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ARTICLES, LITERATURE, NOTES TO THE PHILOSOPHICAL JOURNAL, ROMANCE AND GENERAL REFORM.

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

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PANTHEISM.

Is it the Outcome of Modern Science?

Abstract of a Lecture by Francis E. Abbott, before the Concord School of Philosophy, July 30th, 1885.

Dr. Abbott said in opening: I propose to inquire, first, what philosophy will be the legitimate outcome of modern science; secondly, what idea of God will be the legitimate outcome of this philosophy; and, lastly, whether this idea is to be considered pantheistic.

Science, considered as a product of the aggregate intellectual activity of the human race, is a mass of propositions respecting the facts, laws and general constitution of the universe. These propositions are the result of human experience and human reason combined in what is known as the scientific method, which consists essentially in three distinct steps: (1) Observation and experience, (2) hypothesis, and (3) verification by fresh observation and experiment. All propositions respecting nature, whether in its physical or psychical aspect, which have been framed in strict accordance with the scientific method, and which at last receive the unanimous assent of all experts in the subjects to which they relate, take rank as established scientific truths—not necessarily as infallible truths, but as truths which will stand unchallenged until the progress of discovery shall compel a revision, correction and reestablishment of them as still larger truths. Infallible truths are not for fallible man, and modern science is no more infallible than ancient science; yet science is man's nearest approximation to the absolute truth itself, since it rests on no individual or dubious authority, but on the very best authority which the nature of the case permits, namely, the universal reason of mankind as voiced in the unanimous consensus of the competent. Now the scientific method implies a very definite philosophy, which it does not stop to prove, but takes for granted and presupposes at every step. In the course of many generations of individual men, it has produced a mass of propositions, or established scientific truths, dealing directly with the facts and laws of the universe itself—not in the least with man's ideas of the universe as such. Science in general makes known a vast mass of objectively real relations among objectively real things—things and relations which, although undeniably known by consciousness alone, do not, for all that, depend upon it in the least for their existence, inasmuch as many of them are known to have existed millions of ages before human consciousness began. It is evident, therefore, that the validity of the scientific method, and the objective truth of the results attained by its use, depend unconditionally on the truth of the following philosophical presuppositions:

1. That an external universe exists *per se*—that is, in complete independence of human consciousness, so far as its existence is concerned, and that man is merely a part of it, and a very subordinate part at that.
2. That the universe *per se* is not only knowable, but also known—known in part, though not in whole.
3. That "what is known" of the universe *per se* is the innumerable relations of things formulated in the propositions of which science, as a product of the aggregate intellectual activity of the human race, consists, and that these relations, therefore, objectively exist in the universe *per se* as that in which it is knowable and known.
4. The actual existence of a universe independent of human consciousness, its actual intelligibility and the actual existence in it of relations in which its intelligibility consists—these, I maintain, constitute fundamental ontological principles presupposed by science at every step, which, taken together

and systematically developed, will constitute a philosophy embracing not only a new theory of knowledge, but also a new theory of being. The rapid disintegration of old philosophies, the widespread confusion of religious ideas, and the universal mental restlessness which characterize our age are the birth throes of this new philosophy of science.

After defending himself from the charge that he was returning to the old realism of the Scotch school, known as the "philosophy of common sense," and from the criticism that scientific realism is a mere groundless assumption, and unreflective and untutored begging of the question, the lecturer said: The ground I take is that science itself is the demonstration of scientific realism, and that it is time for speculative philosophy to recognize this principle, to appreciate its tremendous force and to adopt it as its own foundation and point of departure. Until it shall do so, speculative philosophy will never become the creator of any universal human conviction, never mould the faith of mankind, never command the religious allegiance of the many, but remain what it is today, the closet amusement and intellectual luxury of the few. "But," it will be asked, "do you seriously mean to defend the exploded doctrine that the universe is a thing in itself, a *Ding an sich*, a noumenon?" That is exactly what I mean; but I deny that the doctrine is exploded, and I also deny that it has ever been set forth in its true light. The realism of science is assuredly no invention of mine, and it can no more be exploded without exploding the whole fabric of science than that the foundation could be blown from beneath the Washington Monument without bringing the entire majestic column to the ground. For the last two centuries the most fashionable philosophy has played the part of a Japanese juggler or acrobat, and performed logical feats requiring no small agility and dexterity, yet not conducting in any marked degree to the advancement of civilization. Beginning with Descartes' famous "I think, therefore I am,"—that is, with the certainty of individual human consciousness as the one first fact and starting point in all speculation,—and, assuming, as a regulative principle of procedure, that nothing can be known except the contents of individual human consciousness, modern philosophy would, if it reasoned well, conclude that nothing can be either known or inferred or conceived to exist outside of individual human consciousness; but modern idealism tries in a thousand ways, ingenious as they are futile, to escape from the unavoidable sophistical result of its own principles, to withdraw all attention from this, its great intellectual sin against the laws of logic, and to arrive at some mode of living amicably with the external world which it can neither extinguish nor master—all of which is commendably amiable, but not quite satisfactory as a substitute for clear thinking.

Now, the root of idealism, whether in its transcendental or experiential form, is the theory of phenomenism; and it is this theory of phenomenism, the life principle of modern philosophy, which most formidably opposes the theory of noumenism, the life principle of modern science. Consequently, I cannot treat the relation of science to the philosophical theory of pantheism without devoting some attention to this fundamental issue, although it would be impossible in the brief space of a lecture to touch on more than a few salient points of this subject.

Stripped of non-essential particulars, the essence of the most advanced forms of phenomenism may be presented in these four main propositions:

- (1) That the universe is only a phenomenon and not a noumenon, or thing in itself.
 - (2) That this phenomenon universe, like every minor phenomenon, is only a mental representation, deriving its whole existence from the representing consciousness alone, and depending on absolutely nothing external to that consciousness.
 - (3) That the very existence of a noumenon universe, even if an abstract possibility, is an utterly inconceivable, groundless and useless assumption; and that the noumenon idea itself is a mere hypothesizing of the abstract *a priori* form of representation in general, by which the latter is converted into a self-subsistent entity or *Ding an sich*.
 - (4) That, for philosophy, the sphere of human representation is identical with the sphere of being, no inference either to a noumenal object or a noumenal subject being permissible; that all the categories, even the very highest, are mere forms of relation within the actual content of human representation itself; and that the entire scope of philosophy, whether viewed as theory of knowledge or theory of being, is to investigate these immanent relations of representations, and to exclude all hypothesis as to possible realities external to them.
- Is this theory of phenomenism true? I consider it false, root and branch—false in itself, because it contradicts itself in a most astounding way; false in relation to the opposite theory of noumenism, which is proved true by the existence of science as actual knowledge of a noumenal universe. I omit here all minor criticisms and rest my case on the single, but overwhelmingly decisive objection that phenomenism claims to get rid of noumena altogether, and ends by giving us nothing else.
- After discussing and defending this proposition at length, the lecturer proceeded to enumerate the main propositions which constitute the theory of noumenism as follows:

1. The universe is both a noumenon and a phenomenon.
 2. It is a noumenon because it exists in itself independent of, yet knowable by, human consciousness, and its knowableness or intelligible character consists in its relational constitution.
 3. It is a phenomenon because being apparent, it is not only knowable, but also known—in part, not in whole, and science is the knowledge of it.
 4. There is in the universe an unknown, but no unknowable, because every phenomenon is, necessarily, a noumenon, and every noumenon is an actual or possible phenomenon.
 5. There must be in the human mind a perceptive understanding by which the relational constitution of the universe *per se* has been already, to some extent, discovered and formulated in the propositions of science; and its function must be to apprehend particular relations in the universe *per se*, so far as they are presented to human consciousness. Consequently, the concept of experience must be so far enlarged as to include, not only the activity of the senses, but also the activity of the perceptive understanding (intellection, intellectual perception, intellectual intuition—*die intellektuelle Anschauung*); and science is thereby shown to have had a strictly experiential origin and to have been built up by means of that *posteriori* knowledge of the intelligible world of which Kant merely assumed, without proving, the total impossibility.
- This theory of noumenism is merely a logical development of the philosophical presuppositions, which I presented at the outset, a scientific realism. It has been worked out, both in general scope and special detail, far more than I can now even hint; but enough has been said to show that modern science contains, lying latent in its own empirical "scientific method," a whole philosophy, and that the stability of all its results, as the "objective synthesis" of a universe, which is not the product of man, but the producer of man, must depend, in the last analysis, upon the soundness of that philosophy. Whatever influence modern science may be to-day exerting on the religious thought of mankind, and whatever influence it may hereafter exert, must proceed, not from the single sciences as such, but solely from the possible philosophies which men may imagine to underlie them; and the philosophical students of this nineteenth century must be blind, indeed, if they fail to see the incalculable importance of developing this necessary scientific philosophy according to true and just principles. The single sciences, as such, conduce to no universal philosophical conclusion; but the sciences as a whole, above all the universal scientific method which has produced them, constitute the only foundation on which the philosophy of the future can be reared. And what the philosophy of the future shall prove to be, that also will be its religion, if, as I believe to be profoundly true, human thought is the real architect of all things human.
- What, then, must be the religious outcome of the philosophy logically presupposed by, or implied in, the universal method of science? The result of my own long thinking is the philosophy of noumenism. Conceiving the universe as noumenism conceives it, and as all modern science conceives it just so far as it comprehends its own and scientific methods, the mind is led irresistibly to momentous conclusions. The first of these conclusions is the identity of intelligence as such in all possible forms and degrees. The second conclusion is that an absolutely intelligible universe must be absolutely and infinitely intelligent. The third conclusion is that the universe of being is an infinite self-consciousness.
- We have seen already that the relational condition objectively existent and immanent in the universe is necessarily, when closely considered, to be regarded as an absolutely perfect and infinite system of nature, and it now appears that this perfect system of nature is the mode in which the infinite self-conscious intellect thinks, objectifies and reveals itself as an infinitely intelligible object. All this seems discouragingly abstract and lifeless, but life and light appear as we go on, following the course of this objectified divine thought, with science still as our guide.
- Gather together now the large elements of that conception of the universe, which flows naturally from the philosophy latent in the scientific method.
1. Because the objectively real universe of being is, in some small measure, actually known by man, it must be self-existent, absolutely independent of all human representations, and infinitely intelligible in itself; that is, it must be noumenal because it is phenomenal.
 2. Because it is infinitely intelligible, it must be likewise infinitely intelligent.
 3. Because it is at the same time both infinitely intelligible and infinitely intelligent, it must be an infinite subject-object, or an infinite self-conscious intellect.
 4. Because as object it is infinitely intelligible, it must as subject possess throughout an immanent relational constitution.
 5. Because it possesses an infinitely intelligible relational constitution, it must be an absolutely perfect system.
 6. Because it is an absolutely perfect system, it cannot be an infinite machine, which is a self-repugnant conception, but must be an infinite organism, which alone meets the condition of infinite intelligibility.
 7. Because it is an infinite organism, its life

principle must be an infinite, immanent power, omnipresent, eternal, teleological, acting every where and always by organic means for organic ends, and subordinating every event to its own infinite life—in other words, an infinite dynamism or will directed by the infinite self-conscious intellect.

8. Because it is an infinite organism, its existent organic end disappears as such, but reappears immanently, as infinite love of itself, and infinite love of the finite.

9. Because as an infinite organism, it thus manifests infinite wisdom, power and goodness, or thought, feeling and will in unlimited fulness, and because these three constitute the essential manifestations of personality, it must be conceived as infinite person, eternal spirit, creative source and perpetual home of derivative finite personalities which are dependent upon, but no less real than itself.

Such appears to me to be the conception of the universe, which flows naturally by no forced process, from the philosophical presuppositions of the scientific method, and such, therefore, appears to me to be the idea of God, which is the legitimate outcome of modern science. In short, it is the scientific *a posteriori* proof of God's existence. The further question, whether this idea of God is pantheism, is a question of the proper definition of the word and of far less significance. A score of years ago, I named and proclaimed this essential idea as scientific theism, and I still judge that to be the most appropriate designation of it.

If monism is necessarily deemed pantheism, on the ground that pantheism must include all systems of thought which rest on the principle of one sole substance, then scientific theism must be conceded to be pantheism, for it certainly holds that the all is God and God the all,—that the dualism which posits spirit and matter as two incomprehensibly related substances, alien to each other and mutually hostile by their essential nature, is a defective intellectual synthesis, and therefore, a philosophy greatly inferior to the monism which posits the unity of substance and unity of relational constitution in one organic universe, and which conceives God, the infinite subject, as thinking, objectifying, and eternally revealing himself in nature, the infinite object. Dualism is driven to deism, with its makeshift of creation, *ex nihilo*; and deism is the only form of the mechanical theory of evolution which does not flatly contradict the mechanical concept. If, on the other hand, pantheism is the denial of all real personality, whether finite or infinite, then, most emphatically, scientific theism is not pantheism; but its absolute opposite. Teleology, say what one will, cannot be escaped by any device, but is admitted either openly or surreptitiously, as the history of philosophy shows, yet teleology, conjoined with dualism, yields only the most awkward and artificial form of the mechanical theory—that of deism, or of an outside creator and "second causes," while teleology conjoined with monism, yields the organic theory of evolution or scientific theism, which includes only so much pantheism as is really true and has appeared in every deeply religious philosophy from the birth of human thought.

If I have rightly divined the character of this inevitable scientific philosophy it will not only "satisfy the heart in the new order of things," but also satisfy the head as well, which has been too long sacrificed to the heart. Scientific theism is more than a philosophy; it is a religion, it is a gospel, it is the faith of the future, in which head and heart will be no more arrayed against each other in irreconcilable feud, as the world beholds them now, but will kneel in worship side by side at the same altar, dedicated, not to the "Unknown God," still less to the "Unknown God," but to the "Known God," whose revealing prophet is science. For the idea of God which science is creating is that of no metaphysical abstraction, but rather that of the immanent, organic, and supremely spiritual *life of all*, revealing itself eternally in nature and, above all, in nature's sublimest product—human nature and the human spirit. Scientific theism utters the very heart, the infinite heart, of the universe, and speaks with resistless persuasion to the heart of all who can comprehend it. He who can firmly grasp the torch of this self-luminous knowledge of God possesses an "inner light" beside which all outer lights are wandering will o' the wisp, and know himself in absolute security, come what may, so long as he walks the paths of destiny by the clear and steady radiance it sheds, and lights up his soul in secret loyalty and adoration to him from whose infinite being all human knowledge is a shining ray.

