words are used in the verse. On a broken stone, with the name gone, and only the date, 1737, visible, are these verses, which are evidently over the grave of a seafaring man: Tho' Boreas blasts and boisterous waves Have tossed me to and fro, In spite of both by God's decree I harbour here below. Where I do now at anchor ride With many of our fleet, Yet once again I must set sail, My Admiral Christ to meet.

This was evidently a progenitor of the nautical religious lyrics, such as "Pull for the Shore," "Raise the anchor," etc. It finds an imitator on the stone of Capt. Isaac Bangs, 1805: Boreas blasts and Neptune's waves Have tossed him to and fro, But, by the sacred will of God, He's anchored here below. [The following on the grave of Catherine Wood, 1788, is in the orthodox vein: My flesh shall slumber in the ground Till the last trumpet's joyful sound Shall burst the grave with sweet surprise And in my Savior's image rise.

Here is one of the affectionate type, evidently put there by a wife. It is on the stone of Samuel Boyer, 1790: Rest here, my love, while I vain deplore The sudden fate, and grieve thou art no more; Oh! may thy gentle spirit wing its way To blissful regions of unending day. The friends of Ephraim Smith, who died in 1797, were evidently unconcerned to his fate when they set up this inscription: Relentless death, ne'er satisfied with prey, Hath snatched him in the bloom of life away. Joseph Pell, aged 6 years, who died in 1802, speaks from the grave in this style: Like as a shadow or the morning dew, My days are past and spent, which were but few; Grieve not for me, dear parents, 'tis in vain; Your loss, I hope, is my eternal gain. Here is one of an amatory kind, over Lydia Curtis, who died in 1801: Cold as this stone is now that lovely form, The sight of which could every bosom warm; Mixt with this earth this mouldering ashes lie, Ah! youth and beauty, this is to die.

The reader must decide for himself on the merits of the following epitaph over John Jones, a Welshman, who died in 1805: Gwrandu ddu with fynydd heilig Fel rwyf i'm main a fy Iar wyf i'ndi a ddyw Ymbatua casu mery fydly. The friends of James Stanburgh wrote the following over him after he died in 1810: Alas how weak and feeble is the human mind When sorrows, care, and trouble are all combined To rob us of our worldly joy; Which, children like, we love as toys; What little fortune our minds do show When borne down with grief and woe, Etc., etc., etc. The widow of John Mathews wrote over his grave, in 1811, this stanza: I leave it all to God above To do his will and show his love, And when he calls we will obey, To dwell with him in endless day.

The following, written over a babe, is in marked contrast with most of the tombstone rhymes: Ere sin could blight or sorrow fade, Death came with friendly care; The opening bud to heaven conveyed, And hid it blossom there. Ann James, who died in 1810, aged 76, was apparently glad to die. Her epitaph says: The time is vain and full of pain With care and trouble sore; But they are best who are at rest With Christ forevermore. Mary McCarr sounded a solemn warning to her parents in 1816: My parents dear, who mourn and weep, Behold the grave, wherein I sleep, Prepare for death, for you must die And be entombed as well as I. Deborah Ustick said in 1816: Our life's a journey full of care, No wealth from death can save, Each step we take more near we draw To our dark, silent grave.

The following erected in the same year, is more cheerful: Why should we mourn departed friends Or shake at death's alarms? 'Tis but the voice that heaven sends To call us to his arms. Here is another verse about a baby. It was written a year later: As the great flower that scents the morn, But withers in the rising day, Thus lovely was this infant's dawn-- Thus swiftly fled its life away. Discontent, followed by triumph, characterizes the following placed over Mrs. Halstead in 1819: Relentless death, would'st thou not spare A form so lovely and so much beloved? Ah! no; thy iron hand has grasped Her husband's treasure and her children's joy; But still amidst this tedious night of gloom; A thought, transporting, burst upon my mind; Death hath no sting, the grave no victory, Through grace she triumphed in the dying hour.

Blank verse is so rare that there seems to be only one other example. It was placed over W. A. Lawrence in 1840. He died at sea. Cold is thy brow, my son, and pale thy cheek, The bright expression of that eye has fled; And thou no more with thy soft voice shall come To meet me with thy sweet "My father." --New York Sun.

Evil Spirits. to the Editor of the Religio-Philosophical Journal: In one of your issues R. W. Elliot, of New York, "a medium," he says, "of eighteen years' standing," suggests: "Let all honest, well-meaning mediums stand by Mrs. Watson and endorse the spirit of her utterances." Most heartily will I, a medium of nineteen years' standing, comply with this proposition so long as Mrs. W.'s utterances comport with that which seems to me to be true and right. Thus far I have seen nothing in her utterances very decidedly adverse to truth and right, except her statement that "evil spirits will not be persuaded to influence pure mediums." As a matter of course I speak of pure mediums as I do of honest men, by comparison. None, perhaps, are pure and honest only in degree. As Pope shapes the thought: "Virtuous and vicious every man must be; Few in th' extreme, but all in the degree; The rogue and fool by fits is fair and wise, And even the best, by fits, they despoise." If Jesus was a medium (and I think he was), and was worthy to be called "pure" (and I think he was, in his degree, and that was a very pre-eminence one), and the account we have of his being led up

of the spirit into the wilderness to be tempted of the devil, the devil taking him up into the mountain, and placing him upon the pinnacle of the temple, and there conversing together familiarly, by turns quoting Scripture to each other,--is to be relied upon as true, it would seem that Mrs. Watson is at fault in this one of her utterances. At least, I, for one, do not feel called upon to stand by and endorse her" in all of her utterances." Nor verily, for were one of the gods to descend or ascend, and state that which seems to me to be contrary to every known principle of truth and right, I should not feel called upon to endorse his utterances until he had convinced my judgment of the truth of his statements.

