

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

VOL. XXXIX.

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

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INSPIRATION.

A Lecture Delivered at Lake Pleasant, August 4th. 1885. By CHAS. DAWBARN.

ed and French heels to her shoes. And they ed and French heels to her shoes. And they were right, absolutely right, so far as they comprehended manhood. But we should eatch a yet higher truth than they grasped, and learn that the form divine is only such when it allows the divine soul the fullest manifestation that the present condition of earth-life will permit. All of human expres-sion on corth in this are as in every other is sion on earth in this age as in every other is dependent upon shape, first, through physi-cal movement expressed in motion of the cal movement expressed in motion of the body; and next, in mental power which de-pends upon the formation of the brain. Each is largely dependent on the other for the work it can do in earth-life. An intellectual invalid, and a robust imbecile, both alike mean an imperfect manhood. If a limb be shrunken or a brain dwarfed, by just so much is manhood belittled. So a man may be a physical brute or an intellectual cripple, and we feel pity for the man and sorrow for the we feel pity for the man and sorrow for the

But here is a truth the old Greek never grasped. A man may be perfect in form and an intellectual giant, and yet be so moulded by education that the soul can show no gleam of its spirit-life. We may find a Solo-mon arrayed in glory with an intellect that grasps all material knowledge, yet living the life of an animal without even a conception life of an animal, without even a conception of the holy purity that nestles in the heart of woman; and we may hear such a man pro-claiming that the best thing a man can do is

claiming that the best thing a man can do is to live for enjoyment, for as the beast dieth so dies the wise man. The next thought is that a man's shape de-termines the influence he wields upon his fellow man. The physical champion with perfect limb inspires minds on his own level to deeds of physical provess; and the intel-lectual giant, because his brain is shaped aright, carries off first honors at every com-netition, and sonds an inspiring energies. petition, and sends an inspiring emotion into the mental organism of those who are his fellows. We don't inspire physically from the man with a crutch, or mentally from the man whose mind does not rank as more perfect than our own.

At this point we must stop a moment to watch the process by which man, past and present, has sought to evolve out of man ang man intenectual a third pro

CHICAGO, SEPTEMBER 5, 1885.

fatigued, and are troubled at the weary climb before you, a thought of the poor sufferer who lies burning with fever and longing for the water you are bringing comes to you like a flash, and with self-forgetfulness you start on where you are being the start of the start on your mission of love. That stands to me as spirit inspiration, and far higher and grander than any of the other phases.

It may be well for us to notice that in every phase the human body is the instru-ment for each and all ailke. The exertion then no rift of spirit inspiration can point you to a higher level. But suppose you have become master of your appetite, are reasonably free from care, and have trained your mind till it waits your orders, and yet more, if you have a body porous to celestial truth, then you are indeed a child of the spirit. Seen the

nounce her guilty. But inspiration means only the intense ac-tivity of your own brain. You are wide awake. Just now you were half asleep. You have Just now you were halt askeep. You have left the narrow field of cold reason, and through intuition you find your manhood broadened, and your senses doubly acute. It is no excitement born of the deadly alcohol, or poison-leafed tobacco plant. It is no men-tal shock that impels you to a greater effort, but just your own soul life glowing out into the mental darkness that men call reason. Novertheless you were not inspired an hour Nevertheless you were not inspired an hour in at this moment what the DOOLS duct which he calls man spiritual; but which | call the divine "efflatus" is sparkling from | purest joy that infiltrates through humanity your eye, and flowing in wisdom from your is born of this exaltation into the realm of tongue; and we have the right to ask from spirit. So we see there is an inspiration of whence comes this wondrous change? The wonders of our human organism are not half told, nor even half realized in mortal life. Hand a battery and sounder all complete for telegraphic work to some uncultured man, and he will find wood, metal. glass and liquids; and that will be all he can see: nor will be dream of its power. His child will be amused at its tick, and his neighbors will wonder as the tiny spark flashes out into the darkness. Tell him that it means man master and nature servant; that it has already changed the relations of the human race to each other, and is the key to the mystery of life; tell him that, and he will not understand what you mean, for he has no conception of any such possibility. And it is just so with this far more won derful machine called the human-body. It is taken to pieces by scientists and philosophers who will show you its every fragment. They will listen to its tick; and admire its workmanship; and will probe it, and punch it, and dose it when it's sick; and tax it, and fine it, and imprison it when it's well. And one class will shout, " Behold the glory of God," and another proclaim the power of man. But all the time they know as little of its real capabilities as the savage knows about a locomotive. The first key to the mysteries of inspiration is that it is born of intelligence, and)not of the mere life principle exhibited by all creation alike. No mortal sense has heard a sound or seen a sight, yet in a moment a thought picture may stand before you that shall change your whole life and the question of your soul is, "Whence comes that grand inspiration?" An inventor in that one glimpse perfects the machine over which he has wrought for years. Some one tells us that a spirit inventor has done the friendly act. It may be so but by just so much it would be mediumship and not inspiration; and you know that some good old Spiritualists cannot see any exhibition of special power by man, woman or child without crediting it to the Spirit-world, and by so much belittling the mortal. I try to keep ever before me that I am a spirit now as much as I ever shall be, and that in my spirit life I belong to a spiritsphere to day as much as I shall in the fuure. And I force myself to remember that if I am working to-day to express my inner life through a mortal body, so must every spirit who would come close to earth life be also limited to an expression through a material form. To that extent we mortals are on an equality with the Spirit-world. And then I catch the thought that mediumship must ever mean a will power affecting my body, and using my earthly senses. I recognize inspiration as an influence cast upon my spirit Mediumship is the taking you by the hand and leading you to where you should go. Inspiration gives you the thought that sends you there by your own volition. So one makes you a servant of the Spirit-world, whilst the other develops your own manhood But we must stop a moment to explain this further, or we might do woeful injustice to our medium brothers and sisters without whose support the temple of Spiritualism

carrying up that pail, and give you a few drops of some powerful stimulant. You feel your strength renewed and revived, and it is almost a pleasure as you bear the burden. That is physical inspiration; or, when you were waiting and resting, and dreading the coming effort, suppose you suddenly heard a cry of fire from upstairs, and a shriek for water. All thought of yourself is forgotten, and you are up there with your pail almost without perceptible effort. That we might call "mental inspiration;" or, once again, as you hesitate and feel that you are sadly fatigued. and are troubled at the weary climb it is born of the spirit whose first demand is that your body and mind shall become pas-sive. Just as the grandest forces in nature are those which you neither see nor hear, so the universe of spirit has a silence that gives birth the truth. We have heard the collected birth to truth. We have heard the sailor tell of the deathly calm that warns him of the coming hurricane. There is a similar cause producing a like effect in the realm of spirit. First must come a calm that shall leave your body and mind receptive to your own spirit. But if your body be seethed in grease, soaked in alcohol, saturated with nicotine, or even weighted with unrested exertion, then you belong to the earth; your life is of the ani-mal, and bounded by the capabilities of the bighest animal in human form; and if your ment for each and all allee. The exertion demands just so much extra rest and food, whether you are entranced or inspired, or only doing your work in the normal condi-tion of every day life. But it seems to me there is a vast difference in responsibility between mediumship and inspiration. Most

your own. You are yourself intensified, and presently, whether you work with pen or voice you recognize that you are at your very best. Thoughts you had never grasped now seem clear. New ideas are bern into your mind that make way haven as they grasped now mind that make you happy as they grow, and because they are from a spirit source you feel more of a man than had seemed possible. I know there is gratified pride in the vic-

tory of sinews and muscle; and yet a higher pleasure when the prize is gained in a com-

it is safest to respect their rights: and from the same principle others agree to respect his, and in this fashion society is born and civilization commenced. Presently man finds more satisfaction in other channels than by indulging his grosser appetites. But, mark you, it is appetite still, though he calls his ambition a longing to grow worthy of his manhood." So he strives to be great amongst his fellows; to accumulate property, and to grow very wise in all that concerns him directly or rewise in all that concerns him directly or re-motely. But the difference is only that he thinks a larger thought and rolls up his stock of knowledge as he rolls up his gold. He polishes his social aspect and tries to show you that in him at least the child is dead and the man is born; yet a moment's examina-tion will show it is only a surface varnish. Put civilized man back to the childish era, with his hoasted knowledge and his present

No. 2

with his boasted knowledge and his present with his boasted knowledge and his present strength to back him up, and watch if he is improved. See him gather in numbers and call himself "a nation." There goes the, Frenchman wanting a piece of China and taking it. Hear him cry for Madagascar, whilst his hands are full of Algeria and Morocco. The German covets a part of Den-mark, and clutches Alsace and Lorraine. England grabs every habitable spot that catches her eye, and grows furious because Russia is also in the child era and wants a piece of India. Américans have always made piece of India. Américans have always made it a point to choke, shoot or starve every In-dian who had land they wanted; and amidet all this exhibition of defective manhood, it is an this exhibition of defective mannood, it is almost amusing to see everybody thank God. when he has made a successful steal, and then slip in an application for something more, " and all for Christ's sake, Amen." All this means imperfect manhood. Set this down as how for the man in boson of the second

down as a law of nature. The man whose appetites rule is an overgrown child; and the man of mind, he who swears by reason and nothing but reason, will be a thief when he dares; an bout reason, with be a timer when he dares; an honest man when he must. He will not rob you or me; that would not do at all, for it is injur-ious to society; so he has cultivated what he calls "honor" in that direction; but he associ-ates with others like himself, and that which he would score to de along headown patricing he would scorn to do alone, becomes patriotism when it shall be shared by others. He now еазон, ано, нехт н good "how to do it," when he wants what he is strong enough to take; and his fundamental principle which he proclaims as his highest standard of political conduct, is that under all circumstances forty-nine people shalt be obedient to fifty-one. If this were all of life or of manhood, how sick our hearts would grow; but just as with the big baby criminal, so this varnished selfhood is only a case of arrested development. We have added the thinker to the animal and have there stopped. We have thought out civilizations and religions, and know the sun's distance and the planet's transit; and have more than the fabled wisdom of Solomon, and yet we are to day but shadows of the man who is coming; coming surely though slowly because our ignorance piles obstacles in his way. But away yonder, amidst the glories of the unseen, live men and women whose appetite that was once merged into reason, has become a craving of the soul for such snirit growth as can only come to humanity when love wears the crown of wisdom and reigns supreme over manhood. We cannot to-day dream of the fulness of such a life. No faculty is left out for there is nothing in humanity that is unneeded. But above all, and in all, and through all, is the sweep of the soul's giant power that we call "intuition." It were vain for us to picture such a life today. We cannot catch its glory even in a fitful dream; but it is ours, though we stand as heirs waiting to take possession when we come of age. Just as our mortal sense craves sensuous gratification; just as our mind grows through the use of our reason, so can our higher nature of to-day draw glorious influences from this inner and higher life which can only reach us as inspiration. If our longings are in harmony with the Spirit-world, they surely draw to us inspiring thoughts; but let us remember that just as we inspire from every sphere of earth-life, so can we inspire from every sphere of Spirit-life. There is an animal spiritual, and a mental spititual, and a supremacy of soul-each working through its own channel. The thief may find inspiration to steal; and the lawyer may be inspired as he pleads the innocence of his gailty client, but the sphere of wisdom and love can only inspire the brain of the mortal whose life is a struggle for supremacy of spirit over matter. Yet inspiration means influx from an outward source in every case alike; but this stands as the distinction. If inspiration be of the lower life, then it is an effect upon the body. If it be of the mental powers, then the mind grows in brilliancy and strength; but when it is inspiration of the spirit, then it is the spirit is on fire; and just as the mind uses the body for its expression, so does the pirit control the mind, and impel it to think houghts that could not be born into earthlife by any force lower than itself. You say you know a man by the company he keeps. This also expresses the quality of inspiration, just as the shape of your body determines how you shall appear to me; so does the shape of your earthly aspiration determine your re-lation to the Spirit-world. If you live to the earth and for the earth, then the brightness of Spirit-thought may not reach you; yet remember this: No matter what our cares, troubles, sorrows and sickness may be, we can place ourselves by thought and aspiration in such Concluded on Eighth Page.

(Reported for the Roligio Philosophical Journal.)

Man everywhere is influenced by his surroundings. We all know the effect of climate and food upon humanity, but when we remember that the spirit of a man must express its life as its form of body permits, we can also perceive the importance of shape to earth-life. Not long since I watched a poor idiot whose head was no larger than many a turnip the farmer handles; and almost with-out semblance of a forehead. There was no expression even of animal enjoyment, but just a dull, vacant stare that made me ask myself, "Can it be possible that I am looking at life in a human form that is without the immortal soul?" Neither churchman nor moralist could awaken thought in that brain; so the idiot stands to the law as a beast, only a beast. He was standing on the grass in the sunshine of a September afternoon, and around him were a score of others, perhaps a shade or two brighter than himself. Presently I noticed a little excitement as a lady visitor approached the group-just a word of loving pity, with a few cakes and a flower to one or two old acquaintances.

I was watching that idiot. I saw him tremble. A look of eager inquiry passed over his face. It seemed to ebb and flow as he sensed the commotion, for, remember, he is blind; at least they told me you could never attract his attention by any movement. But now the lady spoke, calling him her boy, and offering him a cake. Memory was awake, and after a struggle to remember that was almost painful to witness, he caught the cake and put it to his mouth; but almost every crumb fell to the ground, for his hand trembled, as the lady kissed him and greeted him with a pet name. I saw a ray of loving intelligence flash out for a moment-only i moment, but long enough to write manhood all over that form as he strove to return her caress. Only one tick of your watch; one vibration of the pendulum of yonder clock, and yet it was time enough to mark to me the eternal supremacy of the human soulaye, the soul was there, peeping out through that form as its shape permitted.

Now I want you to notice the importance of the shape of matter, when it becomes a question of its use by an immortal soul. Let the foot be imperfect and the soul will show a limp; and if the chest be narrow and the lungs half grown, we see consumption force the soul to flee from the feeble form; but if that form stand as a Sampson in grand strength, it will only show as a beast, if the brain have a shape that compels the soul to manifest as less than a true man.

Did you ever think that true beauty means perfection of shape? The old Greeks were our masters in that knowledge; and their conception of beauty was that the shape was perfect, that allowed to manhood its highest manifestation of health and strength and manly vigor. Fancy the roar of an Athenian crowd if asked to admire the crushed foot of a Chinese lady, or the fashionable waist of a corset-squeezed American beauty. Those grim old perfectionists of the human form had a fashion of ordering from their dominions every one whose presence was considered injurious to the commonwealth. They knew full well that the influence of beauty of form reached out and away through the coming mother to her unborn child; and I can almost hear the howl as of a cholera-panic, with which they would have greeted a woman from New York with her hair bang-

stands to true manhood as the base coin stands to the double eagle fresh from the Nation's mint.

The man who bridges the river, tunnels the mountain and compels the wind to his service grows masterful. The brain to plan, and the hand to execute make man royal, so he claims; and that which the brain cannot think or the hand clasp stands to man masterful as mystery; for, remember, his only tools are brain and hand; that is to say, thought and body. So man stands measuring, weighing and calculating, with his in-tellect, to the front, and with a selfish love, that, as with the lower animals, embraces all who stand as part of himself. He craves fame and loves approbation, and like the bee and the ant, has a patriotism that leads him to sacrifice his life in defense of his race and his country, because it is a part of himself. So far we find man only as a grandly devel-oped animal, and if you will analyze every religion yet born into the world, you will find it has this animal basis. There is always some Being, very powerful, whose anger man must placate, whose love he must win, that he may gain by it. So he invests his manhood and belittles his own independ-ence for pay. In a word, he simply joins a party which is some day to be victorious, and then he is to have a nice fat position, as a reward, in the next life, with the special satisfaction of knowing that all those who don't belong to that party will be left out in the cold, or, as some say, in the heat.

All this time man's intellect does not enable him to discover that Nature holds a sort of civil-service examination, and ranks him every time just where he belongs, and whether he stand top or bottom of his class, has no relation to wealth or education, beauty or church, but entirely to conduct and aspira-tion. But amidst all the confusion and turbulence that belong to the life of man mortal, he recognizes that something comes into his brain, or plays upon it outside, that gives him thoughts that were unbidden, visions of the future not born of calculation; feelings that make him change his intended action; and for want of a better explanation, he calls these visitors "inspirations from God;" and the object of this lecture is to talk about "inspirations," and see if we can get any better comprehension of their nature and value than the old Greek or the church revivalist of to-day.

Inspiration means that our own faculties are stimulated to do unwonted work. It does not mean that they are sent to sleep, and then our brain used by some other will to utter his thoughts instead of our own. That is mediumship, and of the class we call "trance." Trance may be conscious or un-conscious, but it is entirely distinct from inspiration. Suppose you are standing very tired, but with a pail of water to carry up three flights of stairs. A psychologist comes along, and finding you a sensitive, says, "There is no weight to that pail now." You run up with it as if it were a feather. All of you must have seen plenty of such illustra-tions of power exerted by a mesmerist. We call it " psychology."

I once saw a lady, a developed medium, suddenly entranced by a spirit who then used the unconscious medium to carry a load up-

oat of mind against mind: but the nonest spirit. So we see there is an inspiration of muscle and of mind which we may often trace to its source, but whence comes this wondrous inspiration of the spirit? We can soon determine the direction in which to look, for as is muscular inspiration to muscle, and mental inspiration to mind, so must be spiritual inspiration to spirit. So we break away from body and mind and enter the chambers of the soul in our search after the source of this higher and grander inspiration.

For the explanation of man-shaped matter go to the scientist if you will. For the se crets of the psychological forces that outwork man's relation to his fellows, go to the philosopher if you choose and set you at his feet. But note this, that matter is played upon by the human mind; and that mind is limited in its power by the crudity of matter. But also note this, that away and beyond these surface ripples of manhood is humanity of the spirit, boundless as eternity and space The whole conception of Deity when analyzed means only a grand humanity; in other words, man, yesterday, to-day, and for ever.

But if you limit your search to matter as expressed to your mortal senses; if you de-clare reason as your sole guide, then these higher truths will be as impossible to you as will be the grander inspiration which comes from the spirit and to the spirit through the channel of intuition. Nevertheless, the man who worships matter has no thought to uplift him. The man to whom mind is supreme finds every path ending in mystery; whilst the man who would climb heavenward by intuition alone, has but a treacherous foothold in this earth life. All three are needed; all three must be alike studied; and the nearer man reaches out to perfection the more perlect will be his threefold development.

Now for another step, for our subject is too vast to allow us to linger on our journey Though man is threefold, there is no point of existence at which the three powers share the throne in equal authority. The child is but an animal with appetites and instincts that govern; and if matter be not subdued you will have appetites and instincts to the front all through life. Every criminal is an enemy to society-because he has remained a child. What sweet nonsense we hear from pulpit and platform about the innocence of childhood. The baby clutches at your watch because he wants it. He does not get it because he it too feeble. Presently that baby grows up and is the baby still. He wants your watch now, and this time he is strong enough to take it. He cried for the candy though it made him sick. To-day he wants just what his appetite may crave, and takes you by the throat, or swears at you if you ob ect. Don't you see you have the baby still? It is a case of arrested development. The mother punishes him with a slap as she ex-claimed, "You naughty child." In a few years society reads him a lecture on morality, and the Judge consigns him to a cell with hard labor in the penitentiary. We call the child of 30 months an innocent: and the child of 30 years a criminal. However, descendants of 500 years from to-day will laugh at our definition.

But human life is not all arrested childhood, or the world would be a great dark constairs. That we call "trance mediumship." would even to-day fall to the ground. So we tinent to-day. The child usually learns that But suppose I step up to you as you stand notice as a pleasing fact that our developed he is only one of many; and finding that the there, so tired, and dreading the exertion of mediums are usually inspirational, though many are stronger than he, he discovers that

RELIGIO-PHILOSOPHICAL JOURNAL.

The Historic Jesus.

BODIN NOEL IN LIGHT, LONDON.

As Dr. Wyld, Mrs. Kingsford, and Mr. Maitland have been good enough to allude in your columns to my own personal belief about Christ, will you allow me to say a word more on the subject? Though in general agree-ment with the teaching of the two latter, which seems to me, on the whole, of high value, I am in profound disagreement with them, as Dr. Wyld rightly states on the question of the historic Christ, though I can hard-ly think the pages of Light a fitting place for a long discussion on the evidences of Chris-tianity. To enter into the historical details touched upon by Mr. Maitland would take up too much time and space. Still, his averment of the unhistoric character of the Gospel narrative is so vehement and positive that a word seems called for in reply. For my part, I entirely agree with Dr. Wyld that the discrepancies do not affect the substantial veracity of the history in any important particular. To me, on the contrary, they are proof that it is not a concocted forgery. Dis-crepancies quite as serious are to be found in the narrative of events of which no one seriously doubts the historic veracity. The French and the English give, and have always given, different versions of the Battle Waterloo, and yet the history of Europe since that event can hardly be accounted for if the battle never took place. Nor to my mind, can the modern history of the world, or of the Christian Church, be accounted for without the assumption that the New Testament biography of Jesus is in all essential particulars correct. The discrepancies alleged, moreover, are often the result of mere misunderstanding, as the Rev. G. Allen showed in the conversation that took place after the reading of my paper at the meeting of the Hermetic Society, concerning what Jesus is stated in Matthew and Mark to have told His disciples about meeting them in Galilee after His resurrection.

One of the difficulties triumphantly vaunted by skeptics, was that Cyrenius (or Quirin-us), according to Josephus, was not Governor of Syria till eight years after the birth of our Lord, though Luke states the contrary. But it has now been established by Zumpt of Berlin, that he was twice Governor, and the first time from B. C. 4 to B. C. 1. I myself was witness of a battle in the Lebanon between mountain tribes, of which I gave a perfectly hopest account; and a friend of mine, present at the same battle, gave a different version with equal honesty. Argal, that battle never took place! Nay, but had we been concocting a story there would have been no discrepancy.