A carriage road is to be made from Jerusalem to the ruins made at Jericho by the blast of Joshua's ram's horns. A small modern village now stands near the ruins, which are sunk 1,200 feet below the sea level in a well watered, but dreadfully hot valley. A shrine near the road is a monastery at the very cave in which Elijah is said to have been fed by the ravens. The monastery is literally hung on to the face of the precipice, and consists of a series of cells and a hall supported on vaults, through which lies the entrance. A few Greek monks live like birds perched on the edge of a nest in this singular abode, to which a chapel pinnacle on a rock is attached.

The public schools in Mendocino County, Cal., have been closed for several weeks so that the pupils might work at hop-picking, the principal industry in that count.

For the Religio-Philosophical Journal.

THE DRUIDS.

A Critico-Historical Sketch.

BY WM. EMMETTE COLEMAN.

PART II.

"The Celtic history labors under such insuperable obscurity and uncertainty that we cannot promise anything beyond a small degree of verisimilitude; this we prefer modestly confessing rather than, as is common, obtaining uncertain conjecture for undoubted truths."
—Baker.

From the days of Aubrey and Stukeley to the present day volume after volume has issued from the press, and the transactions of learned societies are full of papers on the subject [pre-historic antiquities of Britain]. Every barrow has been explored, every antiquity measured and described, and it must be added every ethnology has been enlisted, and every scrap of evidence gathered together and amplified, till a fabric has been raised of such marvellous magnitude that it is starting to find on what slight foundation it rests, and how soon it would topple over, if the breath of reason could only be brought to bear upon it. In the meantime, however, every upright stone has become a Druidical remnant and every circle of stones an Oublié temple. There was a time, according to our antiquaries, when the Druids ruled absolutely in this land, and when, under their auspices, Sargent Worship was essentially the religion of the people as Christianity is now. The belief that this so has become from reiteration so engrained, that modern science will probably have a harder task to extirpate it than the Romans had to abolish the real Druids, or the early Christian missionaries had to induce the people to forsake the worship of the serpent in countries where it prevailed in reality.—James Ferguson, *Trees and Sargent Worship*, 1818, page 28.

JULIUS CÆSAR AND THE DRUIDS.

In our critical examination of the stories of the classical writers concerning the Druids, the famous passage in Cæsar, the fountain head of our supposed Druidic knowledge, first merits attention. What dependence, it is asked, can be placed in the accuracy of Cæsar's statements concerning the laws, customs, and institutions of the Druids? The testimony of Max Mueller on this point will first be adduced. "There is a strange want of historical reality in the current conceptions about the Celtic inhabitants of the British Isles," says Mueller. "We can hardly blame a boy," continues he, "for banishing the ancient Brits and Druids from the scenes of real history, and assigning to them that dark and shadowy corner where the gods and heroes of Greece live peacefully together with the ghosts and fairies from the dream-land of our own Saxon forefathers. For even the little that is told in Little Arthur's History of England" about the ancient Britons and the Druids is extremely doubtful. Druids are never mentioned before Cæsar.... Cæsar was one of the first writers who knew of an ethnological distinction between Celtic and Teutonic barbarians, and we may, therefore, trust him when he says that the Celts had Druids, and the Germans had none. But his further statements about these Celtic priests and sages are hardly more trust-worthy than the account which an ordinary Indian officer at the present day might give us of the Buddhist priests and the Buddhist religion of Ceylon. Cæsar's statement that the Druids worshipped Mercury, Apollo, Mars, Jupiter, and Minerva, is of the same base metal as the statement of more modern writers that the Buddhists worship the Trinity, and that they take Buddha for the Son of God. Cæsar most likely never conversed with a Druid, nor was he able to control, if he was able to understand, the statements made to him about the ancient priesthood, the religion and literature of Gaul. Besides, Cæsar himself tells us very little about the priests of Gaul and Britain; and the thrilling accounts of the white robes and the golden sickles belong to Pliny's "Natural History," by no means a safe authority in such matters. We must be satisfied, indeed, to know very little about the mode of life, the forms of worship, the religious doctrines, or the mysterious wisdom of the Druids and their flocks." (*Chips from a German Workshop*, New York, 1871, iii. 240-242.)

The striking parallels between the laws and customs attributed to the Druids by Cæsar and those of the Roman are such as to "give us pause," and cause us to enquire whether Cæsar's description, instead of being founded on the actual Celtic institutions, was not largely a transcription of those of Rome. Among these parallels the following are among the most noted (See *Dublin University Magazine*, lxxvi, 39, 40):—

- I. The Druids presided over Divine affairs, took care of public and private sacrifices and were the interpreters of religion. So did the Roman priesthood, as related by Dionysius Halicarnassus, almost in the words of Cæsar. (*Roman Antiquities* i. 2.)
- II. The Druids exercised a civil and criminal jurisdiction. So did the Roman sacred College (*Dionys. Halic.*, i. 2). Cicero informs us (*De oratio et pro Domo*), that it was the saying of aged men that he could not be a good pontiff who was ignorant of the civil law.
- III. They who refused to obey the decrees of the Druids were interdicted the sacrifices. Among the Romans such a prohibition implied the most atrocious guilt.
- IV. There was a chief Druid, who had supreme authority. The Pontifex Maximus (Supreme Pontiff) was a well known dignity in Roman hierarchy.
- V. On the decease of the chief Druid, the next in dignity succeeded; if there were equals, one was chosen by suffrage. The sacred College at Rome was filled by suffrage.
- VI. The Druids were exempted from serving in war and from taxes. The Roman priesthood was free from military duties and city taxes.
- VII. The Druids taught their disciples a large number of verses. The Roman youths

Continued on Next Page.

THE "LOST CONTINENT."

The Golden Age of Pre-Historic Times.

Exhumation of Treasures from the Indian Ocean.

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

LECTURE SEVENTH.

Moral Status of the People.—The Home of Siloria.—The School of Science and of Laws Established by Siloria.—Closing observations on the Government and Social Usages of the People of the Lost Continent.

[CONCLUSION.]

The Patriarchal Order had ever inculcated a desire for useful knowledge in the minds of the people, as also the supreme importance of pure morals. Feelings of a gross passion nature were totally unknown in the land. Castness in sentiment and conduct was a spontaneity. Womanhood was revered. The supremacy of intellect and moral sentiment in the conduct of the individual, was recognized universally. The social and moral obligations took precedence over individual selfishness. One All Wise and Overruling Power was believed in and revered. Subordinate deities were also recognized as ones sent on special missions to nations and to individuals. These personal deities formed councils and convocations for the execution of the decrees of the Universal God. They were the "mighty angels" who occasionally appeared to the prophets, seers and patriarchs.

In each community there was concord. In every family existed the spirit of unity. Moreover, every community and every family had some favorite angel or household god, to whom was built a shrine, where they repaired at frequent intervals to invoke the angel presence; to seek the guidance and protection of those who were sent by the Great Spirit to minister to the spiritual wants of earth's children. At every new moon they more especially sought the sympathy and believed they enjoyed the presence of angelic beings. They felt persuaded that their attendant gods were cognizant of all their actions, and hence they despaired low, mean acts. Moreover, the priests and patriarchs always taught the supremacy of the social duties over self-seeking, the common good as paramount to individual interest; that individual happiness was best assured in those labors which augmented the happiness of the community. These sentiments were so blended with their selfhood and so constantly expressed in their acts, that they may be said to have been a truly noble and happy people.

While that part of the population, termed the "lower class," performed the major part of those labors incident to material sustenance, they were yet regarded by the patriarchs and nobles as children, and were hence treated with great kindness. Their labors were not suggestive of toil; nor did poverty or despair ever attend their lives. Physical comforts and amusements were so interperced with their labors, that cheerfulness always beamed forth from their countenances. These people regarded the nobles with the love which a child has for its parents. To them they looked for counsel and direction. To them they felt indebted for the social advantages they enjoyed. They felt the public safety was assured so long as the direction of affairs was in their hands.

So far ages the feeling of hatred was unknown. No one coveted the condition of another. No one assumed airs of haughtiness and pride. Each fell into his proper place as by instinct, and filled it gladly. Each, likewise, rejoiced in the perfection of execution of others, for high performance in any department of industry or art, was hailed as a public benefit in which each had his share. It will hence be understood why this people were governed without force. The social compact was on the basis of brotherhood, of justice, of universality. It sought not the aggrandizement of the rulers at the expense of the people. It never aimed to build up one class by pulling another down. It did not proceed upon the principle of antagonism of interests. It did not array men against each other, but united them in the bonds of mutual interest and brotherhood. The needs of each were recognized, and their lawful gratification guaranteed by the ruling class; so that all found their interests identified with the state of things that existed. All were contented and balanced. Force was, therefore, entirely unnecessary.

Every town and village had its spiritual teacher from the Sacred Orders, who also presided over the departments of material knowledge. The nation likewise had its Council of Teachers—not a Brotherhood in the exclusive interest of a class, but a Brotherhood in the interest of the nation. All theories, all new and untried forms of knowledge were put upon probation, and thoroughly tested by the Imperial Council, the members of which were masters in their own several departments of research. When the errors were eliminated and the methods had attained approximate precision, the new discovery or form of knowledge was announced to the people, together with the methods which had been found most available for testing it. When an individual discovered anything that looked to improvement, whether in science, agriculture or art, he reported to the head of that department, and when tested and perfected by a committee of specialists, the modified result was given to the people.

You will bear in remembrance, that our people did not regard labor as a yoke, for all shared in its beneficial results. All was activity, from the patriarch down to the humblest laborer. The patriarchs were so careful for the comfort of all, that each esteemed it a privilege to do something to augment the number of instrumentalities for noble living. Moreover, the demand of human nature for amusement was recognized and provided for. A number of games and exhilarating exercises were interspersed with the labors. One of the chief sources for amusement in the low lands, was swimming and bathing. It was not uncommon to behold in the beautiful fresh-water lakes, boys and girls swimming together. The strange query in your age would be, how those beautiful maidens could associate for amusement in this manner with young men, yet not both physical and mental debasement. Yet nothing was known in the land of sexual impurity. We can assure you that such was the case. Throughout the country they were a pure, virtuous people in all matters that related to sex. It was not until ages after that the serpent of uncleanness crept in.

We have diverged somewhat from our account of Siloria's reception, but inasmuch as the masses were assembled to pay their respects to one who had done so much to enlarge the horizon of knowledge, we thought it fitting to briefly sketch the character and so-

cial usages of this people. You will understand, therefore, why the populace was interested in the great and good Siloria. He was the wise mind who had framed the best among their laws; who had opened doors to forms of knowledge for which they hungered; who had remodeled their art; who had constructed a highway upon which the nation could now move to a glorious destination. As previously remarked, Onanatta was not so large or magnificent during the voyager's life, as it became two or three hundred years subsequent to his time. The arts which he introduced gave rise to gigantic industries in the Parent City, by which its wealth and population were multiplied many times. Magnificent public buildings, parks and hanging gardens were planned and constructed; gorgeous avenues were laid out and palatial homes were built. Some of these were commenced during Siloria's life, but the most magnificent were completed several hundred years later. Siloria was blest with a happy and useful old age, remaining with his people 107 years after his return from his voyages, being 227 years old when he departed from the physical life.

His three vessels were loaded with products from the various countries he had visited. From Mateland—Now America—he brought large quantities of gold; from the island countries, gold, silver and precious gems. It appears by the records he left, that he had stored in one vessel thirty tons of gold [equivalent to \$15,360,000]. He also brought fifteen tons of silver and immense quantities of diamonds and various precious gems. But the most precious legacy which Siloria brought home to his nation—that which his countrymen esteemed of greatest consequence—was his collection of minerals and specimens in Natural History. He made such important contributions to the science of mineralogy, that mining became one of the most important industries in the country. He also brought home a large quantity of seeds of grains, grasses, vegetables, fruits and flowers, many of them of species previously unknown in the home-land.

In due time the vessels were unloaded and the treasure removed to Onanatta. Buildings were erected to receive such specimens as were fitted to be placed on exhibition, and a great school was established in which these and other home specimens served as lesson-objects.

The home of Siloria, which we partially described in the first lecture, was commenced soon after his return, together with many public buildings, all planned and projected by him. He did not adopt in full the architecture of any particular country, but selected the most perfect from different countries, added principles of his own, and blended all into a composite system.

Ere the thirty days had passed that were devoted to the reception of Siloria, and the celebration of that great event, the governors and high men of all the Provinces united in one great desire and determination to bring together the resources of art and wealth in the nation, to erect and dedicate to the uses of Siloria a grand Palace Home; giving to him, after his long life of exploration and travel in foreign lands, the privilege of devising the architectural plan of the proposed edifice.

In a great assembly it was unanimously agreed that 20,000 skilled workmen, together with the requisite material, should be placed at the voyager's disposal. But Siloria was not content to plan this edifice merely as a private dwelling, but he conceived the nobler purpose of establishing a school for the dissemination of higher social and ethical principles among his people. Our nation had a more intimate knowledge of the arts and sciences at that time, than was possessed by the neighboring countries. But many valuable facts were obtained abroad. Our people were able to co-ordinate these into permanent laws and institutions. So Siloria's school was designed more as a select and higher institution of learning, where prospective teachers and high public officers completed the discipline essential to their functions.

It, therefore, devolved upon Siliantis, the ruling patriarch, of whom we have before spoken, to take the platform before the large assemblage. Here he clasped Siloria by the hand and formally tendered him the magnificent supplies which the chief officers had voted. The erection of the Palace was soon after commenced. The 20,000 artisans were organized into bands and companies, under competent leaders, and sent forth to procure and shape the material in accordance with the architectural design. Granite and marble, stained glass and superior metals, costly woods and rich colors, all came forth in their proper order and the walls of the great mansion were seen to rise as by magic. In the first story was a grand reception chamber to receive the people who came at stated intervals to listen to the lectures that fell from Siloria's lips. The upper portion was supported by numerous pillars. "But we shall defer details to a future time, simply adding in this connection that Siloria's home-mansion was equal to any palace ever erected in the empires known to history."