Christian believers are mediums, through whom God works the same miracles that he wrought through Christ and his early disciples, in testimony whereof Jesus says: "They that believe on me, the works that I do shall they do also, and greater works than these shall they do, because I go to my Father." "In my name shall they cast out devils upon me, stand by and endorse her" in all of her utterances." Nor verily, for were one of the gods to descend or ascend, and state that which seems to me to be contrary to every known principle of truth and right, I should not feel called upon to endorse his utterances until he had convinced my judgment of the truth of his statements.

Then comes Paul and corroborates this testimony of Jesus, when he enumerates the gifts of the spirit as pertaining to the church,--such as "the word of wisdom," knowledge, faith, healing, the working of miracles, prophecy, discerning of spirits, divers kinds of tongues, and the interpretation of tongues. He also says: "If any man have not the Spirit of Christ, he is none of his." Therefore I repeat: He who is a member of the church or body of Christ, is a medium through whom God reveals himself in the same miracles, signs and wonders by which he revealed himself through Jesus, and by which Peter, in his benedictory sermon, says: Jesus was "approved of God." I do not say, however, by any means, that all mediums are Christians. Nay, far from it! Satan, the arch deceiver, we are told, was "transformed into an angel of light." And our informant tells that it is, therefore, no marvel if his ministers should transform themselves into apostles of Christ," or "ministers of righteousness." And the necessity for trying the spirit, "whether they be of God," is just as great to-day, perhaps, as it was two thousand years ago; for there are yet many false prophets in the world.

I say again, let us all try to resist the devil by overcoming evil with good in such a degree that he will be driven from us, and angels of light come and minister unto us. Hanché, Texas. J. B. CONE.

Notes and Extracts on Miscellaneous Subjects. Corn will not ripen in Great Britain. Raising frogs is a new California industry. The campaign in Tonquin cost the French \$66,000,000. The American humming-bird can whip the English sparrow. Out of 1,025 voters registered at Walla Walla, W. T., 400 are women. Nine of the Presidents of the United States are buried in the North. The mouth of the Mississippi River was discovered by LaSalle in 1682. The tin mines in Virginia are reported to be richer than those of Cornwall. There are 1,500 girls in New York engaged in the manufacture of artificial flowers. One of 328 teachers employed last year in Chester County, Pennsylvania, 327 were females. Bireh and boxwood spears to the number of 126,000,000 are used in Russia annually. There are 150,000,000 women and girls in China, nearly all of whom are uneducated and ignorant. In 1649 the British Parliament chartered a corporation for converting the American to Christianity. There are between 5,000 and 6,000 Icelanders in this country. They live in Dakota and Montana. (Gontz, the famous palace built by Jay Cooke, has become a young ladies' seminary. It cost \$1,000,000. Sixty-five thousand acres of timber land in the Sierra have been purchased by Michigan capitalists. Ex-Governor Anthony once said: "The average Kansas town will vote bonds to buy a can to tie to a dog's tail."

Swearing is wholly unknown in Japan. The worst word a Japanese ever applies to a man he dislikes is "beast." A scarcity of houseflies is remarked in Yankton, D. T., and there are those who predict much sickness in consequence. The great Jewish residential quarter of London now is a part of St. John's Wood, where many have spacious mansions and gardens. The Austrian authorities have established offices where all patent medicines intended to be offered for sale in the country must be tested. An English authority states that unless swine fever is absolutely exterminated from the United Kingdom the disease will exterminate the pigs. A Stockton, Cal., girl, now engaged in a breach of promise suit, wrote in her letters that she would rather marry a yellow dog than the defendant. A man who lives on Indian farm, Lewis County, West Virginia, but seventeen years old, and his bare feet measure thirteen and a half inches in length. In Saline County, Nebraska, two weeks ago, a woman closed her husband's eyes on Monday, buried him on Wednesday, and married his successor on Friday.

Mrs. Blanche Williams colored, who has matriculated at Toronto University, is said to have passed an excellent examination in French and German, as well as in English. Auckland is said by the local newspapers to be pre-eminently the land of small farmers. Out of 6,500 places of over an acre in extent, 5,200 belong in fee simple to the occupants. Prince Bismarck recently told a Russian diplomat that he had decided never again to use tobacco in any form, and that he regarded cigarette smoking as extremely noxious and ridiculous to boot. Flowers are shipped by the 100,000 from the Selby Islands. Narcissus is raised in great quantities, and the farmers find it more profitable than potatoes or any other agricultural product. The man dealers in China are in possession of the means of making a mortgage on the real estate of their wives and children if they have any, for the faithful execution of their contracts abroad--a transaction perfectly legal in China. Physicians in the Sandwich Islands have come to the conclusion that the only way to stop the alarming spread of leprosy is to begin vaccinating with leprosy microbes. They think the operation will be a success, but have found no one yet willing to submit to it.

