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

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## THE DRUIDS.

A Critico-Historical Sketch.

BY WM. EMMETTE COLEMAN.

### PART I.

"There are few departments of knowledge in which a clearing from the foundation is not a desirable achievement, although it is a disagreeable operation; for it may have the effect of relieving the overburdened intellectual faculties of the age from a heap of ponderous and worthless lumber."—*Edinburgh Review*, July, 1863, p. 20.

"On no subject has fancy roamed with more licentious indulgence than on that of the Druids and their institutions. Though sunk in the grossest ignorance and barbarism, their admirers have found them, in the dark recesses of forests, secluded from mankind and almost from day, cultivating the abstrusest sciences, and penetrating the sublimest mysteries of nature, anticipating the discoveries of Pythagoras, Epicurus, Archimedes, and Newton; and all this without the aid of letters, or of experiments; without those progressive steps in civilization which polish and refine the mind, and naturally lead it to the study of abstracted knowledge."—*Dublin University Magazine*, July, 1870, p. 39.

Who and what were the Druids? To this query various conflicting responses have been given, nearly all of them being the outcome of crude speculation and delusive fancy. Not being content with the unsatisfactory accounts of these weird Celtic magi found in modern histories, encyclopedias, and other works of reference, which consist mostly of a summary of the guesswork theories of undisciplined thinkers, in my quest for truth I have during the past eighteen months been making a careful and a comparatively exhaustive research into the foundation-sources of information concerning the Druids; and the results of this investigation will be embodied in this monograph. I shall attempt to show what is really known on the subject, or rather that which rests upon such satisfactory evidence as to be probably true,—in contrast with the unreliable data given us in inaccurate, uncritical authors and the fanciful hypotheses of unscientific latter-day writers.

Druid is the name applied to the priests of Celtic Gaul by a number of classic authors. The derivation of the word is still a matter of doubt. Pliny and others derive it from the Greek *drus*, an oak; but this theory is now indefensible. By others it has been variously derived from the Irish *druid* and Welsh *derw*, an oak; Irish, *dry* or *draoi*, a magician; Irish, *drui* or *draui*, a sacred person; Irish, *duir* or *dair*, the Jovine oak or centre of the holy place, circle, or grove; Celtic, *treue*, faith, or *drut*, friend; Hebrew, *derussim*, *drussim*, or *drissim*, people of contemplation; Welsh, *dar*, superior, and *gwydd*, a priest; the Celtic compound *deroyd*.—*From De, God, and roynd*, speaking; Sanskrit, *druidh*, poor, indigent; Arabic, *deri*, a wise man; Persian, *daru*, a good and holy man, etc., etc. (*American Cyclopaedia*, vi. 289; *Encyclopaedia Britannica*, 9th ed., vii. 477; *Antion's Classical Dictionary*, p. 456; *Chambers's Encyclopaedia*, article *Celtic Nations*; *Smiddy's Druids*, etc., of *Ireland*, pp. 1, 2; *Forlong's Rivers of Life*, ii. 354; *Vallancey's Collectanea de Rebus Hibernicis*, iii. 503; *Ouseley's Oriental Collections*, iv. 302; *Kenealey's Book of God*, p. 195; *Higgins's Celtic Druids*, pp. 94, 95; *Keyser's Antiquitates Celticae*, p. 37; *Borlase's Antiquities of Cornwall*, p. 67.) Our first and principal source of information concerning the Druids is the *Commentaries of Julius Caesar*. In his *De Bello Gallico*, book vi. chapters xlii.-xlviii. is contained an account of the Druids, occupying about three doctodecimo pages in an English translation, and one and a-half pages in the octavo *Delphin* edition of the classics. This celebrated pas-

sage, which is the great fountain-head of most of our so-called "knowledge of the Druids," I shall now summarize. According to Caesar, the Gauls consisted of three classes: all of any rank or dignity were classed with (1) the nobles or knights or (2) the Druids; the third class, the commonalty, was held almost in the condition of slaves. The Druids presided over all religious observances, conducted the sacrifices, and interpreted all religious matters; they determined all controversies public and private; they gave judgment on all crimes, disputes about property, etc., and decreed rewards and punishments. Those not submitting to their decisions, they excommunicated or interdicted from the sacrifices; and those thus excommunicated were shunned by all, the administration of justice being even denied them when sought. Young men resorted to the Druids in numbers to be instructed; and many embraced this profession of their own accord, and many were sent to it by parents and relatives. The pupils learned by heart a number of verses, their noviciate sometimes extending to a twenty years' training. Their instructions were oral, it being unlawful to commit them to writing, though in almost all other matters, public and private, writing was used. Over all the Druids an arch Druid presided possessing supreme authority. At his death the one most pre-eminent succeeded him; but if many were equal, the election was made by the suffrages of the Druids, and sometimes an armed contention for the presidency took place. An annual assembly of the Druids was held in the territories of the Carnutes, the central region of Gaul; and hither all having disputes repaired from every quarter, and submitted to their decrees and determinations. This institution was supposed to have originated in Britain and thence brought to Gaul; and those desirous of more accurate knowledge thereupon proceeded to Britain to study it. The Druids were exempt from military service and taxation.

One of their leading tenets was the survival of the soul after death, passing from one earthly body to another, or re-incarnation. They also instructed the youth relative to the stars and their motion, the extent of the world (cosmos) and our earth, the nature of things, and the power and majesty of the immortal gods. The Gauls being very superstitious, those troubled with very severe diseases or engaged in battles and dangers either sacrificed men as victims, or employed the Druids to sacrifice them; because it was thought that unless the life of a man was offered for the life of a man, the gods could not be propitiated; and they had sacrifices of that kind ordained for national purposes. Others had vast figures, the osier limbs of which were filled with living men, which being set on fire, the men perished in the flames. The sacrifice of criminals was deemed most acceptable to the gods; but a supply of such being wanting, the innocent suffered in their stead. They worshipped as their principal deity the god Mercury, of whom they had many images; they regarded him as the inventor of all arts, the guide of their journeys and marches, and as having great influence over the acquisition of gain and mercantile transactions. Next to him they worshipped Apollo, Mars, Jupiter, and Minerva,—their beliefs concerning them being mostly the same as other nations; that Apollo averted disease, Minerva imparted the invention of manufactures, Jupiter possessed the sovereignty of the heavenly power, and Mars presided over wars. To Mars they usually vowed the things captured in battle, all animals captured in warfare being sacrificed (and, as other authors tell us, the human captives also). All other things captured in conflict were collected in one place, piled up in consecrated spots; and it is rarely that any one, in disregard of the sanctity of the case, dared to secrete things captured or take away those deposited, such conduct entailing severest punishment, with torture. All the Gauls asserted that they were descended from the god Dis (Pluto), and said that this tradition had been handed down by the Druids. At their funerals, they cast into the fire all things, including living creatures, dear to them when alive; and not long before the time of Caesar it had been the custom to burn also the slaves and dependents who had been beloved by them when living (*Caesar*, *Bohn's translation*, pp. 146-151; *Encyclop. Britan.*, vii. 447; *Dublin University Magazine*, lxxvi. 38; lxxxvi. 516. 517; *Napoleon's History of Julius Caesar*, ii. 33, 35, 36, 39-42; *Chambers's Encyclop.*, article *Druids*; *Edinburgh Review*, cxviii. 20-22).

Not long after Caesar, Livy described the Gauls as very religious or superstitious, and addicted to barbarous human sacrifices, but he gave no particulars of their religious rites or beliefs and said nothing of the Druids (*Livy's Roman History*, v. 46. xxxviii. 47, *Spillan's translation*, Lond., 1857, i. 378, iv. 1775). Next in importance to Caesar's narrative are the statements of Pliny the elder in his *Natural History*. By him we are told that the mistletoe and the oak were held in the highest veneration by the Druids, oak groves were their chosen retreats, and no sacred office was performed without employing branches of it, whence it derived their name of Druids. The mistletoe was gathered on the sixth day of the moon, and it was called *All Heal*, and was collected with great ceremony. A priest clad in white ascended the tree and cut the mistletoe off with a golden sickle; a white garment received it below. Two white bulls were then sacrificed under the oaks. It was believed to be a preservative against poison and to remove sterility. Magic rites were also observed in gathering two other plants, called by Pliny *samolus* and *selago*, likewise

much esteemed by the Druids for their prophylactic potencies. A number of theories have been advanced in identification of these two plants, but as yet no certain conclusion has been reached. Pliny also describes the so-called "serpent's egg" held in high esteem by the Druids, the most remarkable of all the Druidic charms. This was said to be the product of the saliva and frothy sweat of a number of serpents writhing in an entangled mass, and tossed up in the air as soon as formed. At this moment it was caught, as it fell, in a cloak by the watchful Druid, who galloped off at full speed, on his faithful charger, hotly pursued by the serpents, till the intervention of a river checked the serpents' progress. Pliny himself testifies to having seen one of the eggs, and from his description of it, it was evidently the shell of a sea-urchin or *colinus*. By native traditions we are told that beads or rings of glass were used by the Druids as charms to impose on the credulity of their devotees, under the name of *glain naidir*, "aidler gems" or "snake stones" (*Maurice's Indian Antiquities*, 1812, vi. 161-164; *Cameron's Britannica*, p. 515; *Toland's History of the Druids*, p. 95). The genuine "serpent egg" (*amquium ovum*) was probably the shell of the sea-urchin (*Rowland's Mona Antiqua Restaurata*, p. 342). In another portion of his work Pliny informs us that the Emperor Tiberius put down the Gallic Druids, "and all that tribe of wizards and physicians." Gaul, he says, was pervaded by the magic art, more particularly, as the commentator remarks, in the worship of their divinity Hen or Hesus, the god of war (Mars). Being overthrown in Gaul, these magical superstitions took root in Britain, that country being then entirely devoted to magic. Commenting on the extirpation of the Druidic rites, Pliny thus remarks: "We cannot too highly appreciate the obligation due to the Roman people for having put an end to these monstrous rites, in accordance with which to murder a man was to do an act of the greatest devoutness, and to eat his flesh was to secure the highest blessings of health." (*Pliny, Natural History*, xvi. 95; xxiv. 62, 63; xxix. 12; xxx. 4.—*Bostock and Riley's transl.*, Lond., 1855, iii. 435, 436; v. 41, 42, 389-390, 426, 427; *Encyclop. Britan.*, vii. 477; *Americ. Cyclop.*, vi. 270; *Edinb. Review*, iv. 395; cxviii. 22; *Dub. Univ. Mag.*, lxxvi. 42; etc., etc.)

Pomponius Mela, the earliest Roman geographer, in his geographical compendium, *De Situ Orbis*, iii. 2, includes in his description of the Gauls a few particulars relative to the Druids; but his account is mostly a recasting of Caesar's narrative and adds little to our knowledge of these priests. This author tells us that self-immolation sometimes occurred at the death of those beloved, and that friends and relatives cast themselves upon the funeral pyre willingly, in order to live in a future world with the deceased. (*Priehard's Natural History of Mankind*: London, 1841, iii. 188; *Antion's Ancient and Medieval Geography*, 1855, p. 39; *Bardus*, by Rev. J. Williams ab Ithel, preface, p. lxxiv.) The poet Lucan, in his *Pharsalia*, gives a turgid and highly rhetorical description of the Druidic grove, its "elevations crowned with ruthless altars, and every tree stained with human gore." Upon its branches the birds fear to perch and the wild beasts dread to lie in its caves; no wind ever rustles its leaves, nor lightning's flash in its midst; the trees shudder of themselves, spreading their branches to no breeze; from black springs water pours in plenty, and the saddened images of the gods devoid of art, stand unsightly formed from hewn trunks; the people are awe-stricken even at the mouldiness and paleness of the rotting wood, while earthquakes, sulphurous flames, and oak-entwining serpents mark the grove accursed. The grove being cut down by order of Caesar and the ground put in cultivation, lo! the husbandmen bewail, for their oxen are spirited away and the "produce of the soil relaxed from the curving plough." (*Pharsalia*, iii. 399-453.—*Riley's transl.*, Lond., 1853, pp. 112-114; *Maurice's Indian Antiquities*, 1812, vi. 104-105; *Forlong's Rivers of Life*, i. 242; ii. 275). Again, Lucan, i. 443-462, speaks of the Gauls, by whom the relentless Tentates is appeased by direful bloodshed, and Hesus, dreadful with his merciless altars; and the shrine of Tanaris, not more humane than that of the Scythian Diana (to whom all strangers were slain and sacrificed to the gods). Continuing, Lucan apostrophizes thus: "And you, Druids, after arms were laid aside, sought once again your barbarous ceremonies and the ruthless usages of your sacred rites. To you alone has it been granted to know the gods and the divinities of heaven, or alone to know that they do not exist. In remote forests you inhabit the deep glades. On your authority the shades seek not the silent abodes of Erebus and the pallid realms of Pluto in the depths below; the same spirit controls other limbs in another world; death is the mid space in a prolonged existence, if you sing what is ascertained as truth." (*Riley's transl.*, pp. 29-30.) Of the three Gallic divinities mentioned by Lucan, Tentates is supposed to correspond to Mercury, Hesus to Mars and Tanaris to Jupiter,—to all three of whom they offered human victims. In addition to the authors already cited, the existence of human sacrifice among the Gauls and other Celts is stated as a well-known fact by a great number of others; see *Pintarch, On Superstition*, chap. 13.—*Goodwin's edition*, i. 132; *Cicero, Oration for M. Fonteius*, xi.—C. D. *Yonge's transl.*, of *Cicero's Oration*, ii. 27; *C. Julius Solinus, Polyhistor*, 21; *Ateneus, Deipnosophista*, iv. 52.—*Yonge's transl.*, i. 253; *Dionysius's Halicarnassensis, Roman Antiquities*, i. 33.—*Spelman's transl.*, 1753, i. 85;

*Strabo, Geography*, iv. iv. 5.—*Falconer and Hamilton's transl.*, i. 235; *Diodorus Siculus, Historical Library*, v. 2.—*Booth's transl.*, 1814, i. 316; *Tacitus, Annals*, xiv. 30.—*Oxford transl.*, i. 373; *Justin, History of the World*, xxvi. 2.—*Watson's transl.*, 203, 204; *Petronius Arbiter, Satyricon ad Jus. Servius, Commentary upon Virgil's Aeneid*, bk. iii. verse 58; *Lactantius, Divine Institutions*, i. 21.—*Ante-Nicene Library*, xxi. 53; *Tertullian, Apologeticus*, 9.—*Ante-Nic. Libr.*, xv. 71; *Mianchus Felix, Octavianus*, 32.—*London*, 1795, p. 11; *Procopius, Gothicum Bellum*, ii. 25.—*Spud Universal History, Ancient*, 1708, xvi. 390, 409; *Eusebius, Preparatio Evangelica*, iv. vii; *Richard of Cirencester, Ancient Britains*, bk. i. ch. 4, sect. 1, 2.—in *Six Old English Chronicles*, Bohn, p. 429; *Vallancey, Collect de Rebus Hibern.*, No. xii; *Froese, Saeculae a Humains chez les Gaulois, in Histoire de l'academie des belles-lettres*, xviii. 175; *Pelloutier, Saeculae humains dans les Gaules, in Nouvelle Bibliothéque Germanique*, xxv. 435; *Ritson's Memoirs of the Celts*, pp. 81-85; *Napoleon's Julius Caesar*, ii. 39; *Antion's Ancient and Medieval Geography*, p. 98; *Stone's Cradle Land of Arts and Creeds*, p. 353; *Antion's Classical Dictionary*, p. 450, 532; *Priehard's Physical History of Mankind*, iii. 187; *Universal History, Ancient*, 1790, xvi. 339-342, 400, 407; *Moore's History of Ireland*, pp. 43, 49, 50, 252, etc., etc. We are told that Justin, as late as A. D. 550, asserted that human sacrifices were then being offered by the Druids (*Borlase's Rivers of Life*, ii. 345; *Leslie's Ancient Races of Scotland*, p. 63); and *Procopius*, in his *Gothicum Bellum*, tells us that in the middle of the sixth century, he was an eye-witness to the fact that the Franks though converted to Christianity still offered up women and children in sacrifices.

*Diodorus Siculus*, in his *Historical Library*, book v. ch. 2, gives an extended account of the Gauls. He describes them as believing with Pythagoras, that men's souls are immortal, transmigrating into other bodies, and thus living again; therefore in their funerals they write letters to their friends and throw them into the funeral pile to be read by the deceased. In addition to their poets or bards they have philosophers and divines, called *Saronides*, and held in much veneration. [*Saronides* held as synonymous with Druids, meaning "hollow oak" Druid signifying "oak" among the classic writers.] They have also prophets who foretell events by viewing the entrails of the sacrifices, and to these soothsayers the people generally are very obedient. When they wish to consult on some weighty matter they sacrifice a man, striking him with a sword above the diaphragm, drawing presages from the manner in which he falls, in which he struggles, and in which his blood flows; and by long and ancient usage this has gained among them firm credit and belief. It is unlawful to offer a sacrifice without a philosopher; for they hold that by them, as men acquainted with the nature of Deity, and familiar in converse with the gods, they ought to present their offerings, and by these ambassadors to desire such things as are good for them. The Druids and Bards are obeyed, by friends and enemies, both in times of peace and war. Many times have they, stepping in between two armies, ready to engage, pacified them, as if some wild beasts had been tamed by enchantment. Malefactors, after five years' imprisonment, are impaled on stakes and with other victims, on a vast pile of wood, are offered up a burnt sacrifice to their gods. In like manner their captives are sacrificed to the gods. Some of them cut the throats, burn, or otherwise destroy both men and beasts captured in war. (*Booth's transl.*, i. 314-317; *Napoleon's Caesar*, ii. 42, note; *Dub. Univ. Mag.*, lxxvi. 40). *Strabo* gives a quite similar account in his *Geography*, bk. iv. ch. iv. sect. 4, 5, naming three classes especially revered among the Gauls,—the Bards, the Vates (Prophets) and the Druids. The Bards composed and chanted hymns; the Vates attended to the sacrifices and the study of nature; while the Druids united the study of nature with that of moral philosophy. The belief in their justice was so great that the decision of public and private disputes is referred to them; and they have prevented armies from engaging when drawn up in battle-array. All cases of murder are particularly referred to them. When these are plentiful they imagine there will be a plentiful harvest. The soul is asserted to be indestructible and also the world, but sometimes fire and sometimes water have prevailed in making great changes. The Romans put a stop to their barbarous customs, as well as their modes of sacrifice and divination. They would strike a man devoted as an offering in the back with a sword, and divine from his convulsive throes. Without the Druids they never sacrifice. Other human victims they pierce with arrows or crucify in their temples. They also prepare a colossus of hay and wood, into which they put cattle, beasts and men, and then set fire to it (*Falconer and Hamilton's transl.*, i. 294, 295). *Cleero*, in his treatise *On Divination*, ch. xii., in speaking to his brother, *Quintus*, says, "The Druids in Gaul are diviners, among whom I myself have been acquainted with *Divitiacus the Ebanus*, your own friend and panegyrist, who pretends to the science of nature which the Greeks call physiology, and who asserts that, partly by auguries and partly by conjecture, he foresees future events" (*Treatise of Cicero, Yonge's transl.*, Lond., 1853, p. 182). *Diogenes Laertius*, in the opening paragraph of the *Introduction to his Lives of Eminent Philosophers*, in mentioning the various barbarians among whom it had been claimed that the study of philosophy originated, includes the Celts and

Gauls, among whom existed the Druids; and in ch. v. of the *Introduction* he says, "They say that the Druids philosophize, delivering their apophthegms in enigmatical language, bidding men worship the gods and do no evil, and practice many virtues" (*Yonge's transl.*, pp. 3, 7).