You will remember we said that Siliantis was one of the last of a line of rulers, whose symbol was the Shepherd's Crook. It was during the latter part of this patriarch's reign, that Siloria returned from his voyages. It was at this period, moreover, that the nation commenced its most prosperous career. True, the people had participated in a steady growth during 73 generations under the government of the shepherd patriarchs. But Siloria dated a new epoch in the nation's life, inasmuch as he re-modeled the laws, effected a more perfect social organization, and revolutionized the arts and industries of the land. It was at this period science was applied to the development of the mines; that diamond drills were first employed for cutting tunnels in the hard mountain rock. It was at this period that motive agents were most successfully applied to labor-saving machines; when electricity and magnetism were utilized in the propelling of air ships; when single-track railways were devised, and a great variety of vehicles for paved highways—propelled by light and portable motors.

Siloria re-constructed the whole city of Onanatta, not only in its municipal government, but also in the distribution of its public buildings, manufactories, residences, sewerage, etc. Each department was classified and localized to its appropriate center. The sewerage was so constructed, that the accumulating debris was carried far below the city before it came in contact with the external air. The water supply was brought in pipes from distant mountain streams; and even the Dobraeda flowed pure and sweet through its walled shores through the city. Great improvements were also made during this period in methods for extinguishing fires. Gases were used instead of water, and applied so effectively, that fires were usually extinguished instantaneously.

Our present design, as previously intimated, is simply to give you an outline of the

laws, social customs, and the arts and sciences which were extant in our country in those remote ages. We wish to inspire you with the conviction that all that has been wrought out in the past for good is conserved for the uses of the future. The arts are not lost! the sciences are not lost; the social customs and just laws of the earth's Eden are not lost. The ideas and the ideals survive all physical mutations. Keys will be placed in the hands of chosen ones, and the precious caskets will be unlocked, one by one, until all the wealths are fittingly placed in the social and political edifice that is to be.

"CHRISTIANITY AND SPIRITUALISM."

An Address Delivered at Lake Pleasant Camp, August 12th, 1885, by J. CLEGG WRIGHT.

A CRITICISM BY REV. SAMUEL WATSON.

To the Editor of the Religio-Philosophical Journal: I have read with interest the lecture given by the control of J. C. Wright. While I endorse most of the address, I think he has misrepresented Christianity as I understand the Christianity taught by its founder. I quote his first paragraph.

Modern Spiritualism is necessarily revolutionary in its character. It has nothing in common with Christianity. Both need a definition; in fact, are not we all to-day struggling to define an adequate philosophy for civilization to rise upon? Is not Christianity, too, struggling for a definition upon which a future civilization can rise? The Christianity of 200 years ago is not the Christianity of to-day. The Christianity of the Reformation was not the Christianity of the time of Constantine; nor was the Christianity of the time of Constantine that of the time of Jesus; nor that sentiment which pervaded the religious mind anterior to the coming of the Christian era anything like the religious thought presented now. Christianity is a theological system, and as a system needs a definition.

Webster defines "Christian" "to be a believer in the religion of Christ." "Relating to Christ or to his doctrines, precepts, and example." "Christianity, the system of doctrines and precepts taught by Christ."

Christianity as above defined does not have reference to "the time of Constantine," nor "the Christianity of 200 years ago," but to the fundamental principles of religion as taught by the Nazarene from his first sermon in the commencement of his ministry to his prayer for his murderers in his agony on the cross.

The lecturer is combating a "Theological Christianity," which has been taught as an affirmative divine revelation. He admits that "the Christianity of Jesus Christ is another thing," but the "Christianity of the church is the authoritative Christianity with which we have to deal." "It affirms the existence of a personal conscious, intelligent being outside of nature. Further, it affirms this God is sovereign, and the old Calvinistic Theology is the only logical theology we have."

I think the lecturer misrepresents the theology of the churches in the quotations I have made, and does them great injustice in attributing to them what they do not believe, and then draws his "logical" conclusions from the man of straw he has made. Calvinistic theology is not preached or believed even by those who have it embodied in their confession of faith. I am not a believer in the creeds and dogmas of the churches, nor do I feel inclined to defend them, but I do claim that the teachings of modern Spiritualism and primitive Christianity are identical, both in their principles, phenomena, philosophy and religion. That there are important points of difference between the theology of the churches and the teachings of modern Spiritualism, no one who is posted can for a moment question. These are fundamental, and begin with the creation, and terminate only with eternal punishment. The Mosaic account of the creation as formerly taught is now being discarded by the intellectual class of ministers of the Protestant churches. The Evolution theory is now beginning to be the theory entertained and proclaimed by that class of thinkers. The serpent story of the introduction of evil is to a great extent, abandoned, and as a necessary consequence the total depravity of our race not sustained. If the old theory of death and all our woes was introduced by Adam and Eve partaking of the forbidden fruit, then this was the most tragical event that ever occurred on this, or any other planet, yet we hear nothing of it in the forty years' intercourse had between God and Moses; nor do we find it among the prophets or the evangelists. Jesus makes no reference to it in his long sermon recorded by Matthew, nor in any teaching that the Evangelists record; but we do find a practical humanitarian religion taught, embracing some very important points of modern Spiritualism, the Fatherhood of God and the brotherhood of man; the law of recompense by "paying the utmost farthing" by those who were cast into prison. All through this sermon, and in all his teachings it was the deed and not the hearer that was to be blessed; that whatsoever measure you mete, it shall be measured unto you. He that doeth wrong shall receive for the wrong he hath done. The golden rule, as it is called, to do to others what you would have them do to you, proclaimed by Confucius five hundred years before, was fully endorsed by him and forms the basis of our intercourse with our fellow men. In all he taught, whenever he was questioned as to what must be done to inherit eternal life, he answered, "Love God and your neighbor," and said, "On these two hang all the law and the prophets." He was more under the influence of the invisible than of the visible world during his earth life. A week before he held that remarkable sabbath on the mountain he said that, "There were some standing there who should not taste death till they should see the kingdom of God come with power." In the appearance of Moses and Elias there was the type of the coming phase of Spiritualism (nate rialization). His appearance to Mary and the disciples after his crucifixion is only explained by this most demonstrative phenomenon of Spiritualism. The entry of Jesus into the room when the door was shut, the disciples being present, is similar to what we have often seen. His ascension after forty days is what spirits are doing constantly, verifying what he told his disciples that they should see, "the angels of God ascending and descending." He arrested Saul of Tarsus when on his way to Damascus persecuting the church, and made of him a zealous advocate of the cause he was persecuting. He entranced Paul at Jerusalem, and told him to leave the city to save his life. And thus we see he has been all through his life on earth and after his death engaged in the promulgation of Spiritualism. He was a heretic to the church in his day, and a Sabbath breaker of the law of Moses. The religion which he taught by precept and example, was "going about doing good" to the souls and bodies of mankind. This is the religion of Spiritualism.

The religions of the past have been for the glorification of the Gods. The religion of the future must be humanitarian. The church of the future must recognize what St. James says, "as the body without the spirit is dead," so faith without works is dead also. The days of blind adherence to God-dishonoring creeds, are well numbered. The time is rapidly approaching when every theory, creed, or dogma, that will not stand the most rigid analysis of scientific demonstration, will have to go by the board. The age of faith is passing away—blind credulity cannot much longer control humanity. Demonstrative knowledge is the demand of this age. Law, eternal law, governs all things. Its violators must pay the penalty of the physical, mental, moral or spiritual law in this world or the next.

These are the teachings of good spirits, and are the same as those inculcated by the founder of primitive Christianity. I do not attempt a defense of the numerous creeds of the over three hundred sects, claiming to be Christians; but I do assert, and the facts prove it, that Jesus taught the fundamental principles of Spiritualism as I have been learning it for about thirty years. Mr. Wright says, "When Christianity admits that nature is governed by law, the head of God is cut off at once." I know of no intelligent minister who questions that all things are governed by law. They say publicly, God is law, governing all worlds by his omnipotent power. One more quotation from this lecture and I am done: "What is modern Spiritualism? It's a science, and as such appeals to natural facts. It does not pre-suppose the existence of God. Modern Spiritualism has nothing to do with that question as yet. That question is for the future."

It seems to me that looks very much like atheism, though it professes to come from the Spirit-world. I have never received such teaching from the other side, and yet I think it very probable that there are atheists over there as well as here. I have neither time nor inclination to enter into a discussion of that profound subject, but will close with a simple quotation from a good old book and from a writer, whom our invisible friend refers to, thus: "When was there a judge of human nature as profound as David? When I, an old man, sat on the banks of the Jordan, I felt the impingement of David's inspiration, as it were, in those grand old psalms. They were beautiful to me, to my soul darkened by atheism. I thought there was something grand in the poetry of the Jewish harp."

David says: "The heavens adore the glory of God and the firmament showeth his handy work." I hope our friend will ultimately progress out of his "darkened atheism" to the light and liberty of knowing that there is an eternal, almighty, omniscient, omnipresent being called God, the upholder of universal existences. SAMUEL WATSON, Memphis, Tenn.

WHAT OF IT?

Some Comments upon the Work of the British Society for Psychical Research and a Comparison of its position with that of the American Society; Together with apt Remarks as to Psychical Phenomena and the Methods Pursued in their Investigation.

What of psychical research? In the last issue of the News some observations were presented regarding the objects and results of the labors of the British Society for Psychical Research. It is known to a considerable number that a society avowedly with similar objects in view has been formed in this country, having its headquarters in Boston. The American Society for Psychical Research was organized in September, 1884, a year ago, and therefore has had nearly twelve months in which to prosecute its researches. The first report of the society has recently appeared, and has not afforded much satisfaction to the gentlemen of the society or any class of readers. It has been spoken of as "a melancholy and discouraging document." This criticism may be too sweeping and unjust, yet it must be acknowledged that the thin pamphlet issued contains between its covers but little that is worthy of attention. No results have been reached, and no researches made, except, perhaps, a few which are very vaguely and briefly presented, in imitation of those on "thought-transference" by the British society. The object of the society is tersely stated in the second section of the constitution; viz., "The object of the society shall be the systematic study of the laws of mental action." This statement is certainly brief enough and cautious enough to satisfy the most timid and stilted among the two hundred or more members of the organization. It limits the work of the society to a narrow field. "The systematic study of the laws of mental action" has been pursued by able men during all the centuries since the dawn of learning. Strictly stated, it is no new field of research.

The obvious purpose of the society as originally declared, was to investigate some occult widely known phenomena, which are claimed to be outside of or beyond "mental action" as understood by students in psychology. "Thought-transference" means, as understood by ordinary readers, the capability of one individual at a distance, without collusion, to understand what images or thoughts are impressed upon the mind of another. This comes within the scope of "mental action," and to this some attention appears to have been given. But this field has been systematically "worked" by the British society for a period of three years; and to give it exclusive attention now, implies that the learned and sagacious gentlemen of the British society have adopted defective methods, or are incompetent to reach decisive results. We learn from correspondence with prominent and active members of the British society, that, in their view, "thought-transference," or "telepathy," is a "solved problem;" it is a "settled fact." This, although not officially declared in published reports, is obviously a conclusion to which the long and carefully conducted experiments point.

The American society appears to hold a position at an almost infinite distance from the practical work which it started to perform after Professor Barrett had inspired a few gentlemen in Boston and elsewhere with the importance of its claims, and need of elucidation. The distance which separates Professor Pickering's telescopes from the fixed stars is not greater than the distance which separates prominent gentlemen of the society from the class of alleged phenomena which the society is expected to investigate. However distasteful may be the work to those who have prejudged matters, and put themselves on record as rigid disbelievers in the possibility of certain alleged occult phenomena, they are now, as prominent officers of the society, under obligation to prosecute researches in a spirit of fair, candid inquiry. There are grave difficulties, however, in the way of any organized society instituting systematic researches in the direction now

under notice. If the earth is to be weighed, or the distant orbs which constitute the solar system are to be measured, or if the exact distance of the sun from our little planet is to be ascertained, the right methods of work are known, and organized effort would be better than individual effort, as verifying the exactness, and facilitating the results. But, when psychological phenomena come under investigation, the explorer is in a new field: he is beyond the realm of physics; and telescopes, spectroscopes, microscopes, afford him no aid. The balances and reagents of the chemist, the hammers and picks of the geologist, the sextants and compass of the engineer, are of no service in the field. It must be studied by individuals, in no captious, intolerant spirit, but with a desire to learn the facts, however they may be brought under observation.

A party of gentlemen fresh from college laboratories and the lecture-rooms of universities, who are permitted to rush into the parlors of courteous and cultivated citizens, laden with wires and magnets and ropes and chemical agents, for the avowed purpose of investigating some extraordinary phenomenon which appears, perhaps, to be connected with a timid, shrinking girl, a member of the family,—these gentlemen will go away greatly disappointed, and the family will be annoyed and incensed at possible insinuations that it is composed of a group of charlatans and cheats.

There exists greatly mistaken notions, among many men of scientific reputations, regarding the nature of what is now classed as psychical phenomena, and the conditions under which these can be satisfactorily observed.

Phenomena of the most extraordinary nature occur daily in hundreds, may thousands, of families of the highest respectability and social standing in this country; but these proceedings are beyond the knowledge or reach of any society for psychical research acting as a body under the usual conditions.

There have been too frequent instances of rudeness, not to say insult, committed, to lead heads of families or respectable individuals to open their doors to a company of "investigators" however desirous they may be to learn the cause and nature of the occult proceedings.

The "bad odor" which unfortunately is connected with the class of phenomena under consideration is a serious bar to any investigations which may be attempted.

Like all new discoveries in the physical or psychical world, empirics, charlatans, and cheats have eagerly seized upon the strange manifestations, with the view to deceive honest people, obtain notoriety, or "turn a penny." A knowledge of this leads intelligent and cultivated people who are brought into unwilling contact with the phenomena, to desire to hide them from the knowledge of others. It is only the few in whom they can confide who learn any thing of occurrences which, if fairly and attentively studied by men of scientific attainments, would open their eyes to the reality of phenomena which they have regarded as "impossible."

A belief in the genuineness of these occurrences among students in physical science will prove a thing of slow growth. It is only through individual observation under accidental and unusual opportunities for study that a thoughtful, cultivated mind is led to yield to facts which cannot be thrust aside, or explained upon any laws now understood in the schools.—Popular Science News, Boston.

THE HOME CIRCLE.