Not the most skeptical of critics now disputes the genuineness of four epistles of St. Paul. Now these must have been written, at the latest, twenty-eight years after the eracifixion of Jesus. And from the allusions in them to most of the important events recorded in the Gospels as too potorious and generally-received facts, we may conclude that these narratives are fairly accurate in their relations. Moreover, it is evident from these epistles that very much the same doctriese epistics that very much the same doc-trinal beliefs concerning Christ obtained among His disciples at that early time as have obtained among them since. Yet sure-ly had these narratives been spiritual para-bles, or myths only, they could hardly have get themselves generally received as obser got themselves generally received as sober fact within so short a time after the alleged events, while a multitude of contemporaries were still living to correct the mistake. And the difficulty that these wonderful spiritual parables-which have so imposed on mankind, and changed the course of history-must have been invented for the most part by more or less illiterate Galileans, Mr. Maitland meets by ascribing them rather to learn. ed Alexandrian Jews. But how to reconcile this view with the admitted authenticity of some of St. Paul's Epistles? We know from Pliny, Tacitus, and other heathen writers, that about A. D. 60, Jesus Christ was already adored and reverenced by His followers as Divine, Then the Epistle of Clement of Rome, the companion of Paul, found written on the Alexandrian MSS. of the New Testament, presented by the Byzantine patriarch to Charles I., and now, I believe, admitted by all scholars to be genuine, testifies that the same alleged facts as we have related in the Gospels were believed in that early period of the Church's history-a like testimony being borne by the Epistle of Polycarp, the person-al friend of St. John, and that of Irenaens, the friend of Polycarp; while to me it cer-tainly appears that the Divine Humanity of Jesus Christ is as clearly taught by the Syn-optic Gospels as by that of St. John, though not so much insisted on, and philosophically expounded. Why did not Celsus, the great heathen op-ponent of Christianity, who wrote early in the second century, deny the authenticity of the Gospel narrative, if it was open to him so to do? whereas he cites nearly all the facts related in our four Gospels about Jesus, and a great number of His sayings, as authentic, urging that these facts and words are derived from memoirs written by the disciples of Jesus. Why did not the Gnostic Marcion, or Valentinus, born about the end of the first century, while St. John was still alive, dis-pute their authenticity? But in Justin Martyr, again, who was born in the year that John died, we have all the same facts (miraculous and others)cited, and the same doctrine concerning Christ deduced from them. He says, moreover, that these facts are derived from the memoirs called Gospels, written by the Apostles, and their companions. He intorms us, also, that these Gospels had been read systematically in the churches from the beginning. Indeed, there is no trace anywhere of any question at all being raised concerning the authenticity of our New Testament narratives in the earliest ages of the Church -nay, concerning the authenticity of those twenty books called Homolegoumena, which constitute what is termed the First Canon. Irenaeus says he had known Polycarp, who was familiar with many persons who "had seen the Lord," and heard the venerable man repeat "all they had told him about His miracles and doctrine." Indeed, "the testimony to our Canon," as Michaelis observes, "Is in-finitely superior to any thing that ancient literature could present to us in favor even of the most abundantly attested books." A long superintendence of the churches they founded by the Apostles themselves—the jealous care with which the sacred books were preserved, special guardians and readers of them being appointed—seems alone sufficient to account for the unanimity of the agreement concerning them, attested by Celsus, Justin, and other writers of the early part of the second century, as existing in all Christian communities scattered throughout the world. And to my mind the history of the rise and progress of the Christian Church proves and nvolves the life, death and resurrection of Jesus Christ in all essential particulars such as we have them recorded, even as the recent

history of Europe proves the actual occur-rence of the French Revolution. For I suppose Mrs. Kingsford can hardly be serious

when she assures us that virtually there is no such thing as history! And yet there are grave divergencies in the accounts that have some down to us of the Great Revolution. But do apparent differences in the reports about the day on which Jesus was crucified throw serious doubt upon the fact itself? Surely not. Clarendon relates that the Mar-quis of Argyli, in Charles II.'s reign, was condemned to be hanged, and actually hanged the same day. But Burnet states that he was condemned to be beheaded on Saturday, and executed on Monday. Shall we there fore conclude that he was not executed at all? The Embassy of the Jews to Claudian is placed by two contemporary historians, Philo and Josephus, at a different time of the year-did it, therefore, not take place at all?

With respect to my argument from the moral influence of a living example being superior to that of a merely conceived ideal, either Mr. Maitland has misapprehended me, or I have failed to understand his answer. He says that for a sculptor to realize an ideal of beauty in a statue it is not necessary for him to have a perfect model of beauty before him. Now, first, I think that statement open to question. It is plausibly contended that if a sculptor seeks various features of beauty in different models, he runs the risk of putting together an incongruous whole. At any rate, he will certainly seek for a model as perfectly beautiful in every respect as he can find. And among the Greeks I do not doubt that many individuals, beautiful in almost every respect, were to be found. His æsthetic sense, his genius for beauty should also go

sense, his genus for beauty should also go far to help him in creation. But Mr. Maitland is certainly wrong when he says that for this new revelation of beauty there was no need of "more beauty than usual in the world"; that uncommon beauty very surely existed. I think, moreover, that the groups for more beauty in propertion as the genius for moral beauty, in proportion as it deals with a higher type of excellence, is also a much rarer type of genius. And here it is assumed that there were many such engaged in the imagination of Jesus Christ Remember it is not a popular ideal of good-ness; rather one utterly opposed to the ex-peciation and aspiration of those who at that time were looking for a Messiah. It is, moreover, not the ideal of the Alexandrian Philo (see "Philochristus") nor precisely that of the Stoics, Epicureans, or Essenes. I believe that had the mythoposists put together the character of Christ from diverse models of excellence, there could never have resulted the living congruous individuality, which has for so long influenced and, in part at

least, transformed society. But who, then, are these imaginative arists, far greater, because more spiritual than Shakespeare, whose names have been so long and unaccountably withheld from all knowledge? But this touches the possibility of conceiving, and creating in imagination the character of Jesus. It does not in the least touch my argument from the superior transforming, and stimulating force of a concrete living example over that of an ideal merely conceived in the mind. It is surely unquestionable that a noble example-be it fordon, or the Curé D'Ars, or humbler people than they (say Alice Ayres, or a grace Darling)-fires men to emulation, and strength eps them for virtue far more than discourses however eloquent, and more than mere soli-tary aspirations. But it is not equally ob-vious that the contemplation of physical beauty has a tendency to produce physical beauty in ourselves. Yet that should be so, to warrant Mr. Maitland's negative argument from analogy. If a fairly realized moral idea gives great encouragement to those who are striving for perfection, a supremely realized ideal gives yet more. The ideal having al-ready passed from the region of vague aspiration and imagination to that of actuality and life, we feel that this may happen again, whereas such a possibility is still problematic if it has not done so. What Mrs. Kingsford, however, so beauti-fully says of the Eucharistic and universal value of the saints' merit, and of their present quickening influence over men, in virtue of their own attainment, is in exact agreement with what I urged in my own paper concerning Jesus. Prayer, therefore, may be made to the saints, but more especially to the Lord. I only claim Him as the Head and Leader and Representative of the race-as the God-Man-because He, more fully than any other, so clearly known to us through history, has atoned His human with that Divine consciousness, which is the true and eternal individuality of all. I do not think we Christians are idolatrous. as is alleged. It is not idolatry to adore the adorable. For God the Father is hidden un-til manifested in the Son. And while I am not blind to the Divine Word, as spoken in nature, and the rich fullness of all humanity -nay, while admitting that the revelation in Jesus needs to be supplemented by theseyet I do feel that Nature, with her tyrant law of survival, is obscure, and that ordinary men and women are often darkness visible. But in the wise, supremely-loving, just, and selfsacrificing member of our race, in proportion as virtue belongs to him or her, is God most fully revealed, light being radiated from the humblest loving and righteous human heart upon the profoundest mysteries and darkest places of "all this unintelligible world." Madame Steiger says that history can-not be true because it appeals to the senses. But this objection applies equally to all science. History and science alike appeal through sense to very much higher faculties, without which they can not be understood. If you believe in evolution, how disbelieve history? History reveals the action and reaction of individuals on one another, and personality is the goal of evolution. Though he elemen ts of free-will, and testimony add some unce rtainty to the study, yet, for all that, "the proper study of mankind is man." Eternal principles reveal themselves behind he apparent caprice of persons; and it is attempting to jump off our own shadow to faney that principles may manifest themselves therwise than to the calm and piercing vision that looks through the ever shifting phantasmagoria of sense to those eternal verities of which these are "broken lights." We learn more upon the terra firma of experience than bombinating in vacuo upon the chimeræ of metaphysic. That method has been tried in past ages with little promise of success. Whereas some seem to fancy that eternal truth is independent of, and apart from, all that appears in time, eternal truth, is indeed, but the perfect intuition of the very same things, which we behold imper-fectly under our own native condition of time. Can anyone deny the law of heredity or that of cause and effect? Yet its influence for good or evil is only through biography or history. Events in time affect us, because we are in time. And they incur a grave responsibility who seek to deprive our poor world of its chief Consoler.

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 sensi-tives. These accounts may record spontaneous phe-nomena, and those resulting from systematic effort in the way of circles and sittings for the development of medial power, experiments in thought-transference, and manifestations of supernormal mental action. The value of this column will depend wholly on the active co-operation of our subscribers, upon whom we must depend for matter to fill it. Stored up in thou-sands of homes are valuable incidents never yet pub-lished which have great value, and others are daily oc-curring. Let the accounts be as brief as may be and yet sufficiently full to be clearly understood. Questions not requiring lengthy answers, and bearing upon the accounts de the asked. They will be answered by the editor or an invitation extended for others to reply.

others to reply.

A Wonderful Seance Twenty-five Years Ago-Prophecy and its Fulfillment.

To the Editor of the Religio-Philosophical Journau:

In your issue of August, 15th, Home Circle Department, there appears an article in which the author says:

"I am not sure but most of the so-called spiritual phenomena could be explained on the theory of unconscious mental action."

I would ask the writer if his theory would account for what herein follows? I avail myself, Mr. Editor, of your invitation to sub-scribers to relate manifestations witnessed in private households in presence of nonprofessional mediums.

Nearly twenty-five years ago, in the city of Philadelphia, Pa., being a resident and native thereof, a fellow student and myself became interested in, and experimented with, cane interested in, and experimented with, the subjects of Magnetism, Mesmerism, Psy-chology and Spiritualism. We soon discover-ed that the writer of this possessed medium-istic power, principally of the physical kind, and the particular scance of which I desire to submit occurred in said city, at a large and fashionable boarding place, on Chestnut St., below Broad, at which my young friend was ensconced.

Our limited investigations had caused much comment among the different boarders: they frequently remarked that unearthly noises emanated from our (his) room when we were together, and especially in the dark, and their curiosity was so great that we were prevailed upon to give an exhibition of our powers. The dining room was proffered us for the entertainment, an evening set apart, when about twenty persons assembled around a massive, old-fashioned walnut dining table, the extra leaves being inserted, making it about fifteen feet in length, and rounded at the ends. The doors opening into the hall were locked and the keys removed. The weather outside was cold and stormy; inside, snug and warm. The lights were turned low and dim, from one of the large quaint chandeliers. Around the table were seated, gentlemen and ladies alternating, with hands spread thereon. Thus much preliminary. I being master of ceremonies and the youngest present, being not eighteen years of age, silence and quiet was enjoined, and should any manifestations occur, I alone would do the talking unless otherwise directed by the invisibles. We sat thus for about fifteen minutes when I noticed a young lady op-posite me evince the usual signs of a trance condition, and I felt encouraged, believing I would have aid of a mundane sort to help the supermundane. My young student friend was of English descent and proclivities, very skeptical, as were all of the company at that time, and made light and frivolous remarks

whenever opportunity presented. Directly after a brief duration of profound silence the huge table began to quiver, shake rock, in a fremulous manner

upon the table. The raps informed us that the medium alone should question them, thus rebuking McT. I then suggested, impres-sionally I supposed, that the names of the different candidates be written on small pieces of paper and rolled into ball shape and put upon the table, and that I would select the proposed name. I was then blindfolded. After the modus operandi was completed my hand made a dash at the paper balls, seizing one, when the aforesaid skeptic grasped my hand, remarking, or rather hissing the words "If your spirits or devils can tell us who the next president will be, they can tell whose name is in the paper before it is opened." The five raps followed, and before the paper was taken from my hand for examination, the rappings said: "God reigns above. Yes! Abraham Lincoln will be your next execu-tive. Emancipation of slavery will follow during the war; surrender of the enemy; re-

peace follow." I tore the bandage from my eyes, and passed the paper ball to McT. He opened it and read the name, Abraham Lincoln, add 'I don't believe it. It is the work of the ing, devil."

bellion crushed and the South whipped and

In after years I learned he was an English man and a secessionist of note.

In closing I may add that as young as I was I did enlist in July 1861, and all that was there and then predicted, and more than I have show a start of the start I have there given, did come to pass. I have since witnessed many strange occurrences, verifying the philosophy of spirit communion, and can conscientiously say, "tis not that I believe," but I know there is truth; but it takes time, patient and careful analytical investigation, to sift the chaff from the wheat. In gleaning the philosophy, the harvest will repay the reaper. Des Moines, Iowa. J. L.

Spiritual Phenomena.

HERMAN SNOW IN CHRISTIAN REGISTER.

In a number of the *Christian Register* I find a communication signed "A. C. G.," which, as it is directed mainly to me personally, seems to require some kind of a response on my part. But to attempt to meet in detail all the points of inquiry advanced would be making unreasonable demands upon your space. A condensation, therefore, of my own thoughts in the directions indicated is all that it will do for me to attempt under ex-isting conditions. If, in this way, I may be able to incite A. C. G. and others whose attitude toward Spiritualism is similar to a somewhat more earnest and thorough investigation, it is all I ought reasonably to expect.

First, in regard to the material phenomena: it is a mistake when it is asserted or implied that the more important or reliable of these have been successfully duplicated by professed conjurers. It is only true that, with conditions wholly under their own control, some close imitations have thus been produced. But is it not likewise true that nearly everything of especial importance has had its puzzling counterfeit? There are, however, some of the more significant of these spirit phenomena of which not even a successful counterfeit has been accomplished. Take, for instance, what is called independent slate-writing, in which repeated experiments like this have been successfully accomplished: a new double slate, with the mere point of a pencil enclosed, and either locked or otherwise securely fastened, is taken with the investigator, and need not entirely pass out of his hands until the final result has been reached. The slate is gener-ally held beneath a table, one end by a hand of the medium, the other being retained by a hand of the investigator, and both the hands still at liberty being kept in full sight upon the top of the table. Under these conditions. communications are rapidly and audibly written upon the folded slates, often in the handwriting and over the signature of some clearly recognized friend, now of the Spiritworld. I have it upon good authority that some of the most noted of modern conjurers, among whom are Robert Houden of France Samuel Ballachini, court conjurer at Berlin and Hermann, the prestidigitateur of our own country, have publicly confessed their inability to produce phenomena of this kind. And at the English Episcopal Church Con-gress for 1881, during quite a full and fair consideration of the subject of Spiritualism it was stated by Canon Wilberforce concern ing Maskelyne and Cooke, two noted sleight-of-hand exhibitors, that "they have been more than once publicly offered £1,000. if they would, under the same conditions, imitate the most ordinary spiritual phenomena in a private house; but they replied that, as their apparatus weighed more than a ton, they could not conveniently accept the challenge." The true medium has no apparatus of any kind, and is often strictly searched before the scance. Thus much in regard to the class of genn ine and reliable phenomena which it is im-possible to imitate so as to mislead any one of ordinary sense and perception. There are, however, certain exhibitions accepted by many as genuine spirit manifestations, the essential conditions of which are carefully arranged cabinets and darkened rooms, of which I have only to say that to me they seem utterly unworthy of the serious attention of intelligent and earnest investigators. They are, largely, plausibly arranged traps to catch the dollars of credulous wonderseekers, and should be geverely let alone or resolutely exposed by all who are seeking for the advancement of Spiritualism in its higher phases. To the quietly thoughtful mind, the main point of interest in these modern phenomena is not their astounding strangeness, but the unmistakable intelligence which they seem to convey from the mysterious Beyond. And. for such a purpose, the tiniest rap exceeds in value the most powerful exhibitions of invisible force, even as the light click of the electric telegraph is of greater practical use than would be thunder tones speaking through the instrument. The phenomenal phases of Spiritualism, then, I regard as of a decidedly subsidiary character. They are comparatively unim-portant, excepting in so far as they are made instrumental in transmitting intelligent thought. The two markedly distinct steps in the investigation are these: first, are the ma-terial sounds and movements caused by persons still in the body? If not, they must be referred by the skeptical mind to some subtle action in nature not yet recognized and understood. And, perhaps, it might do them to turn the whole matter over to the domain of physical science, but for one insurmountable difficulty,—the mysterious forces convey in the most decisive manner the manifestations of mind, and are often strikingly character-istic of persons who are called dead. Now, whence come the messages thus received? This question indicates the other and far the most difficult step in our investigation; for, gence outside the young people's trickery. as your correspondent suggests, the study of We all resumed our position with hands mental action in all its mysterious ways is

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as yet but imperfectly understood, even with all the light that has thus far been thrown upon it by metaphysical science. But this may be asserted with confidence: that intelligent connected sentences, like the messages referred to, necessarily imply individual mentality; for not even the electric telegraph, with all its wondrous capacity, or any subtle action of Nature's laws, can convey a single sentence of connected thought without the creative and guiding agency of mind. These messages, then, must come from some indi-vidual intelligence; and, if this is not to be found among those embodied in the material body, the natural, if not necessary, conclusion must be that they come from some invisible presence. In many cases, this may be a difficult point to decide; but, in my own, the difficulty was much diminished from the fact that a large proportion of my earlier investigations were carried on with no other visible person present but myself and the medium,-a simple-minded hired girl of the family in which was my temporary home. Under such conditions, it ought not to have been so very difficult a matter to arrive at a rational conclusion upon both of the main points of the investigation. I think that I did arrive at such a conclusion; and, had I time and space to give somewhat in full the details of what took place during the same two or three weeks of this favorable and diligently improved opportunity, I have faith to believe that many of my present readers would justify me in the decision then made.

I find it difficult to understand the extreme reluctance manifested, even by liberal and progressive religious thinkers, against admitting the claim to spirit agency in these manifestations. The class now referred to have generally admitted as facts the virtual presence and silent agency of departed spirits; and yet, when the claim is advancedcertainly not wholly without rational support-that, amid the wonderful advances in modern discovery, a way has at length been opened for a sensible manifestation of that presence, almost an evasion is resorted to rather than admit what would seem to be the natural force of known or well-attested facts.

But I fear that I have already more than exhausted the limits assigned me. I will, however, briefly add that the claims of Spiritualism caunot be rightly disposed of without something like an earnest and thorough investigation, and that the true way to accomplish this is not by visiting in succession the various forms of public mediumship, many of them of a more than doubtful char-acter. There are more reliable and less objectionable means within the reach of all, especially of those with harmonious and happy homes. I allude to the formation of private circles in families or among congenial friends who have confidence in each other. By persevering effort of this kind, in a large proportion of cases, a mediumistic opening will eventually be accomplished, through which satisfactory proofs may be had of the truths involved. To all who may feel inclin-ed to make a trial of this home mode of in-variantian between any set the account vestigation, let me say, send to the office of the RELIGIO-PHILOSOPHICAL JOURNAL, 92 La Salle Street. Chicago, Ill., for a ten-cent pamphlet entitled "Spiritualism at the Church Congress, with Advice and Informa-tion for Inquirers"; and the needed prelimi-nary help will be secured. My own post-office address is simply "Boston, Mass."

Inveterate Sciolism.

To the Editor of the Religio-Philosophical Journal Your correspondent, Dr. Adam Miller, in reply to my remarks on Science and Sciolism,

clear, sweet sounding taps or raps, starting from under my hands, and seemingly traveling around the table, and ending at the opposite medium; this was several times repeated; then the whole top of the table seemed alive with these sounds. There was then a short silence, after which occurred several exceedingly loud raps in the centre of the table close to where I sat, and one loud report like a sledge-hammer blow, which startled the company. Sundry exclamations came from the ladies, young and elderly, so that many jumped to their feet, and the gentlemen also were considerably "scared." The noises were no novelty to me, so I at once commanded silence, as they had all agreed to obey me imperatively in the affair. So ex-traordinary had been the occurrences that the company seemed spellbound, and obeyed implicitly. Soon there occurred a noise similar to the fluttering of many small birds coming from a distance, gradually approaching nearer until the sound hovered over, around and amid the chandelier, and its many glass pendants. We all instinctively looked upwards, and there were shadows flitting around the ceiling and through the pendants amid the light. To say the witnesses were frightened, would be a misstatement; but the interest was intense. The circle seemed charmed, fascinated, holding their breath, and immovable. Shortly after this ceased, the silvertoned raps began again, and after making the circle of the table, collected under my hands. I felt impelled for the first time that evening to question the influence through the alphabetical rap. We were informed that Washington and his soldier companions greeted us, and that the bird-fluttering noises were symbolical. The Republic was endangered; armed rebellion would reign for a time; death and destruction would follow in its wake; the young medium (addressing me by name) would go to the war as a common soldier, raise himself through every grade of rank until he would command a regiment of cavalry, be wounded several times, and be put in a prison pen.

This seemed so very, very strange to me, as I had not heard anything of resorting to arms among my friends or associates, and in fact Lincoln had not yet been nominated, if I remember correctly. But I am digressing. The singular part is to follow. Subsequent to the prediction, the massive table gave an extra forcible jump at one end where sat an an elderly gentleman named McT---, a retired merchant, and also the two younger. The trio were completely overturned, the younger considering it fun, but not so with McT. At this juncture I removed the injunction of silence, and desired comments, which I could not restrain for a time.