*Ammiannus Marcellianus*, in his *Roman History*, written in the fourth century, gives a description of the Gauls, based on the writings of *Imogenes*, who lived near the beginning of the Christian era, in which, after referring to the foundation of *Marseilles* by an Asiatic tribe from Phocæ, from which town other cities were founded, goes on to state that the people becoming gradually civilized, the study of liberal accomplishments flourished, having been first introduced by the Bards, the Eubages (supposed to be a corruption of *Quætes* or *Vates*, of *Strabo* and *Diodorus Siculus*), and the Druids. "The Bards sang, in heroic verse, to the sound of their lyres, the brave deeds of their illustrious men. The Eubages investigated the sublime secrets of nature, and sought to explain them to their followers: in the midst of these came the Druids, men of loftier genius, bound in brotherhood according to the precepts of Pythagoras; and occupying their minds with profound and sublime questions, with great contempt for human affairs, they pronounced the soul immortal" (*Bk. xv. ch. ix., sect. 2, 7, 8.—Yonge's transl.*, Lond., 1862, pp. 73, 74; *Napoleon's Caesar*, ii. 42, note; *Encyclop. Britan.*, vii. 475). It is intimated above that the Druids were followers of Pythagoras, and it has been thought by some that their doctrine of the transmigration of souls was derived from that philosopher (*Edinb. Review*, iv. 392); while, *per contra*, others have supposed the converse to be true,—that Pythagoras borrowed the dogma from the Druids. Because *Diogenes Laertius* asserts (*Lives of Pythagoras*, ch. iii.—*Yonge's transl.*, p. 335) that Pythagoras quitted his country and got initiated into all the barbarian sacred mysteries as well as Grecian, it has been thought that he derived his *metempsychosis* from the Druids. Both *Clement of Alexandria* and *Eusebius* state that Pythagoras traveled in Gaul and there learned *metempsychosis* (*Clement of Alex., Stromata*, i.—*Ante-Nicene Library*, vol. iv. pp. 397-98; *Eusebius, Preparatio Evangelica*, x. 2; *Edinb. Review*, iv. 392, 393; *Cæsar's Commentaries*, *Yonge's transl.*, p. 148, note). *Iamblichus*, in his life of Pythagoras, chapter 28, states that it was reported that he had gathered a portion of his knowledge from the mysteries of the Celts and Iberians. *Alexander Polyhistor*, in his *Pythagorean Symbols*, claimed that Pythagoras had been a hearer of the Gauls as well as the Brahmans. *Valerius Maximus*, in *Factorum Distorumque Memorabilia*, ii. 6, 10, relates that the Gauls so firmly believed they would be reborn in other bodies, that they were accustomed to lend money, to be repaid them in their next incarnation.

An important difference, however, seems to exist between the respective transmigration theories of Pythagoras and the Druids; Pythagoras maintained the successive passage of the soul through various irrational animals, while the Druids are said to have confined its passage from man to man alone,—to human bodies exclusively. *Lucan's Pharsalia*, *Riley's transl.*, p. 30, note; *Priehard's Physical History of Mankind*, London, 1841, iii. 188; *Edinb. Rev.*, iv. 392; *Keyser's Antiquitates Celticae*, 1728, pp. 116, 117; *Yonge's Caesar*, p. 148, note. The rational conclusion would be, then, that the two systems arose independently, without contact. It should be mentioned, though, that the Welsh triads, which, it is claimed, embody the true Druidical knowledge, give us quite a different theory of soul-transmigration to that above attributed to the Druids. They assert that the soul passes by death through all gradations of animal life from Annon, the bottomless abyss, or lowest degree of animation, up to the highest degree of spiritual existence next to the Supreme. Human nature is the middle point of this scale. If evil predominates in the soul at death, it is obliged to retrace its former transmigrations from a point in the animal creation equal to its turpitude, and it again and again becomes man until it is attached to good. Above humanity, though it can again animate the body of man, it is incapable of relapse; but continues progressively rising to a degree of goodness and happiness, inferior only to the Deity. *Kenealey's Introduction to the Apocalypsis*, pp. 336-342; *Six Old English Chronicles*, p. 431, note. As will appear hereafter but little dependence can be placed in the Welsh triads as regards a faithful portraiture of ancient Druidic teaching.

Two of the Augustan historians, *Lampridius* and *Flavius Vopiscus*, introduce us to a novel feature in Druidism, namely, the existence of female Druids or *Druidesses*. Their special prerogative seemed to have been prophecy, several remarkable instances of the accurate fulfillment of their predictions being recorded by the above historians. These women "seem to have been a sort of Sibyls or Pythonesses, who succeeded to the older oracles." *Edinb. Review*, cxviii. 23, 24; *Ritson's Celts*, p. 69, note; *Encyclop. Britan.*, vii. 472, 473; (see also *American Cyclopaedia*, vi. 270, for a highly exaggerated and largely fanciful account of these *Druidesses*). *Tacitus* in bk. iv. ch. 54 of his *History*, tells us that after the destruction by fire of the Roman Capitol, A. D. 69, the Druids said that the fire was a sign of the wrath of heaven, and that the transfer of the empire of the world to the transalpine nations was portended. (*Tacitus Works*, Oxford transl., ii. 236, 237; *Ammiannus*

Continued on Eighth Page.



The Camp Meeting as a Spiritual Exchange.

Free Thought Freely Expressed—Spiritualism for Every-day Use.

To the Editor of the Religio-Philosophical Journal.

Perhaps you would like to have me give you and the numerous readers of the JOURNAL some of my impressions and observations of a visit to a western camp-meeting. With much interest I have read, as I had read in former seasons, the editorial notes of travel and reports from the East and eastern camp-meetings, but I and others have looked in vain for any sign of life concerning Spiritualism here in the West. The JOURNAL not being the "organ" of any particular clique or of any set of exclusive opinions, but an independent disseminator of news from the Spiritual vineyard at large, and a western paper withal, I presume you will be glad to let me relate, quite briefly, some few facts and thoughts collected during a short visit at a camp-meeting held on the picturesque banks of the upper Mississippi.

I think Spiritual camp-meetings are a grand good thing. The one I here refer to, I think was poorly managed in some respects, and the past history of some of the participants may contain evidences of moral depravity, for all I know, but this is the case with all human associations. We have all come up from down below, come up by the kindly assistance of others, who have trod the same path before us; and there are none so high, none so strong but that they still need assistance, protection and help. In spite of its imperfections and shortcomings, I am confident this camp-meeting has done some good and no harm. As for myself, I didn't get much benefit from the lectures, the long-winded speeches, the would-be philosophic discussions, but it did my soul good to meet and mingle, to converse and commune with a few old friends, with some stray visitors, and with the common people. Yes, with the common people, men and women unknown to fame, whose coming and going is not trumpeted about in the papers, who have no "Rev.," "Hon.," "Dr.," "Col.," "Prof.," or any other titular prefix of distinction attached to their names. One cannot go to such a meeting without meeting a host of good and intelligent people, whom we never saw or heard of before, whom we will probably never meet again, but whose society will do us good, provided we are in the proper frame of mind. To be benefited by such intercourse. Enter a camp-meeting of Spiritualists, and soon you will feel a restful, mellowing, fraternal sort of feeling stealing over you, which will encourage you to meet and address any one of them, as the spirit moves you, without waiting for an opportunity to be "introduced." You will meet them, as if they were your brothers and sisters, friends of yours, and you need no sign, no pass-word, no guide further than a sympathetic spiritual soul within you. Thus meeting on common ground, and no hollow pretenses, no artificial restraints or personal dignity to uphold, but like children of one great family, this can give us, if conditions are favorable, a faint perception of that higher social life, which as yet exists only as an ideal, but which lies within the range of earthly human possibilities. I met people from Illinois, Iowa, Nebraska, Missouri, Michigan, and Wisconsin. Readers of the RELIGIO-PHILOSOPHICAL JOURNAL were not altogether absent. There were a few over a hundred tents up, when I went there, and several more going up during my stay. The number of regular campers was from about 350 to 400. Transient visitors, like myself and wife, found accommodations in private houses near by. A well-kept, commodious dining hall furnishes meals at reasonable rates.

As a Spiritual Exchange, the camp meeting could be made a very useful institution. The frank and friendly exchange of free, untrammelled thought, views and experience—that is the kind of exercise which makes such an occasion attractive to me. Next in point of interest were the public mediums and conference meetings; but these were somewhat neglected by the management, and too little time given to them. The intensity of interest and the value and number of facts elicited at mediums' and conference meetings is far above that of a lengthy wordy discourse of the ordinary professional lecturer. As I see it, this class of meetings are excellent means for bringing the attendants and visitors freely in contact with one another. Many come a great distance, and often from places, where as Spiritualists they are almost isolated, and many cannot come again at another season. They come to meet congenial minds, to impart to others some of the glorious things they have witnessed, or to get more light, information and instruction on points still doubtful. One of the principal aims of the management should be to bring all present into the freest and fullest mutual exchange of thought, fact and experience. Some of the short recitals and impromptu addresses by persons whose names were never publicly spoken, were more impressive and instructive than anything I heard during my stay. In one of these, the people's meetings, a gentleman, a farmer from Missouri, related some deeply interesting incidents of personal experience in a manner which showed him a man of culture, a sound thinker and a competent, reliable witness. In another conference-meeting a gentleman from Michigan told of some of his observations in materialization, and then referred to a conversation which he had with the medium, Dr. Henry Slade. He said he asked him why he did not cultivate that most demonstrative phase of phenomena. Slade said that his principal objection arose from the dubious character of the phenomenon, inasmuch as all partial and imperfect materializations invariably resemble the medium, and the more so, the more imperfect they are, and that a successful and fully satisfactory materialization of any spirit could only be obtained after repeated trials. Now, Mr. Editor, if such is the case, is this a law, then I am astonished why knowledge upon this subject, so prolific of dissensions, has not been given us long ago by those who have the knowledge; and then, there occurs to me this thought: After all really fraudulent exhibitions are weeded out, if they could be as they should be, there would then still remain ground for suspicion, prejudice and misunderstanding, the only remedy for which would be an advance in knowledge on the part of the investigator. Of course, I am unable to say how nearly correct the above affirmation, attributed to Dr. Slade, may be.

By what I have said, I don't wish to convey the impression that the public speakers of this meeting were inferior to those at other camp meetings. They were not; but there is room for improvement, and need of special care, it seems to me, in selecting them. I heard some very good addresses, and some very ordinary talk from the platform. If a speaker works himself into a rhetorical agony over existing evils, it will do for a stage effect, but if he don't touch us with a gleam of

spiritual sunshine and helpfulness, and can't teach us to see some of the unseen goodness that surrounds us as soon as we surrender some of our egotism and narrow-mindedness, then he talks to little practical purpose. And then, the teachings from the platform are widely divergent in the drift of thought, so that inwardly they often conflict and nullify each other, and plainly disclose the fact that the constructive work of Spiritualism is yet in a chaotic state. Is there not too much speculation on whimsical or irrelevant subjects, too many opinionated utterances, too many phantasmagoric "revelations" about some lost continent, lost planet, hollow globe, etc., and too little real spiritual teaching? Whither are we drifting? It is often said by Spiritualists, and truly said, and it was publicly said at the meeting, that we are spirits even now while yet in the flesh. What a grand truth lies buried in this little statement! To lead us to fully recognize and live according to this grand fact, it seems to me, is the mission of the whole spiritual movement, as initiated and sustained by the Spirit-world. To reveal to us an inspiring glimpse of the grandeur of our destiny, enduring and perfecting beyond the grave, and to fill us with an adoring love and trust toward the great All-Father, who has put such glorious possibilities within our reach, who does not kill and destroy, but wants us all to grow, in time and eternity, more and more toward a goal of infinite perfection! If we are Spiritualists, then let us be concerned with spirit and spiritual things, and with prayer, meditation and study and patient effort, let us seek and kindly help each other so to shape our soul-life—no matter how untoward the outward surroundings—as to make it a fit approach to the state disembodied. To bring us to the consciousness of our spiritual nature, its needs and capacities, and to arouse us to a due sense of our responsibility, every act of life contributing to or detracting from our spiritual well-being and future happiness—is not the shadowing forth of this truth the real object of all spirit-phenomena? Sound spiritual teaching will carry throughout the principle of referring us back to that which is our true self, to look well to the hidden spring, and will urge us to consider all we do as the outcome and external manifestation of an internal spirit, the condition and degree of development of which will determine our future condition of existence. This, it seems to me, is the true spiritual method, and in so far as we recognize the spirit that animates every thing, that is the soul of all the life and reality which underlies nature and humanity, in all their varied manifestations, are we actuated by true spiritual wisdom? Spiritualism comes as a new ray of light to our world, and slowly, but surely, is the world getting ready for it. In trying to help it along, let us take care not to obscure or hinder the light. Individual beliefs and opinions will always differ, and are altered soon enough by extended knowledge, but—if our Spiritualism, with its cheering facts and startling demonstrations, does not rouse and startle us up spiritually, if it don't make us better men and women at heart, then all our objective, phenomenal or scientific acquaintance and dealings with it are worthless.

An eminent spirit-teacher, who communicated in writing through a medium in England, says: "You cannot see, as we see, the almost utter worthlessness of what you call opinion. You cannot know while yet the eye is veiled, how the veil is rent by the dissolution of the spirit from the earth-body; how the speculations that have seemed so all-important are seen to be but idle, baseless fancies. The creed, which has been fought over with angry vehemence during the years of an earth-life, is surrendered by the enfranchised spirit without a murmur. The fancies of a lifetime on earth are dispelled like a cloud by the sunlight of the sphere. We care little for a creed, so it is honestly held and humbly professed; but we care much for acts. We ask not what has such a one believed, but what has he done? For we know that by deeds, habits, tempers, characters are formed, and the condition of spirit is decided. Those characters and habits, too, we know are only to be changed after long and laborious processes; and so it is to acts rather than words, to deeds rather than professions, that we look."

This is Spiritualism, pure and undefiled, and simple enough for common people, and for this kind of Spiritualism I feel prompted to stand up for. I think it is nearly the same kind which the man and medium Jesus and many other noble men and women have advocated, have suffered and even "died" for. But now—where am I? How far have I wandered from my original purpose! As I intended to give you a little report of that camp-meeting I will close by saying: There were many mediums on the ground, and some good manifestations given. Mrs. Isa Wilson Porter did some excellent work in the mediums and conference meetings. I was glad to meet a new, and, it seems, excellent medium for independent slate-writing, who has recently been developed here in our own neighborhood, Mrs. Blodgett, an estimable lady of Davenport, Ia.

GEORGE LIEBERKNECHT. Geneseo, Ill., Sept. 1885.

The Supernatural in Shakespeare.

It were as unprofitable as it would be useless to discuss the question whether Shakespeare did or did not believe in ghosts, spiritual omens and premonitions, and supernaturalisms generally, and after all it matters little whether he did or not. But this, at least, is certain, that he believed profoundly in the existence of another world, peopled with metaphysical existences, surrounding or belting this material world and these little everyday lives of ours.

"We are such stuff As dreams are made of, and our little life Is rounded by a sleep."

And it is from out the depths of this same sleep—before, now and after—there come those solemn visions, those broken snatches of celestial melody, those waving shapes and grotesque phantasies, those shadows of the supernatural of which most men are conscious some time or other, and which figure so conspicuously in the most sublime productions of the world's greatest dramatist.

There are, indeed, few pages in Shakespeare's noblest plays that are not tinged by an emotion which, having been arrested midway to the sensuous and while still in the realm of spirit, we call presentiment or omen, or high instinct. How heavy, for instance, are the shadows of the supernatural that overhang Macbeth and Hamlet, and the two hapless lovers of old Verona! With what a magnificent and awful vagueness looms up the dark figure of Hamlet from out the enfolding clouds of fate as he says: "Thou wouldst not think how ill all's here about my heart; but it's no matter. \* \* \* We defy augury; there is a special Providence in the fall of a sparrow!" And this was when his life seemed brightest. The Scotch have a word, "fey," to designate that peculiar lightheartedness and feeling of inexplicable gaiety which many men experience just before some great reverse of tragedy; and surely Romeo was "fey" when, immediately be-

ing being told of Juliet's death, he exclaimed:

"My bosom's lord sits lightly on his throne; And all this day, about my heart, As if he were the ground with orchard thoughts."

So, too, with Macbeth, just before the rising of Banquo's ghost, when he says:

"Have had we now our country's honor roof'd; Were the great'nd person of our Banquo present."

But why multiply illustrations of a fact that must have impressed every careful student of the dramatist? Everywhere we find, at any rate where sublimity is aimed at, the natural overshadowed by the supernatural; and that simply because the sublime is that which makes man feel that he is indeed greater than he knows; and the shadowy presence of the infinite it is that produces the emotion of awe and sublimity in the finite. If you desire instances in point, turn to the omens of Macbeth, the mysterious intuitions of Hamlet, the vague instincts of Hastings, the dying visions of Katharine, the awe-inspiring dreams of Richard, the premonitions of Caesar's wife.

Did time and space allow, I should like to treat of this element in Shakespeare at some length. The subject is one of more than ordinary interest, and it would not be difficult to show that Shakespeare, like Shelley, Wordsworth, Longfellow, and many more of his most brilliant English writing successors, was a spiritualist, in the best sense of that much abused word. As it is, I can do little more than throw out a few stray hints, in the hope that they may suggest something which some reader of MIND IN NATURE, with better opportunities than I can at present command, may turn to better use.

As I have said, almost all Shakespeare's noblest work is tipped with a supernatural tinge, as witness "Julius Caesar," "Antony and Cleopatra" and even "Cymbeline"—though the vision which blots the last act of that charming play is almost certainly an interpolation by some much inferior hand; but he who would understand the spiritual development of the dramatist must study these four plays: "A Midsummer Night's Dream," "Hamlet," "Macbeth" and "The Tempest." In the first of these we have a distinct reflection of the poet's springtime, when his youthful imagination revelled in a very riot of joyous fancies, of airy imaginings, bright as sunshine, ethereal as the finest gossamer ever spun by fairy fingers. In this play Shakespeare regards these dainty little creatures of his brain lovingly. They are the incarnations of gaiety, pursuing beauty for its own sweet sake, and battling with ugliness and the human asinine as embodied in Nick Bottom, the weaver, because of their dislike to all that is foul and unlovely and stupid. In a vein of the most delicate and poetic satire he preaches the lesson of the mutability of all things human—of man's hopes and ambitions and loves, and paints him as the victim of these mischief-loving and mischief-making elves. This of itself would be sufficient to show that Shakespeare was no anthropomorphist. But in "Hamlet" and "Macbeth" his skepticism takes on a bolder and more aggressive form; particularly in the latter tragedy. In "A Midsummer Night's Dream" he had written in all the buoyant gladness of a young man to whom the fairy illusions of the age were still half a reality, and life had not yet lost its savor or its sunshine. To "Macbeth," on the other hand, he brought the sorrowful experience of a partially embittered manhood, and his supernatural creations assume a malignant and repellent guise. A youth—he had gently laughed at the potentiality of the fairy world; a man—he does battle with the Three Weird Sisters; symbolical of man's worst passions—the World, the Flesh, and the Devil. And so we pass from youth to manhood; from sunrise to gloaming; finally to emerge out of the trials and bitterness of life, out of its shadows and darkness, into the calm, clear light of "The Tempest." Here Shakespeare attains his highest attitude, alike as a poet and as a philosopher. No longer does he laugh at these spiritual agencies; no longer even does he struggle and do battle with them. Tried in the furnace; taught by experience; with broader views of life and man and God, he now stands on a much higher plane and teaches his final lesson that man, if only true to himself, is supreme—supreme above all powers, natural and metaphysical, outside of himself, if he only cultivate and exercise the divinity inherent in himself. Do this, and all elemental forces become subject to him; man holds himself supreme above all. In this, indeed lay the new spiritual basis, Shakespeare—whe the consciously or unconsciously, matters not—strove to establish; the new gospel he so nobly preached; the gospel namely, that the Divine—the All-in-All and All-through-All—God—lives not in the creatures of legendary myth, but within, subjectively, and in His essence, without, as well, and in a shadowy supernaturalism.