In this column will be published original accounts of spirit presence, and psychical phenomena of every kind, which have been witnessed in the past or that may be observed from time to time in private households, or in the presence of non-professional mediums and sensitive. These accounts may record spontaneous phenomena, and those resulting from systematic effort in the way of circles and sittings for the development of medial power, experiments in thought-transference, and manifestations of supernormal mental action. The value of this column will depend wholly on the active co-operation of our subscribers, upon whom we must depend for matter to fill it. Stored up in thousands of homes are valuable incidents never yet published which have great value, and others are daily occurring. Full 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.

PRAYER.

To the Editor of the Religio-Philosophical Journal: As to the subject, "Answering Prayers" and "Faith Healing," no doubt it will for a long period to come remain in the minds of nearly all thinkers an unsettled problem, and then settled only according to the thinker's conception of the invisible forces of nature in connection with God's omnipotence—whether the Great Positive Mind can be swayed from its course to suit our follies, blunders or ignorance, is the question.

Let me state an instance of an answered invocation. About twenty-five years ago I formed one of a social company of gentlemen, and the subject of Spiritualism and its various phenomenal manifestations became the subject of discourse, and many were related. A gentleman present Mr. Otis, said: "I have never been at a séance, still I have always treated the subject seriously, inasmuch as my mother died an earnest Spiritualist. Before her death, and feeling her end fast approaching, she called her children to her bed side and apprised them of the certainty of her departure. 'But shed no tears for me,' she remarked. 'Although henceforth I shall be invisible to your sight, I shall continue as your mother and watch over your welfare, and influence you by admonitory impressions when possible, and when seriously invoked, alleviate your physical sufferings.'

"After her death, although we loved her dearly, we thought her interest in Spiritualism was one only of a devout old lady's harmless whim; and thus in a measure let it occupy little of our daily thoughts. But it so happened that in a round of conviviality in which all young and unguarded men are thrown, I awoke one morning with an agonizing head-ache. The household was aroused. All known remedies were applied and found ineffectual. I walked the chamber in a state bordering on distraction. My mind rambled, and I even thought of suicide! At last I clasped my temples with my clenched hands, and in, as it were, a fit of desperation, I thought of my mother and cried aloud, 'Oh! mother, mother, mother, help, help now or I must die a raving maniac!'

"Strange and wonderful as it may seem, suddenly the agony ceased, and I felt relief and like a new creature. Although as you are aware I make no pretensions to religion as popularly understood, still this striking incident has induced me to ponder seriously on prayer or invocation, revived the respect for my good mother's belief and the development of Spiritualism in general."

This, Mr. Editor, is the only instance of a prayer being answered, that has come under my observation, and which is strictly within the philosophy of Spiritualism. Brooklyn, E. D., N. Y. D. BRUCE.

Woman and the Household.

BY HESTER M. POOLE.

[106 West 29th Street, New York.]

YOUR MISSION.

If you can not see the ocean Sail among the swiftest fleet...

If you are too weak to journey Up the mountain steep and high...

If you can not in the harvest Gather up the golden sheaves...

If you can not in the conflict Prove yourself a soldier true...

Do not, then, stand idly waiting For some greater work to do...

Having been asked by a correspondent about the influence of woman in literature...

These have as secure a hold upon the magazines as if they were men...

Our own beloved Whittier thus recognizes the work of two Western girls in literature...

Who from the farmfield singing came, The song whose echo now is fame...

Her eminent eulogist said of Madame Swetchine: 'She belonged to the great minds of her age...

Who does not recognize the need of an army of women who with but their pens and their eloquence...

Elsewhere Mr. Higginson says: "What is the explanation? It lies, to my thinking, in two or three very obvious facts...

The amount of really first class journalistic work that is done in this city by women, writes a reader of The Graphic...

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ing, there are women who see truth as truth. Whereas of those who see and pursue their idea of truth there are myriads...

Under this title Mrs. E. B. Harbert gave an essay to the last Women's Congress, containing many excellent thoughts...

Our criticism is that to-day crime, disease and immorality receive more prompt recognition than philanthropy, health and integrity...

The brave journal, like the RELIGIO-PHILOSOPHICAL JOURNAL, will lead public opinion, instead of following it...

Magazines for October, not before Mentioned.

THE ENGLISH ILLUSTRATED MAGAZINE, (Macmillan & Co., New York.) The frontispiece of this issue is from a drawing by J. R. Wells...

THE CENTURY MAGAZINE. (The Century Co., New York.) The space generally given to the War Series in this number is devoted to articles on General Grant...

THE PHRENOLOGICAL MAGAZINE. (Fowler & Wells Co., New York.) Contents: Michel Eugene Chevreul; Baby-Faces; Johnson and Boswell on Liberty...

THE SIDEREAL MESSENGER. (W. W. Payne, Northfield, Minn.) Contents: The Comet of 1866 and the Meteors of November 14; Longitude by Moon Culmination...

THE UNITARIAN REVIEW. (Boston.) Contents: John Bellamy's Bible; Religion and Morality; Hans Nissen Hauge; the Lay Preacher; Rev. Oliver Stearns, D. D.; Shakespeare's Ethics...

DIO LEWIS' NUGGETS. (The Dio Lewis Publishing Co., New York.) Short articles on various subjects pertaining to health and long life, fill the pages of the October number of this monthly...

THE HOMILETIC REVIEW. (Funk & Wagnalls, New York.) The October number is one of unusual interest. The various departments furnish good reading in great variety...

THE LIBRARY MAGAZINE. (John B. Alden, New York.) Articles from some of the best monthlies, mostly foreign, are found in this issue...

THE SEASON. (The International News Co., New York.) This monthly contains the latest Paris fashions and the most elegant designs in fancy work of all kinds...

BABYHOOD. (18 Spruce Street, New York City.) The articles in this monthly are devoted to the care of infants and young children...

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

ST. LOUIS ILLUSTRATED MAGAZINE. (St. Louis, Mo.) Contents: John Bagnold Burgess; Presidency Stonebrook; Glimpses of Laredo; Only a Memory; Literary Topics, Etc...

NOTES AND QUERIES. (Manchester, N. H.) Answers to questions in all departments of literature are to be found in this monthly...

THE PANSY. (D. Lothrop & Co., Boston.) Pretty stories and illustrations are found in this number...

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

THE RECORD OF A MINISTERING ANGEL. By Mrs. Mary J. Clark. Chicago and New York: Bedford, Clarke & Co. Price, \$1.00.

MANUAL OF CO-OPERATION. By George Jacob Holyoake. New York: John B. Alden. Price, cloth 20 cents. Paper cover 10 cents.

THE NAZARINE AND OTHER RHYMES for the Thoughtful and Hopeful. By T. H. Curtis. Syracuse, N. Y.: Farmer and Dairyman Print.

LIFE ETERNAL. By Alexander Wilder.

Living Shakespeares. Some Curious Recollections.

There is a tradition that John Shakespeare, the father of the immortal William, had a brother who was a respectable yeoman...

I am a perfect stranger to the neighborhood, and have never seen you or your school before...

THE UNION PHARMACEUTICAL says that an eminent chemist prepared with great care a mixture of manganese, permanganate of potash, and oxalic acid...

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.

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Rheumatism

We doubt if there is, or can be, a specific remedy for rheumatism; but thousands who have suffered its pains have been greatly benefited by Hood's Sarsaparilla...

"I had rheumatism three years, and got no relief till I took Hood's Sarsaparilla. It has done great things for me. I recommend it to others."

Hood's Sarsaparilla is characterized by three peculiarities: 1st, the combination of remedial agents; 2d, the proportion; 3d, the process of securing the active medicinal qualities...

Hood's Sarsaparilla tones up my system, purifies my blood, sharpens my appetite, and secures to me all the pleasures of life...

Hood's Sarsaparilla beats all others, and is worth its weight in gold. 1, BARRINGTON, 159 Bank Street, New York City.

Hood's Sarsaparilla Sold by all druggists. \$1; six for \$5. Made only by C. I. HOOD & CO., Lowell, Mass.

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WE WARRANT AYER'S AGUE CURE to cure every case of Fever and Ague, Intermittent or Chill Fever, Remittent Fever, Dumb Ague, Bilious Fever, and Liver Complaint caused by malaria...

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Expands the Chest and Promotes Free Respiration. Prevents Children from Getting Round Shoulders. A perfect Sitter Supporter for Ladies. Dipnetous everywhere recommended.

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PAUL BROWN PROFESSOR of Perspective and the Harmony of Color, and Instructor in the Art of Drawing and Painting in Oil and Water Colors...

GOT CORNS? LIEBIG'S CORN CURE WILL CURE All kinds of hard or soft corns, callouses and bunions, causing no pain or soreness...

GUNN'S Newest Family Physician; HOME-BOOK OF HEALTH.

By JOHN C. GUNN, M. D., Author of "Gunn's Domestic Medicine," ASSISTED BY JOHNSON H. JORDAN, M. D.

And several scientific writers of the highest eminence. 210th Edition, Revised, 1885.

Sanitary Instructions regarding the use and application for all articles for Disinfection and Dooderizing of Houses, Premises, and even Towns...

CHOLERA is expected. Dr. Jordan's remedy for the cholera has proved one of the best ever tried. His experience during the fearful epidemic of 1849 placed him foremost in the ranks of physicians for the treatment of that terrible disease...

ANY reader of this issue of the RELIGIO-PHILOSOPHICAL JOURNAL that will get three parties to join with them in ordering each set of our improved Robinson's Dominoes...

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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 17, 1885.

"MATERIALIZATION."

Spiritualists as a body are a perplexing conundrum to non-spiritualist observers. There is only one plank on which they can agree to stand as a unit, to wit: The continuity of life and the ability of spirits to return and manifest. The moment the limits of this ground are reached the solid front is broken into innumerable bodies, varying in size, character, temperament and intelligence. That spirit phenomena are of daily occurrence they all agree, but when it comes to evidence in specific cases, radical differences assert themselves. In the nature of things this must be so, and those who deplore such division and hope for harmony, fail to comprehend human nature. The marvellous has a blinding fascination for some. Reason must incontinently abdicate when it restricts or represses their craving for sensuous satisfaction.

The phenomenon called, for convenience, materialization, has been most prolific in engendering bad blood, demoralizing the weak and superstitious, and misleading uncritical and untrained observers. Those who have become enamoured of this phase of Spiritualism and followed it persistently have, almost without exception, gradually deteriorated in all the qualities which make men useful in this world or fitted to enter the next.

The editor of the JOURNAL is charged with being a disbeliever in so-called materialization. Nothing can be false than this charge. We entertain no a priori objections or prejudices in the matter. Indeed, we thoroughly believe that apparitions resembling in appearance persons once residents of earth may be witnessed at times, either with or without the agency of a medium or psychic. We have seen such materialized forms under circumstances admitting of no objection on scientific grounds. We are fortified in this knowledge by the carefully conducted experiments of competent investigators both in this country and Europe. Neither do we purpose to fix the limit, beyond which this manifestation of spirit power cannot be further perfected. But the real gravamen of our sinning is that we decline swift credence to reports of this phenomenon which abound as freely as grasshoppers in Kansas or mosquitoes in Jersey.

Again, another unpardonable sin on our part is that we steadily decline to aid or abet mediums in obtaining the confidence and patronage of the public until they have demonstrated their claims to mediumship. And we never hesitate to publicly expose a medium or pseudo-medium when caught in deception. Nor do we seek to screen the offender by any of the various subterfuges resorted to by those who for one reason or another believe it good policy to throw sand in the eyes of the public. We do not think Spiritualism is to be buttressed with sand.

We believe that the physical phenomena of Spiritualism must be judged by the physical senses; that they must occur in such a manner as to permit the untrammelled exercise of two or more of those senses, and with conditions rendering any other than the psychical hypothesis impossible; and under such circumstances that the moral character of the medium or psychic cuts no figure. We repeat and emphasize the language of Prof. Crookes when treating of this subject:

"We must not mix up the exact and the inexact. The supremacy of accuracy must be Absolute." Crookes is constantly quoted, and with force, by those affirming the reality of the phenomena; but the JOURNAL's opponents fall to quote him in those passages where his assertions invalidate their own loose, happy-go-lucky manner of observation. "No observations," continues Crookes, "are of much use to the student of science (or to any one

else, he might have added—Ed.] unless they are truthful (accurate) and made under test conditions."

In this last statement of the distinguished scientist rests our reason for declining space in the JOURNAL to most reports of materializing sances. This attitude has caused us to be misunderstood by many well-meaning Spiritualists, and heartily hated by unconscionable charlatans of both sexes.

We have published from time to time well authenticated exposures and deftly honest exposers, and thereby driven tricksters into desperate rage. To one who has the interest of the truth so fully at heart that it sways his every act, the antagonism of tricky mediums and pseudo-mediums is a source of increased self-respect. But the coolness, the suspicion, the misunderstanding, and in many cases the blind, unreasoning opposition of really well-meaning people, is a constant source of discouragement and sorrow. Only that we are sustained by a host of loyal friends, visible and invisible, and can see that in good time, gaining headway little by little, we shall reach the desired goal of eternal Truth, and that with us will be many who now look askance at our work, only for this, we should long since have felt our duty done.

Rev. Lyman Abbott at Cornell University—The Prayer of Positivism

At the Cornell University, Ithaca, N. Y., clergymen of different denominations are invited to preach, provision being made for that purpose by a fund donated by a wealthy gentleman. From Unitarian Robert Collyer to the evangelical doctor of divinity able preachers have been heard there. A special dispatch to the New York Tribune of Sept. 25th, gives a report of the services, Sunday, Sept. 27th, as follows:

"The Rev. Dr. Lyman Abbott, of New York, Editor of The Christian Union, delivered the opening sermon of the fall term to-day before the faculty and students of Cornell University. Sage Chapel was elaborately decorated with begonias and other flowers from the University conservatory. The weather was delightful and the attendance at the services large. Ex-President White, President Adams and a number of visitors were among the audience. Dr. Abbott's morning sermon was from the text, John vi. 82: 'Who shall we go?' 'In this age,' said the speaker, 'when we are asked to surrender Christianity because it is inconsistent with modern thought, we may rightly ask what skepticism has to give us in return. I propose to answer that question and describe 'the belief of the unbelievers.' The foundation of modern skepticism is that we know only what the senses tell us. Starting from this foundation modern skepticism searches the universe and brings back as its report either that there is probably an intelligent mind not perfect in wisdom, power and love—that is Deism—or that we can know nothing about any great first cause—that is agnosticism. Then it searches the body and brings back report that it can find no soul, and that what we call thought and feeling are only products of the brain. But if there is no soul, there is no immortal future, for there is nothing to live after the body dies; no great laws of right and wrong, for the body is only a machine, and machines cannot do right and wrong; no forgiveness of sins for there is no God to forgive them. In short, no worship, reverence, love or religion.