"There are," says the Paris National, "in France 30,000,000 of human beings who work hard from morning to evening, and do harm to no one. There are besides in this country 300,000 rascals who rob and murder, and who pass by the name of the army of crime." The present population of the city of Buenos Ayres is estimated at 400,000. One of the local newspapers predicts that in a few years it will be the New York of the southern hemisphere. Emigrants are arriving in a steady stream, and if the proportion of the first six months of the year is kept up, their number will be 100,000 before the 1st of January next. Italians form the great majority of the immigrants. The last sign of Christianity was removed from the Paris Pantheon just before the last national fête day, when the cross which surmounted the dome was taken down. Its great weight made the operation difficult and dangerous, but the government and Municipal Council were both determined that the tri-color should float on the 14th of July in the stead, and, by good engineering, it was accomplished. The flag is now tied to the lightning rod, and, in the opinion of architects, looks ridiculous. M. Flante, the well-known French electrician, has been led to experience in which a successful imitation of ball lightning has recently been obtained. With a powerful current from secondary batteries he has produced in an air-condenser, formed of two moistened pads of filter paper placed near together, a small incandescent globe, lasting some minutes and moving slowly in a curious and most erratic path. When a condenser was used in which the insulating material was ebonite, a sound was emitted like that of a toothed wheel rapidly rotated against a piece of cardboard.

The Incas of Old.

BY "M. A." (OKON), IN LIGHT.

No man can see Peru without wondering at the grandeur, the industry, and the intelligence of the Inca Empire. They had arts which the world never knew; their wisdom could never imitate; and wealth which made them the prey of every adventurer of the sixteenth century. Their temples and palaces were built of hewn stone from quarries that the Spaniards have not been able to discover, and the means by which they lifted blocks of granite weighing hundreds of tons is a problem no antiquarian has been able to solve.

They knew how to harden copper until it had an edge as keen and enduring as the finest of modern steel; they made ornaments of gold and silver and cut jewels as skillfully as the lapidaries of to-day, and their fabrics of woolen and cotton are spun and woven as smoothly as modern looms can make. They surpass modern civilization in many things, and had a system of government under which millions of people lived and labored as a single family, with everything in common, knowing all arts but those of war, and worshipping a deity whose attributes were almost parallel to those of the Christian God.

Hemmed in on one side by the impassable snows of the Andes, and on the other by a desert, lifted above the rest of a world unknown to them in spirit as well as fact, as peaceful and calm as the Andean stars, they established a system of civilization in which, for the first time since creation, the rights of every human being were recognized and observed. This great sea beating incessantly against the desolate coast was recognized by them as a symbol of the Infinite, the Omnipotence, whose force and majesty their simple logic could not comprehend; while the sun, whose heat and light made existence possible, was recognized as the source of all good. Hence these two elements, the sun and the ocean, were personified and were the objects of the Incas' worship.--Lima Letter to Chicago Inter-Ocean.

Strange Noises in a Suicide's House.

Henry Kissinger, charged with a nameless crime, lately hanged himself at his home at Reading, Pa. Since the funeral the family have not been living in the house because they believe it is haunted. Mrs. Kissinger says: "After my husband's death I heard strange cries and footsteps on the stairway. My brother was also in the room. These strange rappings have continued nightly ever since my husband's death. My father and several other persons who live near declare that they saw my husband's ghost at a window just as he appeared in life." Several superstitious men and women have been collecting about the house nightly. Those who believe in witchcraft talk of consulting the witch doctor who has frequently figured in cases of this kind. --New York Tribune.

Onset, Mass., Aug. 8, 1885. W. W. CURRIER.

According to a New York professor, the common idea that a fly uses its wings like a bird is a mistake. The wing of the insect, he says, is comparatively narrow, and it makes up for the want of expanse by lateral motion. It does not beat back and forth in one place, but makes a movement as if describing the figure 8. The number of vibrations is 850 a second. In Germany a servant has one Sunday out every two weeks. There is an undecorated hour for her to come home, and if she stays out later she loses her next Sunday holiday. Her pay is never more than \$20 a year, and in some families is only \$12. When there is a dispute between mistress and maid, it is settled by the police. But one servant is usually kept, and the work is hard, but the washing is done outside, and pies, cakes, bread, etc., are bought.



Continued from 3rd Page
Will become new sciences by enlargement;
psychology will be revolutionized and the
whole palm of social thought be changed.

A very brief review of the situation will
show that we are at the beginning of a great
intellectual revolution, in which Spiritualism
and psychometry will change the entire
aspect of intellectual civilization. The leading
element of every national civilization is
the religion which lays the foundation of
social order, and dominates in literature as
well as in life. If you change the religion
you change the national destiny.

If the Saracens had not been defeated by
Charles Martel in 732 (1,153 years ago), Europe
and America might be to-day living under
the crescent instead of the cross, with
Mecca as our shrine instead of Calvary, and
Mahomet as our prophet instead of Jesus,
with polygamy established, and the distilleries
suppressed; and the terrible robbery and
slaughter of the innocent in Mexico and
Peru under the power of Roman Catholic
Spain would never have occurred, for a thousand
years ago the Saracen empire was further
advanced in civilization and humanity
than our Christian ancestors. But the Saracens
dishonored woman, and for that reason
alone their empire fell before the Western
nations that honored woman.