As I said at starting, it is impossible to say whether Shakespeare really did believe in ghosts and witches and omens and the like. The probability is that he, in common not only with his own age but with the larger portion of humanity in all ages, did believe in such things. If he believed so he believed in good company, for did not Her Majesty, Queen Elizabeth, keep her astrologer, and did not my Lord Bacon, even, believe in ghostly apparitions and supernatural visitations and omens as implicitly as the great lexicographer himself, some hundred and fifty years later, and that kilted northern people, the Scotch, whom the worthy doctor affected to hold in something very like contempt? But I have already allowed myself to exceed the space assigned me, and must reserve any further remarks for another number.—John Fraser, in Mind in Nature.

THE LOST CONTINENT.

To the Editor of the Religio-Philosophical Journal.

The suggestion that I write something on the question of the "Lost Continent" from a "mortal" standpoint, I think very appropriate, and I should most cheerfully respond, but I have not the time now at my command to do the subject justice. Much might be added from geology, archeology, history and mythology in favor of the theory of submerged continents; but in the extreme brevity to which I must now confine myself, I will cite but two or three sources of information bearing upon this subject.

Herbert Spencer, in his "First Principles," devotes several pages in giving his scientific deduction, to the effect, that the relations of sea and land alternate at regular recurring epochs of long duration. He argues that the under surface of that portion of the earth's crust which is covered by the ocean is subjected to the most rapid igneous denudation, and in the course of ages becomes relatively thinner, thereby offering less resistance to igneous pressure from beneath than that part of the crust that supports the continents. So large portions of the ocean's bed become elevated into continental expanses, while the continental masses sink into the abysses of the ocean. Thus, accord-

ing to the philosopher of modern science, the surface of the earth is subject to a periodical cataclysm, which is in strict conformity to the law of "rhythm of motion," about which Mr. Spencer has much to say.

According to Bunsen (Ancient Egypt, vol. iv., p. 456) Solon traveled to Egypt, where he had an interview with an Egyptian priest who informed Solon that his own country of Greece was occupied by a noble race 9,000 years before his time; that there then existed a great empire whose seat was Atlantis, but which included Libya and most of Europe; and that the power of this empire was checked by the Greeks, but in one fatal day Atlantis and the noble Greek army sunk into the ocean. Solon was so impressed with the account he received from the priest, that he commenced a poem on the subject, which was never finished.

Dr. Kennealy says (Book of God, vol. 3, p. 545): "The first great monarchy on the earth was the Indo-Ethiopic. This vast empire comprised Hesperian Ethiopia, or Libya Interior and Eastern Ethiopia, reaching from the tropic of Cancer to within six degrees of the line;—Atlantis divided into two continents, Atlantis and Aethiopia, India, Chaldaea, Assyria and Iran; an assemblage of fierce and strong peoples.... Even after the dreadful catastrophe which submerged Atlantis, this gigantic empire for a long time maintained its ascendancy. Plato's allusion to Greece in connection with Atlantis was designed to please that vain, light people, who did not arise until long after its submerision."

The same author adds (on page 476): "The Mexican Messiah, Quetzalcoatl was connected in their religious ceremonies with the festival of Four Earthquakes, which was an allusion to the submerision of Atlantis, by which this people were cut off from all communication with Europe and Asia. The Mexicans expected his second advent, as predicted in the Apocalypse."

Dr. Kennealy expresses the opinion that Atlantis was occupied by a red race; that the country was divided into ten states, and that to Enoch was given the largest. The Incas, the Mound Builders, and early inhabitants of Central America were of the same race. The most ancient Mexican traditions are of king T'Anoch who reigned over them 51 years. This priest was one whom Enoch sent over a colony of his followers and who led them into Mexico.

The most intelligent poets and philosophers from Homer down, have united in the opinion that a Golden Age existed in pre-historic times. Hesiod says:

"Immediately after the birth of man the Golden Age commenced, the precious gift of the immortals, who acknowledge Cronos as their sovereign. Mankind then led the life of the gods, free from tormenting cares, and exempt from labor and sorrow. Old age was unknown; their limbs were braced with a perpetual vigor, and the evils of disease were unfelt. When the hour of dissolution arrived, death assumed the mild aspect of sleep, and laid aside all his terrors. Every blessing was theirs; the fruits of the earth sprang up spontaneously and abundantly; peace reigned and her companions were 'Happiness and Pleasure.'"

"The reign of Quetzalcoatl" says Humboldt, "was the Golden Age of the people of Anahuac. At that period all animals and even men, lived in peace; the earth brought forth without culture the most fruitful harvests; and the air was filled with a multitude of birds, which were admired for their song and the beauty of their plumage. But this reign, like that of Saturn, and the happiness of the world, was not of long duration."

Ovid, speaking of the Golden Age, says: "Then were the rules of faith and justice without the constraint of laws. Men were not influenced to their duty by motives of fear; nor were punishments known in those days. There was no need, in that happy age for engraving upon tables of brass those menacing laws that have since been used as a curb to vice. Criminals were not then to be seen trembling before their Judge; nor was the security of human life, owing to the force of laws.... Cities unfortified and without walls were perfectly secure. Trumpets, helmets and all the instruments of war were then unknown, and there was no occasion for soldiers to secure the peace and tranquility of the citizen. A perpetual spring reigned all the year round; the soft zephyrs with their warm gales cherished the flowers that sprang up without seed. The harvests succeeded one another without ploughing or sowing, and honey distilled in abundance from the hollow oak."

One of your Rev. correspondents suspects that the "Lost Continent" is a "Moon story," and thinks it not healthful to publish such things for truth. I suspect that if he was pressed for facts, some of the legends of his theology would fare no better than the "Lost Continent." But seriously, the "Lost Continent" was not given as fiction, nor for purposes of fiction, but as a simple, straightforward narration of facts, embracing a phase of the race-movement in a period long antedating written history; a period of great importance to the present age, a knowledge of which must be revived. The "Lost Continent" is one of the heralds that go before.

San Francisco, Cal. E. WHIPPLE.

CRITICISM

Of Prof. W. H. Chaney's Paper Entitled,

"The Wonders of the Human Mind," in the Religio-Philosophical Journal, September 19th.

To the Editor of the Religio-Philosophical Journal.

While entitling this paper a Criticism, I shall only offer a few general thoughts upon Prof. Chaney's paper, and then give, concisely, my own convictions as to the true philosophy of the human mind.

The calling forth of the paper by Prof. Chaney, was the account of a man who had unconsciously become a bigamist, the cause being an injury to the brain, "causing the loss of all memory of events prior to the accident," and "who was restored to his former consciousness by a blow on his head from a foot pad." Now, really, has not this case been too seriously treated? If we were to go into the courts with it, could it be satisfactorily substantiated? If the case really existed, and was in the courts, and the man escaped the penalty of the law upon that plea, does it prove that the plea was honest? Is it philosophical to take up such a marvelous story as that upon the flimsy evidence that probably supports it, in contradiction of common sense, reason and experience, and make it a premise upon which to work out the problem as to the relation of brain, mind, soul and spirit? Ought we not to have greater care as to the premise upon which we start to add our mites to the temple of true philosophy? What evil effects may flow from conclusions of great teachers founded upon false postulates regarding man's moral responsibility? Rhetoric and logic are equally attractive, whether founded upon true or

false basis; and a large mass of readers look only at the picture, admire its beauty, and laud the artist; and what, if such are led by conclusions necessarily false for the want of truth as a foundation, may be the evil effects upon coming generations? Reformers and progressivists have no greater task than the getting of people to give up the toys and pictures of their childhood's education, and to think for themselves. Where did those toys and pictures come from? Honest minds reasoning and teaching from false foundations. Errors in religion, science and philosophy all had their origin in false premises, or misconceived results of experiment. Prof. Chaney asserts that there is intelligence without consciousness, and calls it instinct in a being thus "possessed with an intelligence." I read him thus: The wonderful case which forms the text of his paper, was a conscious intelligence in his lawful marriage, but became unconscious, and insane by an injury to the brain; and on recovering from the injury he was found to be "metamorphosed" into a conscious intelligence which made him a bigamist. Again, by the blow of a foot pad, he is "metamorphosed" into a conscious intelligence of his only lawful wife. Wonderful case indeed! And suppose it were true that injuries of the brain could metamorphose any individual, and it were admitted as a truth by the civil courts, who could be held responsible for crime? Nobody. Anger itself would be allowed as a metamorphosing cause, and Chaney now might be somebody else the next minute. Moreover, the intelligent spirit, which according to Chaney is an intelligence independent of the brain, could never have its moral status fixed—like the Frenchman's flea, when you put your finger on it it would not be there. I agree with the professor that all nature is permeated with spirit, and that there is no individual, creature or thing which has not its spirit; but I disagree with him that "mind is generated by the action of matter." But, if he would state it thus: Mind is generated by spirit on matter, we should fully agree.

The correlation of force is a strong point with materialists, and it is probable that there is but one central force in nature, and that is spirit. Correlation of forces but means the innumerable manifestations of that great central force. Mind is not a secretion of brain as materialists would have it, but it is the effect or manifestation of the intelligent and growing soul acted upon by the eternal spirit, and which has its abode within the brain and nervous system during mortal life. The brain is the machine, the soul is the engineer, and the spirit is the force and life of the soul. The innate or inherent constitution of the soul is never changed, but possesses its individual, moral and intellectual nature which may be cultivated forever. If there be conscious absolute evil it must remain so forever unless it be surrendered into its primary unconscious elements. If it be "metamorphosed" into good, or into a mixture of good and evil, it loses its ego—its self—and becomes a new creation wholly unconscious of its former life; and it is not probable that the wonderful case of Prof. Chaney and your paper ever existed.

The elements constituting our bodies, brain and all, will be separated and enter, unconsciously, into other forms, again to be dissolved; but the soul of man, which is certainly mind spiritualized, having a moral constitution, is a spiritual body possessing a spiritual brain and nervous system, and that mind is immortalized by its life, the spirit, as incomprehensible then as now. Therefore, self is never lost; memory of this life, and memory forever must remain to constitute conscious immortality.

Mind, then, is not a secretion of the brain as materialists say, nor is it the product of "the action of matter," but it is a part of the immortal soul, and lives of the Spirit, that all-pervading, imminent, and incomprehensible life of the universe. If the machine of the soul here does not run, nor will run to give normal and harmonious manifestations of the intelligent mind inhabiting it, the sooner that house breaks down and dissolves, and sunders its elements the better; for the soul, freed from its worthless habitation, will become a spiritual body, and take up the march of life in the Spirit-world just where its mortal house left it, with just exactly itself, and not another; with just exactly its own intellectual capacity and moral nature with which God endowed it, and no more and no less, plus or minus its improvement or failure. Conscious immortality demands the individual conscious self to be ever present; and the power of reminiscence is one of the grandest faculties with which the soul is endowed. Oh! wondrous God! how perfect is thy work! and we adore thee that thou hast made us immortal by-law, as immutable as thyself.

New Orleans, La. U. R. MILNER, M. D.

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 sensitives. These accounts may record spontaneous phenomena, and those resulting from systematic effort in the way of circles and sittings for the development of media power; experiments in thought-transference, and manifestations of supernatural mental action.

The value of this column will depend wholly on the active co-operation of our subscribers, upon whom we must depend for matter to fill it. Stored up in thousands of homes are valuable incidents never yet published which have great value, and others are occurring. Let the accounts be as brief as may be and yet sufficiently full to be clearly understood. Questions not requiring lengthy answers, and bearing upon the accounts detailed may be asked. They will be answered by the editor or an invitation extended for others to reply.

Strange Manifestation in Connection with a Dress.

To the Editor of the Religio-Philosophical Journal.

We have taken your valuable paper over three years, and feel that we cannot do without it. Having had many spirit manifestations at my own home, I thought they might be interesting to your many readers. Mrs. Dr. Coombs was visiting me with other friends in July, when the following occurred. L. A. BYERS.

TESTIMONY OF MRS. DR. COOMBS.

I was visiting friends in Princetown, who are strong believers in our beautiful faith, and while there some very good spirit manifestations were given us. I had a large handkerchief in my wrapper pocket that hung in the closet. Needing it I went to get it, and to my surprise it was gone. I knew no one had access to my room but myself and lady friend who was visiting there with me. I told her of the occurrence and she thought it strange, so the matter rested, waiting further developments. The next day the handkerchief was returned without any explanation; but the next night I took down my wrapper and it was missing again. I then began to think the spirits had something to do in the matter. I said to myself, "I will put a smaller one this time into the pocket, and see if they will take that out."



I did so, telling my friend what I had done. Then I said, "No, I won't. I will take it out."

Woman and the Household.

BY HESTER M. POOLE.

[106 West 29th Street, New York.]

NOBLESSE OBLIGE.

If I am weak and you are strong, Why, then, why then, To you the braver deeds belong;

We do not ask the little brook To turn the wheel; Unto the larger stream we look.

Wisdom's law, the perfect code, By love inspired; Of him on whom much is bestowed

When these truths become the rule of action, then will the millennium be at hand.

That day will begin when Woman has opportunity for development and is wise enough to use it well.

Her hour is struck and she is preparing for the work. Dumb, frivolous, easily swayed by love or fear she often has been in the past.

She may marry young, and so tie herself to environments not easily changed. That is the appointed order of nature, and motherhood as naturally follows.

Mrs. Abigail Scott Duniway, fourteen years ago, established the best paper west of the Rocky Mountains, the New Northwest of Portland, Oregon.

The Belvidere Seminary, established by the Misses Bush eighteen years ago, has opened the department called the Wendell Phillips Memorial Industrial School.

Mrs. F. M. Austin of Fresno, Cal., bought a ranch and began the experiment of farming. She now owns a large and productive vineyard, and her raisins are so well known for their superior quality that every pound is contracted for early in the season.

A German woman near Fort Jervis, N. Y.,

finds six acres enough for the comfort of a family of seven persons, and a cow and a horse, beside a money return of \$600 to \$700 a year from sales of vegetables and fruits raised in large variety.

In union there is strength. Accordingly, the Women's Temperance Christian Union of Boston has been instrumental in procuring laws in fourteen States for compulsory education in the effects of liquor on drinkers.

"The following is a story of a German girl, whose industry shows that where there's a will there's a way, and whose discretion and modesty repel rudeness and win respect."

"While our steamer Norman lay wooping up at Port Oneida, on the Michigan shore, there came aboard a pleasant, barefooted German girl with a pair of berries. She wore a cheap calico dress, with a little gingham shaker."

"She was rather undersized, with a supple figure, and an air of modest assurance that denoted a girl of genuine stamp, but that told the boys to keep out of her way."

"All the men about the boat and dock seemed to know her. The steward bought her berries at her own price. The clerk at the office touched his hat to her as if in the presence of a duchess."

"On inquiry of the old dockman, we learned that our little barefoot maiden, though only seventeen, was the eldest of a family of an even dozen, living in a little double log cabin, on a high bank above the shore."

"In winter she would get on her boots and be out among the woodchoppers, before she could hardly waddle through the snow. In summer she would wander off a berrying, or be down among the nets or fishing boats. It was her greatest delight to get on the water, to rock and toss upon the waves. At ten she was a trim little sailor herself, and would coast off for miles alone. At twelve she would allow no boy to pass her with sail or oar."

"For the last three years Lannie has been master of a fine fishing craft and a set of gill nets. She puts them out early in April, and continues them till late in the fall. She is out every morning at daylight, and again in the evening, except in the roughest weather. She takes a younger sister along to help set and draw the nets."

"She often brings in a couple of hundred lake trout and white fish at a haul. She dresses them, tries out the oil, packs and sends to market. Her August and September catch amounted to over \$300. Besides her fishing receipts she has taken in over \$150 this season for berries, picked at odd hours by herself and younger sister."

"Of course, the old man is proud of his girl, and tells of her exploits with the liveliest twinkle of satisfaction. Danger and hardship seem unknown to her. She will go out in any blow and come in with full sails. Her white mast and blue pennon are known by people far along the coast. Boats salute her in passing; boys swing their hats in proud recognition. Without knowing it, Lannie Borfein is a heroine."

Magazines for October Received.

THE MAGAZINE OF ART. (Cassell & Co., New York.) The Magazine of Art for October is an especially fine number. There are five full-page illustrations. The opening paper by Claude Phillips, is on Arnold Becklin, and a number of admirable illustrations are given.

THE POPULAR SCIENCE MONTHLY. (D. Appleton & Co., New York.) A very instructive article on Comets opens this number. The paper shows great research. The White Ant: A Theory, by Prof. Henry Drummond, is full of information concerning an extraordinary creature, and is finely illustrated. The Early Study of Plants is a valuable contribution to the science of primary education, and will repay a careful perusal. On Malarious Countries and their Relations, discusses vital questions. The Energy of Life Evolution, and how it has acted; The Metaphysical Society; The Solar Corona; The relations of Railway Managers and Employes; and Tissue-Selection in the Genesis of Disease are excellent and readable papers.

WIDE AWAKE. (D. Lothrop & Co., Boston.) One of the greatest attractions of this number is a long story by "H. H.," entitled Poppy's Table Cloth. The story that Mrs. Hildebrand told; Peter's Printing Press; the Frying-Pan Bonnet; The Governor's Daughter; The Bubbling Teapot and a New Departure for Girls, are some of the best stories. The frontispiece is a group of three Ocean pictures. Among other artistic features is a full-page picture of "Robin Hood," and also one of "Enid." Many good poems are to be found, and the illustrations are not to be excelled. In the fifth Annual Reading course of the C. Y. F. R. U., is a brilliant set of serials.

THE ATLANTIC MONTHLY. (Houghton, Mifflin & Co., Boston.) Henry James's interesting story, The Princess Casamassima, is continued in this number. Mrs. Oliphant and Dr. Holmes each give additional chapters of their serials. A pretty and clever story is the Ogre of Ha Ha Bay. Mr. Warner continues his travels in his papers on Hornebeck. Childhood in English Literature and Art, by Horace E. Scudder, is a scholarly essay. Other papers are, The first Abbe Galant; Tacita; The First Guest; Book reviews on recent works, with the usual departments complete a good number of this sterling monthly.

THE QUIVER. (Cassell & Co., New York.) Contents: A Hero's Helmet; A Skeptical Nobleman; Northern Methodism; With the Hop Pickers; The true Story of Lotie; The Beloved Disciple; A Song of a Lily; Restful Talks in the rush of Life; In the Pine Woods; Etc.

St. NICHOLAS. (The Century Co., New York.) The last number of the current volume is up to the usual standard of previous issues. Peggy's Garden, by Cella Thaxter, shows the author is a poet even when writing prose. The Griffin and the Minor Canon is amusing and absurd. The boys and perhaps the girls, too, will enjoy reading How Science Won the Game. E. S. Brooks tells about another Historic Girl. In the From Bach to Wagner series, we read about Mendelssohn's happy boyhood. Many other stories, including two serials, poems and pictures make the closing number of this volume most attractive.

THE ELECTIC. (E. R. Pelton, New York.) This number is excellent and good taste is displayed in the selection of articles from English magazines. Among the many able articles may be mentioned Cholera, Its Cause and Cure; Paris Newspaper Press; Reminiscences of an Attache; Aristocracy in America; Pessimism on the Stage; The work of Victor Hugo; Fossil Food; The Birth of Mountains; The Printing and Binding of the Revised Bible; An Unknown Fairy-Tale in Verse, by Charles Lamb; also poems, foreign literary notices and literary notes.