The speaker illustrated these points by quotations from John Stuart Mill, Herbert Spencer, Frederick Harrison, David Hume, Professor Huxley and George Eliot. He closed by giving as a sort of embodiment of modern skepticism the following prayer of positivism: 'Our brethren, which art on the earth, hallowed be our name; our kingdom come; our will be done on earth, for there is no heaven. We will get us this day our daily bread. We will forgive no trespassers, for there is no forgiveness. We will fear no temptation, for we can deliver ourselves from evil, and ours is the kingdom and ours is the power and there is no glory and no forever; amen.' The congregation then repeated the Lord's prayer and was dismissed."

Christianity, in Dr. Abbott's mind, is doubtless Christ as the superhuman and supernatural savior, the Bible as the inspired book, and the theological "scheme of salvation" somewhat toned down yet not denied. He gives the form of skepticism which he describes as the only substitute for this Christianity, the only "modern thought" which can fill the place of the old theology. Can he be ignorant of the broader scope and varied aspects of thought in our day? How can a clergyman and editor of large experience ignore all save one phase of the opinions held by many of our best thinkers and best men and women? Has he never heard of Theodore Parker? Dean Stanley said that Parker had exerted more influence in religious thought in this country than any other man. He did not accept Dr. Abbott's Christianity, held the Bible as a human book, Jesus as an elder brother, reason and conscience as above all outward authority, and yet had no unity with agnosticism or materialism, but affirmed great spiritual truths and went back to a spiritual genesis of things. Has knowledge of Ralph Waldo Emerson, the Spiritual philosopher of Concord, whose books are in the libraries of great thinkers the world over, never reached Dr. Abbott? Transcending the theology which the New York clergyman upholds as Christian, all of Emerson's intuitive convictions, all of his rich utterances, were opposed to the dim uncertainties of agnosticism, and he saw nature as a wondrous manifestation of spiritual power and presence and man as an immortal spirit served while on earth by a visible bodily organization. Other great names, representative of modern thought, yet not in unity with agnosticism, might be brought up, and the hosts who follow in their lead in every land might be set in array—all ignored in this discourse!

Last, yet not least, has Dr. Abbott never heard of Spiritualism, with its millions of believers and its eminent advocates in every land? It is full time that men like him begin to see that nothing else can so stay the chill tides of materialism and so drive away the fogs of agnosticism as the facts of spirit-presence and of man's interior faculties, and the spiritual philosophy and natural religion to which they open the way. Standing before an audience of intelligent young men and women and surrounded by ripe scholars of mature years he seeks to hold them within his Christian enclosure by telling them that all beyond is agnosticism and positivism. It is true Deism is spoken of as a possible alter-

native, but not as a matter of great moment. The main point of the effort is, "Dear friends, be Christians of the accepted type or you will be materialistic agnostics." No recognition of the power and growth of the great spiritual movement, with its sublimely beautiful facts awakening thought in every land, and banishing materialism! Professing to tell what modern thought is, yet leaving out of sight and mind this powerful and growing element! Of one thing we may be sure. If this clergyman is blind himself he is not a "leader of the blind," for scores of his hearers see and know more of Spiritualism than he seems to, and are not always silent as to what they do know. So the truth gains and grows.

Moral Defections Among Church Members.

During the last year we have scanned the daily papers of this city carefully, and have not noticed a single statement therein that in any manner impugned the character of any prominent Spiritualist lecturer; nor has anything been published to indicate that Spiritualists, as a class, are not the most moral and orderly people in the world. We regret to say, however, that scarcely a week passes that our daily papers do not chronicle the licentious or immoral acts of some minister or leading church member.

The Chicago Tribune of October 2nd, gives an account of the erratic conduct of a "young man, handsome, talented, of fine social qualities"—the Rev. Samuel Magee, of Chester, Ill. It appears from the account given that he had formerly been a minister in the "Old Light" Covenant Church, but, failing to agree with their creeds, he had been expelled. He then connected himself with the Old School Presbyterian Church at Chester. He made many friends among the people there, but was cursed by the love of drink. The first intimation of it was at the time of the Grant memorial services, when he failed to make his appearance. He said he was sick, but the truth was, he was drunk. The story of his illness was believed by his people, and created but little talk. Friday morning, the 25th ult., another spree was reported, and his conduct was such as could not admit of shield or excuse. The drinking began Thursday afternoon, at which time he went to the door of one of the saloons and, calling the proprietor, procured a bottle of brandy. No questions were asked, as the gentleman was sober, and the presumption was that it was wanted for a medicinal purpose. The next seen of him was about eleven o'clock that night, when he approached a party of young men returning from the opera-house, showing by his conduct and carriage that he was intoxicated. Some time after this he repaired to the residence of one of the saloon-keepers and arousing him he begged and even prayed for liquor, but he was refused. He then marched boldly into a saloon near the court house and called up all hands to take a drink, an honor so seldom accorded by one of his cloth that none refused. Next day he went under the hill, drank in the saloons and had at least one altercation which nearly resulted in a fight, but was finally prevailed upon by a friend to get off the streets. In the meantime a meeting of the Elders of the church was hurriedly assembled, the case acted on, and his resignation asked for. His case will be sent to the presbytery.

Another case comes from Lawrence, Kansas, John Wesley Black, a prominent Sunday school superintendent there, was lately sentenced to the penitentiary for forty-two years for seducing eleven girls whose ages ranged from eleven to thirteen years. He was considered one of the pillars of the church. Hundreds of other cases of rank moral defection might be enumerated, but we don't wish to nauseate our readers on this subject, which we refer to with as much sorrow and regret as we would if relating the outrageous conduct of leading Spiritualists.

While cases of licentiousness are exceedingly frequent in the churches, "rows" there are much more numerous, and while they are to be deeply deplored, they often assume the form of a "merry war," and outsiders are inclined to view them with much merriment. The New York World of Sept. 29th, gives an account of a disturbance that occurred in the Baptist Church in Lottenville, S. I. It appears from the account given that the regular religious exercises were varied by such events as one deacon boring auger-holes in the bottom of the baptistery so as to let the water out and prevent a baptism, while other church members rushed out into the road, drew off their coats and squared their fists in front of one another, while a throng looked on and hooted at the participants.

The trouble arose from a division of the congregation over the question as to whether or not the Rev. Mr. Bott should be retained as pastor of the church. At the morning service Sunday, John Turner, one of the trustees, arose before the sermon and said that he desired to have a meeting of the church in the evening. The pastor put a motion to the church whether such a meeting should be held, and the church voted it down. Then Deacon Turner said that the meeting should be held, and that none but full members of the church would be admitted.

A few minutes afterwards Pastor Bott announced a baptismal service in the evening. Deacon Turner arose in his seat and emphatically declared that the service should not be. The congregation enickered. The deacon and his colleagues were in the minority of those present, as they were all along in the fight, which has now lasted for two months.

At the evening service the pastor began the

baptizing. Joseph Romer, sixty years old, and several others were to be immersed. After the candidates were arrayed in the baptismal garments Sexton John Harvey went to the well outside of the church to turn the water into the baptistery. A yell and a splash followed. Sexton Harvey was found in the well. He could not tell whether or not some of the opposition had maliciously pushed him in. Some one put a ladder down the well for him to climb out, but the ladder fell on his head and he was hardly able to crawl out. No one could tell whether or not the enemy did it.

After the sexton had been fished up the tank could not be filled with water. There was a light beneath the baptistery. Some one peered under and saw two persons, one on his hands and knees holding a lamp, and the other on his back working an auger, with which he was boring holes in the bottom of the tank through which the water soon poured. A cry was raised and the whole congregation rushed out. The throng outside set up a shout:

"Who stole the water?"

"Who bored the holes?"

It was discovered that William Morris had bored the holes while Gilbert Bartheux held the lamp.

George Simonson, a friend of the pastor, met Deacon Turner while the disturbance was at its height and accused him of causing the mischief. Simonson threatened that he would whip Turner only the latter was too old. Capt. B. H. Warford, a prominent citizen, tossed his coat on the fence and declared that he would see that old Deacon Turner should have a defender. While the melee was greatest Pastor Bott began to sing, "There is a Fountain Filled with Blood." Then the service was resumed. After the service was over Pastor Bott sarcastically remarked: "If Jesus Christ were to come to this pulpit I believe that some of these people would crucify and kill him."

The First Spiritual Temple of Boston.

The Boston Herald represents the occasion of the dedication of the First Spiritual Temple at Boston on the 27th ult., as a red letter day for the Spiritualists. It sets forth that hundreds of Spiritualists as well as swarms of strangers, wended their way to the Temple as early as six o'clock, P. M., and before 6:30 every available seat was occupied, the aisles were filled with chairs, the walls lined with people standing shoulder to shoulder and economizing every inch of space, the galleries almost overflowing with spectators, many of whom found perches on the rail, while the overhanging galleries threw a deep shadow upon the solid phalanx of humanity packed in beneath them. At 7 o'clock the opening hymn was finely rendered by a quartette. As they resumed their seats, Mr. Edward Caswell stepped to the front of the platform and offered a fervent prayer for the future of the temple, dedicated to wisdom, truth, inspiration and love, and praying that the society might be strengthened to forbear and to suffer, if need be, for the truth, and that guardian spirits might so prepare the minds of men that they would be better fitted to receive divine truth. The president then announced that a poem would be given by Miss Z. Peabody who, it was said, was aided for the occasion by the spirit of the poet Longfellow. She was followed by Mrs. E. R. Dyer, in an interesting address. She reviewed the past history of modern Spiritualism, talked at length upon the present status of the movement and spoke words of encouragement for the future. She referred to the great edifice as the outer temple, in which spirits may perform deeds of power and reveal hidden truths, but declared her hearers to be the living temples. The newly erected temple was to be the place of no rites or pompous ceremonies, but in place of these, the upright spirit exercising the undoubted right to know the truth; the prayer guided by intelligence and breathed from the very heart; the song which shall rise on the wings of the pure spirit far above the things of earth, even to the divine presence—these and these alone shall make the altar sacred. Mrs. Dyer was followed by Prof. Henry Kiddle. He said that a spiritual temple must be devoted to investigation as well as to instruction. This principle must be kept steadily in view to repress dogmatism and to encourage progress. Day by day, in this city of wealth and art and general culture, which has not inappropriately been called the Athens of America, thousands of wondering eyes have watched the beautiful temple rise higher and higher, and each individual, according to his religious training or personal prejudice, when he learned that it meant the loathed thing called Spiritualism, has given vent to expressions of surprise or disgust. To the Spiritualist it has told the story of progress and rare promise, for a movement which has had but thirty-eight years of existence.

Light in the West is the name of a new Spiritualist paper just started in St. Louis. The first number has reached the JOURNAL office. It is a large eight page paper. It appears, however, that the type and contents of some other papers are used to a large extent; or it may be a combination of the patent inside and outside plans. But age will remedy this, and as the paper grows stronger it will probably contain more matter, original and selected, especially adapted to a Spiritualist paper. In the meantime the JOURNAL extends a cordial welcome and hopes this Light will aid in spreading the truths of Spiritualism. The subscription price seems to have been omitted but the price of single copies is five cents. The address is Light in the West, 312 Chestnut St., St. Louis, Mo.

The Last is Best.

"He who knows only his own side of the case," says John Stuart Mill, "knows little of that." Among the large body of people who for the past few years have been flattering themselves that they were witnesses of marvellous materializations through the mediumship of Mrs. Beste, and who have staked their reputation for veracity, accuracy and critical observing power upon their reports of her sances and commendations of her character as a lady and a medium, there may be some who will now appreciate the truth of Mill's postulate. They can now study Beste's side of the case as portrayed by the "gifted medium" with the assistance of interested Spiritualists and investigators.

For the past few years a woman whose name may be either Mary E. Beste, or M. Eugenie Beste, has been steadily gaining wealth and reputation as a most wonderful medium for materialization. Her powers were versatile and she was claimed by her devotees to excel in various phases of mediumship. Frequent accounts of astounding manifestations appeared in the columns of the Banner of Light.

Early in September, 1884, we received a letter from an esteemed friend, Mrs. Lita Barney Sayles, covering a communication for the JOURNAL. The article was an account of her experiences with Mrs. Beste. On the 1st of October following we wrote Mrs. Sayles, and enclosed with the letter a proposition for Mrs. Beste; copies of which follow:

COPY OF LETTER TO MRS. SAYLES.

CHICAGO, ILL., Oct. 1, 1884.

Mrs. Lita Barney Sayles, Killbuck, Conn. DEAR MRS. SAYLES.—In the matter of your article recounting experiences with Mrs. Beste, I have to say that I am perfectly willing to publish it so far as I am personally and professionally concerned, my only hesitation arises from my regard for you. Should I publish it, I shall deem it my duty to refer to certain matters which seem wholly unfamiliar to you in the history of Mrs. Beste, and to ask about a dozen questions which you will find it much trouble and some expense to be able to answer correctly.

I believe the publication of your communication with such matter following it, as suggested above, will place you in a position which you do not covet. Where the interests of Spiritualism and those of the public are at stake, it has always been my rule to hold those interests paramount to all considerations of personal friendship. Nevertheless, unless forced thereto, I don't seek to go out of my way to place a friend in an unfortunate plight before the public; hence, out of sincere friendship for you, I believe it my duty to tell you of these things, but without advice from me, leaving you free to decide what you shall do in this Beste matter.

It is plainly apparent from the information in my possession that you have been grossly misled by Mrs. Beste in making up your judgment of her past career, and this being so, the inference is irresistible that you have also been misled in your judgment of your experiences with her physical manifestations, though of course in this, I may be wholly in error, and I set up no final judgment thereon.

Now, I have a proposition to make which I will put upon a separate sheet, and you cannot better advance the interest of Spiritualism as well as of justice, than by securing its acceptance.

With kind regards, I remain, as ever,

FRATERNALLY YOURS, JNO. C. BUNDY.

COPY OF PROPOSITION FOR MRS. BESTE.