Attention soon being directed to my lady friend opposite, some thinking her dead, her eyes being glassy with a somnambulic glare (completely entranced); but, in consequence of my coolness and apparent assumption of power, especially after the demonstration already made, they believed me when I told them, "She sleeps and will awaken only at my pleasure." Well, the conversation be-came animated, the elder Mr. McT. showing rank skepticism and even unbelief in what he had already beheld ocularly, whereupon he remarked in an insinuating manner, " If the influence or noise makers, can tell who will be the next president of the United States, I will believe there is some intelli-

des not attempt to refute my explanations of his errors as to the development of heat and cold in the atmosphere, and therefore leaves nothing for discussion, but appears to feel very badly treated and to become quite angry on account of my exposing his errors in plain language.

There should be no personal feeling in the matter. I have no unfriendly sentiment toward him, and give him full credit for showing the crude and contradictory hypotheses of scientists, while I regret that he should have advanced greater absurdities himself in contradiction to the well known principles of science, about which there is neither doubt nor discussion among the well informed.

When Dr. M. represents me as assailing or denouncing him for doing what I really approved (criticising wild hypotheses) he indulges in very gross misrepresentation, which I would say was intentional, if it were not for the fact that his whole treatment of the subject is so confused and illogical that I could not hold him to a strict accountability for any loosness of assertion.

Owing to this cloudy condition of his mind he refers to Professors Crookes and Henry as agreeing with him in admitting the refracting power of the atmosphere, and Dr. Buchanan as standing on the other side of the question with "low flings and sneers." This is quite amusing, for I was not aware that any intelligent person had denied the refracting power of the atmosphere. It is quite evident that Dr. M.'s temper makes him a little wild. The hopeless condition of his reasoning faculties is shown in his still contending that refraction causes heat. Upon such a writer argument would be wasted; and I see nothing worthy of especial notice in his ill-tempered tirade, but his claim to the honor of being the sole originator of the crudities which I have exposed; but he is not the only sciolist. I have seen very analogous, sub-stantially identical theories in three different publications from unscientific Spiritualists, and feeling a deep interest in the reputation of Spiritualism, I have felt it necessary to resist the diffusion of some of the vagaries which, are put forth in our newspapers.

Dr. M., when his blunders are exposed, wishes to pose as a persecuted scientist. Nothing gives me more pleasure than to aid the efforts of rational scientists especially in introducing novel views against opposition and discouragement, but there is a vast difference between an humble and original scientist like the late Daniel Vaughan, and the tribe to which Keeley and Paine belongs, of whom the former proposes to make an illim-itable power by mechanical concussion, and the latter claimed to run a steam engine with water far below the boiling point! and yet such men have followers and pecuniary supporters. There is nothing too absurd to gain currency in matters of physical science, because physical science has been so much neglected in literary education. Some years since I encountered one of these dupes of ignorance in New York, who claimed to produce a power by a ball rolling down hill more than sufficient to carry it back to the same height, and he had a machine to prove it. When I told him this was contrary to the

laws of mechanical science he replied that he had proved the laws of mechanical science to be false! No doubt he considered me a bigot for not acceding to his views, for he was evidently angry. But I fear he ended

his days in an asylum. I trust the spiritual press will not become a receptacle for the follies discarded by com-

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mon sense, but will rather be the ally of pro-gressive science, and of men who, like Prof. Denton, are at the same time profoundly scientific and in advance of the age. Jos. Rodus Buchanan.

Woman and the Household.

BY HESTER M. POOLE.

[106 West 29th Street, New York.]

LAST WORDS.

"Dear hearts whose love has been so sweet to know.

know, That I am looking backward as I go; Am lingering while I haste, and in this rain Of tears of joy am mingling tears of pain,— Do not adorn with costly shrub, or tree, Or flower, the little grave that shelters me. Let the wild, wind-sown seeds grow up unharmed, And back and forth all summer, unalarmed, Let the first hus uncontrast arcone. Let all the tiny, busy creatures creep; Let the sweet grass its last year's tangles keep; And when, remembering me, you come some day And stand there, speak no praise, but only say, 'How she loved us! It was for that she was so dear!

These are the only words that I shall smile to hear." -Helen Hunt Jackson.

The above lines may be taken as the will and testament of the beloved poet whose mor-tal part has so lately been laid away upon the shores of the Pacific. The most melodious pen which America has yet produced from among her daughters is at rest, and who is worthy to take it up again? For that we mourn, but for her we rejoice and give thanks that she has lived as an inspiration and prophesy.

Helen Fiske, daughter of Prof. Fiske of Helen Fiske, daughter of Prof. Fiske of Amherst College, was born nearly sixty years ago. Until the age of thirty-five, none dream-ed of her remarkable talents. At that time her first husband, an army officer, was acci-dentally killed, and her two boys were taken away, one after the other. So,

"She learned in suffering what she taught in song," as her powers unfolded under the stress of bitter anguish. With such examples before us, why should we ever question the uses of suffer-ing? If there is any thing within us worth the calling into activity, be sure we shall be tried, and in the sorest point! If we are not equal to our fate, then may pitying angels take us hence!

Mrs. Hunt's first writings were for the In-dependent, but her rare gifts were soon exercised for various publications. She wrote stories, essays, poems, and finally books. "Her Bits of Travel" was quickly followed by a volume of verse, which has brought balm to many a sorely wounded heart. Our readers will remember choice extracts which have appeared at the head of this column, from time to time, which have seemed like a voice speaking to their inmost souls. Perhaps many of them do not know that the stories of Saxe Holme were also from her prolific brain, she choosing, at times, to veil herself under that nom de plume. But they will not need

to be reminded of her later works. In 1870, Mrs. Hunt married Wm. S. Jack-son and went to live with him in Colorado Springs. While there she became interested in the Indians, and her powerful pen framed a terrible indictment of our Indian policy, under the title of "A Century of Dishonor." It so appealed to the good sense of President Arthur that he appointed her special Indian Commissioner.

From the hour in which she learned of the wrongs of which the redmen were subject, she felt that it was her life-work to help re-

dignified for Mrs. Carlyle to let her grates grow gray and rusty, and keep her fingers white and her face bright, than it was to blacken her hands, sour her temper, break her heart over polishing them. I hope the day will come when no hard manual labor will fall upon any woman whatever, but when all women will for all humanity's sake lead an easy material life to the soul's sustenance. Until that day comes many women must give not only personal attention but muscular exertion to housework. Then it is dignified. I wish my young female Hercules had money enough to pay some poorer woman for house cleaning, some poorer man for cutting down her bed posts, while she gave her splendid strength, her great ability, her gracious soul to ransoming men enslaved by appetite, to enlightening women chain-ed down to darkness; but since it is of God that she is poor, it is God working in her to will and to do in the station where He has placed her. Not the result of work, but the

quality of work is our business. "It is dignified to give as much personal attention to housework as is needful to the welfare of home. It is not dignified to do more.

"8. What are the prime factors of a wo-manly character?" "1. Imagination—to ena-ble her to put herself instantly into another's place. 2. Sympathy, which constrains her to make that other happy. This constitutes the art and the fact of being agreeable, which is a first duty of woman. 3. Intellectual ac-tivity, so much swifter than man's as to be almost different in kind and to be called by almost different in kind and to be called by another name-instinct. 4. Some subtle moral superiority which gives her a special taste for and power over humanity, involving a special distaste for and weakness in material things. From this it follows that woman is things. From this it follows that woman is the natural umpire of society, the ideal stan-dard of man. Her purity should, therefore, be not only spotless but commanding. She ought not only to be highminded, but to ex-act highmindedness. It is not enough that she be not degraded by society. She ought to cruit conjust. to exalt society. Men are necessarily selfish in business. It is woman's business to ennoble selfishness, so that business itself shall become the skillful servant of humanity."

Outwitting the Ghost.

But, if primitive man knew how to bully he also knew how to outwit the ghost. For example, a ghost can only find his way back to the house by the way by which he left it. This little weakness did not escape the vigilance of our ancestors, and they took their measures accordingly. The coffin was car-ried out of the house, not by the door, but by a hole made for the purpose in the wall, and a hole made for the purpose in the wall, and this hole was carefully stopped up as soon as the body had been passed through it; so that, when the ghost strolled quietly back from the grave, he found to his surprise that there was no thoroughfare. The credit of this in-genious device is shared equally by Green-landers. Hottontata Beatwanes. Sameida landers, Hottentots, Bechuanas, Samoieds, Ojibways, Algonquins, Laosians, Hindoos, Thibetans, Siamese, Chinese and Feejceans. These special openings, or "doors of the dead," are still to be seen in a village near Amsterdam, and they were common in some towns of central Italy, as Perugia and Assisi. A trace of the same custom survives in Thuringen, where it was thought that the ghost of a man who has been hanged will return to the house if the body be not taken out by a window instead of the door.

The Siamese, not content with carrying the dead man out by a special opening, endress them. The feminine nature assorted deavor to make assurance doubly sure by its ethical leadership in a way which will hurrying him three times round the house not soon be forgotten. In a private letter to at full speed—a proceeding well calculated a friend she said, not long since-The Araucanians adopt the plan of strewheartily, honestly and cheerfully ready to ing ashes behind the coffin as it is being borne to the grave, in order that the ghost may not be able to find his way back. The very general practice of closing the eyes of the dead appears to have originated with a similar object; it was a mode of blindfolding the dead, that he might not see the way by which he was carried to his last home. -From "The Primitive Ghost and His Re-lations," by JAMES G. FRAZER, in Popular Science Monthly for September.

A God of the Philistines.

about four and a half miles from Gaza, un-

earthed a marble figure supposed to be a col-

ossal god of the Philistines. The dimensions

of the figure are as follows: Three feet from

the top of its head to the end of its beard;

twenty-seven inches from ear to ear; thirteen

and one-half inches from top of forehead to

in long ringlets down the shoulders, and the

beard is long, indicating a man of venerable

age. The right arm is broken in half, while

right shoulder, where the hand is hidden by the drapery of a cloth covering the shoulders.

found in a recumbent position, buried in the

sand upon the top of a hill near the sea. It

had evidently been removed from its original

position, which is unknown. Its estimated

weight is twelve thousand pounds. The pasha of Jerusalem has ordered a guard to watch

this ancient relic of ancient art. and to

prevent any injury to it by the fanatics of

The bill of the undertaker who buried Gen.

Partial List of Magazines for September.

and presents many of its problems in a light

favorable for critical study. The Present Aspect of Medical Education, gives much infor-mation upon the subject. The Insect Ferti-

lization of Flowers is an interesting and finely illustrated article by the German bot-

Fauna of the Sea-shore; Dr. Brehm's Siberia

and the Exiles; How Spelling damages the

The

Gaza.

Grant will be \$30,000.

THE ECLECTIC. (E. R. Pelton, New York.) This issue contains the following interesting table of contents: Mind and Motion; Roman table of contents: Mind and Motion; Roman Life and Character, by T. Marion Crawford; Footprints; London; Tongues in Trees; A Chinese Ascot; A Swain of Arcady, by Rev. Dr. Angustus Jessopp; The English Aristo-phanes; The Work of Victor Hugo, by Alger-non Charles Swinburne; The Afghans are the Lost Ten Tribes, by His Highness Abdur Rah-man Khan, Ameer of Afghanistan; A Brother of the Misericordia; What is Public Opinion? Pride, by the Cardinal Archbishop of West-minster; To Within a Mile of Khartoum; The Earl of Beaconsfield; The Primitive Ghost Earl of Beaconsfield; The Primitive Ghost and His Relations; Becket, and the usual va-riety of foreign literary notes and miscellany.

ST. NICHOLAS. (The Century Co., New York.) The Battle of the Third Cousins is a fanciful The Battle of the Third Cousins is a fanciful tale, and one of the most attractive of the Sept. St. Nicholas. A Great Financial Scheme is a funny story with a moral. Spiders of the Sea is an interesting paper about crabs. Poems and verses abound, and some of them are very dainty. The Serials are satisfactory. Schubert is the subject of the From Bach to Schubert is the subject of the From Bach to Wagner paper. The illustrations are especially noteworthy this month, including two full-page engravings.

THE NEW CHURCH INDEPENDENT. (Weller & Son, Chicago.) Contents for August: Simply to Thy Cross I Cling; Double Consciousness; Thoughts in the Noonday; Letters on Spirit-ual Subjects; Who are our Spiritual Enemies? Early Religious Training of Children, and Correspondence.

CASSELL'S FAMILY MAGAZINE. (Cassell & Co., New York.) In the current number there is unusual variety. The Serials, Short Stories and Poems are good.

JOURNAL OF THE AMERICAN AKADEME. (Alexander Wilder, M. D., Newark, N. J.) April and May numbers are at hand with a readable contents.

BABYLAND. (D. Lothrop & Co., Boston.) The short stories and illustrations will, as usual, please the youngest readers.

Artists and lovers of art find encouragement in the growing development of public taste in this coun-try. Leading artists are content to acquire distinction as illustrators and designers, and few publica-tions of books are barren of illustrative decoration. W. H. Gibson, whose delicate work is so familiar to us all, is equally successful in his interpretation of nature in color or in black and white. Exquisite winter scenes from his brush are among Prang's forthcoming publications. Tender in treatment and faithful in sentiment, they are as valuable as studies for amateurs as for their legitimate intention as gift cards.

BOOK REVIEWS.

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

BY-WAYS AND BIRD NOTES. By Maurice Thomp-son. Price, cloth bound, 75 cents. New York: John B. Alden.

This neatly bound volume is made up of papers, the most of which have appeared in magazine form, and will meet with much favor, as the author is well known as a ready and accurate writer.

New Books Received.

THE SPIRIT OF THE NEW TESTAMENT: or the Revelation of the Mission of Christ. By A Woman. Boston: Cupples, Upham & Co.; Chicago: Jansen, McClurg & Co. Price, §1.25.

THE HUNTER'S HANDBOOK. Containing a des-eription of all articles required in Camp, with Hints on Provisions and Stores, and Receipts for Camp Cooking. By "An Old Hunter." Boston: Lee & Shepard; Chicago: Jansen, McClurg & Co. Price, cloth, 50 cents. HE READING CLUB. No. 14. By George M.

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meup." MRS. G. E. SIMMONS, Cohoes, N. Y. "I suffered three years from blood poison. I took Hood's Sarsaparilla and think I am cured." MRS. M. J. DAVIS, Brockport, N. Y.

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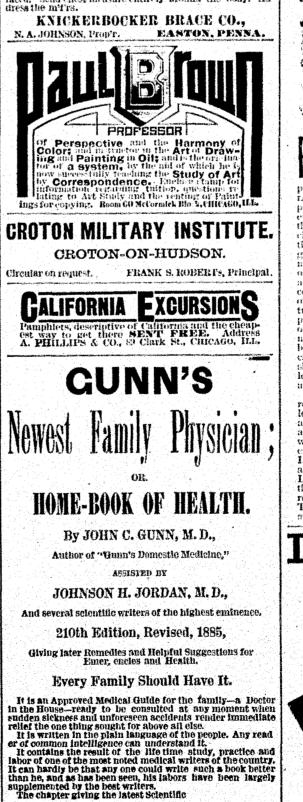
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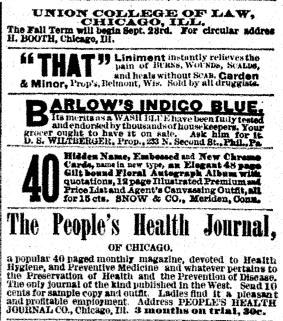
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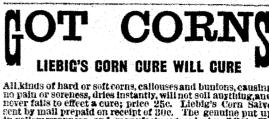
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friend, she said, not long since: "I feel that my work is done, and I am go. In fact, I am glad to go. You have never fully realized how, for the last four years, my whole heart has been full of the Indian cause-how I have felt, as the Quakers say, 'a concern' to work for it. My 'Century of Dishonor' and 'Ramona,' are the only things I have done of which I am glad now. The rest is of no moment. They will live, and they will bear fruit."

The rest *are* of moment, for they are of marvellous value as literary efforts.

In spite of her bigoted orthodoxy, of her early training, Mrs. Jackson became liberal, affiliating with the Emerson school of think-ers. S e has been well likened to Wendell Phillips. His peer in the power of artistic expression, she was his superior in religious feeling. Nor did he surpass her in devotion to a proscribed and outlawed race. A genius in the poetic gift, that was subordinated to the work of the reformer. "Ramona" stands as the greatest work in that line since "Uncle Tom's Cabin," and the name of its author will remain precious wherever literary ability and moral heroism are loved and honored.

QUESTIONS ANSWERED.

Some time since a young minister addressed several questions concerning the training of girls, to Gail Hamilton. The answer of that spicy spinster is too long to give in full. Here are some extracts:

"To the second question, 'Are our young women receiving adequate training in the home for the duties of married life?"-undeniably, no. We, their elders and trainers, are so very faulty that it is hardly possible we can give them faultless training; but I can vouch for this: it is as good as the young men are getting. There is, therefore, no need of setting your shoulder with any superabounding strain to the woman's wheel. The young men and the young women are reared by the same parents in the same homes. To every start in "married life" a man is as in-dispensable as a woman. The duties of mar-ried life require exactly the same qualities that the duties of unmarried life requiregenerosity, truth, charity, patience, consid-eration, compromise, fidelity, large-heartedness. In married and unmarried life alike, the highest happiness and the highest blessedness require that you should often yield your own whim, taste, ease, pleasure, to the pleasure of another. It requires often the still harder duty of maintaining your own stand in opposition to the wish of another, and it requires the wisdom of high Heaven to know certainly when to do the one and when to do the other. But there is no call to make a line of separation between the duty of sons and of daughters. The same principles apply to both. The application each must make for himself. They march to fate abreast.....

anist Behrens. Prof. E. D. Cope treats of the Origin of Man and the other Vertebrates. Dr. "6. Is personal attention to the affairs of Mary Putnam-Jacobi concludes her essay An the home (housework) beneath the dignity of Experiment. in Primery Education. an accomplished young woman?"

"That again depends upon the meaning of words and the circumstances of women. What Mind; are readable articles; while Sunlight do you mean by 'personal attention?' What do you mean by 'dignity?' It is undignified for an accomplished young woman to scrub the and the Earth's Atmosphere is a brilliant and striking performance. Dr. Ray Lankas-ter makes report on The Recent Progress in Biology; J. G. Frazer exponds The Primitive kitchen floor if she or her family are able to Ghost and his relations, and Mascart con-tributes an article on The Physiology of hire it done by a woman who has no other accomplishment. It is dignified for the most accomplished woman to secure the scrubbing Colors. A sketch and portrait are given of of her floor. It would have been far more the African explorer, Dr. Gustav Nachtigal.

Baker. Boston: Lee & Spepard; Chicago: Jan-sen, McClurg & Co. Price 15 cents. GERMAN SIMPLIFIED. Nos. 9 and 10. By Aug-ustin Knotlach. New York: A. Knotlach.

> Following the group of Garrison papers in the August Century, the September number will contain an account of the persecution of Prudence Crandall in 1833, for endeavoring to establish a school for "young ladies and misses of color." The article is called "Connecticut in the Middle Ages.





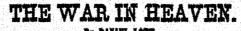
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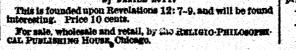
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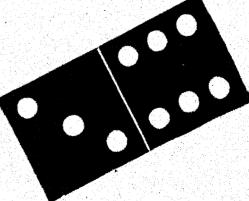
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arbiet bieler is Eferenter unf. twiewi elers gathered within the walls of the Michi-gan Central Passenger Station, at the font of Lake street, in Chicago, as the hour ap \mathcal{O}

Lake street, in Chicago, as the hear approaches for one of the finely appointed express transform this favorite line to pull out on its rapid journey to the rising sun. All classes of the population are found there, and representatives of every nation and every people of the globe; but, in the summer time, from the first appearance of civic dest and heat, the predominating chement is the summer tourist-quiet, well dressed, intelligent, inoving 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 inducy limself or herself at that wonderfid center of teeming life and industry, the Garden City of the Lake, goes castward by the Michigan Central, "The Magara Falls Route," to the thousand places of matural beauty and cablimity, of fashion, of health and of trade, that crow the castern and northern portions of our country. The pyramid of of health and of trade, that crowd the castern and northern portions of our country. The pyranjid of baggage rapidly disappears in the rotals of the capacious baggage car; the uniformed conductor shouts "All abaard!" the iron horse snorts as he leeps forw rd toward the Mountains and the Sea, and Off we go. Where to? Almost anywhere. For as of old all roads led to Rome, new the Michigan Central leads to about all the places worth going to. First and foremost, to Niagara, for there is but one Ni-agara Falls on earth, and but one direct great rail-way to it. But also to Mackina Island, the north-ern paradise; to the Thousand Island, and St.

way to it. But also to Mackinar Island, the north-ern paradise; to the Thousand Islands and St. Lawrence river; to the Musleolan Lakes, Ottawa and Montreal; to the White Mountains, Saratoga, Lake George, the Hudson and the Catshills, and a thousand other lake, mountain and scatshifter and a thousand other lake, mountain and scatshifter enough regarding which Mr. O. W. Ruggies, the G. P. and T. A. at Chicago, will send you illustrated informa-ation mon amplication.





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JOURNAL, containing matter for special attention, the conder will please draw a line around the article to which he desires to call notice.

CHICAGO, ILL., Saturday, September 5, 1885.

Will Spirit Manifestations Last?

This question has often been asked us, and these words may serve as answer, so far as we can give it, to one and all of our anxious inquirers. Spirit manifestations have ever been, and ever will be so long as the world and its human life endures. Dim and faint has been the recognition of their reality, but that recognition has gained greatly in the past forty years, and is to gain in coming ages with the finer development of man's spiritual faculties, and the clearer comprehension of his wide reaching inner life and infinite relations.

"Man faces two worlds at once" has been well said, and the Spirit-world teems with life human vet angelic, and more vital and strong than here. History is called sacred or profane by religionists of the old school, as though all human experience outside of churches and bibles was evil continually, but the toil of pagan fathers and the tender care of pagan mothers, the spirit of love that

"A HUMAN SOUL EXISTS."