THE NORTH AMERICAN REVIEW. (New York.) Cardinal Manning has an article on London Vice, in the October North American Review. Fitz John Porter tells how to Quell Mobs. Abraham Lincoln in Illinois, is written by a friend of our martyred President; A Symposium The President's Policy is answered by several well known Politicians. George Eliot's Private Life, and Horatio Seymour on Grant, are timely articles, also a letter written by General Grant to his Father, two days before he started in the Vicksburg Campaign.

THE BAY STATE MONTHLY. (Boston.) The initial article for September is a brief biography of John D. Long, with portrait. Concord Men and Memories, an article ranging from the Concord fight to the School of Philosophy. The Conspiracy of 1860; The Two Reform Mayors of Boston; The First New England Witch, and Christopher Gault, will command much interest. Other contributions are, The House of Ticknor; A memoir of Helen Hunt Jackson, and a colonial romance, entitled, Elizabeth.

GODEY'S LADY'S BOOK. (H. Haulenbeck, Philadelphia.) The attractions of this issue are varied and the stories, poems and fashion notes, with illustrations compare favorably with recent numbers.

GOLDEN DAYS. (James Elverson, Philadelphia.) The popularity of this weekly for boys and girls continues, and well it may, for the contributions are from the pen of the best story writers.

CASSELL'S FAMILY MAGAZINE. (Cassell & Co., New York.) The attractions of this issue are many. The Serials, Short Stories and Poems are all good, and the illustrations and music enliven the pages.

OUR LITTLE ONES AND THE NURSERY. (The Russell Publishing Co., Boston.) The stories and illustrations are designed to entertain the young readers.

CHAUTAQUA YOUNG FOLKS' JOURNAL. (D. Lothrop & Co., Boston.) The articles of this monthly are adapted for reading clubs, schools and homes.

NEW YORK FASHION BAZAR. (Geo. Munro, New York.) The latest fashions in dress, millinery and all kinds of Needle-work are found in this monthly.

BAEYLAND. (D. Lothrop & Co., Boston.) The little ones will be amused by the stories, in coarse print, also pictures to draw.

BOOK REVIEWS.

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

COMPLETE RHETORIC. By Alfred H. Welsh, A. M., Assistant Professor of History and English in the Ohio State University, author of Development of English Literature and Language, Essentials of Geography, Essentials of English, etc. Chicago: S. C. Griggs & Co., 1885. Price \$1.50.

This is an excellent production, evidently the result of much thought and painstaking care. It will prove invaluable to those who wish to express their views on paper in a clear, concise and logical manner. As the author states, the aim has been not merely to exercise the student in composition, but to familiarize him with the qualities of literature, to provide him with the nomenclature of criticism and with a directory of style; to acquaint him with the modes of inventing, distributing, and enforcing matter; to get him into the habit of canvassing a subject, of reading upon it reflectively, of investigating it systematically, of extracting essential facts and setting them forth effectively; for "it is with languages as with a violin," says Vinet, "we must learn to play it. One does not come into the world with skill to handle the bow."

The following subjects come under the skillful investigation of the author: Comprehension and Utility of Rhetoric; Unit of Expression—The Sentence; Methods of Expression—Figures; Methods of Expression—Perspicuity; Methods of Expression—Energy; Methods of Expression—Elegance; Methods of Expression—Supplementary Aids (Capitalization and Punctuation); Methods of Expression—Style; Substance of Expression—Invention; Figures of Expression—Description, Narrative, Exposition, Argument; Aesthetics of Expression—Imagination; Aesthetics of Expression—Taste; Aesthetics of Expression—The Beautiful; Aesthetics of Expression—The Sublime; Aesthetics of Expression—The Ridiculous; Departments of Expression—Epic; Departments of Expression—Essay; Departments of Expression—History; Departments of Expression—Science; Departments of Expression—Fiction; Departments of Expression—Oratory; Departments of Expression—Poetry.

New Books Received.

MANUAL OF CO-OPERATION, being an epitome of Holyoake's "History of Co-operation." By George Jacob Holyoake. New York: John B. Alden. Price, cloth bound, 50 cents.

GERMAN SIMPLIFIED. Nos. 11 and 12. By A. Knoflach. New York: A. Knoflach.

PHILISTINISM. Plain words concerning certain forms of modern skepticism. By R. Heber Newton. New York and London: G. P. Putnam's Sons.

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ELLY'S CREAM BALM CATARRH. Cleanses the Head. Allays Inflammation. Heals Sores. Restores the Senses of Taste, Hearing & Smell. A Quick Relief. A Positive Cure. CREAM BALM. Has gained an unenviable reputation, displacing all other preparations. A particle is applied into each nostril; no pain, accessible to use. Price 50c. by mail or at drug stores. Send for circular. ELY BROTHERS, Drugists, Oswego, N. Y.

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Children feel the debility of the changing seasons, even more than adults, and they become cross, peevish, and uncontrollable. The Blood should be cleansed and the system invigorated by the use of Hood's Sarsaparilla. "Last Spring my two children were vaccinated. Soon after they broke all out with running sores, so dreadful I thought I should lose them. Hood's Sarsaparilla cured them completely; and they have been healthy ever since. I do feel that Hood's Sarsaparilla saved my children to me." Mrs. C. L. THOMPSON, West Warren, Mass.

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NEWSPAPERS AND MAGAZINES.

Table listing newspapers and magazines for sale at the office of this paper. Includes titles like Banner of Light, Boston, weekly; Modern and Daybreak, London, Eng., weekly; Olive Branch, Utica, N. Y., monthly; The Standard, Madison, Wis., monthly; The Theosophist, Adyar, (Madras), India, monthly; Light for Thinkers, Atlanta, Ga., monthly; The Mind Cure, Chicago, monthly.



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SPECIAL NOTICES.

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

Exchanges and individuals in quoting from the RELIGIO-PHILOSOPHICAL JOURNAL, are requested to distinguish between editorial articles and the communications of correspondents.

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

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

CHICAGO, ILL., Saturday, October 10, 1885.

Beecher's Latest Conception of God.

A receptive, plastic, progressive mind is a perpetual source of pleasure and profit to all within its influence, though the pleasure be not always free from pain and the profit at times inappreciable. Even when the workings of such a mind are at times eccentric, erratic and not always to be depended upon; when its public utterances are warped occasionally by inherited tendencies and early training, or by a degree of worldly caution and tact; even when thus handicapped, it is a tremendous power if equipped with a vigorous brain, oratorical gifts, and the prestige of success. When a man thus endowed, though considerably beyond his allotted three score and ten years, attempts to voice the latest thought of science and philosophy, he sways a power with the populace which no scientist or philosopher can ever hope to exert. So, when on his first appearance of the season, Beecher attempted to portray his latest conception of God, his words were attentively listened to by a large audience and read before breakfast the next morning by tens of thousands who never saw Plymouth church nor its pastor and who an hour later went about the business of the day a thousand miles from where the preacher walks his pulpit.

Beecher closed last year's work with his sermons on Evolution. Notwithstanding so much of his vacation must have been employed in writing certificates of the great worth of Smooth-Tongue's Patent Soap, the labor saving qualities of Slick's new fangled Washing Machine, the comfort-compelling properties of Tom Phooler's Hay-Fever Specific, the perfect freedom from accidents and perplexing emergencies insured by the use of Spankum's Universal Safety Pins, the phenomenal virtues of Shearman's Soothing Syrup, etc., etc., notwithstanding this drain upon his time, Beecher evidently stole a moment now and then to scan the lectures delivered at the Concord Summer School of Philosophy and to absorb the essence of current scientific and philosophical thought. Coming back to Brooklyn he gave his people the discourse reproduced on another page of the JOURNAL.

After a fashion and in the nomenclature and phrasology of the pulpit, the sermon voices the views of many hard students, who have through long years of close study and laborious, methodical thinking wrought results. True the preacher is not always quite consistent,—he would not be a Beecher if he were—he makes some rather peculiar combinations, yet on the whole he succeeds in portraying God as a very different personality from Him in whom his forefathers believed. His discourse will no doubt tend to enlarge the understanding and broaden the views of thousands who stand sorely in need of such help.

Like the platform utterances of some trance speakers, Beecher's sermons run to words. His meaning is often obscure. The reader sees him wrestling with an idea which he has not mastered, or has not the candor to frankly declare, and one must read between the lines to compass his whole purpose. This is especially true when he essays a picture of Jesus. From the JOURNAL office, his portrayal of Jesus presents an essentially different character no doubt from that seen when viewed from some of the Plymouth pews and other points of observation more or less Evangelical. And this is where the genius of Beecher is most strikingly displayed. "Oysters served as you like them," is the enticing sign one often sees at this season in various places where the wants of the physical are catered to. "Religion served as you like it," is the motto written over the spiritual caterer's establishment in Brooklyn.

In his delineation of Jesus, Beecher is purposely indefinite and shadowy, his words are capable of different interpretations. Accord-

ing to the JOURNAL's code a public teacher is bound in common honesty to candidly tell what he thinks of matters which he treats. Why did he not clearly say whether he regarded Jesus as "the man Christ Jesus," or as superhuman?

Rather than try longer to bolster up the old dogma of a superhuman Christ, in whom only were divine attributes manifest, and in whom is the world's only hope, it were larger and wiser to see that divine attributes inhere in all souls, and that not one but many gifted and true men and women have been and will be the world's Saviors!—though in a lesser degree than Jesus.

In the clear light of a spiritual philosophy Spiritualists can see how Jesus himself intuitively foresaw and foretold the progress of man when he said: "Greater things than these ye shall do." And so come the achievements of science, the grandeur of inspiration, the gifts of seership, the beauty and blessedness from spirit presence, the salvation of man from ignorance and slavery.

While the JOURNAL sees the inconsistencies, the want of perfect candor, the vacillation, and the fineness of this great pulpit orator, yet it does not disparage his work, but fully recognizes his power as a liberalizer, and a stalwart veteran in Man's struggle with ignorance and superstition, on his march toward a higher life here and hereafter.

The Phantom Ship.

Phenomena attested by good "orthodox" authority are thereby rendered to some people less liable to question. The Presbyterian stories of the Rev. William Tennon's remarkable experiences, some of which we have lately republished, stand on names of the very highest respectability in that communion, and so may reasonably be commended as "sound doctrine" to those accustomed to pin most of their faith on that of their venerated ecclesiastical fathers.

We have now another extraordinary story; this time on excellent Congregational authority; an authority no way inferior, equally orthodox, equally respectable and credible. Scoffing skeptics will no doubt ridicule it, after their cheap way of disposing of all testimony to marvels; but better informed and candid students of occult phenomena will readily find its well sustained parallels.

In the year 1839, the Rev. Dr. Leonard Bacon, pastor of "The First Church in New Haven," Conn., preached a series of "Thirteen Historical Discourses on the Completion of Two Hundred Years" of that church's existence. These, written in the clear and felicitous style of their author, subsequently so eminently distinguished, and with his usual scrupulous regard for historical accuracy, were published the same year in a handsome octavo of four hundred pages which may still be found in many ministers' and other libraries. They are well worth the perusal of any one who would know of what stuff the New England fathers were made; that, in the words of Dr. Bacon, "the New England race 'is sprung of earth's best blood.'"

In the sixth of these discourses he gives an account of a marvellous spectacle said to have been seen in New Haven in the summer of 1648. His narrative is based chiefly on the well known "Journal" of the elder John Winthrop, Governor of the Massachusetts colony; though some reference is made also to "Colony Records," to an unnamed "ancient historian," and to a letter from the Rev. James Pierpont, the third pastor of the church, quoted in Mather's Magnalia (I. 25). Of Winthrop's history he says it "is like a newspaper of the times," that it mentions the sailing of the vessel at the time (II. 254), also its loss when that became certain (II. 266) and afterwards repeats the whole story with corrections (II. 328). While this account was strictly contemporaneous "the letter from Mr. Pierpont gives the story as it was reported at New Haven half a century afterwards by 'the most sensible, judicious and curious (i. e. careful) surviving observers.' The identity of the two accounts seems to me," says Dr. Bacon, "more striking than the comparatively slight diversities."

The story is best given in the learned and eloquent Doctor's own words. He introduces it with some account—not superfluous to a full understanding of the case—of the painful condition of the settlement not yet ten years old, which, though averaging probably more wealth to its individual members than any other of the first colonies, was, like them all, compelled to arduous struggles for even the most moderate prosperity.

"For a while," he writes, "the colonists here adhered steadfastly to their original plan of supporting themselves in their exile and building up their town by commerce. They built some shipping. They purchased lands on the Delaware" [and at one time had serious thoughts of removing thither; see Bacon's Hist. Discourses, p. 53] "and at some other places and erected trading houses to buy beaver of the natives. They sent their cargoes into foreign parts and expected to make such gains as would support and extend their town so beautifully planned. But soon it began to appear that their commercial enterprises were likely to be involved in disaster. Some of their number seemed to have returned to England; while not a few, who had been expected to bring large accessions of wealth and strength never came. Those that remained found their estates sinking so fast that something must be done to retrieve their fortunes or all their hopes would fail. Accordingly about eight years after their arrival here, they did, as it were, gather all their remaining strength to the building and loading out one ship for England, to try if any better success might befall them." The "company of merchants in

New Haven," consisting of Mr. Eaton, Mr. Gregson, Mr. Malbow and Mr. Goodyear, appear to have united their resources in building, equipping and loading the vessel. "Into this ship," says an ancient historian, "they put in a manner all their tradable estates, much coin and large quantities of plate"; and among the seventy that embark for the voyage are several "of very precious account" in the colony.

In the month of January, 1646, the harbor being frozen over, a passage is cut through the ice with saws for three miles; and "the great ship" on which so much depends is out upon the waters and ready to begin her voyage. Mr. Davenport and a great company of people go out upon the ice to give the last farewell to their friends. The pastor in solemn prayer commends them to the protection of God, and they depart. The winter passes away; the ice-bound harbor breaks in to ripples before the soft breezes of spring. Vessels from England arrive on the coast; but they bring no tidings of the New Haven ship. Vain is the solicitude of wives and children, of kindred and friends—vain are all inquiries.

"They ask the waves and ask the felon winds, And question every gust of rugged wings That blows from off each beaked promontory." Month after month hope waits for tidings. Affection, unwilling to believe the worst, frames one conjecture and another to account for the delay. Perhaps they have been blown out of their track upon some undiscovered shore, from which they will by and by return, to surprise us with their safety—perhaps they have been captured and are now in confinement. How many prayers are offered for the return of that ship, with its priceless treasures of life and affection! At last anxiety gradually settles down into despair. Gradually they learn to speak of the wise and public spirited Gregson, the brave and soldier-like Turner, the adventurous Lambertson, that "right godly woman" the wife of Mr. Goodyear, and the others, as friends whose faces are never more to be seen among the living. In November, 1647 (nearly two years from their departure), their estates are settled, and they are put upon record as deceased. Yet they were not forgotten; but long afterwards, the unknown melancholy fate of those who sailed in Lambertson's ship threw its gloomy shadow over many a fireside circle.

Two years and five months from the sailing of that ship, on an afternoon in June, after a thunder-storm, not far from sunset, there appeared over the harbor of New Haven, the form of the keel (or hull) of a ship with three masts, to which were suddenly added all the tackling and sails; and presently after, upon the highest part of the deck, a man standing with one hand leaning against his left side and in his right hand a sword pointing toward the sea. The phenomenon continued about a quarter of an hour, and was seen by a crowd of wondering witnesses,—till at last from the farther side of the ship there arose a great smoke which covered all the ship, and in that smoke she vanished away.

Fifty years afterward, while several of the witnesses of this strange appearance were yet alive, the story was great in the traditions of the colony. And it was reported by some of the survivors that Mr. Davenport publicly declared "that God had condescended to give, for the quieting of their afflicted spirits, this extraordinary account of his disposal of those for whom so many prayers had been offered."

Readers will form their various judgments on this tale. Many will believe that the "crowd of wondering witnesses" saw only some resemblance to a ship in a cloud formation, and that all the filling up which so impressed them that for fifty years, or so long as any witnesses survived, "the story was great in the traditions of the colony" was the work only of as many imaginations as there were witnesses. And yet these incredulous people, if sound Orthodox Congregationalists, believe some stories quite as marvelous and no better attested.

The Druids.

Over eighteen months ago the attention of the JOURNAL's readers was directed to the Druids through reference to them by Gerald Massey. At the time several subscribers requested that further light concerning these people be supplied by the JOURNAL. Knowing the stupendous amount of fiction obscuring the subject, and consequently the great labor involved in the preparation of a concise and yet comprehensive epitome which could be relied upon as trustworthy, we felt reluctant to impose the task upon any contributor. The patience, perseverance and indomitable energy of the JOURNAL's talented correspondent, W. E. Coleman, together with his excellent facilities for research, led us to suggest the task to him. He undertook the work, and we now have the pleasure of placing before our readers the first of two exhaustive papers.

Part I., published in this issue, contains a summary of all that is recorded of the Druids by ancient writers, with brief reference to the theories of modern Druidists. Part II. is analytic, separating the few grains of wheat from the loads of chaff encumbering the subject, and embodying the results of the studies and researches of the latest scientific investigators; including a summary of the ascertained facts concerning Stonehenge and all other so-called Druidical stones and temples—with none of which Mr. Coleman affirms did the Druids have any connection. It is probable that no such valuable epitome of the subject as Mr. Coleman supplies can be found elsewhere. It is the fruit of eighteen months careful research and should be carefully preserved by all who have the slightest interest.

Santa Caterina Benincasa.—1847-1886.

In The Century for September is an interesting narrative by W. D. Howells, of his visit to Panforte Di Siena, an old Italian city, the quaint architecture of the ancient town being illustrated by the sketches of an artist which adorn the pages devoted to this writer. The absorbing interest and lasting value of this article, is not in old churches and castles, not in the men of bygone centuries, but in one woman,—the shining central figure that makes the memory of the place beautiful and illustrious, and whose remarkable spiritual experiences illustrate and confirm like experiences in our own day. Mr. Howells is well aware of the importance of this woman, and is ready and willing, according to his light, to do her justice and give her a large share of the space his story fills.

We are told of his visit to the house where Caterina was born in 1847, the youngest of the twelve children of a dyer in decent condition but of only quite common education. She was beautiful in person, and her parents hoped to lift her, and themselves, into higher rank by her splendid marriage. For this, or for the tinsel show of fashion, she cared little, but was an ecstatic dreamer and a religious devotee. Her parents scolded, her father even scourged her, until one day, as the story is told, while she was at prayer and he was about to whip her into some livelier mood, he saw a white dove over her head, was struck with awe, and ceased all persecution or abuse. She was then fourteen years of age, was very sick soon after, and only became well when allowed to join the holy order of St. Dominic, the family being Catholics, as all were in that age and place. It would seem to us, in the light of our day, as though some unseen guiding spirit led her into this order, as the best place in that age, for her great power to be developed and used.

She had visions of Christ and was made his spouse, angels visited her and devils tempted her; the first to help, the last not able to harm. Multitudes thronged to see her and to hear her speak, and the Pope gave her special permission to preach in all the Siena territory. She visited the sick, healed them as if by miracle, braved the deadly plague and stayed its progress,—healing virtue seemed to go out from her, as from Jesus in the Testament story. But she grew to be more than a devoted nun, and had large interest and commanding influence in public affairs. She quieted, for a brief time, the old feud between the Guelphs and the Ghibbellines, and made peace between other contending families of high rank. She reconciled disputes of Italian States and brought the Popes back from their exile at Avignon to their old seat at Rome when all others had fallen in this important effort. She was an honored visitor at the Papal palace, although she plainly rebuked the sins of the Holy Church. In the last two years of her life "the truth came to her," and scribes wrote down her messages, which were dictated rapidly, in a clear voice as if reading, her limbs rigid, her arms crossed on her breast, her condition like that of the deeply entranced in our day. Obedience and Prayer, Divine Providence, Dialogue of a Soul with God, and like topics were given in this way, in a style of remarkable power and purity.