CHICAGO, ILL., Oct. 1, 1884.

Mrs. Lita Barney Sayles, Killbuck, Conn. DEAR SISTER.—Certain experiences of yours lead you to assertions as to the mediumship of Mrs. M. E. Beste which need corroboration by carefully conducted experiments under conditions, which while perfectly compatible with the comfort of the medium, and spirit manifestation, will yet entitle them to the attention of scientific men. Therefore, I make the following proposition, to wit: I pledge myself to pay to Mrs. M. E. Beste one thousand dollars on the following conditions:

Mrs. Beste shall come to Chicago, accompanied by you and remain here three weeks, and give ten sances for materialization, such sances to be attended by from ten to fifteen observers, you and I being of the number. You shall act as Mrs. Beste's next friend and protect her interests in every reasonable, legitimate way. I shall have the selection of the witnesses who attend the sances, and I hereby pledge myself that each and every one of these witnesses shall be a candid, fair-minded man or woman; that a majority of them shall be those who already acknowledge the fact of spirit, return and physical manifestation, including materialization; that the remainder shall be persons favorably disposed and inclined to believe in the phenomena of Spiritualism. I further agree that there shall be no grabbing of spirit or medium, that everything shall be conducted with the strictest propriety during the sances.

In case the foregoing conditions are complied with and one or more materialized forms appear, speak and are recognized by any person present other than you or me, then Mrs. Beste is to have the \$1,000 and I will publish a full account of the matter in the JOURNAL. Should materialized forms appear which are not recognized, I agree to pay Mrs. Beste's traveling expenses to and from Chicago, and her board while here and publish the account in the JOURNAL. Yours truly, JNO. C. BUNDY.

P.S.—The above proposition to be accepted or declined before Oct. 15th, 1884; if accepted, the sances to begin sometime in November following, the date to be fixed by you and Mrs. Beste.

A letter from Mrs. Sayles, dated Oct. 3rd, 1884, says:

DEAR FRIEND.—I thank you for your kindly interest in and for me, but I do not think I am mistaken in Mrs. Beste. Your offer, however, is very fair, and I shall be exceedingly glad if she will avail herself of it. I will do all I can to induce her to do so.

Later on a letter from Mrs. Sayles, dated Oct. 14th, states that she has received a letter from Mrs. Beste declining the proposition.

Mrs. Sayles quotes the language of the declination, from which it appears that Mrs. Beste was of the opinion that we had already done her much good by our "public and private persecution and misrepresentation" for which she gives us thanks, and adds that "further favors in the same line will be appreciated."

On the same day that Mrs. Sayles wrote the last mentioned letter we returned the Beste manuscript with the following note:

DEAR MRS. SAYLES.—Herewith I return your MS. I do not wish to entangle you in the position of perplexity which would certainly follow its publication. Sometime you will see the wisdom of my decision I hope. Sincerely Yours,

On receipt of MS. Mrs. Sayles forwarded it to the Banner of Light, and it was published in the issue of that paper for October 25th, 1884. A few extracts from Mrs. Sayles's account as published are given as follows:

During the past weeks I have attended many sances given by the above lady, and desire to bear evidence to their uniform excellence and unimpeachability, every sance and every manifestation carrying, as critical observers advocate, its own surety of genuineness, and giving me the most satisfactory evidence of materialization with which I have ever been favored. My acquaintance with this lady has

also been free and full and informal, as we occupy opposite rooms in the hotel. She has other and various phases of mediumship, is perfect in psychometry and clairvoyant readings, and in what is termed physical manifestation has no superior. Her paintings, under inspiration, are wonderful, and find ready sale at good prices.

Mrs. Beste's materialization sances comprise three phases, and are at present held in total darkness. The peculiarity of these spirit forms appears in the great illumination of their robes, and sometimes of their faces. This is often very brilliant, and consists of coronations of light in points and patches and stars and crescents, added to the general glow which pervades the whole spirit and renders it visible. These often change in place while the spirit stands before one. You cannot tell whether your hand or your handkerchief are any color but black, yet the spirit is plainly seen and all its movements can be well noted. I have seen thirty-five or forty spirits, of all sizes, make their appearance in an evening, her sittings usually lasting three hours, and often exceeding that time.

The ancient spirits of whom I speak come, it is said, from the oldest civilizations of our globe, both historic and pre-historic, and sometimes from beyond this earth's atmosphere. They are always particularly bright, and often magnificent in brilliancy, and bring strength and power. It is this class of spirits who have been directors in the whole movement of Modern Spiritualism.

Mrs. Beste is a lady of refinement, whose social position none would think to question. I will reply to any questions that are asked me.

Mrs. Sayles has since contributed to Spiritualist publications further accounts of her experiences with Mrs. Beste during the past year. In the August (1885) number of *Faets* (?) a monthly magazine published by Mr. L. L. Whitlock, Mrs. Sayles furnishes in the leading article an account of a sance held with Mrs. Beste on the 19th of July. This sitting was given to "ladies only"; before whom Mrs. Beste completely disrobed and stood nude while her clothing was removed, and a white morning dress brought her by Mrs. Sayles. With this, and her own stockings replaced upon her feet, she, as events proved, was in good working trim. After a while even the white morning dress was discarded and tossed out of the cabinet by "Tom." This denudation seems to have stimulated the "power" immensely. We quote one scene from Mrs. Sayles's account:

Apollonius, who almost always appears, came out with his majestic topknots of body and brain, his brawny hand striking his massive chest, his long sleeves drooping to the floor, the lower portion of his body draped, also his head, and all, together with his sleeves, highly illuminated. His voice is very heavy, and is heard out on the bluffs across the boulevard when he speaks. He uses quite good English this year; it was more imperfect last year. Being requested to place his hands on the heads of those present, and blessed them with strength and power.

It is to be presumed that this exhibition of nudity and art occurred in Mrs. Beste's room. In the *Banner* for January 3rd, 1885, that fanciful pen-picture maker, John Wetherbee has a long account of what he saw while occupying a dead-head chair at one of Mrs. Beste's sances. We transfer some of his coloring to the JOURNAL as follows:

It is hardly necessary to say that the arrangement was perfectly free from any confederate aid, and that nobody but the medium occupied the room; that is, she was unaided except by the spirits. The honesty of the mediums of whom I have spoken from time to time, and including Mrs. Beste, has been so thoroughly proved by me, or to my satisfaction, that it seems a waste of time to space to be obliged to repeat the same. I often think I never will again, for if there are any who suppose I am blind to such possibilities then they are strangers to my perspicacity, and I am not writing for their benefit. I have so perfectly demonstrated, in the many opportunities I have had with Mrs. Ross, Mrs. Bliss, Mrs. Fay, the Berry Sisters and Mrs. Beste, of whom I am now especially speaking, that confidence has been impossible in the medium not playing a part or masquerading as a spirit, that it seems superfluous for me to speak of it.

In this pitch-dark sance of Mrs. Beste's—so dark that a white handkerchief or white collar was as invisible as a black dress—the white-robed forms of the spirits were dimly visible from a sort of intrinsic light of their own. Sometimes a phosphoric addition ornamented their hair, or some other part of the form, but indistinctness was the general order.

Speaking of this lively little singing spirit, "Daisy," leads me to say that Mrs. Beste exhibits (or rather her spirits give her) remarkable vocal scope, base and treble voices, great volubility and power, which she does not seem to possess in her normal state. It was interesting in some of Daisy's expeditions into the sance-room to sing or chat, and when prolonging her visit to hear the medium under control of some spirit-director, so to speak, hold a colloquy with her. There were distinctly two people and two very distinct and intelligent voices, the rough, loud voice of the director, and the finer one of Daisy, who, inclining to linger and have her say, the one in the other room got impatient and remarked, "Oh! dry up and come back!" sometimes both talking together, and these two spirits, as the reader will see, were ten feet apart. I think this singing and loquacious part of the sance threw a lustre of reality and genuineness on the other and more important part, although I must say no lustre was needed to make the sance what it claimed to be.

In the *Banner* for April 25th, 1885, under the heading, "Gleanings from the Beste Sances," is a nearly two-column letter from Mr. Darius Lyman, of Washington, D. C. From this we glean as follows:

I have had occasion during the last three years to chronicle some of the beautiful phenomena that have occurred in West Washington, at the residence of C. C. Saller, Esq., in the presence of Mrs. M. E. Beste. These have taken place either within or without his own private cabinet, at which only three mortal witnesses have "assisted." These spectators make it a rule to let the spirits have their own way, as it is supposed that the invisible artists can do better on their own impulse than under the instructions of mortals.

At this sance my wife came to me. I was about to introduce her to Mr. Saller, but, for a wonder, I could not call his name. "You complain," said she, "that spirits cannot recollect their names. What do you think now?" My wife's absence occurred on Christmas morning, 1882. Since then she has come to me again, and again at the sances of Mrs. Beste, and, though her face is not sufficiently light for me to discern its resemblance to the mortal one, her manner towards me and her recollections leave me no reasonable ground to doubt that it is she.

Mr. Lyman concludes with gleanings from a later sance as follows:

The third stage of the sance passed in absolute darkness, while multitudes of spirits of all grades and characters manifested their presence by walking, calling their names, talking with us and each other, fondling us, and singing. Among the noble persons who thus signified their presence were Washington and Martha, Adelaide Phillips, Caroline Richings, Parepa Rosa, S. C. Campbell, the Empress Josephine, Marie, Malibran. Five of these sang exquisitely old familiar songs, and four or five voices were heard which were new to us. "The Grave of Bonaparte" was sung by a strange, powerful male voice. "The Heart Bowed Down," was sung by Campbell in the same charming manner as he has sung it in this city when a member of Miss Richings' troupe. Parepa Rosa followed us with "Coming through the Eye," and Caroline Richings gave us "Old Folks at Home." In all of this, we had or twenty songs, in whole or in part, and the phase of the sance continued half an hour. The entire sance continued three and a half hours.

Mr. Lyman concludes with his reason for sending the gleanings:

I send you these meagre gleanings from our pri-

rate sances for the sake of those who are willing to know that the most astounding facts are perpetually occurring in the midst of a skeptical, conceited and stupid world, as well also for the sake of not a few who will be pleased to learn that Mrs. B. is steadily adding by public and private sances, and without the aid of a trumpeter, to the treasury of spiritual phenomena.

ESTE'S CRUEL FARCE EXPOSED.

The Hartford (Conn.) Daily *Times* for Thursday, the 8th inst., says editorially:

Some of the Spiritualists of Hartford last night effectually exposed a fraudulent materializing medium who is well known in Boston spiritualistic circles as Mrs. Eugene Beste.

It appears that the circle of twenty persons was largely composed of Spiritualists, among whom were Mr. Edwin P. Miller, a well known business man and Grosvenor Swan, M. D. These two gentlemen are refined, intelligent, experienced and trustworthy, to our personal knowledge. They join in a letter now before us in vouching for the completeness of the exposure and the truthfulness of the account as published in the *Times*. It may also be stated that one, or possibly more, of the publishers of the paper are Spiritualists.

The account in the *Times* was prepared by one of its publishers. After some description of a previous sance and of Mrs. Beste's personal appearance, the account continues as follows:

Another sance was announced for Wednesday evening. Two or three ladies agreed to aid in the "exposure." W. J. Shea, pressman in the *Times* office, and Patrick Keefe, janitor of the *Times* building, men of muscular power, who were ready to tackle a ghost or a burglar at the word "go," were engaged to seize the medium at a signal on Wednesday evening. Two ladies were stationed to cut the wire in front of the audience, and another was to give the signal to Shea and Keefe at the proper time. The second scene was selected for the grand denouement. There was total darkness. The medium was playing the part of a returned spirit, her phosphorescent muslin, on which were spots of illuminated paint, showing a distinct form in front of the curtains. The lady on guard gave the signal to Shea and Keefe. Both of them sprang at a bound, and had the "spirit" in their stalwart arms. A shrill shriek pierced the air. Mrs. House quickly brought in a large library lamp and there Mrs. Beste, with most of her clothing removed, and covered in a phosphorescent sheet of lace, resting in the arms of Shea and Keefe! Here was "a scene" not printed in the bills. The woman tried to sink down on the floor, but the strong arms of her captors held her up and sat her in a chair, where she was the object of derision by the spectators.

Mrs. Beste, the perspiration running from her very finger ends, was questioned. She admitted all; said that she had played this humbug and deception for several years, and that the Boston materializers were also frauds. Sidney E. Clarke, after hearing her confession, embodied it in the following affidavit, which Mrs. Beste readily signed and swore to its truth:

STATE OF CONNECTICUT, ss: COUNTY OF HARTFORD, ss: I, Eugene Beste, of the city of Washington, D. C., being duly sworn, depose and say that I am the identical person known as Mrs. Beste, the voice medium; that I have given exhibitions in Boston, Mass., Washington, D. C., Philadelphia, Pa., and Hartford, Conn., of what has been called materialization of spirits; that I have led people to believe and have represented that the forms exhibited at these exhibitions were the spirits of their departed friends. But I now declare that said representations were false in every nature; that the material used for said representations was a combination of thin white lawn or tulle, and luminous paint, and that the voices of said pretended spirits were simply representations in my own vocal power. And from the date hereof to the end of the world I shall desist from any further exhibitions, and furthermore do depose and swear to its truth.

Subscribed and sworn before me this 7th day of October, A. D. 1885. SIDNEY E. CLARKE, Notary Public.

WITNESSES: Joseph H. Barnum, W. O. Burr, Herbert S. Rankin, E. H. Chapman, James T. McMannus.

On Mrs. Beste's moccasins were her diamond earrings, put there to sparkle in the phosphorescent light. Her four diamond rings were attached to her slippers for safety. All of these and all of her property were returned to her.

There are hundreds of thousands of Spiritualists in this country, and too many of them, anxious to hear from their departed friends, eagerly fall into the traps and contrivances of the frauds who give sances and exhibitions at the rate of a dollar each or admission. These sances are a nuisance.

Mrs. Beste might have been arrested for her fraudulent practices last evening. But no policeman was present, and she left within an hour for the depot and took the 2:35 train for Washington, where she has relatives. Her exposure was brought about by the shrewd arrangements of three ladies, who were backed by Mrs. House and a publisher of the *Times*, who rendered them a material aid, and in the end had got their money's worth—and even more, the just exposure of an arrant humbug and impostor.