The revelations that came by Jesus and
Mahomet have changed the face of the world
in Europe, Asia, Africa and America, for
their power was carried to the end of the
earth, even more by the soldier than the
priest. But the day of that military devastation
is coming to an end, and henceforth
science is to take the place of the sword.

ECCLESIASTICAL POWER.

The whole future of ecclesiastical power,
which has been surrounded by cannon and
glittering with bayonets, is destined to
dissolve in the light of science, and the national
churches already disestablished in Ireland,
utterly dismantled in Mexico and South
America, will be disestablished in England,
France, Germany, Spain, Italy, Austria and
Russia, leaving man everywhere in free
relations to heaven and his own conscience. All
this will be accomplished by the power of
Spiritualism and psychometry, which demolish
the entire foundation of every ancient
orthodoxy.

The sole foundation of the orthodoxy of the
churches is the traditions of the past, preserved
in what are called the Scriptures,
books written by no one knows whom, when
or where, describing events located in the
dim twilight of history—so dim that over-
skeptical minds doubt the very existence of
the saints whose names are recorded; and
faith in the marvelous events narrated is
slowly dying out, not only among scientists,
the majority of whom no longer believe in
the Bible, but in the heart of the Church
itself; for the most progressive literature of
the Church is thoroughly skeptical. And
scientific leaders have sunk so low down in
the gulf of materialism that scientists generally
don't know that they have souls, but
think with Tyndall that matter and motion
are all, and even the president of a philo-
sophical society at Washington, Dr. Wood-
ward, who is sufficiently enlightened to be-
lieve in a vital principle, says that, "How-
ever much the mind may long for immortality,
neither philosophy nor science affords
any foundation of proof upon which it may
rest," and this in a world which has never
been without returning immortals to com-
municate with friends. Verily, the stubborn
blindness of pedantic scientists is as great to-
day as it was in the days of Galileo.

PSYCHOMETRY SETTLES DOUBTS.

In the midst of this doubt and intellectual
chaos, psychometry can settle all doubt by
bringing us positive knowledge. As tele-
scopes explore the starry heavens, psychom-
etry explores ancient history, and is competent
to tell us the character and career of
every personage whose name appears in the
Christian Bible or in any other Bible. The
origins of religions and the comparative
merits of various religions are thus weighed
in the scales of science, and not only do we
learn the true character of the heroic and
martyred founders of Christianity, but we
may learn direct from them their true senti-
ments as they live to-day after eighteen cen-
turies of progress in the Divine University,
and learn, too, how deeply they deplore the
perversion of their sublime teachings by the
Church.

I am to-day as certain, by psychometry, of
the true character and sentiments of St. John
the beloved, and St. John the Baptist, of their
actual lives in Judea and their present lives
in heaven, as I am of the existence and prin-
ciples of Geo. Washington. The noble teachers
and martyrs of the past are revealed by
psychometry precisely as they were, and as
they are. They are all accessible to psy-
chometric exploration, description and com-
munication of their views. They urge me
onward in the work I am doing, and they
promise me that the truths I am proclaim-
ing shall never be crushed, but shall go
forth and all around the globe, till every
head shall bow to the truth. In this day of
emancipation and democracy, we all may
have access to the higher realms of life, or
in the words of Theodora Parker:

"We as well as the old prophets can have
communion with the departed. Christ re-
veals himself directly to us as much as to
Paul and Silas, Peter and James. The Spirit-
ualists are the only sect that looks forward
and has any new fire on its hearth."

ANTHROPOLOGY.

The truths to which the brave and holy
men of old gave their lives, are now more
fully illustrated and confirmed by the science
of ANTHROPOLOGY, which reveals the opera-
tions of the soul in the brain and body and
the laws of communion between the spiri-
tual and material worlds. Science confirms,
enlarges and illuminates religion, and illus-
trates the laws of the grand miracles by
which religions have been enforced. Psy-
chometry affirms and proves all that is true
in ancient doctrines; and in the possession
of such telescopic revelations as these, what
need we care for ancient manuscripts, for re-
vised translations, or for explorations in
Egypt, Palestine and Nineveh, when we may
know ten times as much by direct psychom-
etric exploration; for, to the all-seeing eye
of psychometry, all history is an open volume,
easily read; all geography may be explored,
even where the foot of man has never trod;
and I could to-day tell the scientists and ar-
ctic explorers what they will find when they
reach the North Pole, which so many have
died without finding. When they do find it
they will find the greatest marvel on the
globe, a land within the arctic circle free
from icebergs.

THE BIBLE A PRIMER.