At the church of St. Dominic the writer of the narration in The Century saw many relics of her, and many of her letters, which were singularly beautiful in thought and style, but were all dictated, as she never learned to write.

In 1880 she passed away at Rome and her head was sent back to the church at Siena. Of this Mr. Howells says:

"It seems, by all accounts, to have been one of the best and strongest heads that ever rested on a woman's shoulders,—or on a man's for that matter; apt not only for private beneficence, but for high humane thoughts and words of great material and universal moment. Standing in the place where so many good souls, for so many ages, have stood in the devout faith that the recorded miracles did really happen, I could not but feel reverent. Illusion, hallucination as it really was, it was the error of one of the purest souls that ever lived, and of one of the noblest minds."

Another writer, not a Catholic, tells of the potency of her prodigious genius, the virgin staidness of her life, her great heart—in-spired, even in her mysticism, by sublime ideals, and how, with eloquence and generous indignation, she stigmatized the crimes, the vices, the ambition of the Popes, and the scandalous schism of the Roman Church.

It would seem that Caterina Benincasa, fitly made a saint by the Catholic Church, must rank with the Apostles who healed the sick, with the inspired souls of all ages, with the great seers like Swedenborg, and with the best and most sincere mediums of our day. With the good and the great, Mr. Howells willingly gives her high place, but all else of which historic evidence exists is really illusion and hallucination in his mind! Doubtless in that marvel-loving age, myth mingled with fact, in the stories told of her by monks and nuns. Doubtless too, the heavenly visions were tinged with the hue of her Catholic faith, but spiritually blind indeed must that man be who can see only "illusion," and no real opening of spiritual vision, no inspiring help from angel visitants in all these uplifting and enlarging experiences. Blessed and wise "hallucination" it was which helped this illiterate woman to dictate eloquent and able letters and discourses, in a style which the most gifted and practiced can rarely equal!

But we are glad to note a hopeful change in the spirit of W. D. Howells. He feels "reverent," standing in the dim aisles of that old church amidst those sainted relics of a gifted and beautiful life; in higher and better mood let us hope, than when he wrote a pitiful book entitled "The Undiscovered Country," but a few years ago. In that book—one

of the most flippant and shallow stories of the century—he stooped to the silly work of making Spiritualism a mere folly to be ridiculed, not holding up the human follies that cling to it and granting any heavenly truth behind them, but making it all illusion and fraud, its advocates dupes or knaves; about the poorest task a man can undertake to-day, unless he is bent on making himself appear foolish and blind in the near future, if his name should live long enough to serve that end. Fortunate will he be if this author can retrieve his early folly and win as high and lasting a place in the minds and hearts of coming generations as the Spiritualists William Lloyd Garrison and Victor Hugo. His reverent feeling amidst the relics of this sainted and inspired woman may be an upward step "to higher light and broader views."

GENERAL ITEMS.

Some young women in Pueblo, Mex., have started a paper called The Mother-in-law.

Next week we shall publish the concluding lecture on the "Lost Continent." They have been read with deep interest.

Mies Susie M. Johnson is located at Los Angeles, Cal., where she is giving steam and electric baths. We wish her much success.

The mortality of chloroform is 1 to 5,880; that of ether, 1 to 16,542; that of nitrous oxide, 1 to 100,000.

Mr. Walter Howell is in the city with the intention of inaugurating a course of lectures for the fall and winter.

G. H. Brooks lately delivered a lecture at Albany, Wis., to good houses. He lectures in Louisville, Ky., this month.

The First Spiritual Temple of Boston, was dedicated September 27th, as per announcement made in the JOURNAL. An account of the proceedings will appear soon.

There are 100,000 practicing physicians in the United States, 75 per cent. of whom carry and dispense, in whole or in part, their own remedies.

A new technical school has been established in Springfield, Mass.—the first of its kind in the country, or, indeed, in the world. It is a "School for Christian workers."

Thomas R. Knox & Co., booksellers, 813 Broadway, New York, have on sale the books of Giles B. Stebbins, viz.: "Chapters from the Bible of the Ages;" "After Dogmatic Theology, What?" "Poems of the Life Beyond," and "American Protectionist's Manual."

Mr. Geo. H. Proctor, of Gloucester, Mass., and one of the proprietors of the Cape Ann Advertiser has been spending some days in Chicago. Mr. Proctor has had a varied and most convincing experience in Spiritualism.

Mrs. S. L. McCracken requests the JOURNAL to say that she will negotiate with any of the Spiritualists of neighboring States, for delivering lectures in a semi-trance condition. Terms reasonable. Address her at No 511 W. Madison St., Bishop-Court Hotel, room 45, Chicago, Ill.

The Salvation Army in India has set out to be religious after the manner of that country. They have gone into a number of caves near Bombay, where they spend their time in prayers and meditation, just as the Buddhist monks do. Pretty soon they will begin to imitate the Indian fakirs, and be buried alive and rise again after forty or fifty days.

The skeleton of a man nine feet one inch in height is said by the St. Louis Globe-Democrat to be on exhibition at the office of a firm in Thayer, Oregon county, Mo. The skeleton is said to have been discovered by a party of men who were exploring a cave some three miles in length, situated about nine miles from Thayer.

There is a negro boy in Marietta who can catch bees, yellow-jackets and bumblebees the same as anyone else would catch flies, and they do not sting him. He often catches a bee and puts it into his mouth and keeps it there for some time. When he spits it out it flies off. Live yellow-jackets put under his clothes crawl around and out at other places without stinging him.

Seven members of the Dunwood Primitive Baptist Church, Ga., have lately been expelled because they had put lightning-rods on their houses and dug pits in their cellars for places of retreat in case of a cyclone. The other members held that this action argued a lack of faith. The expelled members now claim to be the true church, and have brought suit for the church property.

The Herald of this city says that Richard B. G. Gardner, of the mirror manufacturing firm of Cole & Gardner, 76 Third avenue, lives at 1820 Indiana avenue. James S. Bassett of the plumbing firm of J. S. Bassett & Co., 237 Dearborn street, lives at the same number. Sunday forenoon Gardner's man Timothy was in the backyard chopping wood, with which he intended to make a fire to cook Mr. Gardner's Sunday dinner. Mrs. Bassett was horrified at this profanation of the Sabbath and compelled Tim to stop his wood splitting. When Gardner got home there was no dinner for him. He sought out Mrs. Bassett in his anger and told her the yard was as much his as hers, and he would have wood chopped there all day Sunday if he pleased, and more to the same effect. Bassett met Gardner Monday and accused him of insulting his wife. Gardner called Bassett and his wife "Methodist hypocrites." Bassett called Gardner a "blasphemous Jew." Other uncomplimentary remarks then followed. Shortly the two met again and hot words were followed by violent blows. When the combatants were separated, Gardner claimed to have lost his scarf containing a diamond pin. Then he went to Justice Meach and swore out a warrant for assault and battery.



THE REV. HENRY WARD BEECHER.

A Discourse by Him Concerning the Human Conception of Divine Personality.

The Diffusive and Universal Presence of God Drawing the World to Him.

Mr. Beecher's text, September 26th, was the first four verses of the first chapter of John: In the beginning was the word, and the word was with God, and the word was God.

This last is spoken of Christ; not of his human condition, but as representing God. Men of definition can make very little out of such mystic passages. The vice of theology as it has been handed down to us from Rome is an attempt to reduce things to definition; in such a sense to define God, that he shall be compressed, to our mind, within exact limits—the illimitable God, the infinite, made finite; divine government framed into chapters and sections, as if the government of the universe could be likened to the imperial system of Rome, with its provinces, countries, and towns. Nowhere, perhaps, so much as in this book, the life of Christ by John, do we find the mysticism, the abandonment of the system of dots, angles, lines, and absolutenesses. It is perpetually reaching out in unexpected directions, and it puzzles us to follow, and thereby it shows itself to be a truly inspired record. All phenomena of nature and all the frame-work of the world, we are to understand by this passage, have their life in the life of God. It may be said that they float in a universal atmospheric life divine. The life principle of the universe is God. It is above everything, it is beneath everything, it is on every side, it is the one germinating energy. The touch of God's presence everywhere is the reason of life.

This view bears upon the question of God's personality; and it is to that which I shall speak this morning. The human mind cannot well conceive of divine personality. There is nothing like it among men. There are intimations of it, but we have not been accustomed to interpret them. Among men personality involves form, but God is formless. We cannot think of a man without thinking of his head, body, hands, and feet—as something organized and separated from every other something. We think of certain combinations of physical and mental qualities acting in space and time. By finer nerves we can even feel a presence when we can neither see nor hear. Ordinarily, however, we speak of persons as they are obvious to us, having shape, motion, and definition of limitation. There is a more subtle personality, which may be called the pulsations of feeling and the method of thought. Thus we discern the personality of different great composers when we hear their music. No one would ever confound the musical personality of Wagner for that of another. No man could doubt Beethoven's music, or call it Mozart's. Johnson is never mistaken for Burke. The way of their mind is so different. No one could confound Webster, in his gigantic speeches, and Emerson, in the stringed pearls of his style. This is a recognition of interior personality, which is far more individual than anything corporeal. Plato is dead, but Plato's writings exist, and Plato exhales from them, and there is a living Plato and a living Socrates. Thus we have personality as determined by matter and personality as determined by mind.

GOD'S PERSONALITY.

Now as to the personality of God. Almost from the very beginning God forbade any one to liken him to anything. He had no form, nor shape, nor lineament, nor visage. He forbade them to set up anything that should attempt to represent Him on the side of matter, for He is a spirit, and not representable by matter. The idea of God, when you come through signs to the perception of what He is, the idea of personality, is simply absolutely untenable; and yet we believe in the personality of God; that He is a being such as no other one is; that in His own way and sphere, in the spiritual kingdom, He will be discernible as God and no other. When we shall arise and see Him, as the Scripture subtly says, "we shall see Him as He is." We shall discern a personality, something that separates Him from all beings and all creatures in the whole universe, although at present and in this lower state, encased as we are in matter, we have not risen high enough yet to discern the grand personality of God as a spirit, without physical attributes, without form, without any relation to time, subject to no wants of material being. Even as far back as in the days of the prophets this was discerned. Hast thou not known, hast thou not heard, that the everlasting God, the Lord, the creator of the ends of the earth, fainteth not, neither is weary? There is no searching of His understanding. He giveth power to the faint, and to them that have no might he increaseth strength. Even the ewes shall faint and be weary, and the young men shall utterly fail, but they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; they shall walk and not faint; God is the universal life. Embosomed in Him, men borrow from him energy, thought, emotion, life. He was the life of men and the light of men. With qualities He is endowed which men do not possess. He can think only in a very twilight manner of a being that pervades space. The conception of a man occupying all space becomes grim humor, but God is everywhere; His way of being is everywhere. It pervades space, time, and existence. It is more like light and heat than any other illustration. So it is used throughout the Bible: "Our God is a sun." "He was the light of the world and gave light." His presence is not figuratively but absolutely everywhere in everything. Were he to withdraw himself there would be no cohesion, no attraction, no quality. Matter, rushing in dire confusion, would dissolve and perish. And it is the being of God every-where, which presents that holds things together and inspires them with tenderness and ripens them to results. Here thought stops. We cannot understand the quality or the nature of a Being that is everywhere present and always.

There have been two distinct methods of conceiving of God in history, which may be called the Hebrew and Greek and the Roman. The Hebrew conceived a God as everywhere present. That psalm (the 130th) which I read in your presence, is one of spiritual description. Wherever you go morning, noon, or night, far or near, you are still in the presence of God. You hear upon His being. According to the old Hebrew poem quoted by Paul, "In Him we live." As when a cloud descends around about one on the mountain top and he is in the midst of it, we are in God; we are within anything that absolutely surrounds us. When the Greek minds understood theology, after Christ, they accepted

this diffusive view, the universal personality of God; that He was in creation; all creation stood upon Him; as it were, drew life from His bosom, so that he was the covering and surrounding influence of everything in creation. When that went on and passed into the Roman theology the Roman mind, hard, but legal, attempted to reduce everything to a precise and definite order of law, institution, custom; and they accepted the teaching of the Bible that God was everywhere. But they felt that God was like an engineer, who, having made a machine, a locomotive, stood off and said: "Let her go," and watched how it performed, and criticised or praised, as the case might be.

GOD IS HERE TOO.

And the Roman mind has diffused a conception among Christian people to this day that God is in the heaven and we are on the earth; that He has created the world and wound it up, and that He sees to it that the key is not lost, and forever keeps the great energies of Nature in place, and sits in heaven and sees what the results are. He sees this man out there doing wrong, and puts it down; that one is doing right, and He gives him credit marks. He is the Great Magistrate to whom come the reports of the police every day. God afar off, sitting in the Temple of Justice, or in the Temple of Love, as men conceive of it, watches affairs afar off. This is the antithesis of the Scriptural view of God, which is that He created the world, and everything in it, and that He is in the world. He is the great underlying energy that modern science has at last found out, and in which it believes. They say that no God is needed; that once postulating energy, the whole universe can be unfolded from that. Yes, you call it energy; I call it God. But science at last has come to that fact, revealed many thousand years ago: "All things were made by Him. There was not any thing made that was not made by Him. He is in all things, and in Him all things consist, and He is everywhere in His person and being." It is a personality that we have no type of; that we can scarcely form a conception of. Nevertheless, God is in the world. He is the swaddling clothes of the infant, the raiment of the man. "Put on the Lord Jesus Christ boldly," says the apostle, and that may be said of the whole garment of the world itself. We are floating in the being of God, as ships float upon the immensity of the sea. With qualities, then, God is clothed—His personality—which men do not possess.

The Greek Christians accepted the Hebrew idea that God was a universal presence, and that He was the light of the world, the universal energy, identified with all growth and all life, and all being. So that you perceive they came very near to our scientific postulate of energy as the starting-point of creation. What that energy is science has never been able to define, or state, or even prove. But ages ago holy men inspired of God declared that God was that energy—that universal atmosphere in which the world and all its forces float. The whole world sprang out of the life of God and existed as a part of His life, and was ministered to at every stage of its being by the direct presence and contact of the divine nature. The Romans gave definiteness to the idea of God, but it was a misconceiving definiteness. The effect of the Hebrew conception of divine personality is worthy of some consideration (we dismiss the other) and first the theory, or fact rather, that God is a universal presence—formless, without lines or stature. The representations of God, as made in dramatic passages of the Bible, were not meant to be absolute. Who shall give shape and form to sunlight, or measure the seasons? God is a presence, separated by moral qualities from other beings, and in different relations from those of one being to another, but He has His own individual personal existence, and is a thinker, a being of emotion, of sympathy, of will, of determination, of method, of plan; not such as men have, or but very faintly represented by the operation of these things in the human mind. And this conception of the universality of the personality of God gives the life and mission of Jesus Christ a clearer interpretation. The whole human nature longs for a defined God, for one that shall answer somewhat to our communication with each other. Who has not felt that? Who has not said: "O, if I could see him once; if He would give to me one single vision of the night, and I should perceive Him; if He would lay His hand upon me and convince me—I am God!—it would suffice for all my life long?" We long for it—that is to say, we want to bring God down to something like ourselves to facilitate our knowledge of His being and our intercourse with Him. This is what Jesus did. The glory of God shone in the face of Christ Jesus—not in a literal sense. He was the Son of God; thought it not robbery to be equal with God; but took upon Him dimensions; put Himself under the limitations of space and of time; was obliged to live no longer in that clarity and freedom with which untrammelled spirit exists, but became like men—must eat, must drink, must sleep; the blood must vibrate. He became imprisoned in matter, and thus reduced to the condition of humanity He lived in the quality of Godhood, and men perceived in Him, exactly harmonious, what were the divine attributes and the divine disposition. He was an embodiment of love, of sympathy, of care-taking. He was one who went about doing good. It was He that said: "It is more blessed to give than to receive;" like the lamp or the candle, receiving from the atmosphere, but only that it may pay back again in effulgent light.

CHRIST ON EARTH.

And so that which we long for in the universal and invisible, the whole of time and the world, we obtain in Jesus Christ. No Roman Jupiter could be carved in marble and stand; no image was permitted to the old Hebrew. But for the infirmities of man, when the fullness of time came, and for the interpretation of God to human observation, His Son came into the world and took upon Himself the likeness of the flesh, went through all the periods of human life, humbled Himself, and became as He was at first, a babe—and in the belief of His time a bastard babe. Is there anything lower than that? He went on through His life, rising from stage to stage, until he had personified every experience, and at last, rejected of His countrymen, abhorred by the religion of His time, nailed between thieves, with an ignominy that only the Roman cruelty could have conceived of. He died as to the body, and stands representing God in the universal sympathy of His nature, in its succor, in its fruitful supply of every human want. We have something now that we can fix our eye on, and it answers to our longing for personality. And so we can clothe Jesus in just such an image as suits our want. The despairing sick behold Him as an angel of mercy looking down upon them and bending to their wants. In the vigor of health, after recovering, they behold Christ no longer bending as a nurse or a healing physician, but in the form of a leader and the captain of their salvation. Men

that are alone find in Jesus Christ the conception of company. "Lo, I am with you always, even unto the end of the world." And every one fastens upon Jesus Christ some form, some expression of countenance, something that brings him near their want. These are evanescent images. There is no portraiture of Him; every man is left to create the conception of Christ. In so far as our spiritual nature wants a personality that answers to the human personality, there we have an opportunity in Jesus Christ. The effluence of His glory, the pouring out of light upon the world's mind, and the lifting up of men through His example and instruction into communion with the invisible, all-healing, all-comforting, all-feeding, universal God—that was His function. Men have supposed that Christ came into the world to save a lost race (you might search from one pole to the other, and around the equator for a thousand times, and you could not find the lost race); that He came to make good Adam's stumble, but Adam never existed and he never stumbled, and there was nothing, therefore, in that to bring Christ into the world. But theology, particularly the Roman, had gone on saying that he came into the world to suffer instead of man; to make a plan by which we could be saved; but that plan was made in the foundation of the world. From the beginning to the end every man created by God was saved if he lived in the life of God. "By grace are ye saved." What is grace but un-covenanted and undeserved bounty? What is that but benevolence, but generosity? What is that but mother-love and father-love? We are saved through Jesus Christ because Christ reveals to us that great vortex of divine love, and if one thrust himself into that he is borne by the power of God Himself onward and upward. But all this mechanical, machine-like basis of salvation through atonement, which has no foundation—it is time it were done away with. It is a misconception of Scripture and of the reality of Christ's errand. He came into this world to let us know that God so loved us that He gave His son to die for us, and His dying was the greatest evidence that God's nature was love, and that He would save men, not because they deserve it, but because God desires it. That Roman system of sin and penalty, of deserving and of payment, is all Pagan. God saves whosoever will be saved. "Whosoever will" is the last echo that comes from the trembling host; "whosoever will, let him come and take the water of life freely." God's nature is healing, God's presence is food and life, and whosoever recognizes God in him and around him, and goes in the direction that He has made manifest, that man is saved; not because he is perfect, not because anything has been done for him in the way of atonement, in the old-fashioned notion, but he is saved because God saves him; saved by reason of what God is.

GOD'S DISPOSITION.

But while we cannot come to a clear and crystalline defined sense of personality in God, while no human experience, no symbol, can give us a clear idea of it, yet we can have a clear idea of His disposition. We can have a conception of God's purpose, of His will. We can know that He has commanded and forbidden. Springing from the dust, creatures of clay, on the one side worldly and of matter and of the animal creation, we are absolutely, by the will and genius of God, and of creation, forbidden to stop there and be only such. The principle of development of life is in us, that we are to go on and up, and the commands of God are righteousness—that is, right living, right direction, right impulses, right character. Rectitude carries men on and up; it is going with the current of the universe; and these things we can understand.