The Hartford *Times* editorially says Mrs. Beste was caught while "personating Apollonius of Tyana." This statement is supported by Messrs. Miller and Swan and by others, but Mrs. McMannus, daughter of the senior editor of the *Times*, is reported by the Boston *Herald* as saying that she was personating a familiar spirit called "Nettie." Mrs. McMannus having slipped out of the circle after the sance began, in order to give the signal of attack to the men who were to make the seizure, is probably mistaken on this point. Being asked by the *Herald* representative what followed the exposure, Mrs. McMannus is reported to have replied:

"Great excitement, every one pressing forward and fully recognizing Mrs. Beste, who grew ashen white under her powdered face. It was a pitiful, humiliating sight. She had removed her velvet dress, and left it behind the curtain together with her slippers, in one of which she had left her four diamond rings. She wore, as 'Nettie,' a long white gauze drapery over her white underwear, as giving better effects than over her dark dress. This gauze was saturated with a chemical preparation which gave it a pale, white, supernatural light. At intervals upon it were small spots of luminous paint, which, in the darkness, resembled pale stars. On the toes of each of the soft moccasins she wore she had placed one of her diamond earrings, which glistened in the faint light. The whole effect of the costume in the darkness of the sance was weird and bloody. In the daylight the costume was tawdry, dingy and ridiculous."

"Did she confess the fraud?" asked the *Herald* man.

"She confessed everything. She said that she had done the same tricks when in Boston and during her season this summer at Onset Bay, and admitted that other materializing mediums in Boston are operating with the same tricks."

"The gauze drapery," continues the *Herald*, "in which the woman enveloped herself has been divided among the parties at the sance for mementoes. It is strongly scented with sandal wood, whose odor had been noticed during the evening. The chemical composition which illuminated the material was probably phosphorus and ether. A large quantity of preparation was found behind the curtains where she had arrayed herself. A very material aid in her deception was the wide range of her vocal abilities, in personating the various spirit forms, she sang in

tones from mezzo-soprano to a heavy bass with apparent ease."

A small portion of the "spirit" drapery worn by Mrs. Beste has been sent to the JOURNAL office by Mr. Miller. Looking at it and then at the descriptions given by Wetherbee, Lyman and others, the observer cannot have increased respect for the judgment of these witnesses, however much he may wonder at their stimulated imaginations and brilliant descriptive powers. That this woman could for years pursue her career, involving in her meshes many excellent people and deceiving thousands, is almost incredible. But when it is recalled that she had already been exposed several years ago in Philadelphia, and that many of her dupes as well as the *Banner of Light*, had the best of evidence that the woman was dishonest, the perverse fatuity of her followers becomes absolutely sickening.

True, her exposure at Hartford does not, considered by itself, prove that the woman is not a medium for form materialization. Even her oath that all has been fraudulent is entitled to no weight. What sanctity can such a woman attach to an oath? A creature who will play with the holiest affections and tenderest memories of broken and bleeding hearts can have no reverence for God, man or truth! But this confession, coupled with a mass of corroborative evidence beginning with her advent among Spiritualists and before she professed mediumship, makes an apparently overwhelming refutation of all the testimony offered by Wetherbee, Lyman, and others.

FRAUD DEFENDERS TO THE FRONT.

It will now be in order for the *Banner of Light*, Nelson Cross, Hazard and others of the same school to advance their stock pleas which are always kept ready to aid creatures like Mrs. Beste. We may reasonably expect to hear of Personation; Transfiguration; Jesuit spirits bent on disgracing Spiritualism and its media; Jesuit conspirators; Psychological influence of the sitters under control of which the poor medium was obliged to perpetrate fraud, etc., etc. But such pleas will, as usual, have no weight except with the class whose reason has become diseased through reading the *Banner* and listening to the specious sophistry of those who peddle bogus and adulterated Spiritualism.

We could expand the consideration of this case to much greater length by giving some of the incidents of Beste's life during the past seven years, but it may not be necessary. We have already given more room to it than suits us, but it is

A TYPICAL CASE

and vividly illustrates the rotten condition of public mediumship, the utter worthlessness of the average newspaper account of manifestations, the silly babbling of Wetherbee, and the deplorable blindness of others. It also strikingly exhibits the difficulties, the humiliations, and the burdens which the large body of reputable mediums must endure through the insane folly of one class of those who patronize mediums. This class is constantly running after the biggest show regardless of its character. They must have a psychological "drunk" and have it often. The rarer the stimulant the better they like it.

Let reputable mediums join hands with those Spiritualists who demand that public mediums shall be of good moral character and honest. Let every Spiritualist and investigator decline to countenance any public medium against whom there are reasonable grounds for suspicion. Let all learn to check their love of the marvellous and restrain their demands upon mediums within reasonable limits. Pursue the investigation of spiritual things with a spiritual mind, soberly, seriously, sensibly.

Martin V. Lincoln.

To the thousands who have visited Lake Pleasant camp meeting during the past twelve years, the name of M. V. Lincoln will recall a kindhearted, affable man who as treasurer and member of the Directory rendered valuable services. Though a great sufferer for some years, his physical ailments never disturbed his serenity and his smiling face and perfect faith gave comfort to all.

During last August Mr. Lincoln lay on his sick bed through a considerable portion of the camping session. His cottage was daily visited by sympathizing friends and his devoted wife was unremitting in her attentions; indeed his life on earth was undoubtedly prolonged through her care. At the annual election of the Association it was apparent to Mr. Lincoln and his friends that he ought not to be asked to longer serve as an officer; and with regret his place was supplied by others. A resolution expressing gratitude, sympathy and appreciation was introduced by Judge Dailey and unanimously adopted by a full vote of the Association; after which, it was engrossed by Mr. Coburn and presented to Mr. Lincoln. All felt it was the last camp that Mr. Lincoln would attend while in the mortal body, and all bade him adieu with more than usual tenderness.

On Friday, the 2nd inst., the sufferer was at last relieved from pain and called to join his friends in the Spirit-world. He passed away at his home in Boston, surrounded by those whom he loved and with an assured certainty as to his destination. Mr. Lincoln was born in 1819 at Alexandria, N. Y., and for over thirty years one of the publishers of the *True Flag* in Boston. He was a member of Mount Lebanon lodge, A. F. and A. M., for thirty years and served as treasurer for twelve years.

The September number of the Theosophist is received. Price fifty cents a number. For sale at this office.

Scientific Theism.

Francis E. Abbot, Ph. D., one of the ablest essayists and philosophical writers in America, is about to publish a book entitled "Organic Scientific Philosophy and Scientific Theism." It is now in press and will shortly be issued by Little Brown & Co., of Boston. The lecture given last Summer at Concord, on the question, "Is Pantheism the Legitimate Outcome of Modern Science?" forms a part of the volume. On another page of the JOURNAL will be found an abstract of this lecture, and we believe our readers will find it worth the close reading requisite for its appreciation.

W. S. P. R.

The regular monthly meeting of the Western Society for Psychical Research was held in the Club room of the Sherman House, on Tuesday evening of last week. About seventy-five members were present to listen to a paper from Dr. Kuh, on Hypnotism. At a meeting of the Council of the Society on Monday evening, some forty additions were made to the membership. The outlook of the Society seems most promising.

Mr. John McDougall of New Orleans has returned home after an extended vacation. He joined the W. S. P. R. before leaving.

Editor Clinton of the Ogle County Press was in town last week, and attended the meeting of the W. S. P. R., of which he is a member. Mr. Nims, member of the Council, accompanied by Capt. Mead, editor of the *Social Drift*, came over from Muskegon, Mich., to attend. When men travel two hundred miles once a month to be present at a meeting, it indicates an interest. About a dozen residents of Muskegon are now associated with the W. S. P. R.

Dr. E. Pariny Brown says the Sandwich Islanders formerly had the soundest teeth of any people on the globe, but their teeth have now begun to decay rapidly—an effect, it appears, of eating large quantities of salt. This substance and sugar are leading factors in the destruction of human teeth at the present time.

It is said of the Swedish novelist, Frederika Bremer, that during her American tour she enjoyed the generous hospitality of Madame Le Vert, of Mobile, Alabama. It was observed that at a certain hour every day she retired to her room. This caused disappointments to visitors, but her explanation was that she had promised this hour to her sister, who sat at the same time in Sweden, each for the time being conscious of the feelings and thoughts of the other.

"The Record of a Ministering Angel" by Mrs. Mary J. Clark—just from the press. It is a fit companion for the "Little Pilgrim" that was so well received by the literary world. Price, 1.00. For sale at this office.

Art in Spiritualism.

The undersigned is preparing a paper on Art in Spiritualism, to be read before the Psychical Society of Chicago. To give the paper greater practical value it should be accompanied by paintings and drawings illustrative of the theories set forth in the essay.

To this end I beg the loan of any such paintings and drawings, for above purposes. Only such are desired, however, as were produced by so-called spirit agency. It is necessary that the history of such paintings or drawings, and the conditions of their production, be submitted to me likewise.

It may not be necessary to borrow but a few of such pictures; but I will gladly call and examine as many as need be for my purposes, any where, when notified.

Further, all facts and information regarding the subject of spiritual art clipped from the spiritual press, or entire journals, or citations from books, will be thankfully received—it being understood that their safe return is guaranteed without expense to the owners.

The publisher of the RELIGIO-PHILOSOPHICAL JOURNAL is my reference to those not knowing me.

The larger works of art need only be offered from Chicago. Books and papers, gladly accepted from any quarter.

Some of the well read Spiritualists may remember the facts connected with the writing of the book called *Hafed*, Prince of Persia, by David Duguid. The charge of plagiarism was in that instance (that is, in reference to the engravings) so well substantiated, that I believe a public retraction of the originality of said engravings was legally compelled. All documents relating to this affair are very much desired, or even a knowledge where they can be obtained, and also their names.

Correspondence solicited with persons fully conversant with the subject. Address me at 84 Leavitt St., Chicago, Ill.

JOSEPH SINGER.

A Rare Flower for the House.

The publishers of the HOUSEKEEPER, which, by the way, is an admirable monthly, and indispensable to any thrifty housekeeper, offer an attractive premium to every subscriber, *The Lily of Purity*, for home or outdoor culture. Our advice to every reader is to subscribe, or at least to send to HOUSEKEEPER, Minneapolis, Minn., for specimen copies and full particulars.

The University, a Chicago literary journal under whose name is to be recognized the old *Weekly Magazine* of this city, whose consolidation with the *Fortnightly Index* under the new name was announced last June, continues to improve both in outward appearance and in quality of matter. The number for September 29th contains as the leading article a thoughtful paper by Prof. George H. Howison, of the University of California, on the relation of the elective system now coming in vogue in American colleges to the interests of national culture. The professor's conclusion is that the Harvard movement tends to introduce the elective system too early in the student's life, and that the extension of the system will be fraught with great dangers—to society, ultimately, as well as to the student.

The best Ankle Boot and Collar Pads are made of zinc and leather. Try them.

Notice to Subscribers.

We particularly request subscribers who renew their subscriptions, to look carefully at the figure 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.

We take pleasure in calling the attention of our readers to the advertisement of the Knickerbocker Brace Co. in this issue of our paper. We can recommend this company to do as they agree, and orderers entrusted to their care will receive prompt attention.—*St. Louis Free Press*, June 14, 1885.

Business Notices.

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

HEBESON TUTTLE lectures on subjects pertaining to general reform and the science of Spiritualism. Attends funerals. Telegraphic address, Ceylon, O. P. O. address, Berlin Heights, Ohio.

DURHAM, Iowa, March 2, 1882. Ayer's Sarsaparilla has cured me of the Inflammatory Rheumatism, after being troubled with the disease for eight years. W. M. MOORE.

Forty Pieces of Music Free. Every new subscriber to the PASTORAL (quarterly) gets one volume of Musical Pieces—free. Instrumental or vocal selections, clear type, full sheet-music size. Full number contains 120 illustrated pages, over 1,000 illustrations, colored plates of Park Buildings, engraved patterns, Supplement, complete original Novelties, by author of *Heaven's Habits*; new Waltz, etc. It is the cheapest ladies' magazine in the world. Includes 50 cents to pay subscription and postage, 5th and Market streets, Philadelphia.

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ALL ABOUT KANSAS! Its People, Crops, Weather, Lands, Schools, Legislation, Industries, Markets, its Politics, its Development, the Trial of Civilization, and its Future, will be found in the WESTERN CAPITAL AND FARMERS' JOURNAL, an elegant 60-column paper, published at the capital of the state, and sent monthly for 50 cents, one year for \$1.00. Address: J. E. HERRON, Topeka, Kansas.

THE LILY OF PURITY. This beautiful Lily is one of the rarest flowers known to florists, and it is by rare good fortune that we are able to offer it as a premium to our subscribers. This lovely Lily is Pure White and is a delicate perfume. It has been raised in our greenhouse by our own hands, and is of a fine quality. It is a native of the mountains of the West, and is a hardy plant. It will usually be produced in great quantities. By planting it in a pot, it will usually be produced in great quantities. It will usually be produced in great quantities. It will usually be produced in great quantities.

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Lungs almost gone but I am getting cured.—S. B. Babcock, Maunton, Wis.

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Neither of us had had a cold since commencing to wear the lung protector.—G. M. Welch, Popka, Kan.

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Voices from the People, AND INFORMATION ON VARIOUS SUBJECTS.

For the Belgio-Philosophical Journal. In Memoriam.

Dear mother! thou whose holy, happy kiss First woke me being to life, conscious bliss— Thy last farewell on earth so lately said, Hath made it seem that all true love is dead.

O, womanliest of women! thy life Doth show no flaw—as daughter, helpmeet, wife, And gentle ministrant above an aunt, Strong, self-poised, with sweet humbleness of heart;

The sound of sweet voice calling thy name, Like a welcome home to some one most dear; And now I must feel eternally near— For still thy love holds one—sweetest of ties; Still shall I question and wait for replies.

SPIRIT MANIFESTATIONS.

Mr. S. N. Aspinwall Relating His Astonishing Experiences.

Yesterday morning and evening Mrs. Shepard Tallie addressed large audiences of Spiritualists at the Alcazar Opera House, and at three o'clock in the afternoon S. N. Aspinwall related his experiences at the Onset Bay and Lake Pleasant camp meetings of Spiritualists.

The recital of experiences was listened to with the closest attention by the less skeptical portion of the audience.—Minneapolis (Minn.) Press.