"A Nebraska Man Claims that He Can Show it Scientifically."

He Asserts that Nature's Secret Has Been Laid Bare and Tells How It Was Done."

"A human soul exists." That is true. " Nebraska man claims that he can show it scientifically." There are thousands of Spiritualists who know from a scientific standpoint that man has an immortal soul. "He asserts that nature's secrets have been laid bare, and tells how it was done." That man has a spirit that survives the death of the mortal body, is no longer a secret of nature, having been widely known since the first able. It seemed the vapory form of a man raps at Hydesville, N. Y. The above caption | rapidly assuming a more perfect shape, pure appeared at the head of an article in the Chicago Tribune, received from Lincoln, Neb., There was a moment of awful stillness, and Aug. 26th. We reproduce the article as a matter of curiosity to our readers, knowing that the average mortal relishes an occasional ingenious narration, even if it has no foundation in fact, providing the one who weaves his narrative keeps within the domain of a field fully explored by Spiritualists, but not in the manner stated by the Nebraska man, who,in endeavoring to relate a plausible story, may have stated certain things that may possibly be eventually realized by the

world. As the story goes, the remarkable discovery made by this man at Lincoln, Neb., is of such an astounding nature that the Tribune correspondent hesitates to give the circumstance to the public on account of being barred at present from giving names, although there is no good reason why it should not be done. However, the gentleman who has made the discovery requests it. This disclosure consists in proving beyond the possibility of a doubt, so the writer says, the existence of the human soul, laying bare the greatest secret of Nature, and proving the doctrine of eternal faith, "that the soul of form was standing, but he beheld nothing man doth live," the disclosures and proofs of The earth reeled beneath him, he cried aloud which will shortly startle and astonish the entire world. For the sake of convenience, the gentleman alluded to will be called Mr. over him, his face was of an ashen paleness. Holland, a man of small stature, a mild eye, and thoughtful countenance, a devout Chris- I should not have called you here. We have tian, possessing a peculiar belief that the seen natural causes and effects. Death is but soul of a man is the counterpart of the body | the beginning of life. Be careful, though, itself: and in this theory of the dual man he | to whom you tell the story of this day; the sought the key of life and death. He reasoned that within this body of bone and sinew | due its ignorance." was yet another body existing in vapory form which death alone should free, and that by a

of another world.

says, by a man lying upon a sofa suffering | a hoax, and the most fascinating one that with a pain in his foot, and yet there was no | has appeared in print for years. foot there to suffer, the leg having been amputated nearly to the hip. For years, says Mr. Holland, this incident ran through his mind, until at last he resolved upon an ex periment. He procured the most powerful lenses he could find and completed an invention of his own, and when he had his light arranged perfectly, so he could examine the microbes of the air, he called upon a friend who had lost his arm and explained that he wanted him to put his imaginary hand where he directed. He langhingly accompanied him to his rooms and did as he desired. The moment Mr. H. adjusted the glass, a world of revelation broke upon him. The dual hand lay beneath his glass! He asked him, the one with whom he was experimenting, to make letters with his imaginary finger. He did so and to his wonder and astonishment, Mr. Holland spelled out the sentences that he wrote "That was conclusive evidence to me," says Mr. Holland, "and you know the rest." WATCHES FOR A SOUL. The second experiment was one of the greatest difficulty-that of watching the soul itself take flight. The friends of dying men would not allow experiments, and, indeed, it would have been a delicate matter to ask it. Hospitals afforded opportunities, but physicians and attendants had no faith in the experiments of the quiet gentleman, whom they alluded to as "crank," so for nearly a year he was waiting and watching for a man ready to die. The opportunity came at last; a consumptive wanderer from the East sought relief in the Western air. He fell penniless, and was about to be taken by the authorities to the county poorhouse, when Mr. Holland interposed and had him taken to his own home, to nurse and watch him die. Through many long hours of the night, Mr. Holland sat by the bedside of his charge, fanning the spark of life lest it should go out in the night. when all efforts at the experiment would be lost, and leaving orders by day with his wife to call him the moment the patient seemed to be sinking. The fated moment came about ten o'clock A. M. Stretched upon a low bedstead, with the death-rattle sounding in his throat, lay a young man of perhaps twenty-three years of age. Mr. Holland quietly motioned the correspondent to a seat and continued watching the features of the dying man with silent interest. Presently he arose and adjusted the curtains of the window so that a flood of light fell aslant the dying man. He wheeled from the corner of the room what looked like a photographer's camera, arranged the lenses to a focus, and then produced a large lens of some twelve inches in diameter, and placed it in grooves made to fit behind the apparatus. The back part was then covered with a black cloth so as to obscure the light, and from time to time as the breathing of the man grew heavier, Mr. Holland made inspections of the instrument.

At precisely 11:30 o'clock a sudden tremor passed through the body and he had ceased to breathe. Mr. Holland arose from the bedside and said in a whisper: "Now is the time!" Together Mr. Holland and the correspondent passed their heads under the black cloth and bent their eyes intently upon the glass. Particles of dust in the air were magnified several thousand times, and for a time their motion kept a perfect dazzle upon the glass.

Then as the vapor gathers into clouds, so an object appeared to be forming a foot above the body upon the bed. Particle seemed to seek particle, as by some molecular attraction, until an object was clearly distinguishand colorless as the most delicate crystal a feeling came over the Tribune correspondent which he can never describe. They bent their eyes intently on the glass until, particle by particle, the shapely form of a man had formed and lay floating a foot above, moored to the body by a slender cord of its own formation. The face took the shape of the dead man, but was beautiful in expression; the eyes were closed and the new-formed being seemed as if it were asleep.

THE SILVER CORD BROKEN.

Presently the cord that held it to the clay parted and a gentle tremor passed through the beautiful form-beautiful, indeed, for every limb was of the most perfect mold, such as earth has never beheld. The eyes of the spirit opened and a ray of intelligence and of unspeakable joy passed over its face. If arose in a standing position and cast one sorrowful look at the tenantless clay that lay so still.

The Tribune correspondent then stepped from behind the darkened apparatus and looked toward the spot where he knew the and fell fainting to the floor. When he again became conscious, Mr. Holland was bending "I mistook your strength," he said, " perhaps world is incredulous, and to that is mainly

The above is a highly ingenious and fascinating story, written by one who is undoubtsimple microscopic device the dull sight of edly acquainted with the spiritual philosohaman eyes might penetrate the minutest | phy, and while it is true that there is still particles of the air we breathe, and see the a spirit hand when the mortal hand has been soul take form and flight to the boundaries amputated, and a spirit body that rises from the mortal body when dead, the above narra-His attention was first attracted to this, he | tive, though pleasing to read, is undoubtedly

There are "Shadows" in the Banner of

A TICKET TO THE CELESTIAL CITY.

There is a beautiful Celestial City, exceed ing in grandeur and magnificence the loftiest conception of poet and seer. There are a few of earth's children who have in sublime moments of ecstasy, caught a glimpse there of, thrilling their souls with unutterable emotions of delight. To Bishop Bowman was accorded this inestimable privilege. On one memorable occasion he appeared to be dying, -standing midway between heaven and earth. He seemed to be on a maguificant ship, and he heard the Captain say, "Stop her!" and which he thought to be the voice of his Divine Master, when his eighteenmonths-old child, who had passed to the spiritual realms twenty years ago, came to him and said, "I have come to meet you." She asked him, "Do you not think I have grown, papa?" She then seemed to assume a form of glory that he had never before witnessed, saying that many friends had asked for him and were awaiting his coming, and that a lady and gentleman had kissed her, saying that her papa was their boy. "All this,' says Bishop Bowman, "left a deep impres sion upon me by the magnificence of the surroundings, and it was a season of great preciousness to me. It seems to me that I have come back from the other world."

Bishop Bowman only caught a faint glimpse of the Celestial City. No mortals of earth, while sojourning among the turbulent scenes of this state of existence, ever fully beheld the ineffable glories of the Celestial City. Not one of them has ever fully seen its magnificent streets; its grand parks; its fountains which scintillate with rainbow-tinted hues: its beautiful gardens, the flowers of which send forth a pleasing incense, and which speak a divine language. They have only caught a faint glimpse thereof. Angels are there; the great and good of generations long past and gone, are there; the Divine Master is there, but whether a Jesus, a Vishnu, a Brahma, a Confucius, or one whose soul is brilliant with the grandeur of a God, exalted by virtue of his innate goodness,-we know not. Towards that Celestial City all humanity are tending. "In my Father's House are many Mansions," and it may be, for aught we know to the contrary, that the Golden Route to the Celestial City is like a graded school; it may have apartments in which each one of God's children will find a place exactly adapted to his intellectual and moral status.

Have you a ticket to this Celestial City, where God's goodness, God's charity, God's love, God's benevolence, and God's justice are manifested in every passing breeze; in every flower that smiles in tinted colors; in every drop of the water of bubbling fountains which are illuminated with a light that sparkles with the lustre of the diamond; in every thing that the spiritual eye can behold there, are the manifestations of a God, and they speak a divine language.

Yes, have you a ticket to that Celestial

deeds count with the Lord from whomsoever they emanate, and good deeds only secure you passage on the Golden Route to the Celestial City.

What have you done to-day? Have you cheered some poor, faltering soul? Have you encouraged the disheartened? Have you sent forth kind thoughts ladened with an incense that renders some one cheerful and happy? If so, you are nearing the Celestial City; nearing it, because you are paying your passage from station to station, and approaching nearer the final end.

Alas! there are Bibles many; there are thousands of churches; there are hundreds of ministers who sincerely and devoutly expound the word of God, yet many of them are not approaching the Celestial City by so doing. God's tickets, God's passes, God's permits to a ride by the Golden Route to the Celestial City, can not be gained by preaching. Something more beautiful-more grand -more soul-elevating, is required. There are sermons in running brooks; in the singing of birds; in the grand expressions of nature; in the unfolding of a bud into a beautiful blossom and its final development into lucious fruit: but above all there is a grand potential sermon in a kind word to some poor mortal^s supplemented by substantial aid.

We knew old Aunt Martha well. She was gnorant; she was uncouth; she was coarse in form and ungainly in her general makeup; yet there beamed from her eyes and glistened from her features a grandeur of soul that was truly sublime. She never prayed; she never sang psalms; she never attended prayer meetings; she never tried to understand the word of God. One day a stranger in the village where she resided was taken down with small-pox, and carried to a lonely pest house. In vain, for a while, the officials tried to secure some one to attend to his numerous wants, for he was nigh unto death. Did the high-toned volunteer to go? No! Did the wealthy men of the town offer their services to a poor suffering man in dire distress? No! Could a church member be found who would care for this suffering man? No! Finally Aunt Martha, as she was called. stepped forward and volunteered to nurse the sick stranger.

She went to the lonely pest-house; she breathed its poisonous air; she endured its inconveniences, and bravely administered to the one in need. As she bent over that dying man, for at last the disease gained the ascendency, her eyes seemed radiant with the impulses of an angel, and her coarse features in the sight of that sufferer were beautiful ! As she cooled his parched lips, fanned his fevered brow, and rendered his last moments comfortable, there went forth from his lips a plaintive, beautiful prayer, that heaven would treat Aunt Martha tenderly, and make her last moments on earth comfortable and happy. What grander scene than that! Talk of bravery on the battle-field-the heroism of Aunt Martha was nobler and more angelic ! And when she one dark dismal night calmly administered to his last moments and closed his eyes in death, her grandeur of soul surpassed the loftlest imagination of the children of earth. The ascended spirit of the one she had nursed was there; angels were there; kind guardians were there, and for aught we know Jesus himself might have been there. What a glorious triumph for that old woman, as she changed her clothing and returned to her humble home! Did the church get up a reception for her? No! Did ministers flock to her side to congragulate her? No! They were afraid that there was a taint of the disease left on her person. But there are angels who look into the hearts of men and women. They don't gaze therein for a bible; they don't look therein to see if they have said their prayers; they don't examine one's heart to see if the sacrament has been performed; they don't peer into the record, to see if each one has been baptized; they don't look there to see if praise to God has been regularly indulged in! They only examine the deeds of each one! They surveyed that old woman! They looked into her soul, and it was beautiful; there was a garden there full of flowers, on which were written. GOODNESS! And what did they do when this noble-hearted soul was taken sick, died and buried in a pauper's graveyard? Why, they gave her a through ticket to the Celestial City. If you want a ticket to that City, be good and do good. If you are a father, be kind and loving to your wife and children; speak kind words only. Make each one around you feel happier and better, and by so doing, you, too, will approach nearer and nearer the Celestial City, and, perhaps, even while on earth you may be able to catch a glimpse of angels and hear the melodious music that emanates from heavenly harps. Remember, then, will you, please, that there are innumerable stations on the Golden Route to the Celestial City! Ministers of the Gospel don't generally have a through ticket; church members are often tumbled off at the first station with instruction how to reform their perverse, selfish natures. The millionaire may not be able to reach the second depot in a hundred years, and the proud and exacting have got a divine lesson to learn before they can even catch a glimpse of the radiant features of old AUNT MARTHA.

" Shadows."

sanctifies common life, is sacred, and to talk of profane history is to degrade and belittle man.

From Egypt and Judea, from India and China, from pagan Rome and Greece, from all lands and ages come the wondrous stories of spirit manifestations, now understood as natural and not miraculous. Myth and marvel magnify the facts no doubt, but myth starts from fact and marvel is a haze with light behind it. The myths are dying but the facts are growing more real; the mists roll away but the light grows more steady and clear.

Souls enshrined in mortal bodies have al ways caught some heavenly radiance from souls with immortal bodies in the life beyond. Communion and manifestation must be unless the being of man is changed and his inner life blotted out. They are inevitable in the nature of things, and therefore they have been, they are, and they are to be. But the progress of man is not uniform. What rythmic laws govern his course we know not. The ebb and flow of the great tide of life is too vast for us to see. Dark ages and epochs of light have been like the dead winter and the awakening spring, but we know that the thought and life of man gains in wealth and breadth.

With spirit manifestations there have been. and may again be, seasons of quiet and of activity, but they never wholly cease, and they grow with our growth and strengthen with our spiritual strength. Doubtless the people in the life beyond, once our friends and co-workers here, have their seasons of special efforts to reach us and to stir and uplift our souls. Such a season has been the last forty years, and it lasts still. How long it shall last depends partly on us. If we "grieve the spirits" by indifference, by "the pride of science," by flippant trifling, or by blind credulity or skepticism, they may turn away and wait for a season. If we give them earnest welcome, with rational trust and reverent gladness, they will draw near for a longer season and the world will be the better for it.

The Andes and Himalayas still stand and endure; we do not question their solid permanence. Ocean tides rise and fall and we never fear their failure. The soul of man is to outlive mountains and oceans, and spiritual laws endure forever; therefore, spirit manifestations will not fail,

Balks of timber, artistically hollowed out, nicely packed with tobacco and cigars and neatly closed at the ends, are the latest thing out in England for smuggling purposes. One of these plugged balks recently struck a quay, was split open, and inconsiderately gave away the secret of its inmost being. A still hunt for balks of timber is now the favorite pastime of English customs officers.

Light, doubtless thrown in to contrast with the britliancy of its shining folds. Such a shadowy space can be found on the sheet flung out August 15th, the darker portions of which grow dull and dim after this fashion: "It is not the honesty and the purity of the medium, as M. A. (Oxon.) says, that is requisite to insure truthful communications from the Spirit world. Mediumship is one thing. morality quite another and distinct, as much so as poetic genius, or genius in any form, is from morals."

While mediumship is doubtless a peculiar capacity largely dependent on physical temperament, and not always connected with high morals, it is both a mental and a moral absurdity to say that a vile knave can be relied on for "truthful communications from the Spirit-world" or from any world. Suppose "Shadows" had materialized a gold mine far off among the foot hills of the Rocky Mountains, and wished to send a man down to Boston to report its riches. There are plenty of clear-headed knaves fully capable of telling the solid facts about veins and nuggets. Would he send one of them, or a man of "honesty and purity" such as would 'insure" a truthful statement? If he sent a sharp knave the guileless Bostonians, after being bitten by relying on his stories, would begin to say that "Shadows" was a knave himself. This ruling out of morals, as of little or no moment in mediumship, is mischievous and demoralizing. It degrades and sullies all true mediumship, and every honest medium may well protest against it, while the miserable creatures who make high claims, and may have some real gifts hard to distinguish from their fraud and falsehood, will surely rejoice and take fit refuge under these grateful and protecting "Shadows."

The Orion Lake Meeting, from Thursday, September 10th, to Sunday night, the 13th, we are told, is on an island with its grove for fine weather, and a large hall in case of storm. At the village near by is the railroad depot, and hotels and private houses are ready to give good board, so that all are sure of comfort, whether they camp on the island or not. This District Association Meeting in Eastern Michigan has been well attended and valuable in past years, as our reports show, and doubtless will keep up its standard of interest and spiritual instruction.

Jonathan M. Roberts Arrested.

(Special Telegram to the Journal.)

BROOKLYN, N. Y., Aug 29.-Jonathan M. Roberts arrested on King's County grand jury indictment. THOMAS S. TICE.

Twenty-eight States have adopted laws restricting the practice of medicine to educated persons.

City? Perhaps you belong to an aristocratic church; you accept the Bible as the word of God; you regard Jesus as the Savier of the world, and you have been baptized, and have unbounded faith. Alas! that is not an available ticket to the Celestial City. It will not carry you to the first station; it will not even take you out of the earth-depot. You cannot purchase a ticket that will take you there. The fabulous wealth of an Eastern Prince could not alone secure a passage to that place. Perhaps Vanderbilt and Gould would like to secure a through ticket, but they can not.

The Celestial City is connected with the earth by what we designate as the Golden Ronte Spiritual Railway; yet no minister of the Gospel, no church member, no Moody and Sankey, and no revivalist have any interest therein. There are no ticket agents on earth: no one can give you a pass there. It is doubtful whether Beecher with his magnificent wealth of intellect, and Theodore Tilton with his brilliant eloquence, can take passage thereon when they shall have laid aside the mortal body, and be conveyed at once to the central depot.

The Celestial City has no bonded indebtedness; no watered stock; no corrupt officials; no cesspools of vice-it is the home of angels; the home of the pure, the good, the true. Are you bound for that city? Have you tried to secure a ticket thereto?

There was a terrific fire once where we were temporarily sojourning Oh! how the flames went skyward, as if so many demoniacal tongues issuing from the pits of hell! There was precious human life in that building; and only one remaining egress of escape. Who would ascend the swaying ladder? Not the minister of the Gospel; not the tender hearted philanthropist; not the devont prayerful Christian!

All, seemingly, was lost!

There came from the hissing flames the tender, pathetic walls of human beings, and they lingered on the breeze as sad as the refrain of a funeral dirge, and then an infidel -a brave, generous-hearted infidel-sprang forward, rushed up the frail ladder, and at the peril of his own life, saved three lovely children from the flerce fire! He gambled: he was tricky; he was bad, it was said, yet he was in some respects noble and tender-hearted, and kind at times, and that heroic deed will secure him a ticket towards the beautiful Celestial City. He will be at the earth depot when the last summons, Death, shall come; he will walk up to the heavenly train and ask for a ticket to the Celestial City. An angel of God will give him one to proceed just as far as all his acts of life combined entitle him to go, and no further, and engraved thereon will be: "Saved three precious hu-

It was a centre shot and a hard hit when the New York woman suffragists called attention to the meckery of making a statue of liberty in the form of a woman to be placed at the portals of a State where women are disfranchised.—Philadelphia Ledger.

The Wisconsin State Association of Spiritualists will hold its annual meeting in Spiritualist Hall, at Omro, Wis., on Sept. 11th, 12th and 13th, 1885. Wm. M. Lockwood is man lives from the fire!" Thus it is, good | President and Dr. J. C. Phillips Secretary.

SEPTEMBER 5, 1885.

RELIGIO-PHILOSOPHICAL JOURNAL.

GENERAL ITEMS.

Col. Bundy and wife are now sojourning at Montpelier, Vt.

Good reports come from those who have had sittings with Mrs. O. A. Bishop at 79 S. Peoria Street.

The New Era, published at Grand Rapids. Mich., is doing an excellent work for Spiritalism in that State. It should be sustained.

John Slaughter, 809 Market Street, Chattanooga, Tenn., desires that any one who has seen or heard of Mrs. Elizabeth S. Silverston, since June 28th, to communicate the same to him.

The Coroner's jury which has been investigating the facts in connection with the death of ex-Mayor Walkup at Emporia, Kas., have returned a verdict to the effect that the deceased was poisoned with arsenic by his wife.

Dr. J. K. Bailey has spent July and August at home, confining his work to healing circles. He again takes up his itinerant work in the field of lecturing and healing with September. He lectured at Scranton, Pa., (his home address, box 123) on the 30th ult.

Dr. T. Ormsbee writes as follows of Mrs. A. L. Lull, who has been employed very acceptably for some time at Topeka, Kansas: "Mrs. Lull is a splendid speaker. It would do you good to hear her. She speaks from subjects given by the audience, and at the close gives platform tests, and some of themare clearly beyond human power. Her controls are no ordinary ones. They are hightoned as well as able. She is very modest in her requirements I am told. I think she ought to have a nice quiet home, and feel assured of pay enough to support her. She can be addressed at 725 Mississiphi Street. Lawrence, Kansas."

Joy N. Blanchard, whose letter was delayed, writes as follows from Delphos, Kansas, under date of August 17th: "Our Spiritualist camp meeting begins this week Friday. From notices received I judge that we are to have the largest and most successful meeting ever held in Kansas. The angel-world is working to bring together elements that can harmonize, and which can be used to make this a Spiritualist meeting-one that will prove instructive and promote the interests of our glorious cause, instead of being mixed up with the teachings of free lovers, materialists and cranks, like some other camps."