The diffused and universal presence of God is drawing the world toward him. The grain and the chaff both exist. The one shall be garnered and the other burned. All life that has in it no principle of the divine—the animal life—goes on like a taper, known as a sorry. There is many a horse that is better fit for immortality than the man who rides it. There is many a dog that has more disinterested love than the man who owns it. And why should not they have a chance hereafter? I don't know but they will; that is to say I don't know anything about it. But in so far as men are concerned, endowed with reason and moral sensibility, the word of the Lord is: "He that sows to the flesh shall of the flesh reap corruption." Death, dissolution, annihilation. "He that sows to the Spirit, life eternal." In this great moving current of divine life, in which you are, in which generations have moved, all who accept the life of the light of God and move onward, no matter relatively how low they are, all of them shall appear in Zion before God. And those who in this vast presence of the eternal ubiquitous God turn away from him and go toward the animal, they shall not see, nor know Him. He separates with an eternal judgment between the good and the bad, and one goes back to the earth again and the other rises through

Concluded on Eighth Page.

A Pennsylvania woman was run over by a locomotive on her 100th birthday.

During the recent maneuvers in Austria several bicyclists were employed as orderlies, and got through their work very well indeed.

Mrs. Ella M. Dole returns to Chicago from her Western trip this week. Next week we shall publish her experiences with Mott at Kansas City.

The Pope has desired the Chapter of Franciscan monks to suppress the numerous breweries which belong to that order in Bavaria, which produce the famous "Franziskaner Brau," highly esteemed by all beer drinkers in Germany. The personage who will most deeply regret (and resent) this step will be Prince Bismarck, who was a large consumer of this particular brew, of which he is exceedingly fond.

The practice of writing political sentiments on walls, benches, and other available public spots is common in Paris. They used to be directed mainly against aristocrats, but now the burden of denunciation is "Down with the wealthy."

Mrs. Woodworth, the great evangelist, closed a two weeks' meeting in a grove twelve miles northwest of Muncie, Ind., one day last September, preaching to twenty-five thousand people. Such religious excitement was never known. The woods rang with the shouts of the new converts, while here and there lay men and women by scores in trance, apparently dead. Hundreds of people from Muncie attended her meetings and are unable to account for what they saw.

We take pleasure in calling the attention of our readers to the advertisement of the Knickerbocker Race Co. in this issue of our paper. We can recommend this company to do as they agree, and orders entrusted to their care will receive prompt attention.—St. Louis Free Press, June 10, 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.

Attention is called to the advertisement of the Weekly Capital and Farmers' Journal, a 50-column paper, published at Topeka, Kansas. The Capital is the official State paper. It is only \$1.00 per year. See ad. of Pleasant Valley, Florida.

Business Notices.

SEALED LETTERS answered by R. W. Flint, No 1827 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.

Church of New Spiritual Dispensation, 416 Adelphi St., near Fulton, Brooklyn, N. Y. Sunday services, 11 A. M. and 7-8 P. M. Mediums' Meeting, 319 E. 7th St. Ladies Aid Society meets every Thursday, 8 to 10 P. M. John Jeffrey, President; S. B. Nichols, Vice-President; Miss Lulu Board, Secretary; A. H. Kipp, Treasurer. John Slater, trance speaker and test medium, Sept. 20th and 27th. Mrs. Nellie J. T. Brigham for October. Mr. J. J. Morse for November.

The Ladies Aid Society meets every Wednesday afternoon at three o'clock at 123 West 43rd Street, New York. The People's Spiritual Meeting of New York City, convenes every Sunday at 10:30 A. M., and at 2:30 and 7:30 P. M., at Miller's Arcanum Hall, 54 Union Square. FRANK W. JONES, Conductor.

Saratoga Springs, N. Y. The First Society of Spiritualists at Saratoga Springs, N. Y. will hold Meetings every Sunday afternoon and evening, at the Supreme Court Room, Town Hall; also on the first Monday and Tuesday evening of each month, at which Mrs. Nellie J. T. Brigham will officiate. H. J. HORN Pres. E. J. HULLING, Sec.

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

Passed to Spirit-Life.

Passed to spirit-life, September 3rd, 1885, from his residence near Fayette, Fayette County, Iowa, Joseph Wright, in the 64th year of his age.

Mr. Wright has been an earnest Spiritualist, from the beginning of the movement known as modern Spiritualism. He has spent much time in his investigation and gave liberally of his means for the support of the spiritual philosophy. He met the change called death with a firm belief in its truth. He leaves a widow to mourn the loss of his bodily presence, but she has the knowledge that he can console her with his spiritual presence. He has been a reader of the RELIGIO-PHILOSOPHICAL JOURNAL since it was first issued, and was always ready to defend the spiritual philosophy wherever he heard it assailed. He has gone to try the real life he thought and talked of so much while here in the body. The Spiritualists here have lost a good brother and the community in which he lived an honest man and a good citizen. J. H.

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The Record Book. A book for domestic and foreign sale, and contains the Declaration, Articles of Association and By-Laws and Record. These are followed by blank sheets enough to use at the meetings and will be found to be just what is wanted, and will save much time for those forming the Society. Former price \$1.50, now offered at 75 cents.

All the above are for sale by the Religio-Philosophical Publishing House, Chicago.



Voices from the People, AND INFORMATION OF VARIOUS SUBJECTS.

Life may hold sweetness yet: I would not die; For he might come with smiles upon his lip; Then from my heart the weary years would slip, And I should greet him with a joyous cry, Forgiving and forgetting all the past, Just for the sake of love come back at last.

And Death is coming. Ah, will Death be kind? Will he, some day, bring me my true love? Or shall I float in ether pure above, Passionless, sexless, and not hope to find Him who made life a blessing and a curse?

Child, listen to me: Love is worse than Death; For Death takes all, but Love takes fruit and bloom, And leaves the worthless husk to rot in gloom.

A Sweet Chinese Girl Graduate.

In the class of graduates for 1885, from the Women's Medical College in New York was a remarkable character in the petite person of Kin Yai Me, a Chinese student, who graduated at the head of the class.

When she was three years old she was left an orphan and adopted by the then United States Consul in China, Dr. McCarter. Her father was a converted Chinaman and became a Presbyterian mission minister; he was also educated by Dr. McCarter and devoted himself to the mission work among his own people in China.

"You might be an exception," was vouchsafed. "No," she replied, "there are other reasons. I would not marry any but the older son. The wives of junior sons are all ruled by the wife of the oldest. They and their children are under her supervision, and you see I could only marry the oldest son, and I shall be too old to do so."

"How old were you when you entered the medical college?" "Eighteen," she replied, "and, although I have graduated, I have still much to accomplish before I take up my life work in China."

Kin Yai Me loves her profession—i.e., indeed, an enthusiast in it. Her marvelous memory was the comment of her class. The determination to spare her from undue publicity and note was rigidly enforced, but her scholarship and intended career induced an interest that cannot longer be concealed.

Peculiar Manifestations on the part of Doves.

I observed an article in the JOURNAL of Sept. 10th, headed, "A dove visits a preacher in church and finally alights upon his head." I will not solicit space to refer to numerous articles published in spiritual and secular papers, which seem to indicate design or control in the movements of birds.

This incident was witnessed by the whole audience, except those who sat in remote parts of the house. Was it the result of the control of the spirit mother of the preacher who made frequent mention of her?

Mrs. M. C. Sherwood, of Cincinnati, Ohio, writes: We are prospering finely here. We have a new hall, nicely fitted up, in a very desirable location. It was dedicated by that grand old champion for rights and truth, Dr. Samuel Watson. The hall was beautifully decorated for the occasion and was crowded with a large and enthusiastic audience.

THE DEATH OF GRANT.

It Was the Subject of the Rev. E. Heber Newton's Discourse Sept. 27.

WHY IS IT WE SUFFER SO? "The end of our great soldier sheds much light upon the function of suffering in the scheme of Providence. The sufferings of earth form the ever fresh puzzle of man. Why is there so much pain upon the earth? Why have we to suffer so keenly in this brief life? Who does not know the anguish of the question? Who that has ever walked through the wards of an hospital does not feel it ringing through his being and challenging his faith in a good and merciful God? No one can as yet fully solve this problem, but as we have some light upon it; light as of the sun on some April morning, rifling through the sombre clouds. How superbly the form of Grant's spirit seemed to rise through all these agonies! How the fires of suffering seemed to smelt out the dross of his character! How all the inner nobility of the man, which if it had not suffered in its pride in its career of prosperity, it at least seemed to us to be tarnished, came forth bright and beautiful! He had his transfiguration in the furnace of affliction. If ever a soul purged itself of its dross before passing hence, surely his soul did so. How all the aspirations of his courtiers were respected in the intense heat of that ordeal! He had given us just room to question him in the days of his Administration in Washington, and in the dark days in which he so blindly led his name belinked with those of rascals and thieves. Had he died six months before, one-half the Nation would not have known his true character, and he would have gone down to history bankrupt in the possessions which are worth more than gold. Then the fires of suffering cleared his name forever; and then to crown the uses of this agony of suffering, behold a Nation brought together! The North and the South united over his grave as they never have been before since the sword was drawn in 1861, and Buckner and Joseph E. Johnston walking as pall-bearers by the side of Sherman and Sheridan. What no statesman could have accomplished, what no eloquence could have won, what no material interests could have induced was wrought in the drama which was enacted before us in the early summer.

"We have also a remarkable illustration of the change which has come over the religious thought of our age. How well we can imagine what would have been the record of these scenes a generation ago. The young man would have been respected with questions concerning his views of the plan of salvation, his consciousness of 'saving faith,' his ability to read his life clear to mansions in the skies. We should have felt assured concerning his future according as his spiritual symptoms tallied with those which are laid down in the manuals of orthodoxy as the proper indices of a state of salvation. Scarcely a decade ago there died a young man, a citizen of our metropolis, who was a generous and charitable man, but who had some grave financial sins to confess before God and to atone for to man. To have been able to say, 'I have tried to live by the Bible,' ought, to reasonable beings, to have been something nobler for a dying man to say than to affirm, as he did, as the security of his soul: I have believed in the Bible.

"A little manly restitution to the public would seem to the average human eye to have been a much better spirit for his soul than such an unquestioning belief in any book whatever; yet such was the fatuous folly of religion that few would have thought our Christian churches, and such is it to-day among hosts of men who call themselves honorable beings, that such a confession of faith counted for more than a Zachaeus-like confession of restitution. What a healthful contrast is presented in the death of Gen. Grant when, at one time shortly after the day when he seemed to be near his end, his soul's doctor put to him the question, 'What was the supper you thought of when you were lying in bed?' and he answered, 'General Grant, the comfort of the consciousness that I had tried to live a good and honorable life.' I count it altogether a stride forward in religion," continued the reverend speaker, "that such an end has been accepted by the good sense of the country as a true Christian death. It tells of the whole revolution of the religious world by which the soul of man is at once turned from the things of earth, from artificial and conventional notions to living principles, from dogma to character, from creed to life. This revolution is not a decline from the Gospel but a return to the Gospel of Jesus Christ. What is the secure foundation according to the Sermon on the Mount? A creed—a mere confession of faith? A testimony as to personal experience? Views concerning the plan of salvation? No; but simply this: 'Whosoever heareth these sayings of mine, and doeth the ethical precepts, these directions for living, given in the Sermon on the Mount—and doeth them, I will liken him unto the wise man which built his house upon a rock; and the rains descended, and the floods came, and the winds blew and beat about that house, and it fell not, for it was founded upon a rock.'

Seeing the Invisible.

If it were usual to prefix a motto to these evening discourses, I might have selected such words as "Seeing the Invisible," for I have to describe a method of investigation by which what is usually unseeable may become revealed. We live at the bottom of a deep ocean of air, and therefore every object outside the ocean is seen by us only as it looks when viewed through this gross layer of air. Professor Langley has shown recently that the air mists, colors, distorts, and therefore misleads and cheats us to an extent much greater than was supposed. Langley considers that the light and heat absorbed and scattered by the air and the particles of matter floating in it amount to no less than forty per cent. of the light falling upon it. In consequence of this vast amount of absorption, the presence of finely divided matter always more or less suspended in it, the air, when the sun shines upon it, becomes itself a source of light. This illuminated aerial ocean necessarily conceals from us by overpowering them any sources of light less brilliant than itself which are in the heavens beyond. From this cause the stars are invisible at midday. This illuminated air also conceals from us certain surroundings and appearances of the sun, which become visible on the very rare occasions when the moon coming between us and the sun cuts off the sun's light from the air where the eclipse is total, and so allows the observer to see the surroundings of the sun through the cone of unilluminated air which is in shadow. It is only when the aerial curtain of light is thus withdrawn that we can become spectators of what is taking place on the stage beyond. The magnificent scene never lasts more than a few minutes, for the moon passes and the curtain of light is again before us. On an average, once in two years this curtain of light is lifted for from three to six minutes. I need not say how difficult it is from these glimpses at long intervals even to guess at the plot of the drama which is being played out about the sun.

The purpose of this discourse is to describe a method by which it is possible to overcome the barrier presented to our view by the bright screen of air, and so watch from day to day the changing scenes taking place behind it in the sun's surroundings. From "On the Solar Corona," by Professor William Huggins, in Popular Science Monthly for October.

Grove Meeting in Indiana.

The Spiritualists of Rolling Prairie, LaPorte Co., Ind., held a grove meeting, Sunday, September 20th, on the farm of L. O. Bell, in a beautiful grove, two miles south of the railroad station. Mr. A. S. Gibson, of New Carlisle, opened the meeting with a hymn entitled, "Home Above," followed by A. B. French of Clyde, Ohio, reading select pieces. Mr. Gibson then sang another song, "Beautiful Home of the Soul." Mr. French then answered the question, "What is Spiritism?" He made it appear as the work of angelic spirits from the earliest ages down through the Bible times, including modern Spiritism, to the present day. The meeting closed by singing "Over the River" by A. S. Gibson with organ accompaniment. The lecture was one of Mr. French's best efforts, covering the whole ground upon which Spiritism is based, following close upon the lines of truth and science heretofore established by scientific experiments. Mr. French lectured in Michigan the week ending Sept. 26th, and then went to Brooklyn, N. Y., for the month of October.

Farmer Perching, of Fayette County, Pennsylvania, has about 1,000 bushels of apples in his orchard, which he recently offered for \$10 to any one who would take them away. The crop in Western Pennsylvania is the largest in many years.

REDUCED TO WHITE DUST.

A Graphic Description of the Process of Cremation.

The body of Orson S. Murray was taken from this city to the crematorium at Lancaster, Pa., by the son and immediate friends of the deceased. A gentleman who was of the party furnished the following graphic description of the process of cremation. Mr. Platt, one of the officers of the Lancaster Cremation Society, took charge of the body on its arrival. It was immediately conveyed to the crematorium, where a large number of people of all ages and sexes had congregated to witness the operation. After a short pause and conversation in the reception room, the gentlemen were led into the auditorium, which was filled with visitors from the town. The officers of both societies formed a semi-circle in front of the furnace, with the son of the deceased in the center. The view presented was novel and striking. The small building, resembling in many respects a country meeting house, built of pressed brick, was too little for the purpose, and the heat from the furnace was intense. In front of the spectators were four rows, opening into the reception, the preparing and the retort rooms. Only one retort was in position, however, and the heavy iron door protecting the opening to it was about to be removed. A deathly silence prevailed.

A knock at the preparing room door was the signal to begin. The preparing table moved noiselessly into the auditorium bearing its sacred burden, covered by a heavy black cloth and was wheeled into position in front of the retort. The cloth was removed and the corpse, enveloped in a large white muslin sheet, soaked in alum water, lay there but a moment. The door of the retort swung open and the rosy light of 2,200 degrees of heat filled the auditorium. No fire or flame was visible. Simply the incandescent light thrown by the heat from the brick lining composing the retort was to be seen, and it is like unto the picture of the setting sun on a summer evening. The iron cradle upon which lay the body was rolled from the top of the table noiselessly through the mouth of the retort and it disappeared in the light within. The door swung to and all was over. No noise, no fire, no color, nothing of an unpleasant nature marred the operation. No dull sound of the clod upon the coffin lid sent a shudder through the rows of the beholder.

The auditorium was gradually vacated, and no one remained but the son of the deceased and the officers of the two societies before mentioned. A view of the process going on behind that large iron door was to be taken. A delay of half an hour was necessary before the gases being consumed within the retort had sufficiently dispelled themselves to admit of it. A small opening, two inches in diameter, was made by pressing a wedge in the wall, and the incineration was to be seen. The cradle was plainly visible, and there lay the body enveloped as before, in its white sheet, to all appearances unscathed. One might have supposed it was the habitation of a human soul, so pure and heavenly was the appearance. The ghost of the gases seemed to have been dispelled, as no odor of any kind could be detected. The body, however, was not so easily seen in its natural elements so quickly and easily seemed strange when one thought of the horrible processes going on daily in the burying grounds. Death had lost most of its terror. It seemed beautiful thus to pass away from materiality into vapor.

The process was nearly ended, but not entirely. The opening was closed, and the little party returned to town, to return after dark. Leaving a view of the building, the speaker said, "I would hardly suppose that so important an act had taken place in so modest a structure. No smoke stack or any thing indicating its use was visible. The simple work crematorium, hewn in a marble slab and placed above the iron door, told the story. At nine o'clock that night the party returned to the crematorium, and a complete inspection of the building was made. Another view was had of the building, and the speaker said, "I would hardly suppose that so important an act had taken place in so modest a structure. No smoke stack or any thing indicating its use was visible. The simple work crematorium, hewn in a marble slab and placed above the iron door, told the story. At nine o'clock that night the party returned to the crematorium, and a complete inspection of the building was made. 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The Milan Journal Funzolo relates that a Turin merchant, who has correspondents in the French Department of Bouches du Rhone, received at his private house at Aix a telegram from Marseilles. Upon reading it he discovered, to his great annoyance, that it must have been sent off some twenty-four hours before it was delivered to him. He called upon the telegraph clerk to account for the delay, and the honest man at once confessed that the dispatch had indeed lain for a day and a night in his office. He went on to gravely explain that, as it had come from a place where cholera was known to be raging, he had felt himself bound, in compliance with the regulations of the Italian sanitary authorities, to disinfect it by exposing it to the fumes of burning sulphur.

"How's Your Liver?" In the comic opera of "The Mikado" his imperial highness says:

"To make, to some extent, Each evil liver A running river Of harmless merriment!"

A nobler task than making evil livers, rivers of harmless merriment no person, king or layman, could take upon himself. The liver among the ancients was considered the source of all a man's evil impulses, and the chances are ten to one to-day that if one's liver is in an ugly condition of discontent, someone's head will be mashed before night!

"How's your liver?" is equivalent to the inquiry: Are you a bear or an angel to-day? Nine-tenths of the "pure-cussedness," the actions for divorce, the curtain lectures, the family rows, not to speak of murders, crimes and other calamities are prompted by the irritating effect of the inactivity of the liver upon the brain. Euthargh, the great specialist, says this and he knows. He also knows that to prevent such catastrophes nothing equals Warner's safe cure renowned throughout the world, as a maker of

"Each evil liver A running river Of harmless merriment!"

The French Spoliation Claims, now before the Court of Claims of the United States, number 224.

Hearsemen Promptly Relieved. The following letter to the proprietors of "Brown's Bronchial Troches" explains itself:

CINCINNATI, OHIO, April 12, 1884.

"Gentlemen.—The writer, who is a tenor singer, desires to state that he was so hoarse on a recent occasion, when his services were necessary in a church choir, that he was apprehensive that he would be compelled to desist from singing, but by taking three of your 'Bronchial Troches' he was enabled to fully participate in the services. Would give my name, but don't want it published."

"Brown's Bronchial Troches" are sold only in boxes with the fac-simile of the proprietors on the wrapper. Price 25 cents.

Mrs. Gladstone is described as altogether lacking dignity and taste and inadequate to the task of addressing simple sentences to Sunday-school children, but as a fond mother and devoted wife she is above criticism.