The establishment of psychometry through-
out the world is the beginning of the adult
maturity of the human mind, alike in religion,
and in government. The religion
of the material world to-day is derived
from the Bible, and each church has its own
Bible colored to suit its

own creed, and the greatest of all questions
to the theologian is, which is the true trans-
lation. But in the coming day of psychom-
etric civilization, such questions will be for-
gotten, for the Bible will be recognized as
the primer, the child's book of the infancy of
human enlightenment. It will be carefully
and reverentially laid upon the shelf among
other objects of profound historical interest
and affection. On that same shelf will rest
those gorgeous bibles, the crowns of God-
appointed kings that ruled and ruined the
world by Divine right, and the rusting sword,
then sheathed forever in peace, that once
flashed in all lands and carved the sensitive
bodies of millions of men; and on that same
shelf will rest the keys of the Bastille and all
other dungeons that once held the suffering
and dying soldiers of liberty, martyrs of religion
and martyrs of philosophy. For then
there will be neither dungeon nor gibbet,
nor crown making, nor frowning fort, nor
standing army in an emancipated world.

That day may be far off, but in the order of
evolution it must come, and I am not the
only believer in its coming. The good and
wise have ever believed in the wiser and bet-
ter age that is coming. I will quote the lan-
guage of one of the noblest men that ever
appeared in Boston, the Rev. W. E. Channing,
who said:

"I live as did Simeon in the hope of seeing
a brighter day. I do see gleams of dawn,
and that ought to cheer me. I hope nothing
from increased zeal in urging an imperfect,
decaying form of Christianity. The higher,
clearer view of religion, rising on a single
mind, encourages me more than the organiza-
tion of millions to repeat what has been
repeated for ages with little effect. The in-
dividual here is mightier than the world,
and I have the satisfaction of seeing aspira-
tions after this purer truth."

How different was Channing from the great
majority of the clergy of to-day, for they do
devote themselves to "urging an imperfect
decaying form of Christianity" and "repeating
what has been repeated for ages with little
effect," while they care nothing for any
"higher view of religion" even if it comes
direct from heaven. That higher view of
religion is coming in all its amplitude through
Spiritualism, which brings the actual pres-
ence of the heavenly beings among us, and
psychometry which interprets the thought of
heaven and applies it to the affairs of earth.

Meantime while psychometry introduces us
by clear demonstration into that grand re-
ligion, what has been dawning in Spiritualism?
It introduces us into a still wider
sphere of terrestrial science, which is so
grandly illustrated in Denton's splendid
volume on "The Soul of Things," which shows
that we are to have a new astronomy, by the
exploration of planetary life, a new paleon-
tology, and in some respects a new geology,
introduced by psychometry, and I must refer
you to Therapeutic Sarcognomy, as showing
the development of medical philosophy and
physiology, which reverse the doctrines of all
medical colleges in the world at present, and
prove that life does not come from organized
matter, but is an influx—an influx from the
unseen world of life.

But while we are thus continually going
up to higher and broader views of life and of
the universe, the old order of scientists are
as steadily going down to darker and more
contracted views. Materialism is a vast quag-
mire in which the best hopes of the world
perish. Already in their despairing darkness
a school of soulless and godless philosophers
in Germany, led by Schopenhauer and Hart-
mann, have decided that this world is a total
failure, and that upon the whole life is not
worth living, although they have not had
sincerity enough to prove their faith by go-
ing out and hanging themselves.

And from another class of writers we are
told that the plan of the universe is a failure;
that this great globe will dry up and die, the
planets will fall in the sun and all life come
to an end.

"O star-eyed Science hast thou wandered there
To bring me back this message of despair?"

Some of our best thinkers mourn over this
failure. The Rev. Geo. Gillfillan says of this
failure of astronomers:

"It seems to us that in this science we are fast
approaching a point where we need the guidance
rather of a new Plato than of a new Bacon or New-
ton. The telescope of Lord Ross has sounded our
present astronomy to its real depth. Few more great
prizes are reserved, we suspect, in that starry sea.
We have attained the knowledge that the stars are
old, that they are of one stuff, and that there is no
visible end to their numbers. What more of any
moment in this direction, by our present methods
is ever likely to be reached by us? It is like walking
through a pine forest of great extent and uniform
aspect; a few miles tire and satisfy us. So now, the
news of stars, stars, stars, pouring in on us in ever-
lasting succession, all like each other, all distant,
all inscrutable and silent, the moral history of all un-
known, produces very little effect, and the midnight
knowledge of modern astronomy becomes again as
to the eye of childhood a mighty and terrible pageant
or procession, the meaning and purpose, the whither
and the whence of which, we don't understand.
And we are tempted to say to astronomers as they
prate of their new firmaments and planets and com-
ets, 'We know something of this long ago, can you
not give us some light on the meaning of these dis-
tant orbs, or read us off some worthy lessons of
moral interest from that ever widening but never
clearing page?' And to cry out to the stars, 'Speak
as well as shine, ye glorious mutes in the halls of
heaven! Shed down on some selected and favorite
ear the true meaning of your mystic harmonies.'"

"Hieroglyphics traced by the finger of God on the
walls of night, when shall the Daniel come to inter-
pret you, and to tell us whether ye contain tidings
of hope or despair? Star gazers have looked at you
long enough, and mathematicians weighed and
measured you. When shall the eye, the Rosicrucian eye,
of a true seer lift itself up to your contemplation,
and extract the heart of your mystery? If not, men
may soon turn away from you in disappointment,
and look with as much hope on the bright foam-bells
of an autumn ocean as on you the Froth of immen-
sity."