They appear to have a matter-of-fact method of dissipating religious superstition in Italy nowadays. The peasants of Corano declared they saw the Madonna appear from a bush growing in a place where, in the last century, a statue of her had been destroyed. The place was soon crowded with pilgrims. several of whom, owing to the heat and to religious excitement, gave such signs of mental disorder that they had to be placed under restraint in the asylum. The Syndic promptly had the bush dug up. Thirty thousand people were present. H. E. Robinson, of San Francisco, Cal., writes: "Mrs. Watson reached here Aug. 16th, in good health and spirit, and joyous in the thought that her flock were anxiously waiting for their shepherdess to return. The outlook for our next year's work was never brighter than now, and no cloud is visible to dim the spiritual sky. I could not do without the JOURNAL coming each week so ladened with 'golden grains of truth.' to be sown within our hearts and bare rich fruitage of eternal verifies that shall guide us onward and upward toward higher expressions of truth and justice. That the JOURNAL shall reap abundant harvests of golden grain is the earnest prayer of your friend and coworker for truth." A decided sensation was created in Winterstown, Pa., August 30th, by J. H. Fulton, a well-known resident of the village. The Rev. J. F. Shultz of Shrewsbury, pastor of the Winterstown Evangelical Church, some time ago announced that last Sunday he would preach a Grant memorial sermon. Fulton gave notice that such a sermon should not be preached in that church. But little attention was paid to his threat, and Sunday the Rev. Mr. Shultz announced his text and proceeded with his sermon, enumerating the great men of ancient and modern times. Fulton sat quietly until Gen. Grant's name was mentioned, when he sprang to his feet, brandished his fists, and cried to the minister. "Stop that!" The preacher continued his discourse and Fulton advanced up the aisle. Great confusion prevailed, which reached a crisis when the angry member sprang into the pulpit and violently assaulted the pastor, knocking him down. A rush was made by the congregation to defend the pastor. Order was finally restored and the sermon finished. Fulton will probably be prosecuted. It is said he has left the place. His action has caused great indignation.

Humility as a Factor in Thought. In the act of thinking, the value of courage,

General News. It has been decided to build an underground metropolitan railway in Paris.—The ostrich farm at San Diego, Cal., is steadily increasing in population.- A Frenchman has made his suicide remarkable by dropping from the tower of Notre Dame.—From 50,000 to 80,000 head of cattle are slaughtered monthly in the province of Rio Grande, Brazil.-Thousands of glasses of pure spring water are sold daily at one cent a glass on the street corners of Boston.-Music boxes are chiefly made in Switzerland. Some of them cost as high as \$5,000, and are as large as a piano.—The Supreme Court of British Columbia is the only place in America where the judges and awyers wear the wigs and gowns of English usage.-The largest street railroad company in London have refused to reduce the hours of its employes from sixteen a day, or to allow alternate Sundays off.—Mr. Alexander Vogelsang, of Philadelphia, threatens to startle the world with a flying machine of a new sort. Instead of using wings of enor-mons size, he says he can do it with fans of a length of two feet.—Thomas Stevens, who traversed America on a bicycle tour round the world, and has now crossed Europe, writes back that good country roads are the exception in this country, but common in the parts of the old world through which he has passed.—The canning business along the Gulf coast, between New Orleans and Mobile, is attaining to large proportions and steadily increasing. The Gulf oyster is driv-ing the Baltimore bivalve out of the South, and there is a very large demand for the shrimp, both in the South and at the North. -Buenos Ayres is one of the most prosperous cities in the world, but we are so far removed from it that we hardly realize its importance It has a population of 400,000 people, and 150,000 emigrants arrive in its harbor each year. There is no other city that can show such rapid growth as this.-The latest swindle relating to spurious money is the split bank note fraud. A \$20 bank note is taken, and by some ingenious method the note is split in two, and the raw side is "doctored up," and each half is passed off as a genuine \$20 note. The work is done so artistically in most cases that it is difficult at first to detect the fraud.--The United States navy comprises thirty-nine vessels, and to officer this fleet we have, on the active list, 7 rear admirals, 15 commodores, 45 captains, 85 commanders, 74 lieutenant commanders, 251 lieutenants, 79 junior lieutenants, 188 ensigns, and 76 naval cadets; and in the staff, 160 doctors, 120 paymasters, and 242 engineers. Owatonna, Minn., is complaining of freight discriminations.-Statistics show a still further falling off in foreign immigration.---A great fight is imminent over the effort of the Burlington Road to enter St. Paul.—The re-ported filibustering expedition to Cuba proved to be a pleasure-party's tour.—The strike on the Texas & St. Louis Railroad has ended,

In the act of thinking, the value of courage, of decision, of clearness, of depth, of logical coherence, is very obvious. These go far to constitute ability of mind. Also, accuracy, scope, analytical faculty, synthetical power, generalizing sagacity, ingenuity, and quick-ness in inventing hypotheses, vivid imagina-tion, delicate and close observation,--these analytical faculty for a structure. qualities are obvious to every one at present, operative, and influential in all high and strong thinking. But, perhaps, humility as a factor in thought is too much overlooked; whereas, in truth, it seems to be one of the most important of all elements in sound and effective thinking. Humility should not be taken to signify a mean or even necessarily a low estimate of ourselves. Charles Dickens held it one of the causes of his success that never did he either underrate or affect to underrate the value or excellence of his work. When Beethoven was reminded by a friend of having varied in one, of his works from certain rules laid down by the harmonists, and was told that, according to scientific method, the passage he had written was not allowable, the great composer answered, both thoughtfully and loftily, "I allow it." This kind of belief in one's self, of assertion, of individuality, of consciousness of power, of decision of character, is necessary to all the highest flights of human work, whether in art or in thought. Indeed, what distinction can there be in such a connection between art and thought? Sidney Lanier declared that the greatest poetic work must be founded deep in reflection. The fine arts, whether poetical, plastic, pictorial, or musical, are simply so many different expressions of thought: and, if the art work is great, it is great simply by being adequate expression of great thought. Timidity will never venture enough to accomplish any grand work; and that delusive semblance of humility which weakens individuality, which makes us shrink into ourselves and tremble before a difference from the common level either of action or of thought, affects badly both thinking and the expression of thinking. Real humility is simply a form of truth. It is an attempt at a true estimate of ourselves; for if we wish above all things to arrive at a true knowledge of ourselves, and to set ourselves in the rank where we ought to be, this is the same thing as to set the truth above ourselves and to keep the eyes upon reality Such a wish, moreover, and such an effort will be impossible without a careful comparison with an ideal. This ideal may be a dream of our own mind or a generalization from characters that we meet or hear of; or,

indeed, some person may stir us to that depth that he becomes for us an ideal. But, however created in us, the comparison therewith which true humility will make will give us lowly thoughts of ourselves and lofty thoughts of the possible glories of mind and of character.

Now, this humility is a powerful factor in correct and wide thinking. It exists therein in the form of a pervading and protecting consciousness of our liability to error. It needs but little sight to see that he who is afraid of erring will be the less liable to err unawares, and that he who considers beforehand where the dangers lie will avoid them better.

The opposite of this humility is a kind of pride which is, perhaps, as destructive to high thinking as any other mental fault; namely, the claim of infallibility. Sometimes, this is made directly and holdly, as a Romanist claims infallibility for his Church, and as the Protestant for the Scriptures, or for his own interpretation of the Scriptures and the creed evolved therefrom. But, when not thus boldly made, the claim of infallibilever his rate of progress, to listen carefully to any one, and thankfully too, who wishes to tell him of an error in his course .- J. V. BLAKE in The Index.

We take pleasure in calling the attention of our readers to the advertisement of the Knickerbecker Brace Co., in this issue of our paper. We can rec-ommend this Company to do as they agree, and orders intrusted to their care will receive prompt at-tention.-St. Louis Presbyterian, June 19, 1885.

Notice to Subscribers.

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

Business Notices.

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

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Spiritual Meetings in Brooklyn and New York.

The Church of the New Spiritual Dispensation, Brookiyn, N. Y., holds Sunday services at 416 AdeiphiSt, near Fulten, at 11 A. M and 7:30 P. M. Sunday school at 2 and Conference at 3:30 P. M. Hon. A. H. Dalloy, President; C. G. Claggett, Scoretary.

The Ladies Aid Society meets every Wednesday afternoon at three o'clock at 128 West 49rd Street, New York. The People's Spiritmal Meeting of New York City, convenes every Sunday at 230 p. m and 7380 evening, in Arcanum Hall, No. 57 West 25th St., corner Sixth Avenue.

Saratoga Springs, N.Y.

The First Society of Spiritualists at Saratoga Springs, N. Y. vill hold Meetings every Sanday afternoon and evening, at he Supreme Court Room, Town Hall; also on the first Mon-lay and Tuesday evenings of each month, at which Mrs, Velle J. T. Brigham will officiate. E. J. HULING. Sec. H. J. HORN Pres. day and

Kansas City, Mo.

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

Lassed to Spirit-Life.

Departed to a higher life, from his home in Clarkefield, Ohlo, Aug. 6th, Mojor Smith, one of the eld planeers of the township. He was also a ploneer in free thought, and an ardent Splithualist. Hudson Tuttle pronounced an eulogium on the life and character of the deceased. **

Passed to spirit-life, from his home in Loraio, Obio, August 11th, Daniel Fox, in the 75th year of his age,

11th, Daniel For, in the 75th year of his age. Mr. For was identified with the ship building interest of Lorain, formerly Black Hiver, and was widely known as an houset matter builder. Fiftpone years ago he married Miss Sophia Craus, who shill survives bim. They have three com-dren five grandchildren and one great grandchild. He was a man of quiet, unassuming manners, loved by all the neigh-baring children, of sterling integrity and honesty, and er-emplary in all the walks of life. He has almost from the dawn of Spiritualism received its philosophy, and all his nousehold are in sympathy with that benef. There was a very large gathering of friends and relatives at the funeral, Mr. Hudson Tuttle delivering an address.



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mation on these subjects. "CATALOGUE O" SENT TO ANY ADDRESS for 2 Cts. Postage. Address STEPHEN FREEMAN & SONS, RACINE, WIS.



The next Sersion will begin on

MONDAY, NOVEMBER 16,

by an introductory lecture at 7:30 P. M., in

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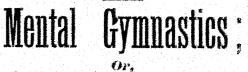
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A Testimonial.

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fearing the result of the war preparations and unsettled business in their own country, are seeking investment in America.

the workmen securing their point.-It is ex-

pected that 10,000 men will appear in the

parade at the labor demonstration in this

city September 7th.-Gen. Caceres, command-

er of the Peruvian forces, is shooting his

prisoners, sparing neither women nor chil-dren.--Ireland's Lord Lieutenant threatens

with prompt punishment the rioters who pre-vented the evictions at Mullinavat.—Araphoe

Indians are committing depredations on the

cattle ranges in the Big Horn Basin and else-

where in that section.—It is denied that a

new series of designs for United States notes

is in preparation at the Burean of Engraving

and Printing.-A special dispatch from Tuc-

son, Ari., confirms the story of the probable

fatal wounding of Geronimo, the renegade Apache chief.—Many Russian capitalists,

On board the steamer Wisconsin which sailed from Liverpool for New York Saturday. Aug. 21st, were 329 Mormon converts, including many women and children.-The Ohio Prohibitionists have issued a challenge for a joint debate between Gov. Hoadly and the Rev. A. B. Leonard, the former being the Democratic candidate for Governor and the latter the standard-bearer of the Prohibition party.-Saturday, Aug. 29th, there were 1.171 deaths from cholera in Spain, fifty-three in Marseilles, and fifty-six in Toulon. The scourge has appeared at Nagasaki, Japan. There is apparently no abatement in the virulence of the small-pox plague at Montreal. -A letter is being prepared by the Land Office to be addressed to trespassers on the public domain, directing the immediate removal of obstructions and inclosures. Should the interested parties fail to heed the order after a very brief grace stringent measures will be taken for its enforcement.

Nemoka Camp Meeting.

To the Editor of the Religio-Philosophical Journal:

I can only report up to this date, Wedneslay afternoon, August 26th, as I leave for home in the morning. Through last week daily forenoon conferences and afternoon lectures were kept up, with from forty to a hundred and fifty in attendance and good interest. On Saturday the fearful rain began and deluged the camp until Sunday near noon, keeping away the large part of those who would otherwise have attended; yet the large tent was filled in the morning, and in the afternoon some four hundred met in the grove-a surprising number under such circumstances, and good listeners they were, too. Each evening social life and scances filled the time. Sunday night came more pouring rain, some of the tents were soaked and flooded. All of Monday was too wet for anything but keeping indoors, no room or tent being fit for meetings and want of fit shelter being seriously felt. Tuesday a few tents were taken up and their discouraged occupants left, but most are here to persevere to the end, and the meetings are resumed with lessened numbers. Toward the close of the week others are expected, and the Sunday attendance, the closing day, will probably be good.

Yesterday was set apart as "children's day," and the time was devoted to the consideration of home-duties, the mutual relations of parents and children and hereditary laws. The score of children present were treated to a steamboat ride on the lake and a goodly taste of ice cream. It was a good and pleasant day for all.

The great need here is fit accommodations. -hotel, halls, and the grove put in order.

With six thousand dollars to buy the grove and put all in fair order in the near future, Nemoka Camp Meeting will last; without such early financial help the people will go elsewhere for better conveniences and comfort. How this shall be rests with those interested. G. B. S.

A favorite mode of getting Chinamen safely to station houses in San Francisco is for the officers to take hold of their cues, and it is getting to be a common thing for apprehended, heathens to quietly part with those appendages, leaving them in the officers' hands while they make good their escape

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ity may be an insidious virus in a man' own mind, vitiating all his thinking. Boldness without preceding patience and care, self-confidence without self-examination, assurance without a spirit of deference, decision without veneration, are all forms of the spirit and claim of infallibility, and destructive of that cautious, long, painstaking, conscientious and reverent process of mind which true thinking is.

The chief influence and value of humility in thought may be gathered under three heads:

1. Humility preserves a learning, inquiring, teachable spirit. This does not mean merely a spirit that waits to be instructed or that is timid, fearful of itself, uncertain in its aim. It means a quality of mind which asks simply one question,—namely, What is truth?-and uses the processes of thought only to answer that question. The infallible, self-confident spirit is the direct opposite of this. It assumes something to be true, and then uses the processes of thought to find ways of maintaining the assumption. These two states of mind differ, as Hamilton might express it, " by the whole diameter of being."

... It is impossible to exaggerate the virus in thinking, the vitiation of mind, the incompetence, the incorrectness, the contraction of horizon which the education may produce wherein the mind has been trained from early youth not to investigate what the truth is. but to find means for maintaining a given doctrine to be truth. I describe here, in fact, two directly opposite systems of education, each one of which is actual and has examples among our schools. The school which says to its pupils." Divest yourselves of all absolute assumption and investigate," will turn out a thinker as to mind and a courageous man as to moral fibre. The school which begins with declaring a thesis that may not be questioned, and trains its pupils to find means of fencing in that thesis from attack, will produce men who are instances of erudition and of ingenuity, but seldom of wide mind, of whole thinking, of powerful grasp, or of the finest moral balance.

2. Humility creates also patience and can tion, willingness to wait, to go slowly, to think for a long time, to gather a great array of facts whereby to test a theory before the theory is boldly uttered. Humility will make us sensible of our natural bias, always earnest to discover any cause of bias in ourselves, to eliminate it as far as may be, and to estimate its possible unconscious effect. Regarding all kinds and every source of error, humility will make us alive and cautious.

3. A humble disposition also, that is to say, one that loves the truth first and ourselves second-will make us always willing to retract; and not only willing when we have found ourselves wrong, but the better able to discover our error. Many are the thinkers whose inordinate pride of thought makes them hold out long after they suspect indeed that their position is overturned; and still more numerous those who are so vain, so confident, so eager, so self-satisfied that, when once they have attered themselves, they seem unable to become conscious of any err or, however plainly it may be shown

Let any one, therefore, who will think cleary, widely, and productively,-who wishes, that is to say, to increase the sum of human well-bing by the action of his mind--balance his courage, his decision, and his assertion with the humility which will make every step a careful one, and will arrest him, what-



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RELIGIO-PHILOSOPHICAL JOURNAL.

SEPTEMBER 5, 1885.

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Toices from the Zeople,

AND INFORMATION ON VARIOUS SUBJECTS.

Angel Court.

The palace-gardens shone with flowers, The long warm summer day; A beggar-child stood watching The little Prince at play; But the guard who passed the palace-walls Would have thrust the child away, But the little Prince, he child the guard— "What has she done?" said he; "Our Exther lowce us all " he said

- "Our Father loves us all," he said,
- Whatever we may be."
- "Where do you live, my little maid?" "In Angel Court," said she; "And it's all so dark; I only came
- Just once the flowers to see: We have no flowers in Angel Court," She murmured bitterly. But the little Prince looked up to heaven,
- "That is our home," said he; "Our father loves us all," he said, "Where'er on earth we be."

The years went by; the beggar child In an Angel home was blest; In a distant land the bright young Prince Was passing to his rest-Far from his home and wife and child, And all he loved the best. But he turned and saw a face he buew An angel at his side. "Our father loves us well," she said, And with a smile he died. --Frederic E: Weatherby in Quiver for September.

Pulpit Insincerity.

Mr. B. F. Underwood, in the Index, speaks with directness and force on the subject of " Pulpit Insinoority ":

The "insincere milk of the Word," which many congregations get from the pulpit, is skimmed, watered, adulterated, and unit even for intellectual babes and sucklings, such as those to whom Paul wrote. May not the difficulty with some of the clergymen who imagine "the time is not ripe" for utterance of their thought be in their own unripe-ness, morally if not intellectually, rather than in the matipeness of the time? They seem to think that "the time is not ripe" for them to speak their thoughts until they have been made popular by the labors and sacrifices of those foolish enough, with their mistaken ideas of duty, to give the world through evil and through good report, their honest convictions,-those who believe that

"To side with truth is noble when we share her

wretched crust, Ere her cause bring fame and profit, and 'tis pros-perous to be just.''

Socrates, Jesus, Luther, Bruno, Galileo, Paine, Par-ker, Emerson and Darwin did not think it necessary to wait for the time to ripen before making known their ideas, the expression and defense of which, in-deed, they seem to think the most effectual way to detd, they seem to think the most effectual way to prepare the people to understand and accept them. But the thought of some ministers is so profound and preclous that it must be kept from the people for a generation or two, because, forsooth, "the time is not ripe" for it! If such ministers would but indulge the luxury of talking in the pulpit with en-tire sincerity and frankness, they would experience a sense of relief, and feel that inward peace and that self respect which come from conscious lowity to self-respect which come from conscious loyalty to truth, and at the same time discover that multitudes in the churches and outside of them are ready and glad to hear from the pulpit their most radical views. gin to hear from the pulpit their most ratical views. There might be, among some of the older members of their congregation, a little stir,—just what is needed, probably; but the ratical utterances would surprise holody by reason of newness or novely. These dergymen should therefore tell the people all they know and honestly believe in regard to religion, and cultivate courage and independence in learning more and in giving the results of their study and more and in giving the results of their study and thought to their congregations. Nothing in this age of increasing intelligence can be more fatal to the moral influence of the clergy than insincerity in the **mulpit**.

Triumph of a Medium.

Mrs. H. A. Alden, of Green Bay, Wis, speaks in high

Pacific Coast Notes.

Ordination of Susie M. Johnson as a Spiritual "Minister" - The California State Spiritual Camp Meeting-George Chainey and Anna Kimball Still Teaching Theosophy-Resumption of Mrs. E. L. Watson's Lectures-Return of Gorald Massey to America-Dr. J. L. York's Alleged Defense of Spiritualism in New Zealand.

BY WM. EMMETTE COLEMAN.

I had the pleasure, a few Sundays ago, of witness-ing the ordination of Miss Susie M. Johnson as a minister of the spiritual gospel. For about thirty years, I believe, Miss Johnson has been a public lab-orer in the spiritual vineyard, and doubtless most of the JOURNAL readers are familiar with her and her work. She is now living in Los Angeles, Cal., and as, under the laws of this State, spiritual societies are empowered to ordain "Ministers," authorized to solemnize marriages, conduct funerals, etc., quite a number have been thus ordained by the two incor-

number have been thus ordanied by the two incor-porated San Francisco societies. Under the auspices of a State Camp Meeting As-sociation, a spiritual camp meeting was held not long since at San José, Cal., by which more harm than good was done to Spiritualism. Most of the officers of the society conducting it belonged to the fraud-promoting wing of Spiritualists. As a con-sequence most of the respectable and better class of Spiritualists held aloof from it, though a few good meenle did take part in it. The *Carrier Dove*, the people did take part in it. The Carrier Dove, the Oakland spiritual paper, renounced all connection with it prior to its assembling and warned the peo-ple against it, and since its adjournment has told the truth concerning it in plain terms. Mrs. Elsie Reynolds of course was one of its most prominent fea-tures, and others of like ilk preyed upon the public. Mr. George Chainey, who was one of the most prom-inent speakers, was much disgusted at the frauds practiced thereat, and on his return to this city declared in one of his lectures that he had seen so clared in one of his lectures that he had seen so much fraud there that he was tempted to exclaim, "Hell with the lid off and the flame and smoke as-cending visibly!" After the disgraceful exposure of Mrs. Reynolds in San José during the progress of the meeting, the more prominent speakers, Mr. Chai-ney, Miss Johnson, and Mrs. Seal, of Oakland, pro-tested against her being permitted to go upon the rostrum again, and had she done so they would have laft the cenn ground at once.

left the camp ground at once. Mr. George Chainey has severed his connection with the Temple here, and taken a small hall where Mrs. Kimball in the morning and he in the evening regale their hearers. The necessary fumigation of the Temple, to free it from the defilements of its late Bostonian orator, having been made, clean, pure Spiritualism will once more be heard from its ros-trum commencing in September, at which time Mrs. E. L. Watson resumes her valuable labors in our

midst. Prior to his departure from the Temple Mr. Chainey amused himself Sunday after Sunday in weaving into his lectures the most vehement abuse and slander of myself, Col. Bundy, and the JOUBNAL; and now in his nearly every lecture he interpolates some malicious slap at one or both of us. In his last Sunday's lecture he asserted that such persons as I and Col. Bundy were of those who had failed to de-velop any immortal spirit; we were mere astral "shells," destined to annihilation as individualities!