How Women Differ from Men.

At least three men on the average jury are found to disagree with the rest just to show that they've got minds of their own; but there is no disagreement among the women as to the merits of Dr. Pierce's "Favorite Prescription." They are all unanimous in pronouncing it the best remedy in the world for all those chronic diseases, weaknesses and complaints peculiar to their sex, transforming the pale, harassed, dispirited woman, into one of sparkling health, and the ringing laugh again "regis supreme" in the happy household.

For tricks that are vain the heathen Chinese continue to be peculiar. He now mixes tea dust with the tea so that American buyers in China are obliged to make a discount of from one pound to three pounds a box.

Gunn's Newest (Revised) Home Book of Health or Family Physician; 210th edition, just ready, gives ninety fresh items; shows how to put in best sanitary condition house, premises or town, for fending off cholera and all infectious diseases, and present modern treatment in ordinary ailments and contingencies combined with large experience in forty years successful practice with all forms of disease, and in preventing ill-health. 1255 pages, octavo, leather. See advertisement in another column.

It is noticed that as a result of tree culture birds are becoming quite numerous in parts of Dakota. In Kingsbury and other counties quail are making their appearance.

Human Calves. An exchange says:—"Nine-tenths of the unhappy marriages result from human calves being allowed to run at large in society pastures." Nine-tenths of the chronic or lingering diseases of to-day originate in impure blood, liver complaint or biliousness, resulting in scrofula, consumption (which is but scrofula of the lungs), sores, ulcers, skin diseases and kindred affections. Dr. Pierce's "Golden Medical Discovery" cures all these. Of Druggists.

Said an Iowa Judge the other day: "But for housewives in the United States there could be no tramps, and any woman who feeds one ought to be sent to jail for thirty days."

The Terrible Drain Which scrofula has upon the system must be arrested, and the blood must be purified, or serious consequences will ensue. For purifying and vitalizing effects, Hood's Sarsaparilla has been found superior to any other preparation. It expels every trace of impurity from the blood, and bestows new life and vigor upon every function of the body, enabling it to entirely overcome disease.

San Francisco fishermen say the seals and sea-lions in the harbor must go, since they consume 44,000 tons of fish a year—enough to supply the whole city.

The Blood Would Run.—For five years I was a great sufferer from Catarrh. My nostrils were so sensitive I could not bear the least bit of dust; at times so bad the blood would run, and at night I could hardly breathe. After trying many things without benefit I used Ely's Cream Balm. I am a living witness of its efficacy. PETER BRUCE, Farmer, Rhine, N. Y. Easy to use, price 50 cents.

A thimbleful of dust was found in the coffin of Richard Coeur de Leon, at the Cathedral of Rouen, when it was opened not long ago.

Sick and bilious headaches, and all derangements of stomach and bowels, cured by Dr. Pierce's "Peppermint" or anti-bilious granules. 25 cents a vial. No cheap boxes to allow waste of virtues. By druggists.

Three million pupils now attend the free schools in the Southern States, and over \$10,000,000 is annually raised to support them.

A large percentage of all throat troubles are caused by breathing through the mouth instead of through the nostrils. Fisher's Mouth-breathing Inhibitor prevents it. See advt.

An English railway guard (conductor) recently refused promotion because his "tips" amounted to a hundred pounds a year.

"For economy and comfort, we use Hood's Sarsaparilla," writes an intelligent Buffalo, N. Y., lady. 100 Doses One Dollar.

Napoleon mastered enough law during ten days' confinement in a guard-house to last him a lifetime.

Does your mother-in-law snore? (does a duck snore?) She too can be cured by using Fisher's Mouth-breathing Inhibitor. See advt.

An engineer on a Southern railroad has run for twelve years without being able to tell a red light from a white one.

To the young face Pizzoni's Powder gives fresher bloom; to the old, renewed youth. For sale by all druggists.

# It Will Save Your Life.

Everybody knows the symptoms attending coughs and colds, but the dangerous character of these ailments is not so well understood. When a cold settles upon the lungs, if the blood is tainted with Scrofula, or the system is weak, Catarrh or Consumption is sure to follow. Ayer's Cherry Pectoral is the only remedy that may be uniformly relied upon for the cure of coughs and colds. J. J. Rawson, Buckingham C. H., Va., writes: "For several weeks I suffered from a frightful cold, with cough and frequent

Catarrh prevails in this country to an alarming extent. It is a troublesome and disgusting disease, usually induced by neglected colds, and, if allowed to become chronic, produces Bronchitis, and often terminates in Consumption. Ernest H. Darrah, Tollesboro, Ky., writes: "A year ago I was afflicted with Catarrh. One bottle of Ayer's Cherry Pectoral cured me." Miss Eva A. Hall, Ipswich, Mass., writes: "For any one who is troubled with Catarrh, there is nothing so helpful as Ayer's Cherry Pectoral."

## Spitting of Blood.

Ayer's Cherry Pectoral cured me entirely." Mrs. R. Campbell, Woodville, Ont., writes: "I was troubled, for five years, with an affection of the throat and lungs, coughing severely the whole time. I used different preparations, and was treated by several physicians, without effect. I finally tried Ayer's Cherry Pectoral, and before finishing one bottle was completely cured." Dr. W. K. Gann, Monticello, Ky., writes: "I have been troubled with Bronchitis, since early youth, and am now 37 years of age. I owe my life to Ayer's Cherry Pectoral." Dr. J. H. Quirk, Fulton, Kans., writes: "Ayer's Cherry Pectoral saved my life twenty years ago. It is a favorite medicine in my family."

## It Cured Me

of this troublesome complaint, when other remedies afforded no relief." Dr. F. Schley, Fredericktown, Md., writes: "In pulmonary cases, of an acute character, or of catarrhal origin, I find Ayer's Cherry Pectoral invaluable." Dr. F. E. Pape, Sandusky, Ohio, writes: "I have used Ayer's Cherry Pectoral in my practice, and, in connection with Ayer's Pills, find it an invaluable remedy for colds, coughs, and the inflammations that follow them upon the throat and lungs. We have no other remedy which I consider so sure in its effects." C. H. Pierce, Moline, Ill., writes: "Catarrh had nearly destroyed my sense of taste and smell. Ayer's Cherry Pectoral effected a complete cure."

# Ayer's Cherry Pectoral

Has effected many wonderful cures. Mrs. Mary K. Whitcomb, Hartford, Conn., writes: "Some years ago my mother had an obstinate cough, with severe pains in the chest, and several attacks of bleeding from the lungs. She was very much reduced in strength, and believed herself about to become a victim of Consumption. While in this condition, she was strongly recommended by Rev. Dr. Blanchard, of Lowell, Mass., to make a trial of

# Ayer's Cherry Pectoral.

She did so, and by its use was restored to perfect health. Since her recovery the Pectoral has been her sole dependence for colds, coughs, and all similar troubles, which it has never failed to cure."

PREPARED BY Dr. J. C. Ayer & Co., (Analytical Chemists), Lowell, Mass. For sale by all Druggists.

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Prof. A. J. Swartz, Editor and Publisher, 425 Madison St., Chicago. A Scientific, Progressive, Monthly Magazine, of Special Interest to the Reformer and the Afflicted. Upon its editorial staff are the most distinguished authors on the Mind, on Disease, and on Psychic Laws, as also upon the Divine method of Healing. We cure through Faith, Justice and Love. Per year, \$1; 6 months, 50c. Single copies 10c.

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FOR COUGHS, CROUP AND CONSUMPTION USE TAYLOR'S "CHEROKEE" REMEDY



The sweet gum, as gathered from a tree of the same name, growing along the small streams in the Southern States, contains a stimulating expectorant principle that loosens the phlegm producing the early morning cough, and stimulates the child to throw off the false membrane in croup and whooping-cough. When combined with the heating mucilaginous principle in the mullein plant of the old fields, presents in TAYLOR'S CHEROKEE REMEDY OF SWEET GUM AND MULLEIN the best known remedy for Coughs, Croup, Whooping-cough and Consumption; and so palatable, any child is pleased to take it. Ask your druggist for it. Price, 25c. and \$1. If he does not keep it, we will pay, for one time only, express charges on large size bottle to any part of the U. S. on receipt of \$1.00. WALTER A. TAYLOR, Atlanta, Ga.

# SWEET GUM AND MULLEIN.

The sweet gum, as gathered from a tree of the same name, growing along the small streams in the Southern States, contains a stimulating expectorant principle that loosens the phlegm producing the early morning cough, and stimulates the child to throw off the false membrane in croup and whooping-cough. When combined with the heating mucilaginous principle in the mullein plant of the old fields, presents in TAYLOR'S CHEROKEE REMEDY OF SWEET GUM AND MULLEIN the best known remedy for Coughs, Croup, Whooping-cough and Consumption; and so palatable, any child is pleased to take it. Ask your druggist for it. Price, 25c. and \$1. If he does not keep it, we will pay, for one time only, express charges on large size bottle to any part of the U. S. on receipt of \$1.00. WALTER A. TAYLOR, Atlanta, Ga.

FREE GIFT! A copy of my Medical Book will be sent to any person afflicted with Consumption, Bronchitis, Asthma, Sore Throat, or Measles Catarrh. It is elegantly printed and illustrated; 144 pages, 25c. 1875. It is the means of saving many valuable lives. Send name and post-office address, with six cents postage for mailing. The book is invaluable to persons suffering with any disease of the Nose, Throat or Lungs. Address DR. R. E. WOLFE, Cincinnati, Ohio. By State the paper in which you saw this advertisement \$1-25.

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To introduce them, we will GIVE AWAY 1,000 Self-Operating Washing Machines. If you want one send us your name, P. O. and express office at once. THE NATIONAL CO., 23 Dey St., N. Y.

## READY. Mental Gymnastics; Or, MEMORY CULTURE.

BY ADAM MILLER, M. D. A practical and easy system by which any person, old or young, can train themselves to memorize anything they choose.

THE CLERGY Their Sermons, THE STUDENT Their Lessons, THE BUSINESS MAN Items of Business.

The author of this work was put to the severest public test, a few days ago, by reporters of all the leading Chicago daily papers. The commendatory notices which appeared the following day showed how well he stood the test:

The author, an old man, claims to have a memory more to be trusted by training under this system than even while he was young. Chicago Inter-Ocean.

We cordially commend it to all persons of falling memory as the best book obtainable on that subject.—Interior.

The author's method aids us in getting control at will of the organs unconsciously, in acts of what may be called spontaneous recollection. It is ingenious and simple.—Chicago Times.

This work, with written instructions by the author, will be sent postpaid to any address on receipt of price, \$1.00. Address DANIEL AMBROSE, Publisher, 69 Dearborn-st., Chicago.

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## A First-Class Sewing-Machine.

In connection with A First-Class Weekly Paper.

A Singer Pattern Machine, perfect in all its parts, iron frame, cover, two drawers and drop leaf of black walnut, and the CHICAGO WEEKLY JOURNAL one year for.....\$16.00

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## IS DARWIN RIGHT? OR, THE ORIGIN OF MAN.

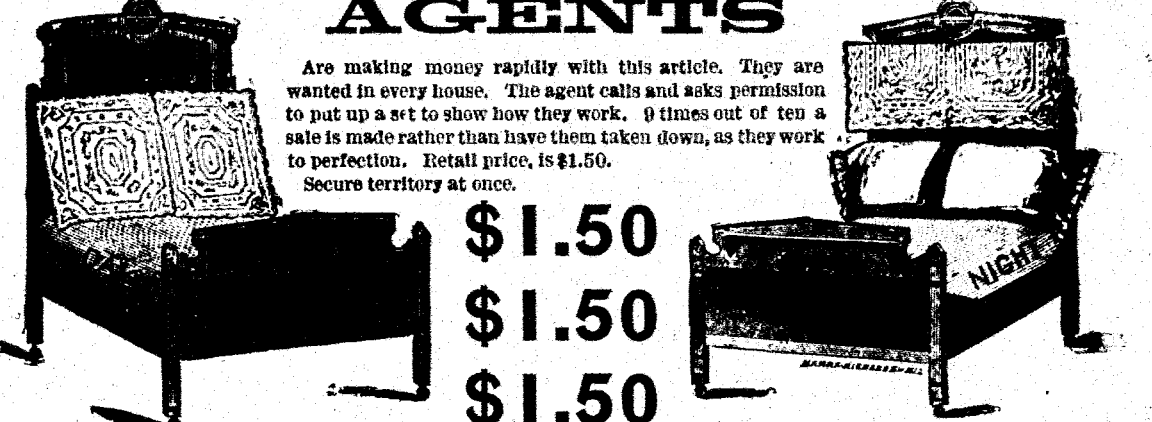
BY WILLIAM DENTON. Author of "Our Planet," "Soul of Things," etc.

This is a cloth bound volume of two hundred pages, 12 mo. handsomely illustrated. It shows that man is not miraculously created, but of natural origin; yet that Darwin's theory is radically defective, because it leaves out the spiritual cause which has been the most potent concerned in his production. It is scientific, plain, eloquent and convincing, and probably sheds more light upon man's origin than all the volumes the press has given to the public for years. Price, \$1.00; postage, 10 cents. For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago.



DR. PEIRO has devoted 25 years to the special treatment of Catarrh, Hay Fever, Coughs, Bronchitis, Prostration, etc., and claims for the "Manual," an interesting book of 150 pages. Four Colored Plates. Address DR. PEIRO, Chicago Opera House, (Lark St.) Chicago, Ill. For the price of the "Manual," send for a copy of our "Manual," which contains the following: Hon. Wm. Penn, Editor of the "Washington Post," Chicago, Ill.; F. H. Tubbs, Esq., Manager of U. S. Tel. Co., Chicago, Ill.; C. H. Howard, Esq., U. S. Marshal, Chicago, Ill.; Mrs. M. G. Wood, Chicago, Ill.; Henry R. Stiles, M. D., New York, N. Y.—Our "Manual" is sent free to the United States, Canada or Europe by Express, Postage, Prepaid, complete directions with each treatment.

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Are making money rapidly with this article. They are wanted in every house. The agent calls and asks permission to put up a set to show how they work. 9 times out of ten a sale is made rather than have them taken down, as they work to perfection. Retail price, is \$1.50. Secure territory at once. \$1.50 \$1.50 \$1.50

It is positively better than any other holder. An absolutely perfect Sham Holder, combining in an astonishingly simple form the good points of all holders, and the bad points of none. Its Crowning Virtue is that it attaches to the back of the bedstead. Then follows the fact that it has no large Coil Springs to loosen from their attachments. No notch or ratchet TO CATCH, NO DARNED NAILS TO RUIN YOUR SHEETS.

THE CARRIER DOVE. A 10 page Monthly Journal devoted to SPIRITUALISM AND REFORM. Edited and Published by MRS. J. SCHLESINGER at No. 85 1/2 Broadway, Oakland, Cal. Subscription Price, \$1.00 per year. WANTED—25,000 local AGENTS for

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of Bordeaux, tutor of Gratian, son of the Emperor Valentinian, in his *Professores*, 194, is to work commemorative of the professors of his native city, names the Druids as the ancestors of the rhetorician Aelius Pater of Bayeux, whose name of Pater, he tells us, was derived from that bestowed on their priests (of Balanus) by the Apollonian mystic; and again in *Profes* 200, 17, he addresses another Apollonius, Phœbius, as the keeper of the temple of Balanus and a descendant of the Druids (*Edinb. Rev.* cxviii, 28; Higgins's *Celtic Druids* p. 93; *Encycl. Brit.* vii, 478). Dio Chrysostom, Oration 49, *De Recusatione Magistrat in Senatu*, p. 538, informs us that, among the Gauls, "without the Druids, who understand divination and philosophy, the kings may neither do nor consult anything; so that in reality they are the Druids who reign, while the kings, though they sit on golden thrones, dwell in spacious palaces, and feed on costly dishes, are only their ministers and the executioners of their sentence." Toland's *Druids*, pp. 187-88; Ritsch's *Celts*, p. 63; Maurice's *Indian Antiquities*, vi, 176). We have learned through Pliny that the Emperor Tiberius suppressed the order of Druids in Gaul (*Nat. Hist.* xxx, iv) and Suetonius in *Life of Claudius*, ch. 25) informs us that "the religious rites of the Druids, solemnized with such horrid cruelties, which had only been forbidden the citizens of Rome during the reign of Augustus," were totally abolished among the Gauls by Claudius; but although it may have been seriously crippled, Druidism was not "totally abolished" at that time as traces of it in Gaul are found in the reigns of Nero and Alexander Severus (Suetonius *Lives of the Twelve Cæsars*, Thompson and Forster's transl., Lond., 1878, p. 318; Tacitus, *Works*, Oxf. transl. ii, 236, note; *Edinb. Rev.* iv, 395). Tacitus, *Annals*, xiv, 29, 30, in describing the attack upon the Isle of Mona in Britain, now called Anglesey, made by Suetonius Paullinus, the Roman governor of Britain, A. D. 61, represents the Roman soldiers as terror-stricken on landing by the appearance of the Druids who poured forth dire imprecations with their hands uplifted towards the heavens, the Celtic women also dashing through the ranks of the native forces like furies, their dress funeral, their hair disheveled, and bearing torches in their hands. The Romans, speedily regaining their courage, bore down upon the enemy and routed them with dreadful slaughter, wrapping them in the flames themselves had kindled; while the groves dedicated to sanguinary superstitions and human sacrifice were hewn down and destroyed. (Tacitus *loc. cit.* i, 372, 373; *Ed. Rev.* iv, 395, 397; cxviii, 23; *Enc. Brit.* vii, 477.) The early Christian Fathers make little mention of the Druids. Origen, Clement of Alexandria, and others make incidental reference to as priests or philosophers among the Gauls, but in a manner showing their knowledge of them was exceedingly scanty (*Enc. Brit.* vii, 478; *Ed. Rev.* cxviii, 27). In early Irish poems and tales persons called Druids are often named, and in certain well-known lives of Irish saints written in Latin, certain Magi or sorcerers appear whom some identify with the Druids. They are said to have been leagued with pagan demons, thus being possessed of magic power over friend and foe. To counteract this pagan sorcery, the Christian missionaries are represented as endowed with supernatural power to the discomfiture of the demons of darkness (*Enc. Brit.* vii, 478). In an ancient Irish tale, the *Fainbo Cualnge*, claimed as a pagan production and as the only extant work whose composition was contemporary with the Druids, and which was produced amongst a Druidical people, numerous allusions to the Druids appear; but invariably they are made to figure as most potent in the art of sorcery. Aside from the wielding of magic power, especially over opponents to their serious injury, scarcely anything of the special Druidical characteristics can be determined from this supposed relic of antiquity. Neither it nor the other native traditional narratives of Britain and Ireland give us such specific information concerning the Druids as would serve to test the accuracy of the narratives of the classic writers there anent; in fact the former tell us almost nothing but that the Druids were pagan priests possessing, as believed, most effective magic power. As specimens of the stories related of the Druids in the native traditions, we find the following: By composing "three repressing satires" and "three hill-top satires" against an enemy, three blisters are raised on his face, causing him to die in nine days; by blowing a Druidic breath on them, three men were changed into three stones; to discover secrets or to become illuminated by his deities, the Druid went to bed, taking his idols with him, and laying the palms of his hands upon his cheeks, fell asleep and in dreams what he desired was revealed; another mode of attaining occult knowledge was to chew raw meat and pronounce an incantation over his idols standing in a dark spot; a third was the mere pronunciation of an incantatory verse, holding the object whose history he desired in his hand. A story is told of a dog's skull being brought to a Druid, who by his magic or second sight, aided by the power of his incantatory verses, was enabled to tell the history of the dog. This latter indicates the possession of considerable psychometric power among the Druids, who seem to have anticipated our Dr. J. R. Buchanan in the discovery and application of this wondrous faculty of the human mind. Stories are told, also, of terrible effects produced by the Druid mumbling his magic verses into a wisp of grass and then throwing it into the face of the person he wished to destroy. The interpretation of dreams, omens and signs was also one of the offices of the Irish Druids. It has been supposed by some that universal ascription of supernatural powers to the Druids had its origin in their possession of some power akin to modern animal magnetism cultivated carefully and made to yield results not now attainable (*Dublin University Magazine*, lxxvi, 520-531). Welsh traditions relate that the Druids entered Gaul from the far east at the same time as the Kymric branch of the Celts, of which they probably formed a part. The other branches of the Celts, the Belgæ, Aquitani and Basque, seem to have been free from Druidism. The Welsh triads, which however are of no very great antiquity, dating only from the Middle Ages, are thought by some to be specimens of the kind of verse used by the ancient Druids in the instruction of their pupils and mentioned by Julius Cæsar as above (Williams's *Baridas* pp. 183-425).