He calls for a Plato to meet the demands
of a deeper science, and psychometry comes
forward with mastery of the science of the
stars, telling us of a life on the planets sim-
ilar to our own and of communities in
a more advanced stage of civilization. Our
souls are lifted to nobler thoughts in con-
templating the refinements and beauty of
life on Mars and Venus, and in our own long
lost Atlantis as seen by psychometry, and as
reported by her ancient spirits.

Gillfillan calls for a Daniel to interpret the
stars, and Denton comes forth, not a prophet,
but a philosopher, whose science reaches up
to the realm of Divine wisdom. How pro-
foundly do I mourn the premature death of
my friend Denton, the bravest, honestest and
most profound of contemporary scientists.

As in astronomy, so in all other sciences
psychometry extends our knowledge over a
far wider horizon. If, then, psychometry il-
lustrates a new religion, new philosophy and
new sciences, I need not dwell on its innum-
erable applications in private life, which are
shown in this Manual of Psychometry, to
realize that it introduces a new era of higher
enlightenment and nobler civilization.

And by dungeons, is enthroned in psy-
chometry as the leader of nations, the per-
petual teacher of science and wisdom; and
the free exercise of this divine power in un-
iversal progress has been initiated in America
already. It is in this glorious work of un-
iversal enlightenment and progress by psy-
chometry and Spiritualism that America is
to lead the nations, and in this work to which
my life has been devoted, I trust I shall have
the friendly aid of all good men and women
who understand human progress, and the ac-
tive cooperation of the young who are fitted
to lead in such a revolution.

I want to see scores of young men present-
ing these truths on the platform, presenting
them through our journals, for you must
realize that "the pen is mightier than the
sword" and mightier than the tongue when
wielded well.

It is especially important that enlighten-
ing science shall be presented in the univer-
sities which are the strongholds of error in
which the shallow philosophies of Spencer,
Kant, Hamilton, Hegel and Hume are ruling
still, and in which over seventy-five thousand
young men in America and Europe are con-
tinually being drilled and confirmed in error,
and as fast as we cultivate a garden of di-
vine truth, it is checked and blighted by a
hoar frost of materialism from the universi-
ties.

To change all this, to introduce the new
enlightenment is a far greater and nobler
work than the Protestant Reformation, and I
hope to see young men consecrate themselves
to this work. It is a grand and holy work,
for when the world is led onward by psy-
chometry, it is the divine element in man
which is the leader, and the voice of psy-
chometry is the voice of God as nearly as it
is ever heard on earth, for it is competent to
bring us truth from the most sacred realms
of the upper world. This exploration of all
knowledge by the Divine power in man is
the career of unlimited progress, in which I
trust America may lead the world, and it is
the most brilliant portion of the mission of
America.

And now that this mission is to be assumed
by which our liberty shall enlighten the
world, it is eminently proper that a colossal
statue shall be erected in the harbor of New
York to illustrate "Liberty Enlightening the
World," for its constructors have "budded
wiser than they knew," and the enlighten-
ment that is destined to illuminate the old
world is not merely the light of political lib-
erty,—the liberty that lays the old walls and
towers of despotism in the dust, but the un-
dying light of heaven that comes with the
full maturity of mankind, and builds the
paradise of man on the ruins of the past.

In reply to a question at the conclusion of
his lecture, Prof. Buchanan briefly explained
how and why psychometry would become the
leading element of civilization, as psychom-
etric talent was diffused throughout the
world, and there were more than a hundred
thousand in the United States who would yet
be taught to exercise their powers and would
be competent by their intuitional powers to
give in a superior manner that counsel and
direction in all things for which men now
resort to the learned professions.

NOTES FROM ONSET.

To the Editor of the Religio-Philosophical Journal.

One year ago to-day, Aug. 8th, the spirit of
Dr. Isaac P. Greenleaf passed to the higher
life. The friends of the Doctor (and his re-
maining family) met at his late home in the
evening to pass an hour in his memory, and
to extend the hand of sympathy to the house-
hold. President Wm. D. Crockett called the
meeting to order. After stating its object in
appropriate remarks, he requested that the
Doctor's favorite hymn might be sung,

"Nearer, My God, to Thee."

The friends all joined in singing, Mrs.
Mary E. Wallingford accompanying them
upon the Doctor's family organ. Remarks
were made by Mrs. M. S. Wood, of Onset,
Mass.; J. J. Morse, of England; W. W. Cur-
rier and Mrs. E. L. Currier of Haverhill,
Mass.; Mattie H. Chamberlain and Charles
W. Sullivan, of Boston, Mass. Mr. Sulli-
van was then controlled by the Doctor in a
very forcible manner, bringing out many
fine characteristics of his earth-life, speak-
ing in his peculiar style, and giving words
of cheer and council. We felt that the Doc-
tor was surely with us on this occasion.

Sunday, Aug. 9th, 1885. To-day will close
the regular camp meeting of Onset Bay
Grove Association for 1885. The morning
opens bright and fair. Taken altogether we
have had the most successful meeting of all
the nine seasons—largest attendance, the
best speaking, and unbounded satisfaction to
all that have visited the Grove. The new
steam railway has proved itself to be the
right thing in the right place, landing the
multitude in the grove free from the dust
that the old foggy coach has always treated
the passengers to, just as though a good cov-
ering of dust was a part of the bill of fare.
The civilized railroad train has a bill of fare
minus dust at Onset. All the trains of the
Old Colony from Boston to Wood's Hall and
Provincetown brought full freights of pas-
sengers, also the steamer Monohansett from
New Bedford. Careful estimates place the
number in attendance at the grove to-day
at 10,000.