"shells," destined to annihilation as individualities! Poor, weak, silly man! I pity him. Led captive by Anna Kimball's wiles and vagaries, what a sorry figure he cuts in the estimation of sensible people, Spiritualists and others. Mr. Gerald Massey is expected to arrive here from Australia in October, and he will perhaps deliver some of his erudite lectures in the Temple during that month, Mrs. Watson giving way for the pur-pose. If Mr. Massey would only popularize his lec-tures more, so as to bring them down to the com-prehension of the average auditor, I think he would be more successful. His discourses are too learned for the masses. the masses

I notice reference in the JOURNAL and other spiritual papers to the work of Dr. J. L. York in Australia and New Zealand, and I think a few facts about his conduct and utterances in those countries should be brought to the attention of American Spiritualists. Dr. York for a term of years has been an itinerant free-thought lecturer on the Pacific Coast. He belongs to the school of coarse, crude, illiterate, rabid, anti-christian propagandists, so ram-pant in America, whose stock in trade consists of loud-monthed, vehement abuse of everything con-nected with Christianity, Jesus and the Bible, -- the school that delights in calling Jesus "a bastard," and the Bible "the old Jew-book," and in such like refined and winning language. This class of extreme iconoclasts has little scruple about employing any-thing they get hold of against Christianity, utterly reckless of truth, honor, and decency. Exploded reckless of truth, honor, and decency. Exploded falsehoods they hurl at Christianity over and over again,—though in their souls they know them to be untrue. 'Anything to beat Christianity," is their motto. As accuracy of statement is tabooed with them, innumerable blunders as well as false state-ments permeate their speeches and writings; for in-stance, in a long rambing diatribe against Christian-stance, in a long rambing diatribe against Christian-stance, in a long rambing diatribe against Christianity which I heard Dr. J. L. York deliver in this city a few years ago, he several times spoke of the mur-dered Hypatia as Hy-path-i-a. A similar blunder occurs in that gigantic collection of blunders and false statements, the book called "Bible Myths" (published since Dr. York's speech), wherein Hy-patia is called "Hypathia" a number of times. Dr. York has passed for a Spiritualist a number of years, though I have never heard of his doing any-thing to help Spiritualism. His lectures are freethought, not spiritualistic, and he has for years been a regular correspondent of the Investigator and Truthseeker on freethought subjects, and rarely has he had aught to say on Spiritualism in spiritual or other papers. Not long since Dr. York went to Australia and New Zealand, in order, as I am informed he has de-clared, to make as much money there as possible. In the Colonies he posed as a freethought, not as a Spiritualist lecturer, but he associated with the Spirit Spiritualist fecturer, but he associated with the Spiritual-isless there, and among them passed as a Spiritual-ist. Having delivered a long series of lectures in Auckland, New Zealand, and said nothing about Spiritualism, his spiritual friends called upon him to deliver at least one on Spiritualism; and so he gave his final lecture on Spiritualism,—a lecture which utterly discomfited the Spiritualists, and overthrew, to a considerable extent, the efforts they had been to a considerable extent, the efforts they had been making to liberalize the orthodox element in that city. In this lecture he said that if Spiritualism were a religion, its mediums would become priests and the system founded by them would be worse than Roman Catholicism, and ten thousand times worse than Methodism. Profeesional medium chip, he said, was professional deviltry, and 75 per cent. of the alleged phenomena were the result of self-delusion or deliberate fraud. Imagine the the first of the Auckland Spiritualists at hearing these extreme statements made by a professed Spiritualist! It is true that a goodly portion of professional med-lumship is professional deviltry, but to class it as a whole as such is an infamous falsehood. Among professional mediums are many noble nura-minded professional mediums are many noble pure-minded honest men and women whose shoe-latches Dr. York is not worthy to unloose. Now, Dr. York's wife claims to be a medium, and has gone to the Colonies, partly, I learn, for the exercise of her mediumistic gifts, —in other words, to indulge in a little "pro-fessional deviltry." I am informed, however, that some at least of the more prominent Spiritualists in the Colonies decline to receive or welcome her on account of her husband's wholesale onslaught on mediums. I am in receipt of an Auckland paper containing an article headed "Showing the White Feather," in an article neaded "Showing the "white Feather," in which it is stated that the debate arranged between Dr. York and "Ivo" (a well-known Materialist lec-turer, Mr. J. S. Ivison) on "Spiritualism versus Ma-terialism," had fallen through, owing to the back down of Dr. York. I think this backdown a lucky thing for Spiritualism, for Dr. York's knowledge of Spiritualism is so limited, and his defense of it would have heap so week that a ready orator like "Ivo" have been so weak, that a ready orator like "Ivo" would have beaten him completely out of the field. It is doubtful if Dr. York ever really intended to debate the question, the talk about and publication of articles concerning the proposed discussion having giv-en him a little more notoriety, which was probably the principal thing desired. I am sure Spiritualism both in America and the Colonies can dispense with such asserted public advocates as the "free-thought" lecturer, Dr. J. L. York. It is significant that the New Zealand *Freethought Review* calls Dr. York "a Materialist in philosophy," so carefully was his asserted Spiritualism velled.

Anna had been expelied. Consequent upon this, Mr. Chainey stated that in future he could have no further connection with the Theosophical Society; but in licu thereof he has formulated the plane for the organization of an independent body, called "The Gnostic Society," with headquarters in California, the climate of which he regarded as favorable for the development of mahatmas and koot-hoomis as-the Indian Himalayas. He and Anna are desirous of doing in California what Blavaisky and Okoothaye doing in California what Blavataky and Olcott have done in India.and found a "Gnostic" society in oppo-sition to the "Theosophical," for similar purposes. I am afraid their dreams will come to naught, and that the return of Mrs. Watson to the San Francisco rostrum will speedily annihilate Mr. Chainey's visions of continued support in this clip. As it is he finds it difficult to raise the funds to pay for printing the second number of his paper, "The Gnostic." Presidio of San Francisco, Cal.

Spiritualism in New York City.

To the Editor of the Religio-Philosophical Journal:

To the Editor of the Religio-Philosophical Journal: Spiritualism in New York City, just now, is mostly elsewhere. The weather, faithful reminder of our future destiny, according to other isms, inspires gen-eral departure from wooden houses to houses in the woods. Fashionables, not affected by stringent busi-ness, rusticate in Druidic shades, drinking in adulter-ated water, or proving their faith in the worship of stronger spirits, hunting mountain adventures, or laving in the animated suds of the ocean; while others, no less respectors of custom, but more im-pecunious, to get the seasonable tan, close their blinds and lie in the back-yard. Yet enough con-tents are at home, on the island, appreciating the pritents are at home, on the island, appreciating the pri-vilege craved by outsiders. The trouble is, restless human nature is always wanting change, either in the pocket or location. It wants to be somewhere else, and if somewhere else it wants to be here. When it gets what it wants, it wants something else. Philosophers think this disposition inbred for a pur-pose; that progress is desirable, but without it would not be desired or attempted. Yet, no matter where we are, content is the sugar in the cup of life, although many drink of it without any sugar, or the

milk of human kindness. The Spiritualists of New York are no exception to common humanity. The societies which have been running during the spring, have since nodded, or gone entirely to sleep. The First Society, removed to Grand Opera House by the pulling-down of its former strong-hold, has been suppended for the summer. Another that met for a brief season is also packed away in the store-bouse of memory. Another, a small side-pocket in the great-coat, almost unnoticed for use, notwithstanding the modesty of its modera-tor, and its laudable profession of special reverence for the scriptural, the excellent and the pure, still structure with facily a when bidding the modest struggles with feeble pulse, bidding for churchly notice, spreading its semi-orthodox sweets, but catch-ing no files. In fact both of these little fiedglings were born of irregular parents, fickle impulse and jealous revenge, and will probably soon be orphans, asham-ed of their father and mother. A thing born wrong

should not last long. Just now the public are invited to hear through a Mrs. Hall, the report of General Grant on his march into the kingdom of heaven. It is a great honor for the modern Alexander to make his first appearance so coon in this direction. The churches have made very little capital out of Grant's religion. His merit was exceeded only by his want of pretence. Calling one day on a well-known medium, I noted a Greek testament near by, inquired if she read the language; she replied, "No, but Dr. Newman the Damon to Gen. She replied, "No, but Dr. Newman the Damon to Gen. Grant, has just been in and exchanged opinions on original passages with a clerical spirit-friend"; and many of the doctor's discourses justify the suspicion that he follows the example of Gov. Sandford, and his warm friend, the General, may have quietly obsymbol the sume faith and knowledge. cherished the same faith and knowledge.

In contrast with the spasmodic action of the late new societies, the "People's Spiritual Meeting" con-tinues its even way at No. 54 Fourth Avenue, and its conductor deserves credit for his non-conceited, nonmonopolizing management. General expression of views, and the free exercise of mediumship, are the chief attractions to good audiences. Of course it is impossible to prevent the occasional display of the governing nature of the irrepressibles, whose impul-sive blurts are a standing offence. "He that ruleth his own spirit is greater than he that" attempts to rule other spirits. Though attended with the ambi-tion of Lucullus, the unrully member is always a treacherous enemy to its owner. As Areius said:

Too many Cæsars are not well.

May the fall prosper the cause, cool the unreliably

ter of a century with him, he has always held to it and made all arrangements to have A. B. French speak at his funeral, which occurred Aug. 5th. He had lived between here and Bellevue, for fifty-three years, and was known to every one as an odd, eccentric man, who had a peculiar way of swearing that amused more than it shocked, with the Dutch accent to it. It never seemed as it would coming from some others. It was a regret to all who knew him that Mr. French was filling engagements away in Massachusetts, and could not be here. In his ab-sence the Universalist minister of this place spoke.

1. Data in Place Indiana and and

Mr. Kline was eighty years old, and welcomed the change as a philosopher. He made all arrangements where to be laid away by the side of his first wife and daughter Phebe, the one he idolized. Four chil-dren by the second wife are still living, beside Wel-tha, by the first. MRS. B. TUTTLE. Ciyde, Ohio, Aug. 17, 1885.

Account of a Visit to Dr. Slade.

The following communication is from Mr. Solomon Rosevelt, of Ashley, Ohio, detailing an interview he and his wife had at one time with Dr. Slade:

"We arrived at Dr. Slade's residence about ten o'clock in the morning, and met the Poctor's partner at the door. He asked us if we wished to have a sitting with the Doctor. We answered in the affirmsitting with the Doctor. We answered in the affirm-ative. The Doctor then came in and asked us to walk upstairs. We did so, and entering a neat room, well furnished with chairs, sofa and table, he re-marked: 'I cannot promise you anything to-day, for I have been sick for a week and have not had a sit-ting, but I will try and see what I can do for you.' He requested us to be seated at the table, and each of us fork a chair and seated ourselves at the table. He requested us to be seated at the table, and each of us took a chair and seated ourselves at the table, on three sides of it, leaving one vacant chair stand-ing about six or eight feet away, the Doctor sitting sidewise at the table so that we could see every movement that he made. Putting his hands on the top of the table he requested us to do the same. We had no sooner placed them there, than there came a very loud rap. The Doctor said: 'I think one of very is a madium? We made us or early to that He you is a medium.⁷ We made no reply to that. He then asked the control if he would write for us, and there came three distinct raps,—very loud ones, too. Then he picked up a small slate that lay on the top of the table, about 7×9 inches square, and asked us to hold one end of it. He placed a small piece of slate pencil about the size of a flax seed on it, and then ye showed the slote under the corner of the then we shoved the slate under the corner of the table, each one of us holding the end close to the underside. We had no sooner placed it there than we heard the scratching of the pencil for about one minute and a half; then came three rape on the slate. Drawing the slate from under the table, we discovered that there was a communication from a spirit calling himself King, who said he was glad to meet us there. The Doctor then asked, 'Who is this King?' He said he was a spirit that came to my wife when she was at home. While we were read ing this communication, the vacant chair moved slowly up to the table so that the back of it touched the table. The Doctor then said to the spirit: "If you wish to sit at the table, sit as a gentleman should. Then the chair moved back about one foot from the table and remained there. Then the chair that I sat in moved back about one foot and then showed me back in my place again, and all this time the Doctor's hands were on top of the table with mine and my wife's. I felt something pull at my mine and my wife's. I felt something pull at my pants, and then at my vest, and I saw a hand as plainly as ever I saw anything in my life. The Doc-tor requested me to hold the state myself under the corner of the table with the small piece of pencil, which I did. The pencil began to scratch for a few minutes, and then rapped on the slate. I took the slate from under the table, and there was written there a communication from my forth with the thereon a communication from my first wife who had been deceased about six years, saying that she was glad to meet me there. She was glad also to meet my second wife, and was much pleased for what she had done for her children. Signed Elizabeth, my first wife's name. The Doctor requested my wife to take the slate, and write some deceased friend's name on it, and not let him see it. She wrote that of a friend who died fourteen years ago in Honduras, Central America. Then he laid the small piece of pencil on the top of the table, and my wife laid the state bottom side up, over the pencil. As soon as this was done we heard the pencil scratch-As soon as this was done we near the perich scratch-ing, and directly three raps came for us to remove the slate. We did so, and to our astonishment the whole slate was written over, telling of the girlish days of my wife, and signed Mary Hemstead at the bottom, the same that had been written at the top. The Doctor then took the slate, and a large piece of neucil, and held them, underneath the table and reencu. ind held them underneath the table and re quested the spirit to take it out of his hand, and place it in mine, which was done. I felt a hand put the pencil in mine as plainly as real life, and his left hand was still on the top of the table. "The Doctor then took an old accordion which had a hole in it and econyal it up with a place of had a hole in it, and stopped it up with a plece of paper and held it in his right hand, and his left still on the top of the table. It played three tunes, and the last was, 'Home, Sweet Home,' as correctly as I ever heard it in my life. My wife was requested to change seats with me, which she did. Then she held the accordion and it played two tunes for her, and his hards still on top of the table with wine and his hands still on top of the table with mine. Then there came hands and pulled her hat strings, untied them and threw the ribbons over her shoulders, and we both saw the hands as plainly as if they were our own. The Doctor threw a small tea bell under the table, and asked the spirit to hand it to my wife, and it did so, but handed it bell-end uppermos from underneath the table. He requested the spiri to hand it right end foremost and then the bell fell back under the table. Then it came up handle-end toward her. My wife took the bell from a hand that looked as natural as life, for we both saw it, and the Doctor's hands were both on the top of the table with mine and my wife's. If these operations were not conducted by spirits, who did them?"

pulpit. If they are not, I'll come down again quick enough." We shall see.

The young man had certainly a frankness which is lacking in most of his contemporaries, who enter the ministry from similar motives. That all do not, we are sure, but the living faith in spiritual truth is decaying, and such as he cannot arrest its decadence. He may be a popular orator, but never a religious teacher.

J. Schroder writes: I see you expose fraud as readily as you support the truth, hence the course you are following creates confidence.

Notes and Extracts on Miscellaneous Subjects.

"Liquid gunpowder" is the latest invention. Artificial human ears are being made of celluloid.

- recent invention. Scientific inquiry is being made into the medical virtue of dogs' tongues.
- Amethysts and pink cameos are the fashionable fine stones of the season.
- Wild woodcock have been seen lately in the parks in the very heart of London.
- Salida, Colo., is said to have sixteen saloons and 'not one church spire in sight."
- In many eyes the pink blossom of the crepe myr-tle is the daintiest flower in bloom.
- The Ishmealite and Times and Planter is the big name of a bit of a paper at sparta, Ga.
- A new wax of value has been found in the bark of octilia, a thorny plant of Mexico.
- Los Angeles, Cal., has a watermelon weighing 178 pounds, which is to be sent to London.
- A gavel in use at San Francisco was made of wood from the shipe Kearsearge and Jeanneatte.
- The children of Queen Victoria now take £600,000 a year from the purse of the British people.
- Ward, Nev., which cast over 500 votes less than ten years ago, has now a total population of about fifty. Bones quickly dissolve in sea water, and conse-quently they are seldom found in ocean dredgings.
- Paper is taking the place of wood in the manufacture of lead pencils. Gas pipes are also made of Daper.

Ninety out of every hundred predictions made by the French Weather Bureau last year proved true to a dot.

Two tons of gold, worth \$1,400,000 are lost every year from the wear and tear of commerce and personal use.

This country is drinking 33 per cent. more coffee than tea. In 1881 the difference was only 12 per cent.

A man with wax birds in miniature cages has been selling them to confiding Poughkeepsle people for fly-traps.

A Philadelphia woman, one hundred and eight years old, is cutting a new set of teeth and has re-cently regained her eyesight.

Scrap iron shipped from Portland, Jre., to Hong Kong, is turned into little razors, with which the Chinese shave their scalpe.

Thirty-two thousand humming birds, killed to beautify the bonnets of the fair, were received in a single consignment in London not long ago.

A bank note in colors will be issued shortly by the Bank of Scotland. The colors are put in so that no counterfeiter can call photography to his aid.

Base ball is now played in Siberia, the game hav-ing been introduced by the military authorities as a recreative reward for meritorious convicts off duty.

A Lowell, Mass., individual tried to exchange his baby for "one good equare drink" the other day. The barkeeper ran the unnatural father out of the place.

Copying letters in the Treasury at Washington is now done by caligraph on separate sheets of paper for binding in volumes. The new process.saves time and money.

There is a town in Nottoway County, Va., named "Blacks and Whites," Some of the people there have signed a petition to the Legislature asking that, the name be changed.

The number of inhabitants of some of the princi-pal citles of Europe in 1750 was: London, 1,000,000; Paris, 800,000: Marseilles, 200,000; Dublin, 200,000; Rome, 157,000.

terms of J. B. Everaets as a medium. She sends the following from the Door County Advocate, which explains itself:

"A religious war is imminent in this town between the Catholics and Spiritualists. A medium from Green Bay named J. B. Evaraete, and the priest who some time last winter came to this part of the county from Canada, are the two leaders in the fac-tional fight which was inaugurated here recently, and the indications are that all "temporal" affairs will have to take a back seat, so to speak, until this question is settled. Some time ago, so the story runs, the priest is quoted as having made the re-mark that it would be impossible for the medium to hold converse with the departed ones if he (the priest) was present and he should ordain otherwise. One of the medium's enthusiastic supporters, a gentleman by the name of Duchateau, residing at Green Bay, offered to pay his reverence a cool thousand dollars if he was capable of performing what he al-leged. The challenge was accepted and the 22nd of init June, at ten o'clock in the forenoon, designated and a seance arranged to take place at the residence of a certain parts in this town. At the appointed time several hundred people had assembled to witness what was to many of them a strange and singular performance. Ten o'clock came and went but so priest, and after waiting some time longer a house and buggy was procured and a messenger dispatched in quest of him. Upon the arrival of the latter at the prices's home his reverence refused to accompany him, alleging that he was not fully pre-pared, but he was finally persuaded, in view of the which he had previously beasted of; but on the conirary denounced and berated those present in un-measured terms. This, however, did not satisfy his swa people, about forty of whom forthwith rezeanced all allegiance to the church and joined the ranks of the Spiritualists. In the meantime the offer of one thousand dollars still stands and the medium is looking elsewhere for new worlds to conquer,"

Neapolitan Miracles.

Naples Letter to London News: Last Wednesday being the feast of San Vincenzo, the authorities, fearing disorder, forbade the image of that saint be-ing carried in procession, as is customary, from the Church della Sanita to that of San Severo, in another guarter of the city. The people were very indignant at the prohibition, and assembled in large numbers at the Church della Sanita and in the square before **3.** The image, guarded by policemen, was only allowed to be carried in procession within the church, and to be showed outside the door only for a few moments. On its appearance, after a few moments' dead ellence, the people broke into cries and mars. Shortly after, when the image had been re-placed beneath its baldachin in the church, a loud boat was heard. The mother of a little child was heard exclaiming that a miracle had taken place. Her child, who was deformed, had hitherto been un-able to walk, but now had suddenly gained the use of its limbs. The people made way, and, in fact, the infant, led by a boy, walked through the church to a emriage at the door. As it passed it was kiseed and encessed by the people, who, with one voice, praised the saint. Just then another shout was raised. This time it was a deaf and dumb girl who had recovered bearing and speech. The excitement of this new event had scarcely subsided when a third shout was heard. A blind man had regained his sight Whe heard. A bind man had regained his sight. The excitement was now so great that it might be called a fourth miracle that no one was hurt. The result of all this was of great benefit to the Lotto, for the people immediately ran to play the numbers of the miracles. The pricets belonging the church believe in the first miracle only, affirm-ing that the girl and the man are just as deal, dumb, and blind as they ware before. and blind as they were before.

A French scientist predicts very severe volcanic disturbances for 1886, to occur at a time when the at-mative influence of the other members of the solar system is most strongly feit upon our planet, or, solar, when that influence is most unevenly dis-initiated during a near approach of the great at-

MR. CHAINEY'S NEW DEPARTURE.

I have just heard Mr. Chainey's last lecture, in which he acknowledged that the charter of the Theosophical lodge instituted by him in Boston has been withheld by the American Board of Control of the Theosophical Society, in other words, he and

zealous, inspire the lazy, harmonize the factions, and cement the wandering fragments into a sizable body, respectable in numbers, character and influence for good.

110 Worth Street, N. Y. J. F. SNIPES. The Historical Development of the

Psychic Force Theory.