The foregoing comprises all that has come down to us from antiquity relative to the Druids, and from these confused and conflicting fragments of history and fable a number of writers have produced ponderous volumes purporting to give authentic details of Druidism in its entirety. These pretentious chroniclers profess to tell the world the "origin and development" of the Druids, "the extent of territory over which they held spiritual rule, the connection of their hierarchy with the Roman Emperors and the late European governments, their influence over early

and late Christianity, the spread of their temples, and ceremonies of their religion, their remarkable architecture, their colleges and schools, their views of astronomy, physical geography, ethics and metaphysics, and many other things besides." The foundations of these elaborate structures are the narratives of Cæsar and Pliny, but "fragments of very doubtful value" have been eagerly appropriated from every quarter; and in this manner "an imposing structure has been reared, the solidity of which till very recently few ever thought of doubting." According to the Druidists the ancient priesthood of Britain and Gaul, in pomp of ritual no less than in learning and influence, rivaled the papal hierarchies of later days. "No species of superstition was ever more terrible than that of the Druids.... No idolatrous worship ever attained such an ascendant over mankind as that of the ancient Gauls and Britons (*Hume's History of England*, chap. 1 Sect. 1). Over their countrymen their authority "was almost unbounded continuing to assert itself long after the order had passed away." With these writers, every unexplained custom and nearly every relic of Celtic antiquity is held to be connected with the Druids, and the superstitions that still linger in the ancient homes of the Celtic race are attributed to the same source. Botany, astronomy, medicine, and letters were all sedulously studied by the Druids. The mysterious Hyperborean philosopher, Abaris, the friend of Pythagoras, who rode through the air on the arrow of Apollo, we are told must have been an Irish or British Celtic Druid.

The ponderous megalithic remains of England and France could alone have been erected by the Druids, we are informed. Stonehenge was the cathedral of the arch Druid of all Britain, and the great stones of Avebury were originally constructed in the form of a circle with a serpent attached,—the circle being regarded by the Druids as a symbol of the Supreme Being, and the serpent of the Divine Son. From the fancied resemblance to the serpent of certain supposed Druidical megalithic monuments in Britain, an elaborate system of serpent worship, claimed as universally prevalent in that country, has been predicated of the Druids,—of which more anon (*Fergusson's Tree and Serpent Worship*, 1868, pp. 28-30; Maurice's *Indian Antiquities*, vi, 137-165, etc.; Higgins's *Celtic Druids*, pp. 288-290). Dolmens or cromlechs were transformed by the modern Druidists into Druidical altars, "and even the menhir or stone pillar, and the rocking-stone, were pressed into the service of the Druidical priesthood." In the vicinity of the stone circles and on mountain tops are found cairns, or heaps of stones, each surmounted with a flat stone, on which it is claimed that Druid fires were lighted. After the destruction of pagan Druidism, it is held by some that the order was revived as a corrupt Christianity, involving a large admixture also of the rites of Mithras, the Persian sun-god. The downfall of Druidism was due to the hostility of Rome. The Druids being, it is asserted, ardent lovers of their country as well as of liberty, were of course the uncompromising foes of Roman rule in the West. Hence arose the orders for their suppression by the Roman Emperors. Eventually Druidism succumbed to the Roman power, and the political sway of its priests was broken, especially in Gaul and South Britain.

Amédée Thierry ("Histoire de Gaulois," Paris, 1825) thinks two distinct religious elements were mingled in the culte of ancient Gaul—(1) a system of nature-worship akin to the Grecian polytheism cherished by the more ancient inhabitants, and (2) a kind of metaphysical pantheism, the foundation of Druidism, brought in with the advent of the Kymric Gauls under a leader named Hu or Hesus, deified after his death, the two becoming amalgamated by admixture of the populations. The most noted of recent Druidists is Reynaud, who, in his *L'Esprit de la Gaule*, Paris, 1866, claims that the Druids were the first to teach clearly the soul's immortality [How about the ancient Egyptians?], and they had originally as high a conception of the true nature of God as the Jews, and the worship of subordinate deities was only encouraged to reconcile to Druidism uneducated minds to whom the cultus of demi-gods and angels was more attractive than that of the Unseen One. Hesus, the same word radically as the *Asia* of the Greeks, was the type of an absolute Supreme Being whose symbol on earth was the oak, and was quite distinct from Hu, the leader of the Kymric Gauls. The mistletoe when found growing on the oak, symbolized man, dependent on God for support, yet with an individual existence of his own. Human sacrifice was a natural consequence of the idea that the higher the victim the more complete the atonement to the Deity for human sin. Druidism, according to Reynaud, declined and finally disappeared, because the necessary element of charity or love was lacking, in its system, both of morals and religion. This Christianity supplied, and Druidism died,—not, however, till it had accomplished its special mission, the preservation in Western Europe of the idea of the Unity of God ("Encycl. Britan." vii, 478, 479; *Edinb. Rev.* cxviii, 28, 29). For further information respecting the theories of the modern Druidists the reader is referred to Toland's "History of the Druids," etc., 1726; Pallontia's "Histoire des Celtes," 1740-1750; Stukely's "Stonehenge," 1740, and "Abury," 1743; Borlase's, "Antiquities of Cornwall," 1869; Davies's "Celtic Researches," 1804, and "British Druids," 1809; Barthe's "Ueber die Druiden der Kelten," 1828; Higgins's "Celtic Druids," 1829; Maurice's "Indian Antiquities," 1812, vol. vi; Herbert, "Antiquity of Stonehenge," 1849; and "Neo-Druidic Heresy," in *Britannia*, Pt. i, 1838; Henri Martin's "Histoire de France," vol. i, n. d.; Smiddy, "Druids, Churches and Towers of Ireland," 1871. Probably the wildest and most fanciful of these books is Godfrey Higgins's "Celtic Druids" in which he claims the Druids as a branch of Hindu Buddhists, one with the people who founded the Chaldean, Phœnician, Etruscan, Guebre, Cabiri, and Brahmanic mythologies, the introducers of the Cadmean system of Letters, and of everything else almost in ancient civilization all over the world. Higgins has a chapter devoted to proving Virgil a Druid; and on page 20 we have an instance of the unreliable data used in sustentation of his theories. "There is a story told by Lucian," says Higgins, "and cited by Mr. Toland, which is very curious." It refers to a Lucian having been instructed by a learned Druid concerning the significance of Hercules in Gaul. As Higgins was thoroughly acquainted with Lucian's writings the query arises, Why did he not quote direct from Lucian, instead of borrowing the quotation from Toland? The reason is obvious, when it is known that Lucian says nothing about a *Druid*. Lucian's conversation was with *kelios*, *is parositos*,—"a belt standing by." Toland changed the word *kelios* to *Druid* (Toland's "Druids," pp. 70, 71), and Higgins was compelled in order to make his point, to use the forgery of Toland instead of the genuine language of Lu-

cian. *Edinb. Rev.* cxviii, 24 and 25. Higgins's *Amœlogos* also teems with similar misquotations, garblings, fictions and falsehoods. It is a significant fact that most if not all of the literary "cranks" or hobby-riders do not allow themselves to be trammelled with such paltry things as honesty of quotation or fairness and truthfulness in stating and interpreting the thoughts of others, the facts of history, etc. I have never seen the writings of any of this class of authors that were not permeated with misrepresentation, distortion, perversion. Their theories are usually so devoid of foundation, that work of this character has to be done in order to specially bolster them up.

The so-called Ogham inscriptions have also been attempted to be pressed into the service of the Druidists. Ogham is a name given to the letters or signs of an alphabet long in use among the Irish and some other Celtic nations. The Oghams consist of lines, or groups of lines, deriving their significance from their position on a single stem or chief line, over, under, or through which they are drawn either straight or oblique. The enthusiastic scatter brain, Colonel Vallancey, who ever explains "the most recondite mysteries of antiquarianism with the precision of a professor of one of the exact sciences," has provided us with "a set of simple rules, by means of which the humblest tyro may read with ease those records in which the simple Druids believed that they had forever hidden their knowledge." Deciphering one of the Ogham inscriptions, five missionaries read it in five different conflicting versions, one of the five even reading it from right to left. The Oghamites accepted them all as genuine, claiming that it was made to be read from both left to right and from right to left, and that the five different readings if "placed in succession one after the other made a kind of epos or story. Since that time the Oghams have been more scientifically studied, but many of the difficulties of their interpretation still obtain. From what is now known, however, it has been pretty well established that, instead of the Oghams dating back to ancient Druidic times, they scarcely antedate the introduction of Christianity into Ireland in the 5th century, nearly all the inscriptions discovered bearing traces of Christian hands (Chambers's *Encyclopædia*, sub voce *Oghams*; *Edinb. Review*, cxviii, 25, 26; Smiddy's *Druids*, pp. 43, 46).

I reserve for a second article, appearing next week, the critical examination of the extant literature bearing on Druidism. The statements of Cæsar, Pliny, and the other classic authors will be analyzed in the light of known facts, and their degree of reliability set forth; the supposed connection of the Druids with Stonehenge and other megalithic monuments, the dolmens, cairns, etc., will be ventilated; the historical probability of the existence of the great Druidic hierarchy will be discussed; the sacredness of the oak, mistletoe, etc., will be questioned; and a presentation will be made of the few known and probable facts of Druidism, in contradistinction to the mass of fiction there anent now passing current in general literature.

Presidio of San Francisco, Cal.

**SPIRITUALISM IN RUSSIA**  
Making More Scientific Than Popular Progress.

(From an Occasional Correspondent of the N. Y. Tribune)

ST. PETERSBURG, Sept. 5. The eccentric modern movement termed Spiritualism, so widely spread in Europe and America, has also visited Russia and penetrated even into the most remote of her provinces. The Colossus has passed through all the phases of table turning, rapping, spirit materialization and similar marvels and has had by no means a scant harvest of writing, rapping, curing and prophesying "mediums." The Russian "mediums," however, have never attained the world-wide reputation of the Homes, Davenport, Katie Kings and *trilli quanti*. They have been generally of a familiar domestic description, and their doings and sayings, however remarkable, have been mostly confined to the narrow circle of home and friends. But, strange to say, it is in this country that Spiritualism, as the development of the science of psychology, has found its most earnest interpreters, and it is in St. Petersburg and Moscow that these curious manifestations have attracted and interested such men as Professor Boutlerof, of European celebrity, and Professor Wagner, both attached to the Petersburg University; the Russian savant, Mr. Alexander Aksakof, Professor Tourkovich, Dr. Basil Mihaloff and many more distinguished men of science and letters, such as Dostoievsky, Solovieff and Dimitri Tseretoff. Having found hospitality in such an exalted circle, Spiritualism ceased to be an amusement for the drawing-room idlers and became a problem with pretensions to a scientific solution. The public was lost in amazement at first to behold three scientific stars of capital magnitude pay the most concentrated and serious attention to this question in its modern form, to the moving and rapping of tables, the trances of somnambulists and the pranks and antics of so-called "mediums," which the conclave of experimenters had over from England, Germany and even America regardless of expense. Both Mr. Boutlerof and Mr. Wagner had previously been declared enemies of this movement and the most inveterate materialists withal, so that at first they were supposed by their colleagues at the University and by the students to have gone out of their minds.

It may be said here that such a collection of *chevaliers d'industrie* and bold adventures as those "mediums" proved to be was rarely met with anywhere out of a fair. The scientific investigators were at first much disconcerted at the evident deception played on them, but nevertheless persevered and carried on a series of the most minutely and carefully controlled observations upon, and investigations into, the more genuine of those phenomenal organizations called "mediums," and finally came to the positive conclusion that there was something in it after all. They then proceeded with marvellous patience to ferret out the small grains of truth in the midst of deception, bad faith and greed for money. The result of this most tedious task, which lasted for years, was as follows: Professor Boutlerof came to the conclusion that the manifestations called spiritualism are founded upon a series of curious facts having their source in some force hitherto unknown, but by no means unobscure. He admits, together with the English specialist in chemistry, Mr. Crookes, the existence of a more subtle and refined state of matter than those hitherto known, which can become perceptible only in a certain condition of the body, a condition usually produced by magnetism and more easily attained by so-called "mediums," i. e., organizations more than ordinarily susceptible and nervous. Professor Boutlerof has given a great deal of time and care to the research of this myster-

ious agent, and his experiments have confirmed the discovery of Mr. Crookes. The Russian Spiritualists, who have few adherents among their compatriots, and have had to put up with a great deal of annoyance on the part of the public as well as on that of the Government, do not seek to popularize their ideas as yet, but rather to consolidate them and gather them into a scientific formula. They consequently seek to attract into their circle men of science, doctors, materialists; in short, persons deprived of romantic sentimentality and religious enthusiasm, so as fairly to place the question upon a new ground, not letting it degenerate into sectarianism, giving no food whatever to the imagination, and so rendering it interesting to positive and serious minds.

Had this programme been perseveringly adhered to, the question might have made progress; but both Professors Boutlerof and Wagner adopted (although most unwillingly at first) the hypothesis that these manifestations must be produced by the spirits of former inhabitants of this planet, and this point of view having been prematurely given to the world in a series of articles principally due to the pen of Professor Wagner and published in one of the best periodicals, threw great discredit on the cause at the very outset, and made people open their eyes in astonishment at the credulity of the professors. Perceiving their imprudence and the blows this hypothesis was going to strike at the whole structure, Messrs. Boutlerof and Wagner turned abruptly on another track, and in subsequent articles endeavored to keep on a strictly objective ground concerning the cause of the manifestations. Russia now possesses a considerable literature on the subject which totally differs from productions of the same kind abroad, inasmuch as these articles are stamped with a spirit of genuine scientific research and present the subject in quite a new light.

The Government does all in its power to discourage the movement, as it is supposed to be closely allied to Socialism. Any one having read the books of Andrew Jackson Davis will easily understand that such reading would not do for Russian people at present, and of course all such works are strictly forbidden and are only read by a few persons. Spiritual manifestations are regarded not only by the clergy but even by the Holy Synod itself as having their origin in the source of all evil. Newspapers most unwillingly publish articles in favor of the question, though they eagerly accept anything against it. The censor is extremely severe, and it is in vain that Mr. Aksakof, who is a man of ample means, ready to sacrifice any sum, has endeavored to start some organ through which to acquaint persons interested therein with the results of the experiments made. Thus it will be seen that Messrs. Boutlerof, Wagner and Aksakof and their friends have to struggle against no ordinary difficulties. But they are men of no common energy and character, and, moreover, deeply convinced of the truth of the greater part of the doctrines taught by Spiritualists, and though they move but slowly they have been able to draw into their circle persons of talent and distinction who, if not all yet fully convinced, are greatly interested in the experiments.

Among the more cultivated members of the Russian clergy one sometimes meets with persons interested in Spiritualism. They talk of it timidly and are visibly afraid of compromising themselves, but it is evident that the success possesses great attraction for them. I lately spoke with a very respectable and erudite orthodox priest and asked him to give me his opinion concerning the manifestations. He told me that he fully believed in them and could perceive nothing in these facts contrary to the teachings of the Church. Among the common people in Russia the belief in ghosts, spirits and all kinds of fantastic beings, is almost universal, there not being perhaps in the world a more superstitious people. But all attempts to communicate with the spirits of the dead inspire them with terror and they consider persons who do so as magicians and sorcerers. As to the middle classes, there are among them a good many believers in Spiritualism who even sometimes organize circles, but this is usually done in an off-and-on amateur sort of way, showing little genuine interest in the subject.—*Tribune* (N. Y.) Sept. 27.

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all dignities, and honors, and glories into the eternal presence. Choose ye this day whom ye will serve—the flesh or the spirit, the God of all purity, and all goodness, and all love, or the gods of the appetite and of passion. The presence of God is a perpetual comfort, remark again. All religious teachings and all ordinances have their value, but their value lies in their power of bringing us into a realization of God's absolute presence. If you are at the Lord's supper brought into actual conception of the presence of God it is good for you; if not, it is good for nothing. There is no secret virtue except that it arouses you to consciousness of a God around you, who lifts you up, who spends his whole time lifting the universe along the stairs of ascent.

**THE CHURCH'S VALUE.**  
The value of all the means of grace in churches is the power they give to us to recognize the universal presence of God—make it real, make it vital. We walk in a divine summer; all the world is an ordinance revealing God. All things are, to those who know how to see them, suggestive of God—the trees, both in their winter stability and summer glory; the birds that fill them as mighty organs are filled with exquisite music; the clouds that float over them; the rain that waters them—all combinations of natural and artistic beauty, all are revelations of God. He is in the world; He made

it; nothing is in it that He did not make; all speaks His presence; in the wilderness on the mountain side, in the vale below, on the streams, in battle, or in peace, in harvest, scenes of revelry everywhere, in joy and in sorrow—God is there. You may not feel the warm flush of His presence; it is there. You may not feel the touch of His hand; it is there. When the mother speaks from her couch at night the startled child in its cradle sinks again to dreams and rest. The mother did not touch it, but the child knew she was there. So in the realm of creation God is present everywhere; though not in the form of man, yet in that which is infinitely better, and is at once the bread, and the food, and the wine. The bread and wine of the Lord's supper do not signify simply the historical fact of his broken body and shed blood, but the broken body and shed blood typify a higher truth, that God is everywhere using Himself up in every part and energy of His being to supply the wants of His living creatures. There is no need, then, of revealing and no chance of hiding our good or evil, our temptation or our yielding, or our fall or rise. We are floating perpetually under the eye of God, and naked and open are we before Him with whom we have to do. "Come boldly to the throne of grace for help in time of need." Do not think, therefore, that God is found only at church. He is in your chamber, your counting-house, in the midnight dream, in the daylight song; and you have only to say, "My God!" He hears it. His ear is quicker than a mother's, His heart leaps quicker than any human heart, His bounty falls faster than thought. Before you have formed your thought God knows it altogether.

**IN CONCLUSION.**

Lastly, we must discriminate between God's will and God's nature. We are not competent to understand the nature of God, to round out a portraiture. We are able to understand what are the laws of righteousness. He has made known to us what is right and what is wrong. He has made known to us, in short, what is the great morality in life, what are the relations of conduct to character and to future estate. That is the measure of our understanding. We know what we ought to do and ought not to do. And there is the line, it seems to me, of instruction in the household and in the church. Not wasting our intellectual acumen upon impossible tasks of crystallizing God and attempting to fashion His attributes into some definite character. God said to Moses, "No man can see my glory, but I will cause my goodness to pass before you." He revealed his disposition, forgiveness, patience, love, long suffering. Again, the voice of revelation says: "I set before you a way of life, choose it; and the way of death, avoid it." Again, the voice comes: "I have no pleasure in the death of him that dieth. Choose ye that ye may live." Again, the voice cries out, in the latter dispensation, "He that sows to the flesh shall reap corruption; he that sows to the spirit shall reap life everlasting."

So then, may we follow the law and the righteousness of God. By faith in his existence and by the strength which he provides in every one of us may we go from glory to glory, until we stand in Zion and before God.

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