The Band Concert from 9 to 10 A. M., was
one of the best selected programmes ever per-
formed at the grove and was heartily ap-
plauded.

At 10:30 o'clock, President Crockett called
the meeting to order and after singing by
the Onset Bay Quartet, Prof. Frank E.
Crane at the organ, J. J. Morse, of England,
was introduced and spoke, taking for his
subject, "Man's Value to God." Mr. Morse
spoke nearly an hour, a vast audience giv-
ing him the very closest attention. The ar-
guments went to prove that God and man
were both spirit—one and the same, hence
there could be no separating of the one from
the other, man being apart of God, the whole.
At the close of his lecture, Col. S. P. Kase, of
Philadelphia, Pa., was introduced and in a
clear and concise manner related his early
experiences in Spiritualism in company with
the late Abraham Lincoln in the city of
Washington, D. C., in 1862.

The multitude seemed to increase until at
2 o'clock P. M., when the vast auditorium was
literally packed, and thousands were standing
around the seats, every seat on the large
speaker's stand being occupied.

The Middleboro Band, by request, closed
their band concert with "Dream Face Waltz,"
introducing a chorus of male voices in the
song,

"Sweet dreamland faces,
How they come and go."

The effect seemed to electrify the vast au-
dience, bringing out rounds of applause.

President Crockett, then introduced A. B.
French, of Clyde, Ohio, as the speaker of the
afternoon. Mr. French read a poem entitled,
"The Three Saints, representing three of the
world's men, who never had time to con-
sider whether they had been saved or not, but

who were ready to answer the call for help to
save the lives of others, even at the risk of
losing their own. After singing by the Onset
Bay Quartet, Mr. French spoke for an hour,
taking for his subject, "The Religious Pro-
gress that Seems Visible on Every Hand." It
was a bold contrast of religious, political and
agricultural ideas, of ancient and modern
times, showing what the people had outgrown,
and what they were accepting in places of the
old. He had very little sympathy with or
for those persons who still cling to the old
fossils that he termed fogies. The man who
still clings to the sickle and threshing flail,
because his father used them, instead of the
reapers and threshing machines of the pre-
sent day, you can set down as an old fogey.
The man who risks his salvation on vicarious
atonement and the creeds of a church, be-
cause his father did, you can write down as
an old fogey also. The man who will still
cling to the old stage coach for travel, in-
stead of the steam railroad parlor car, with
its attendant civilization, because his father
rode that way, may be regarded as an old
fogey. We have had this illustrated at Onset
during the last month to perfection. We have
had a few prejudiced cranks and old fogey
coach owners, who could see nothing higher
or better than to ride through the heat and
dust, in one of these same coaches that are
only appropriate to remove the last remains
of all that is mortal to some cross-road or
hillside cemetery. These people even went
so far as to apply for an injunction on the
new steam railway so that they might con-
tinue their dusty business, while the people
with the brains of the nineteenth century,
concluded to ride in the cars. The speaker
said that the people had outgrown sheol, and
hell, too, and had learned that wrong doing
and evil deeds meant punishment right here
and now. The people had also outgrown that
cage of a heaven. The people have learned
that honesty, truth, justice and mercy, the
attendants of happiness, meant condition and
not place.

Mr. French's word-pictures of the world
where every human being shall live for the
best good of the whole, was beautiful to con-
template, whether it is ever realized or not.
At the conclusion of Mr. French's lecture,
Joseph D. Stiles, under control of Swift Ar-
row, held one of the most demonstrative se-
ances that was ever held upon our platform.
It seemed as though the angel-world have
combined to do their very best upon this the
closing session of the camp meeting. Al-
though Mr. Stiles had been upon the plat-
form almost every day during the meeting,
and had reported from fifty to one hundred
and fifty at each seance, Swift Arrow said
that the spirit friends were here in great
number, and that he should do the very best
he could to give all that came a chance to
report before he closed the seance. The seance
lasted just one hour and ten minutes, and
two hundred and sixty-five full names were
reported, nearly every one of which was fully
recognized. It was the crowning point of
the meeting, and an hour not easily to be
forgotten.

There is one more social gathering that I
must not forget, consisting of what we call
here at Onset, a "Pound Party," a house
warming, and lastly but not least, a grand
good time! It took place on Monday evening,
August 10th, 1885, at the new and spacious
residence of Charles W. Sullivan, on Long-
road Avenue. Charles has finished the main
parlor on the first floor into a room 23x27
feet, and which he has appropriately named
Eagle Lodge in honor of one of his spirit
controls. Somewhere in the vicinity of one
hundred and fifty of his friends called upon
him on this occasion—first to leave on a table
in the kitchen a pound package of something
in the grocery line, and the packages piled
up nobly, for his dear old mother, whom
friend Sullivan delights to speak of to all his
friends, and who is so delighted to be at the
home of her son. Second, our mission was
to extend the hand of congratulation to a
gentleman who has spent eighteen years in
the spiritual vineyard as an honest co-worker
and medium, and to place in his hand a
slight token of respect to aid in the erection
of his Eagle Cottage,—a purse of \$300.