Carl Kiesewetter contributes an article in the July number of *Psychische Studien* on the theory of psychic force in the historical development. The vriter shows that the contention between this theory and that of spirits has existed from very early times. "Clear thinking individuals very soon came upon the idea that the problem of the magical spirit-life could not be satisfactorily solved either by a crass materialism or by an exclusive belief in spirits." The inquiry is then traced from the Alexandrian school of the Neo-Platonists to Avicenna some centuries later (who explained even "physicial mani-festations" by the action of the soul-force), Albertus Magnus, Robert Bacon, etc. Mention is then made of Peter Panzonazzi, who systematically expounded the idea in his book "De Incantationibus," written at a time when the witch persecutions in Italy had exceeded all former experience, and explaining the supposed *diablerie* psychically and astrologically. The similarity of the views of Cornelius Agrippa with those of the modern Theosophists in this respect is remarked. Paracelsus, Van Helmont, and Fludd, likewise all authorities on the magical powers of the (unconscious) soul. Kircher and Casper Schott in the seventeenth century experimented in this direction, the former's hypnotic investigations with men and animals being worthy of mention. In 1692, the discovery of a murder by means of the divining-rod gave a fresh impulse to Occultism, De Vallemont, in 1696, in his "Physique Occulte," attempting to ex-16%, in his "Physique Occulte," attempting to ex-plain the divining-rod by means of the then domi-nant Cartesianism. He was opposed by Malebranche and Zeidler, the former representing the then ortho-dox view. The latter, Johann Gottfried Zeidler, published at Halle, in 1700, his "Pantomyster-ium, or Year's News of the Divining-rod," a work "full of surprising doctrines, experi-menta and trains during the theory researches ments, and truly dumb-foundering researches," It made a great stir, but atterwards, although as late as 1750 attention was again called to it by Martius, it was wholly forgotton under the inuence of the Rationalism of the period. Zeidler explained the phenomenon of movement by psychic force, and gave striking confirmation of his theory by actual experiment. Subsequent writers favored the theory of "Siderism," connecting telluric and animal magnetism and astral influences, for the explanation of the movements. In 1857, Bruno Schindler, in his work "Magischen Gelstesleben," dealt with all the mediumistic phenomena (then known) from the point of view of Psychism. Between the Materialists and the Spiritualists, Schindler obtained little attention, and "the atmosphere was too much agitated by the bathe-thunders of great wars for this tender flower of intellect to thrive." He is prais ed as an author "of great logical acuteness, and cyclopædic reading."

clopædic reading." "Now that Crookes, Cox, etc., having begun to throw light upon the problem of mediumship, and the tendency of *Psychische Studien* has won appro-bation from the most distinguished of living philo-cophers, Edward von Hartmann, the time may per-haps have arrived to consider the past history of our theory in the different stages of its development." With a view to this historical and comparative account, the writer, who has studied the literature in question for twenty years, promises a continuation in question for twenty years, promises a continuation of his article with the following programme: 1, Par-ticular Theories: 2, Agrippa's System of Psychic Force; 3, Paracelsus and his school as Psychics; 4, The Study of the Phenomena of Movement; 5, Bruno Schindler,--Light, London.

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He Prefers the Journal.

To the Editor of the Religio-Philosophical Journal:

I have long been impressed with a desire to tell you how I am delighted with the RELIGIO-PHILO-SOPHICAL JOURNAL. For clear information on topics of general interest, and well written articles on scientific and religious subjects, no publication with-in my reach equals the JOURNAL. My desk is sup-plied with the weekly publications of every denomination of religionists and professed workers in the cause of human progress, and I must give you the credit of the most persistent courage, and the highest aim for the good of all parties, of any paper now in the field. To read the JOURNAL is to love it. There is no danger of going to sleep over the articles of Dr. Miller and Prof. Buchanan. They represent the best types of the old and new schools of scientists. They are both noble men in their respective spheres of thought, and much good will come of their writings. No one can fail to profit from the writings of Broth whose frequent letters bring light to our homes. Even the fiction of the "Lost Continent" is valuable to minds able to take it in. But I am most interested in speaking of the elevated moral and religious tone of the JOURNAL. We are kept in constant memory of our loved ones who have passed to spirit life. When I am weary with the duties of a busy life, it is delightful to sit down to the rich repast of hope and present joy, found in the many sweet toned articles in the JOURNAL. No religious literature within my knowledge contributes so largely to good liv-ing and holy thinking as it does. The frequent expreceions of joy over the belief. that communications are received from our dead, and the sweet assurance that the Spirit-world does often send back to us messages of love, are begotten of a higher and better teaching than is found in the low plane of ortho-doxy. I confess to a good measure of envy of your lot as the publisher of such "glad tidings of great joy." S. D. BowkER. Kansas City, Mo.

Young Harlan and the Ministry.

A Washington letter to the Baltimore Herald, says Young Dick Harlan, upon whom Dr. Sunderland laid consecrating hands, is a fine counterpart of the hero of Baker's "His Majesty, Myself." Young Har-lan is tall, broad and handsome, like his father, who A Correction. A Correction. To the Editor of the Heligio-Philosophical Journal: In the JOURNAL of a late date, in the Home Circle Department, I find this heading, "A Profane Man Converted," in which are some errors. The first name should be Barnhart; Kline the second. The daughter was not the only one by the first wife, as there is one now living, Mrs. Dunton. Of his becom-ing a convert to the belief of spirit-return, I have no doubt, and having an acquaintance of nearly a quar-

San Francisco's death rate for the past year, 19.58 per 1,000, is lower than that of thirteen foreign and of eleven American cities, and the lowest of any city of its size in the world.

The production of cottonseed oil in the United States each year is about equal to 200,000 tierces of lard. The quantity might easily be doubled if there were an adequate demand for it.

Barbed-wire fences are much complained of by tanners and hide-dealers, on the ground that they inflict the severest injuries upon hides-injuries not easily discoverable until it is too late.

The victory of Pydna, by which the Macadonian monarchy was overthrown, made Rome mistress of he world. Macedon was the last civilized nation that disputed Rome's supremacy.

The new United States Government agent for the Cherokee Indians is of Cherokee blood, a great-grandson of White Plume, the great chief slain in the battle with the whites many years ago.

In Paris the people are asked to give their sous in aid of a project to bore a big hole far down into the earth to see what is going on inside this mysterious planet, upon the unscratched crust of which we live.

Crinoline seems to be exceedingly ancient. Hesiod, who wrote in the eighth century before Christ, ad-vised young men not to be led astray by certain women of his day who wore their clothes puffed out behind. Some writers assert it was worn 200 years earlier, and that Helen, when she fled with Paris to Troy, wore crinoline.

Dr. James Barr quotes the assertion of some authorities that "death from hanging appears to take thorities that "death from hanging appears to take place very rapidly, and without causing any suffer-ing." But he is of a different opinion. He con-cludes that, although the pain in hanging can under no circumstances be very acute, yet when we see a culprit heaving his chest and almost raising the whole body in his struggles for breath we must con-clude there is a considerable amount of torture.

It is in an article in the Contemporary Review that James G. Fraser tells how some primitive peo-ple provide for "the comfort of the ghost of the dead." In the German district of Voigtland, with its inclement sky, the dead man's friends never for-get to place in the coffin an umbrella and a pair of goloshes. A pathetic example is afforded by some Indian tribes of New Mexico, who drop milk from the mother's breast on the lips of her dead baby.

The extent to which some of the less conspicuous industries are carried on in certain sections of the country is not generally understood—notably that of charcoal and its peculiar products. Thus, there are charcoal works at Grand Rapids, Mich., which con-sume 40,000 cords of wood yearly, and at which even the smoke is utilized and manufactured into chemicals by being blown by immense fans into purifier, from which it eventually comes in the form of an acid that is clear as amber. From the acid are produced acetate of lime, alcohol, tar and gas. Each cord of wood contains some 28,000 cubic feet of smoke, and 2,800,000 feet of smoke handled every twenty-four hours produce 12,000 pounds of acetate of lime, 200 mileons of alcohol etc. of lime, 200 gallons of alcohol, etc.

Japan possesses at this moment 2,000 newspapers. Considering that not a single journal of any kind ex-isted or was thought of in the country twenty-five years ago, this rapid rise and spread of the newspa-per press there is one of the most remarkable facts in the history of journalism. Japan now boasis of a in the history of journalism. Japan now boasts of a greater number of newspapers than either Italy or Austria, or more than Spain and Russia taken alto-gether, and of twice as many as the whole continent of Asia. The appetite of the Chinese for news is sufficiently fed by the *Pekin Gazetto*—which is, in fact, not a newspaper at all—and two small sheets published at Shanghai. Corea possesses an official gazette since 1884, and nothing else resembling a newspaper exists. The French have already started a paper in their new colony—L? Avenir de Tong-Icing, but, as it is a pur-iy French sheet, it can hard-ly contribute much to the enlightenment of the na-And, out, as it is a purify French sheet, it can hard-ly contribute much to the enlightenment of the na-tives. The Persians are comparatively insensible to the fascinations of the daily paper. The six papers which they possess owe their existence to the reign-ing Shah, who is a man of letters himself, and com-poses poetry in his spare hours. The natives of In-dia have 1,000 newspapers.

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SEPTEMBER 5, 1885.

RELIGIO-PHILOSOPHICAL JOURNAL.

Phases of Mediumship.

To the Editor of the Religio-Philosophical Journal:

There is something singular in the great variety of There is something singular in the great variety of manifestations among our mediums, and the peculiar manner or method by which they are controlled. Here is one who is only a table tipper and nothing more; another is a rapper; another is only impressed to utter names. One hears messages clairaudiently; another sees clairvoyantly, and describes persons most accurately. One writes most rapidly, and gives us the best of evidence that the hand is controlled by some mean means. some unseen power. One will personate the departed friend so accurately that it is readily understood; another seems to be used only as a test medium, simply to give the seeker some indubitable evidence of spirit existence. Here is another medium who seems peculiarly endowed with magnetic power-relieves pain and heals the sick, and we might continue our enumeration, but we only took our pen to speak of a medium of our acquaintance who seems mainly developed to write medical prescriptions. The hand writes out the names of medical plants. and often the technical names which are unknown to the medium; some of which the medium never heard are written out, and the quantity and proper-tions accurately stated, and what is most wonderful in this case is the fact that often there are articles or remedies not known as remedial agents, but which remedies not known as remedial agents, but which have proved, on using, to be very efficacious and most valuable. It seems as though our angelic friends are anxious to aid us in preserving our health, as well as quickening our inventive faculties in the arts and sciences. It may be that they are striving to enlighten us in a better method and a more natural practice of physic.

Some months ago a coloring for the hair was pre-scribed by this medium, and the dye recommended, was never dreamed of as possessing any virtue of that kind, but by experiment it was found to be the best hair dye ever made, and perfectly harmless, not staining the scalp or the hand in using it. There was also given a formula for removing freckles from was also given a formula for removing frequees from the skin, and a hair renovator which have all proved very efficacious. The medium is Mrs. A. F. T. Dock-um, No. 607 Carrol St., Brooklyn, N. Y. We feel that we do the public a favor, as well as a worthy medi-um a service, by giving the above to the public. I. M. COMINGS,

A Daily Defalcation.

The Hon. John Kelly, the head and front of Tam-many Hall, a man of strict integrity, an indefatig-able worker, early at his office, late to leave, so burdened with business that regular meals were seldom known by him, with mind in constant tension and energies steadily trained, finally broke down!

The wonder is that he did not sooner give way. An honest man in all things else, he acted unfairly with his physical resources. He was ever drawing upon this bank without ever depositing a collateral. The account overdrawn, the bank suspends and both are now in the hands of medical receivers.

It is not work that kills men. It is irregularity of habits and mental work. No man in good health frets at his work. By and by when the bank of vigor suspends, these men will wonder how it all happened, and they will keep wondering until their happened, and they will keep wondering until their dying day unless, perchance, some candid physician or interested friend will point out to them how by irregularity, by excessive mental effort, by constant worry and fret, by plunging in deeper than they had a right to go, they have produced that loss of nerv-ous energy which almost invariably expresses itself in a deranged condition of the kidneys and liver, for it is a well-known fact that the poison which the kidneys and liver should remove from the blood, if kidneys and liver should remove from the blood, if left therein, soon knocks the life out of the strongest and most vigorous man or woman. Daily building up of these vital organs by so wonderful and highly reputed a specific as Warner's safe cure, is the only guarantee that our business men can have that their strength will be equal to the labors daily put upon

them, Mr. Kelly has nervous dyspepsia, we learn, indicat-ing, as we have said, a break-down of nerve force. His case should be a warning to others who, pursu-ing a like course, will certainly reach a like result.---The Sunday Herald.

The increase of divorces in Philadelphia is attract-ing much attention. In 1875 there were 6,144 marriages and 153 divorces, or 1 in 40. In 1884 there were 8,657 marriages and 242 divorces, or 1 in 35. During the ten years there were 68,637 marriages and 1,965 divorces, an average of 1 in 34.

A Sensation In Court

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

Judge

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

Saved and

Happy

Lynch

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

Ayer's Sar saparilla

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

Prepared by Dr. J. C. Ayer & Co., Lowell, Mass., U. S. A.

For sale by all Druggists. Price \$1; six bottles for \$5.



Listen to Your Wife.

The Manchester GUARDIAN, June Sth, 1883, says: At one of the

- "Windows" Looking on the woodland ways! With clumps of rhododendroms and great masses of May blossoms!!! "There was an
- interesting group. It included one who had been a "Cotton spinner," but was
- now so Paralyzed!!!
- That he could only bear to lie in a reclining position.
- This refers to my case. I was first Attacked twelve years ago with "Locomoter
- Ataxy "
- (A paralytic disease of nerve fibre rarely ever cured) and was for several years harely able to get about. And for the last Five years not able to attend to my busiess, although
- Many things have been done for me.
- The last experiment being Nerve stretching.
- Two years ago I was voted into the
- Home for Incurables! Near Manchester, in May, 1882.
- I am no "Advocato"; "For anything in the shape of patent" Medicines?

And made many objections to my dear wife's constant urg ing to try Hop Bitters, but finally to pacify her-Consented!!

I had not quite finished the first bottle when I felta change

come over me. This was Saturday, November 3d. On Sunday morning I felt so strong I said to my room companions, "I was sure I could " Walk!

- So started across the floor and back. I hardly knew how to contain myself. I was all over the house. I am gaining strength each day, and can walk guite safe without any
- "Stick "

Or Support. I am new at my own house and hone seen to he able to cara my own living again. I have been a member of the Manchester

- "Royal Exchange"
- For nearly thirty years, and was most heartily congratulated on going into the room on Thursday last. Very gratefully

yours, JOHN BLACEDURN, MANCHESTER (Eng.), Dec. 24, 1883. Two years later am perfectly well.

Prosecute the Swindlers!!!

If when you call for Hop Bitters (see green cluster of Hops on the white label) the druggist hands out any stuff called C. D. Warner's German Hop Bitters or with other "Hop" name, refuse it and shun that druggist as you would a viper; and if he has taken your money for the stuff, indict him for the fraud and sue him for damages for the swindle, and we will reward you liberally for the conviction.

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Full particulars given in the



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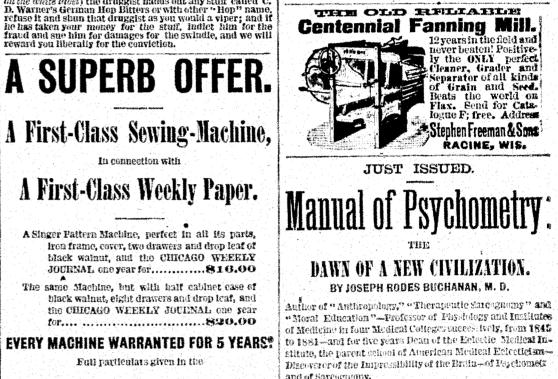
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CONTENTS.

Frontispiece-Engraving-Portrait of Mrs. Buellanar. CHAP. 1 .- Original Sketch of Psychometry.

APPENDIX.

We are told that nothing was made in vain; but what can be said of the fashionable girl of the peri-od? Isn't she maiden vain? Hood's Sarsaparilla is made in Lowell, Mass., where there are more bottles of it sold than of any other sarsaparilla or blood purificar. And it is parar taken in vain. It suifican purifier. And it is never taken in vain. It purifies the blood, strengthens the system. and gives new life and vigor to the entire body. 100 doses \$1.

Nothing Made in Vain.

Social Philosopher David Swing has finally solved the mystery of the crazy quilt "as the final attempt of the feminine heart to express its love of variety."

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If you are pale, emaciated, have a backing cough, with night-sweats, spitting of blood and shortness of breath, you have no time to lose. Do not besitate too long-'till you are past cure; for, taken in its early stages, consumption can be cured by the use of Dr. Pierce's "Golden Medical Discovery," as thousands can testify. By druggists.

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Pittsburg is to have a national convention of string -bands this month.

"Yee; I shall break the engagement," she said, folding her arms and looking defiant; "it is really too much trouble to converse with him; he's as deaf as a post, and talks like he had a mouthful of mush. Besidee, the way he hawks and spite is disgusting." "Don't break the engagement for that; tell him to take Dr. Sage's Catarth Remedy. It will cure him completely." "Well, I'll tell him. I do hate to break it off, for in all other respects he's quite too charming." Of course, it cured his catarrh.

The population of the United States is divided into 25,518,820 males and 24,636,963 females.

I have been a periodical sufferer from Hay Fever (a most annoying and loathsome affliction), since the summer of 1879, and until I used Ely's Gream Balm, was never able to find any relief until cold weather, I can truthfully say that Cream Balm cured me. I regard it as of great value and would not be without it during the Hay Fever season. L. M GEORGIA, Binghamton, N. Y.

Nearly all the aged inhabitants of Persla eat opium.

" Woman and Her Diseases "

is the title of an interesting illustrated treatise (160 pages) sent, post-paid, for 10 cents in stamps. Address World's Dispensary Medical Association, Buffalo, N.Y.

It is said that such a thing as a good-looking Arab woman does not exist.

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The Chicago Times editorially commends the rare excellence of N. K. Brown's Kes. Jamaica Ginger.

The Masons of Cleveland are crecting a temple at a cost of \$100,000.

My wife has been sorely afflicted with Eczema or Salt Rhenm from infancy. We tried every known remedy, but to no avail. She was also afflicted with a periodical nervous headache, sometimes followed by an intermittent fever, so that her life became a burden to her. Finally I determined

ECZEMA !

that her life became a burden to her. Finally i determined to try S. S. S. She commenced seven weeks ago. After the third bottle the inflammation disappeared, and sore spots dried up and turned white and scaly, and finally she brushed them off in an impaipable white powder resembling pure sait. She is now taking two sixth bottle; every appearance of the disease is gone, and her firsh is soft and white as a child's. Her headaches have disappeared and she enjoys the only coefficient the base known in 40 years. No wonder she only good health the has known in 40 years. No wonder she deems every bottle of S. S. S. Is worth a thousand times its weight in gold.

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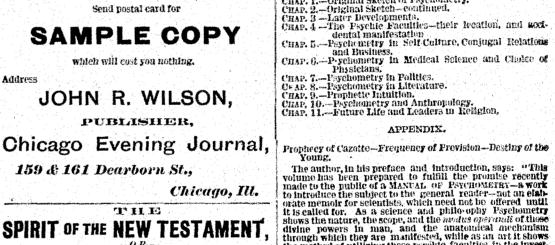
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Young. The author, in his preface and introduction, says: "This volume has been prepared to fulfill the promise recently made to the public of a MANUAL OF PSychoMETRY -a work to introduce the subject to the general reader--not an elab-orate memoir for scientists, which need not be offered until it is called for. As a science and phillo-ophy Psychometry shows the nature, the scope, and the *modus operandi* of these divine powers in map, and the anatomical mechanism through which they are manifested, while as an art it shows the method of utilizing these psychic faculties in the invest-igation of character, disease, physiology, history, paleontology, philosophy, anthropology, medicine, geology, astronomy, theology and supernal life and destiny. Grant-ing, as this volume will show, that Psychometry gives us the command of all these sciences, it is apparent that the intro-duction of Psychometry must prove the dawn of a new era in science, philosophy and social progress, more important as to human eblightenment and elevation than all the arts and sciences heretofore known to the skiliful and learned."

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RELIGIO-PHILOSOPHICAL JOURNAL.

Continued from First Page

harmony with advanced spirits that their sphere becomes ours; and when from time to me we realize as much of heaven in our souls as earth-life will permit, we should also remember that we are only in possession of our own, for it is inspiration from our own Spirit-sphere that is inflowing into our earth-

It is by thought we send out influence, and into thought we receive it. So let us guard our thoughts as sacred instruments; or rather let us keep them as white-winged messengers to bring to us inspiration from the world of wisdom and love. Just one thought in conclusion. It is not enough that we become inspired. It is necessary that we weigh all inspiration according to its harmony with the intentions of our soul. If the Bible be an inspired book, then it is one kind of inspiration, that declares "an eye for an eye, and a tooth for a tooth," but quite another kind when we listen to the golden rule from the lips of Jesus. So let us not rest content with in-spiration alone, but see to it that it developes our true manhood by establishing the supremacy of the soul. In raising our lives to the higher level of humanity on earth, it will open to us celestial spheres whose angels will make our hearts a glad resting place as they hasten to and fro on their errands of wisdom and love.

SOLAR PHYSICS.

46 Science and Sciolism."

To the Editor of the Religio-Philosophical Journal:

I was heartily glad to see Prof. Buchanan place those two terms, "Science" and "Sci-olism," so prominently in juxtaposition before the readers of the JOURNAL. The credit of the JOURNAL as a truly "Philosophical" paper, and the benefit of its readers in this eminently inquiring age of independent thought, require that they should receive no slight attention.

We would throw no obstacle in the way of any man forming his own independent judgment on all subjects; but there is much caution, proper to be observed in the exercise of this mental independence, and a few remarks in this direction may not be thrown away.

Let every student observe that for the last 300 years, more or less, since the dark ages commenced to lift their pall from the benighted European world, and the Baconian inductive method of research, placed natural phi-losophy on the high road to real progress, there have been many acute, powerful and truth-loving minds patiently following in the train of "star-eyed science." These astute and cautious observers and searching intuitive reasoners, fully equal if not superior in their mental grasp to any of our own day, must needs have attained to much real knowledge; and much of it, confirmed by the experiences of the centuries that have flown since lished truth"—" positive knowledge," planted by the side of Truth's high-way as guide-boards to the youthful and aspiring traveler.