President Crockett called the meeting to
order, and then called for the hymn,

"Home again from a foreign shore."

sung in honor of J. J. Morse and family on
their return to this country from England.
J. J. Morse responded in a fitting speech for
the occasion. Charles W. Sullivan made a
retrospect of his eighteen years in the spiri-
tual cause, and the fulfillment of the promise
made to him by the spirit friends of a house
and land, the fulfillment of which we were
now all enjoying. The writer congratulated
friend Sullivan upon the success of his new
home and in behalf of those who had con-
tributed, asked him to accept the slight token
in the spirit of brotherly love with which it
was offered. In accepting the offering, friend
Sullivan said words failed him, but while
we sang,

"The angels are hovering around,"

he went under control and then responded in
well chosen sentiments, closing by asking
for three cheers, which were given with a
will. Music, song and dance were in order
until we all bade the household good night,
and wished happy reunions under the spa-
cious roof might be our lot to enjoy.

W. W. CURRIER.

Onset, Mass., Aug. 11, 1885.

Professor Milne has been making experi-
ments in Japan, encouraged by the govern-
ment for the purpose of studying the effect
of earthquake movements, which he produces
artificially by subterranean explosions of
dynamite and the dropping of heavy weights
from a great height.

The temples in Dahomey are almost entire-
ly built of human skulls.

CANADAGA CAMP-MEETING.

To the Editor of the Religio-Philosophical Journal:
Since my last letter we have had lectures
by J. Frank Baxter, Mrs. H. S. Lake, Lyman
C. Howe, and to-day J. W. Fletcher occupied
the platform. The attendance is daily in-
creasing, and promises to be large for the
next two weeks. The discourses have been
fine, and have met the approval of strangers
coming to see what Spiritualism is like. The
tone of Spiritualism to-day is conservative
yet radical; firm but charitable, and is more
constructive than iconoclastic. This is as it
should be. No cause which aims merely to
destroy can have more than a brief existence.
It is the builders, not the destroyers, that
elevate the world, and lead men onward and
upward to higher ideals.

Considerable warmth was generated at a
conference one day by the remarks of an ex-
aminer, who made some very extreme and
uncharitable, not to say unjust criticisms
upon the Church. Remonstrance was made
against such treatment of an organization
which has played an important part in the
development of the race. It was declared
that although the Church as an organization
has been guilty of many crimes, though it
has made mistakes and taught errors in the
name of truth, yet it has done much good in
developing the spiritual nature of man, and
should not be blindly condemned. It is a
fact worthy of note that some of the bitter-
est and most intolerant enemies of the
Church are ministers who have left their
pulpits. Having for many years believed
that there is no good outside the Church and
no evil inside, they now go to the opposite
extreme of declaring that there is no good in
the Church and no evil outside. Such must
remember that true Liberalism consists not
in mere change of opinion, but in mental
and spiritual growth, the development of that
spirit which can look broadly upon all things,
be firm in truth, charitable toward error, and
which respects the opinion of every man,
however mistaken he may seem to be. True
Liberalism is injured more by injudicious
friends than by its most bigoted enemies.
Many skeptics come to the camp grounds for
the purpose of investigating the phenomena.
A widespread interest is manifested in any-
thing that will throw light upon the great
question of immortality. The religious agi-
tation of the age will no doubt centralize
upon this question. Materialism and Spiritu-
alism must be the final combatants. Mate-
rialism has the advantage of scientific pa-
tronage. Spiritualism, born in a lowly cabin,
reared in poverty and hardship, has the hard-
est part in the fight; but as spirit is victori-
ous over matter, Spiritualism must conquer
her foe, Materialism, and be crowned with
the wreath of victory.

Materialism, proud of her achievements in
the realm of external phenomena, must yield
to the revelations of spirit, the lord of the
universe. The doctrine of immortality must
be placed upon a sure foundation, and noth-
ing but visible, tangible evidence can do it.
Thousands are beginning to realize this, and
are seeking for light at these camp meetings,
where the two worlds seem to blend. Min-
isters come to seek for the light which has
grown dim upon the altar of their faith.
They would replenish their lamps with the
oil of facts, which ever burns with a clear
and radiant light. We can only extend to
them the right hand of fellowship, and aid
them in their efforts.

Mrs. R. S. Lillie is expected to-day, and the
Grattan Smith family of singers have been
engaged for the remainder of the season. E.
W. Emerson is expected next Wednesday, the
19th. W. A. Mansfield is doing good work
here. A few days ago he obtained writing
between slates screwed together. A skeptic
in Meadville, Pa., sent them by a friend, and
the writing was obtained in the presence of
a committee of five. Annie Lord Chamber-
lain is giving dark circles at which marvel-
ous phenomena are produced. Other medi-
ums could be mentioned did space permit.
August 14th. GRAPHO.

A Baptist church at Park River, in Dako-
ta, has devised a new scheme to raise money.
A liberal member donated a large tract of
land to it, and the people got up a plowing
bee. Next season the church will have seven
thousand bushels of wheat if the weather is
propitious.

In Austria 3,000 women are employed in
the railroad service, getting from \$15 to \$30
a month.

Detroit was founded by the French mis-
sionary and explorer, Cadillac, in 1701.



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