Right here comes in a most important cantion: Let no one, in the conceit of his callow inexperienced strength, presume, in any of the fields of this positive science-astronomy, chemistry, optics, electricity, dynamics, etc., etc., (for all have become a united whole)-let the charge of "sciolism" in his optics as in no callow student presume to consider his his dynamics; for ample information on the truths have become positively demonstrated and what are still open for further discovery. It is good and wholesome for the world truths to hold in check the engless and ignorant speculations, that might, and do, cumber advancing science. Whatever student pursues an opposite course and goes into blind speculation, neglecting to acquire a basis upon which to build his fancies, throws himself open to the charge of "Sciolism" and is more likely to give cause for ridicule than to do the cause of truth any service. The question which should most concern Dr. Miller in his "Solar Physics" is: has he not done this very thing? This is best an-swered by allusion to a few salient points in his lecture; for to review it in totality would be tedious and useless.

careful observations duly and patiently made. From 1683 to 1687, the celebrated Sir Isaac Newton, denominated the "Prince of Philos-ophers," in his great work, the "Principia Mathematica," demonstrated these laws, thus discovered by Kepler, to be the natural and inevitable consequence of the central force of solar gravity combined on truly mechan-ical and dynamical principles with the original momentum or tangential force by which any revolving body, under the universal law of motion, tends to press forward forever in a straight line unless forced into divergence by some cause outside of itself.

These discoveries and this demonstration by Newton have been fully confirmed by two hundred years of watchful experience and further fully proven by Laplace in his "Celestial Mechanics," and by others alike learn-ed and skillful. No scientific man-nothing but the presumption of ignorance dares to question their truth, and in his foolish invention of "pushing and pulling" through electrical influences, positive and negative, Dr. Miller must stand convicted of the "sciwhich Dr. Buchanan attributes to olism' him.

The whole paragraph in which this very radical error is enunciated, teems with other oracular yet equally false and uncertain statements. Instance this:

"The sun has no power where there are no aqueous vapors in the atmosphere to act upon the rays from the sun, and produce the amount of refraction that is necessary for the development of heat."

How preposterous! Do we not have daily, during this heated season, ocular demonstration of the singular falsity of this assertion? Soon after sunrise on one of our comparatively cool fresh mornings, the atmospherical refraction of the solar rays is about thirty minutes of a degree. About noon when the sun has attained its greatest angular altitude, and scorches us with his most flery rays, the refraction is only about twenty seconds of arc or one-ninetieth part of what it was near sunrise; as may be found by ref-erence to the tables of refraction in any practical work on astronomy. Surely this, his second noted oracular utterance, is herein proven false, for at the time of day we have the greatest heat, we have ninety-fold the least refraction; and at places on the earth where the sun reaches the zenith, and consequently no refraction takes place, his heat blazes forth in its maximum of strength. Thus much as to the very absurd notion that atmospheric refraction gives heat to the solar rays, an assertion that might be disproved in many different ways. As to our atmos-phere acting to increase heat in the manner of a concavo-convex lens it is very far-fetched and has practically no such result perceptible

Either a concavo-convex, plano-convex, or double-convex lens has the power to concenits discovery, has passed from the sphere of trate by refraction to a narrower, or focal speculative thought and been labelled "estab- point, any light or heat rays that may fall point, any light or heat rays that may fall upon its surface and pass through it. The amount, however, of this heat or light is not augmented in the passage, but somewhat diminished by waste and absorption, and only appears in greater intensity at the focus, because it is gathered together in one place.

crude speculations worth presenting for the subject and effect of refraction of light and world's use until he has at least learned what | heat is contained and demonstrated in many good works on optical science now accessible The universal genius of Newton, more than It is good and wholesome for the world two hundred years ago, acted as pioneer in that we have some of these well-determined that line, and if our lecturer will begin with his writings and tollow through the several other able authors that have treated upon optics since his day, he will soon discover how little worth are his cogitations upon optical questions and how far short he is in the knowledge those earlier students attain ed to, in that line. There is nothing either new or strange in making lenses out of ice or water; and though it is really marvellous how heat and light pass through transparent bodies either liquid or solid, seemingly, to the casual ob-server, unaffected by the passage. Yet this marvellous and long known fact is no excuse for the false deductions that through inexperience (" sciolism ") our lecturer has drawn from it. There appears to be a singular indefiniteness and want of point in Dr. Miller's writings and assertions, so much so that to at tack them may be well compared to kicking at nothing. This extends into his late reply to Prof. Buchanan, where I care little to follow him, as the latter is amply able to take care of himself. I will, however, note one illustration. He says Prof. Wm. Crookes, of London, with whom he corresponded on this subject, "admitted the refracting power of the atmosphere." Why, of course he did! Does not every intelligent person know that the atmosphere has refracting power, and has it not been for ages matter of investigation and tabulation at every point of angular altitude, so that observers may know its actual amount and use it for the correction of their observations? But what of it? That does not prove the heat of the sun depends upon it. The late Prof. Henry, at Washington, it seems, also admitted atmospheric refraction. Of course he did! Maybe it was the only point in the letters of Dr. Miller addressed to each of them, that they could exercise their politeness upon and admit to be true. We will go that far with pleasure; and, further, are willing to admit that some of solid ground of demonstrated truth and indulged for a time in the speculative and unproved; but, save the mark if they ever got so far astray as the author of "Solar Physics" in the JOURNAL, who appears to have no solid ground of science to retire upon when tired of his airy flights. In the JOURNAL of August 22nd, Dr. Miller complains of the rudeness of Prof. Buchanan's attack; but methinks it is little if any more rude than his own attacks upon Tyndall, Proctor, Young, Langley, etc., men of far greater scientific culture and superior opportunities of observation to his own. Prof. Langley of Alleghany Observatory, 1 have reason to know is a thorough and skillful investigator in the line of "solar physics," heat of the solar rays under varying thermal conditions, etc.; yet Dr. Miller, with seeming impertinence, speaks of him as he would of an ignoramus thus: "Does not Prof. Lang-ley know that the sun's rays will not melt ice nor snow on high mountains?" We will answer for Prof. Langley that in all probability he has far more critical and accurate knowledge on that very point than has Dr. Miller, and knows far better how to appreciate the fact. So does Prof. Buchanan.

discovered and formulated by him through is the extreme coldness of the surrounding over the centre-table at my boarding-house air and the transparency and non-absorbent powers of the ice and snow that prevents the melting in every case. Let the experimenter in such situations lay a dark cloth on the surface of the snow protected somewhat from too free a contact with the extremely cold air and how soon, without any change in refractive conditions, will the heat of the so-lar ray become manifest in the thawing of the snow beneath, and the sinking of the cloth. We say emphatically that the heat in the solar ray is always present, refraction or no refraction, the same or rather greater in winter (the sun being then nearer) than in summer, as a proper series of experiments will always tend to show.

But what of solar physics? The venerable and learned Prof. Newcomb in his 1882 edition of "Popular Astronomy," states as fol-lows: "The progress of our knowledge of the sun during the past ten years has been so rapid that only those can completely follow it who make it the principal business of their lives. For the same reason the views respecting the Sun entertained by those who are engaged in studying it must be modified and extended from time to time."

This cool and careful admission of the incompleteness of our knowledge of solar physics is made by one who is a master in astro-nomical science, well grounded in all that is fully known and demonstrated-one whose counsel it is safe to follow. In the last edition of his very able work above alluded to,he has given us his own most advanced views, as well as the views of several other eminent astronomers who have made solar physics a special study. Thank the stars that the in-vestigation of "solar physics" is in better hands than those of our Chicago lecturer. and we may rest in hope that the truth will ere long be attained to. What he believes or disbelieves as told us toward the close of his discourse, is of small moment until he places himself upon a more assured foundation of accurate knowledge in known points of science. We might go on to state much of that recently acquired knowledge of the sun that Newcomb alludes to, but refrain for the present, our letter having already reached great-er length than anticipated; though not nearly so long as the original lecture reviewed, nor as the very interesting subject might J. G. JACKSON. bear.

> For the Religio-Philosophical Journal. FEED MY SHEEP.

BY WM. C. WATERS.

How deeply concerned was the gentle Nazarene that Peter should feed his sheep. In pressing the question three times upon Peter, -"Lovest thou me?" doubtless he was re-ferring to principles more than to his person. A man who has come to the knowledge of facts and positive principles, finding them to be true and good for his soul, will desire that others should share in the benefits. The individual who has information important to all men, and keeps still about it, will not be likely to gain much spiritual advantage from his secret possessions. It is the earnest worker that grows. The timid, indifferent, and policy seeking, remain standing at the foot hill. It is not just the right thing for a Spiritualist to keep a stock of spiritual papers lying about his house, that might be going about like the apostles, doing good. It is not important that spare papers should be sent to that class of Spirituali-ts, who never patronize the spiritual press on their own accord, even when able to do so, but the poor in purse should not be forgotten, and lady ated that they do not feel at liberty to openly purchase or subscribe for a spiritual paper. We need not be dis-turbed about the believers in our faith remaining in the churches. They will do serv-ice there in assisting to leaven the whole loaf. In the sermon on the Mount there is some counsel given—in doing good deeds about not allowing the left hand to know what the right hand doeth. This may apply very well to sending spiritual papers through the mails to persons who would never purchase one, or read one, unless it came to them from some unknown source. But if they find articles well marked, thus inviting their attention, their curiosity will prompt them to read; and truth once planted in the garden of the soul, will take care of itself. Send, even to a most bigoted church member, a well written lecture on some subject, in a way that he cannot tell who sent it, and then in the course of a few weeks, meeting him. incidentally drop into conversation on the same subject dwelt upon in the lecture, and you will, not unlikely, find him expressing ideas gleaned from the lecture as his own, so soon do most men forget where they obtained their truth from, after it has once found a lodgement in their minds. Not far from eighteen years since, at Rome, N. Y., I heard a lady, Spiritualist, conversing with another lady, who was an Episcopalian. The Spiritualist lady seemed to be well informed on the matter of spiritual philosophy and presented her thoughts from that point of view. The Episcopalian lady promptly rejected her ideas. But six weeks after that I heard the same parties conversing, and the Episcopalian lady offered as her own thoughts many of the same ideas she had rejected six weeks previous. The Scripture parable of the sower going forth to sow the seed, has a close application to the philosophy coming to us through spirit-intercourse. Having no organized church establishment to look after, every Spiritualist should appoint him or herself a committee of one to scatter the seeds of truth broadcast. Some of it will be pretty sure to fall on good ground, and bring forth good results. Twenty-seven years ago, I commenced sending spiritual papers through the mails, directing or else cansing to be directed, from two or three to a dozen or more, every week. If this is wicked business, I have quite a bill to settle. I found that a certain class of persons would claim to be offended, and send back papers accompanied with insolent remarks. I found it prudent to send most of my papers away without removing my name, but in some cases it seemed best that the sender should remain incognito. Jesus, in sending his apostles abroad to scatter spiritual truths, said:-" Behold I send you forth as sheep in the midst of wolves; be ye therefore wise as serpents and harmless as doves." To suppress one's name in sending a paper, is not clandestine fraud, as no fraud is intended—it is simply an effort to lead a blind man gently out of darkness into the light. Doubtlessly many persons have in that way been led into a knowledge of spiritual truths, who otherwise might never have known as much about such important matters as Balaam's donkey, for he knew enough to see an angel; but materialists and most church members are a long ways in the rear of the Scripture donkey. A few words sometimes dropped into a man's mind, changes his life course-starts him on a new path, which he pursues for the remainder of his

for something to read. A stranger noticed my effort, and politely offered me one of A. J. Davis's books. I chanced to open it where the ideas ran deep, strong, broad, and high. I thought to myself, "This is pretty tall talk for an unlettered cobbler." Being fond of political subjects, I had read much of the writings of our ablest statesmen, and was pretty well prepared to judge, when the mental plough was run deep into the soil of thought. From that very hour I commenced seeking for the light, and kept on until I was emancipated from Calvinism.

I once got my wife into an unpleasant posi tion by sending a spiritual paper away which had her name on it. It was an oversight on my part. I sent it to a lady speaker in ' " The Friends' Society." My wife met the lady at the meeting-house, and the pious lady expressed indignation that the RELIGIO-PHILO-SOPHICAL JOURNAL should have been sent to sophical Journal should have been sent to her. My wife denied sending it, for she knew nothing about it. "But," said the en-raged lady, "your name was on it." "That may be," said my wife, "for my husband is ever sending away papers to some one." That good woman felt very much insulted, but it much have attired her up to look into but it must have stirred her up to look into the matter, as a medium, not long after that, told me she had been to him for communications from her spirit-friends.

Paul says: "For if the truth of God hath more abounded through my lie unto his glory, why yet am I also judged a sinner?" In placing spiritual papers before those entirely in the dark on spirit-intercourse, and the ac-companying philosophy if is not necessary companying philosophy, it is not necessary to stretch the matter of conscience to the ex-tent that Paul did, still I do not consider it a sacrifice of personal honor or manliness to lead men gently and kindly into the paths of truth, through ways and means not fully understood by them at the time. When they are out of their chains, free from bondage, they will be grateful enough for all assistance rendered. There are many persons at the present time, who desire to know about the facts of spirit-intercourse, but on the score of its being unpopular, like Nicodemus, who went to Jesus in the night, so they would like to look into the matter in a quiet way. Thousands enter our large cities, and steal softly away to a medium, hoping to hear from their departed friends. At home they might never speak of such a visit. The same class of persons would be glad to know about the philosophy, if the information could be obtained without waking up the religious prejudices of their neighbors. Church members residing far away from me, and utter strangers at that, send to me for books or papers-they are hungering and thirsting for a knowledge of spiritual things, but they are so hedged about with opposing influences, that they would prefer to send far away to a stranger than to allow their interest in the matter be known in their own vicinity. Are they to be blamed for desiring to avoid the censure of the blind, the bigoted, and the ignorant? I think not.

CASSADAGA CAMP-MEETING.

To the Editor of the Religio Philosophical Journal.

We have been having some cold weather at Cassadaga for the past few days, and the attendance has been somewhat affected thereby. It is larger than last year at this time, however, and interest in the meetings continues unabated. We had a little episode at the conference yesterday morning which has excited considerable discussion among the campers. A little explanation is necessary to unfold its import. Mr. E. W. Bond was one of a com-

him before thousands of people. He spoke severely of those who have criticised himself and wife, and declared that he meant to be personal in his references.

At the close of his speech Mr. Bond, who occupied the chair, rose and made some forcible remarks. He said that he had employed Mr. Fletcher as a speaker. He had nothing to say about that. He believed in a broad platform, but declared the privileges of this platform have been abused, by entering upon personalities. He then proceeded to state his position. He said: "I believe that the speakers put forward upon this platform should in their lives exhibit the principles for which we stand. I believe that those who represent Spiritualism before the public should be living examples of our teachings. As long as I have anything to do with the employment of speakers no person whose life is such as to cast reproach upon our cause shall be permitted to lecture here. I speak plainly. In the coming election I desire the vote of no person who does not agree with me upon this point. This matter has been forced to an issue, and I wish to make my position clear. If you do not like my policy, if you cannot agree with my principles. I want you to work against me, and drop me from the board of directors. I stand for a pure, clean platform. When I cannot cast my influence for that I will quietly retire."

After this forcible statement of his position Mr. Bond sat down and Mr. Fletcher made a few remarks in reply, when the matter was dropped. The election to-morrow afternoon will be watched with interest, and I may be able to give the result to your readers in a postscript. Mrs. Fletcher has friends who will work to have the incoming board favorable to her.

During the past week we have had lectures from Mrs. R. S. Lillie, O. P. Kellogg, Mrs. S. E. Bishop and A. B. French. Mr. E. W. Emerson has been giving platform tests at the close of the lectures. The camp this season has attracted many investigators, most of whom went away convinced. The meetings have been reported by the writer in the Cleveland Leader, and Plain Dealer, the Buffalo Express, Jamestown Journal (dailies), and the Warren (Pa.) Sunday Mirror, the Elmira (N.Y.) Tidings, and the Jamestown Sunday Sun. The doings here have thus been presented to the public in a more favorable light than when written up by correspondents who are paid by their papers to ridicule every thing and find no good in Spiritualism.

August 28th, 1885. GRAPHO.

An Odd Mode of Saving Souls.

Another peculiar custom, writes a Quebec correspondent to The Boston Advertiser, is an auction on All-Soul's day to pay for masses for souls still lingering in the shades of purgatory. On this November holy day, every habitant brings a contribution from farm, dairy, or woods, varying from a pair of wool socks to a bearskin. The bidding is brisk and quite at random, a peck of potatoes often bringing the price of a bushel. All through the province of Quebec the villagers show the same class distinctions sharply defined, the same class districtions sharply defined, the seigniors, priests, gentlemen and peas-ants. Even among the latter class, the daily life is marked by a courtesy and def-erence to each other's feelings that goes for toward making the family life so happy. The seigniors educate their daughters at the converts and their care of the itability sol convents and their sons at the Catholic col-leges, and home life at the manor-house is characterized by the greatest simplicity of living, a charming refinement of manner, and a sweet content unstirred by ambition. All our impetus of steam and electricity touches nem and they live the seventeenth century life of their grandfathers.

The most important and egregious error enumerated by the Doctor in his discourse as published in the JOURNAL of July 25th, is where he states thus:

"The sun holds the planets and comets by the tremendous grasp of his attraction, and pushes them from their perihelions by the power of his repulsions, and these so evenly balanced forces of holding and driving, of pushing and pulling, through electrical conditions, negative and positive, will make these harmonious systems run their perpetual rounds."

Shades of Kepler, Newton, Laplace, Herschell and your compeers,—ye princes in the court where your mistress, Science, presides with her piercing eye, smiling on you for noble achievements, what say you to such unmeaning stuff as this? Well may Dr. Buchanan—well may the writer of this, your humble disciples, cry "sciolism," and blush for shame, that in the metropolitan city of Chicago a "Philosophical Society" in the year 1885, has not enough to do without lis-tening to such crude, indefinite speculations, so lacking in a basis of positive proof and in the face of absolute demonstration.

The above extracted sentence from Dr. Miller's lecture is sufficient to satisfy any well posted student that the utterer of it is wholly unschooled in celestial dynamics, and our men of real science, in their desire to has no true conception of the manner in which the central attractive force of the sun and sensational, have sometimes left the alone, combining with the original and ac-cumulated tangential velocity or momentum of each planet or comet, wheels it in its law-fully prescribed orbit. The sun "pulls" but never "pushes."

Permit me to beg that each reader of the JOURNAL may take note of what I say anent this point; for it is established science, at the base of and as firm as the universal cosmos, while he that does not properly conceive it and appreciate its tremendous importance, is unworthy to discuss "solar physics" or any other point connected with physical astronomy.

But let not our Doctor be too much dis couraged. When the celebrated Kepler, who first discovered by observation, the now well understood laws of planetary motion, first began his inquiries in 1596, his earliest work was entitled "Mysterium Cosmographicum." and was based, too much like Dr. Miller's lecture, on his own misinformed notions. Kepler sent a copy of this work to the then learned and solid Tycho Brahe, who did not approve of the speculations contained in it, but wrote to the author, urging him first to "lay a solid foundation in observations, and then, by ascending from them, to strive to come at the causes of things." This ever wise advice was taken by Kepler and the result, appeared about 1618 (twenty-two years thereafter) in the enunciation of those re-

Let me whisper into the ear of the JOURNAL readers, that there are days in Chicago as well as here in little Delaware, that the sun's rays shining bright and clear will melt neither ice markable laws of celestial motions known nor snow. Does that prove there is at the time days, as "Kepler's laws," because they were first no heat in the solar ray? By no means. It At

Charles Balling Contract

Mark Stoke of

At Lockport, N. Y., I was one day looking

this season. Mr. W. J. Colville was one of the speakers selected. When he went to Europe J. W. Fletcher wrote Mr. Bond asking to fill Mr. C's engagement. He was accordingly engaged by Mr. Bond and in due time arrived, accompanied by Mrs. Fletcher. Soon after their arrival friends of Mrs. Fletcher requested that she be engaged to lecture. The directors, by a majority vote, refused to engage her. This made Mr. Fletcher and the friends very indignant, and they continued to agitate the matter. Mrs. Fletcher spoke in conference several times and was granted an extension of time over the usual ten minutes. One afternoon they held a reception at Fern Island House, about half a mile from the grounds, at which time Mrs. F. warned the Cassadaga people against shutting out any speaker, claiming that all should have a fair hearing. Yesterday morning Mr. Fletcher rose in conference and made a speech. He spoke of the evil of slander and gossip, and thought Spiritualists should exercise charity, letting him that is without sin cast the first stone. He said: "Suppose mediums are guilty of all they are charged with; when you take mediums away what becomes of your Spiritualism? I feel sorry for those that have nothing to do but to condemn the ones who are doing the work of the Spirits for you. Those who raise the cry are often doing so to turn attention from themselves. Silence is golden-when you don't know anything good of a person and you keep still."

He referred to his friend Ed. Wheeler, and said that when the army of bigots were howling at his heels he (F.) did not turn from him, but he had the pleasure of defending Horsford's Acid Phosphate. FOR WAKEFULNESS.

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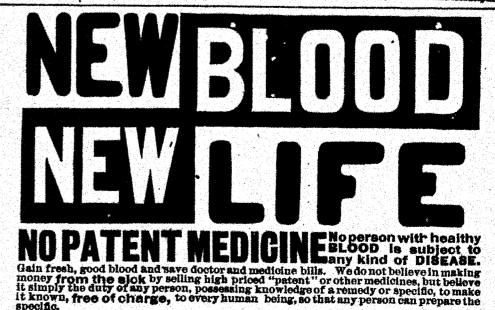
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