To-Morrow.

To-morrow is only too often a mere receptacle for broken resolutions; the grave-yard of wasted opportunities; a gilded dream, big with wonderful possibilities; a beautiful landscape, replete with blue skies and sweetly rippling water, on whose soft sward we walk with sandals feet to the delicious music of birds and swaying trees.

To-morrow it shall be done! Alas! to-morrow passed into yesterday, with its grim recollection of duty unfulfilled, its blasted hopes, its charnel house of unmet expectations which can never more be realized.

The Astor House, New York, is leased at \$50,000 a year.

A Medium's Experience with Mott.

To the Editor of the Belgio-Philosophical Journal:

Will you please publish this letter, a truthful account of an interview I had with Mr. Mott, the materializing medium, at Kansas City, yesterday, Sept. 29th.

My friend here, whom I am visiting, anxious that I should not be disappointed, wrote to Mr. Mott, asking him to appoint a time to see me.

He said, "I don't know you; you are probably a crank. You come from a cranky town anyway. They say I am cranky, but I am not half as much as you are."

Now all your readers know how, in endeavoring to hear from our loved ones on the "other side," we are willing to make any sacrifice, so I tried to conciliate him, and to reason with him.

I then told him that I always try to favor mediums; that there should be a kind feeling towards each other. He said he had never heard of me, and doubted my being a medium.

Now, I leave your readers to form their own opinions of this interview, but I would like to ask a question not only of them, but the Spirit-world. Why is it that so many grand, beautiful souls, who would gladly give their time and their love to humanity, are overlooked as mediums, and a man like Mr. Mott selected as an instrument for the grandest place ever known?

SAW WITH HER EYES SHUT

And Guided a Horse Over a Dangerous Road in Night and Fog.

A couple of business men were snatching a hasty lunch at a restaurant near the City Hall the other day, but their pudding got cold when they paused in the consumption of it to relate some marvelous things about clairvoyance and the alleged performances of alleged spirits.

Says Richard A. Proctor, in Knowledge: "The great philosopher of our age is not anxious to be followed by a train of disciples; he would preach no new religion. But he knows, what others have felt, that the purging of old religions from the dress of age is no destructive process."

Notes from Onset.

To the Editor of the Belgio-Philosophical Journal:

The Harvest Moon Anniversary was duly observed here in the Temple on Saturday the 26th instant, in honor of the Red Men, our aborigines, some 500 persons being present.

At 2 P. M., President W. D. Crockett called the meeting to order, and announced that the exercises would open by singing the hymn, "Nearer, my God, to Thee."

During an illness of Mrs. Spurgeon, before Mr. Spurgeon left her room for the journey he was contemplating, she remarked that she hoped he would not be annoyed with her for telling him what had been passing through her mind.

Superstition about Comets.

In these beliefs regarding meteors and eclipses there was little calculated to do harm by arousing that superstitious terror which is the worst breeding-bed of cruelty.

The size of elephants is commonly overestimated. Their stature is almost always exaggerated in those countries where they are found wild.

Crime, according to statistics recently published, is increasing in this country with remarkable speed, as there was but one criminal in every 3,242 inhabitants in 1860, while in 1870 there was one every 890; meanwhile crime is decreasing in Great Britain.

A Prominent Spiritualist Passed to Spirit Life.

To the Editor of the Belgio-Philosophical Journal:

The many readers of the BELGIO-PHILOSOPHICAL JOURNAL who have visited Lake Pleasant, and been so warmly welcomed by Mr. M. V. Lincoln, the past treasurer of the N. E. S. A., will regret to learn that he passed over into a higher life on Wednesday morning last, at half-past one, at the end, peacefully and quietly, of so much suffering.

On Sunday afternoon the American Phenomena Association met at Berkeley Hall, and were addressed by Mrs. E. L. Watson, of Chelsea, after which Mrs. Margaret Fox Kane was introduced and gave several examples of the "raps," which through her organization woke up the world so many years ago.

Things Spiritual in San Francisco. Received Success of Mrs. E. L. Watson—George Chalmey and Anna Kimball—Gerald Massey Early Arrival in America.

Mrs. E. L. Watson has resumed her ministry in San Francisco under the most favorable auspices. I am informed that the number of reserved seats subscribed for is double that at the termination of her former engagement last Spring.

A Correction. To the Editor of the Belgio-Philosophical Journal: I find that I am reported in our paper here as saying that I believed that 99 out of every 100 clairvoyants were frauds.

Col. Charles C. Jones, Jr., of Augusta, Ga., having investigated the subject, is convinced that neither his for New England, nor General Grant nor Major General Count Pulaski sleeps beneath the respective monuments which a grateful and patriotic people have reared in his honor.

A Strange Story. A Waco (Tex.) correspondent of the St. Louis Globe-Democrat says: Dr. G. C. McGregor, a prominent capitalist of this city, visited a spiritual medium some time since.

At the recent French conference for the advancement of science some interesting experiments were made in every foreign settlement with the moderate rate of not actually administered, but were placed at the back of the patients' heads, and were used without their knowledge.

Notes and Extracts on Miscellaneous Subjects.

Ten new bells that cost \$5,000 chime at Chautauqua.

Up in Vermont \$17,000 skating rinks are offered for \$500. Rev. Thomas Thomas, of Fayetteville, Ark., is 114 years old.

When a Plute Indian has acquired a fortune of \$20 he joins the elect circle. Samuel J. Tilden has had 187 books read to him during the past eighteen months.

In Fremont County, Kansas, 9,000,000 bushels of corn will be harvested this autumn. A revelry in silver is the discovery of a process of electro-plating with silver upon wood.

Clotie grapes are selling for a cent a pound, wholesale, in parts of the Pacific coast. There are forty Egyptian obelisks, seventeen in Italy, seven in England, and one in America.

In Great Britain there are 15,000 temperance organizations, and it is estimated that 5,000,000 persons are total abstainers. A citizen of Barnegat, N. J., has three acres in sunflowers, which are roughly estimated to number between 50,000 and 100,000.

Statistics furnished by the Cincinnati Chamber of Commerce for the past fifty years show that the average rainfall is gradually decreasing. A great many coins—English shillings, sixpences, coppers, and one Canadian piece—were found in Jumi's stomach by the gentleman having charge of his remains.

It costs 50 cents in Indianapolis to have a barrel of flour taken from the mill to the dwelling of a citizen. Thirty-five cents more would land it on the wharf at Liverpool. A prominent physician of Athens, Ga., who had many cases of sore throat, lately made an investigation, and found nearly every one of them was caused by cigarette smoking.

Most persons think of Cambridge, Mass., as a mere college town—a mellow apple, of which Harvard is the core—but, according to a census just taken, the population is 63,600. The cake ordered for an October wedding in New York is to be surmounted by a tower of candy, in which will be five birds. The little is to break the artificial cage with a thin hammer and liberate the birds.

"Mrs. George Dawson Coleman, of Lebanon, Pa., as a current item says, 'owns a portrait painted on a colweb. The colors are beautifully laid on and perfectly perfect as to harmony. It is said to have cost \$5,000.' The Gazette des Hopiteaux describes the case of a woman who drank a pint of kerosene. The dose nearly killed her, and she was saved only after great suffering and an active and severe treatment prolonged for ten days.

A pickle famine is threatened this winter. The present supply at the East is set down at 80,000,000, one-half of what is needed for the Eastern trade. The Western crops have suffered, and heavy advances in prices are looked for. No devotee of tobacco, says Dio Lewis, has graduated at the head of his class at Harvard or any other college where statistics have been preserved, notwithstanding the fact that a large majority of college students are smokers.

A French statistician calculates that at the present rate of population increase, by the year 2,000 there will be 154,000,000 inhabitants; England, 42,000,000; Austria-Hungary, 70,000,000; France, 64,000,000, and Italy, 66,000,000. The men predominate in Mississippi, Vermont, Ohio, Kentucky, Delaware, Florida, West Virginia and Indiana, where the females are about 95 per cent. of the males, and in Illinois, Wisconsin, Arkansas, Missouri and Iowa the percentage of females is from 99 to 95.

The wife of a police sergeant of New Orleans made an attack upon a young woman of whom she was jealous, and was thereupon arrested by her husband and locked up in jail. He released her after three or four hours, and was dismissed from the force in consequence. Col. Charles C. Jones, Jr., of Augusta, Ga., having investigated the subject, is convinced that neither his for New England, nor General Grant nor Major General Count Pulaski sleeps beneath the respective monuments which a grateful and patriotic people have reared in his honor.

William Van Tassel, of Tarrytown, N. Y., was shot in the arm last fall, and mortification setting in the doctors gave him up, as he was too weak to submit to amputation. His arm came off, however, without saw or knife, and the stump healed and he is as well as ever. This is considered one of the most remarkable cases on record. Barnum says that those who think the world is going to rain through rum would see their error if they could look back fifty years at the drinking habits of New England. He drank freely until 1847, and was then converted to total abstinence by a speech of Chapin's; and in 1860 Willard Parker scared him so about tobacco that he has never smoked since.

The Young Churchman is responsible for the statement that a certain religious paper in this country printed two editions of the issue in which a notice of General Grant's death appeared, one for the North and the other for the South. In the Southern edition it compared Grant to Wellington, Lee and others, while in its Northern edition it substituted Napoleon for the name of Lee. The one cheap thing in Japan is the washing, which is well and beautifully done at the laundries in every foreign settlement at the moderate rate of \$2.50 for 100 pieces. The skirt or single piece of the most elaborate frilled and puckered dress is counted in at 2 1/2 cents, as well as a single handkerchief, and the smallness of the laundry bill is a perpetual surprise and the greatest comfort in life.

A London caterer, who provides for the inner wants of opera goers, has learned to distinguish nicely the gastronomic desires of the admirers of the different styles of modern music. "On the nights," he says, "when they play Wagner's music I sell five times as much lager beer as usual. On Mendelssohn nights nobody wants any ham sandwiches, and as I get 85 per cent. out of them I guess I don't think much of Mr. Mendelssohn. Strauss is the composer to make the wine go off. A man feels well off while he listens to a waltz of Strauss, and he orders his bottle of champagne freely." At the recent French conference for the advancement of science some interesting experiments were made in every foreign settlement at the moderate rate of not actually administered, but were placed at the back of the patients' heads, and were used without their knowledge. Under these circumstances opium produced sleep, alcohol caused drunkenness, and abstinence brought on paralysis of the legs. In women camphor gave rise to religious ecstasy, and in men convulsions; many drugs were employed, and all of them gave their characteristic effects, though they were all contained in vials or wrapped in paper.

An ocean steamer lately took out to New Zealand a consignment of "bumble bees." At present clover does not "seed" in that country, because there are no bumble bees to fertilize the flowers. The importer hopes that the bumble bees will save him \$5,000 a year in clover seed.

TRICKS ON THE TRACKS.

Dangers from which Engineers Save the Public and Themselves.

One who is accustomed to railway traveling can scarcely realize how much he is dependent for safety upon the engineer. Added to the responsibility of their station, engineers are also in constant danger of accidents caused by the tricks of jealous rivals.

This rivalry, it is said, sometimes prompts to the doing of utterly mean tricks. A Nickle Plate engineer after his very first trip was laid off because he had "cut out" all the bearings of his engine. He was reinstated, however, after he proved that some rival had filled his oiling can with emery. Another engineer was suspended for burning out the flues of his boiler. Through grief at the loss of his position he died, and then a conscience-stricken rival confessed that he had put oil in the tank so that it foamed and showed water at the top gauge, when in reality there was scarcely a quart in the boiler.

These intense jealousies, together with the terrible anxiety incident to their work, has a terribly straining effect on the nerve, and statistics tell us that, though Locomotive Engineers may look strong and vigorous, they are not all a hearty class. Ex-Chief Engineer A. S. Hampton, Indianapolis, Ind. (Div. 113), was one of those apparently hearty men, but he says: "The anxiety, strain and jolting came near finishing me." His suffering localized in catarrh of the bladder, but he used Warner's safe cure, faithfully for twenty weeks and now exclaims, "I am a well man." T. S. Ingraham, of Cleveland, Ohio, assistant Chief engineer, and other prominent members are also emphatic in his praise.

The Locomotive Engineers' Brotherhood has 17,000 members and 210 divisions. Its headquarters is in Cleveland, Ohio, where Chief Engineer Arthur Fox twenty years ago exercised a dictatorial sway. It was organized in August, 1833, by the employees of the Michigan Central. It has given nearly two million dollars to the widows and orphans of deceased members.—The Railway Review.

The prison population of Great Britain was twice as large in 1859 as it is now.

Como, Colo., April 2, 1885.

Dr. Peiro, Chicago:

DEAR SIR: Some time since a friend of mine gave me a bottle containing a treatment of your Oxygen. It proved very effective. I shall soon need another. I am fully aware that catarrh, with a tendency to consumption, is not cured with nostrums. The Oxygen treatment is scientific, and I believe in it. Yours truly, A. W. MURRAY.

Incuse stamp and address Dr. Peiro, Chicago Opera House, for an interesting book, 120 pages, illustrated, with four colored plates and engravings—complete history and action of this oxygen treatment, with many testimonials.

The present English political campaign abounds in black eyes and drunks.

A Printer's Error.

Sweet are the uses of *adversity*, the printer's copy said, but he set it up, sweet are the uses of advertising. Sweet, indeed, to those who in sickness and suffering have seen the advertisement of some sovereign remedy, which upon trial has brought them from death's door. "The best thing I ever saw in my paper was the advertisement of Dr. Pierce's 'Golden Medical Discovery'." It is again and again the testimony of those who have been healed by it of lung disease, bronchial affections, tumors, ulcers, liver complaints and the ills to which flesh is heir.

The attendants at the cholera hospitals in Madrid and elsewhere in Spain are all Sisters of the Society of St. Vincent de Paul. All the regular attendants fled. All these devoted women are ladies by birth, chiefly from Navarre, Cataluna and Valencia.

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. 1253 pages royal octavo, leather. See advertisement in another column.

A snail brought from Egypt to England as a zoological specimen. In 1880, by immediately gummed to a bit of cardboard, was found to be alive in 1884, after laying in the British Museum for four years.

"Nip" in the Bud!"

Sad to say, many a good thing attains to nothing more than a fair beginning. On the other hand it is a matter for congratulation that the growth of some evil things may be also promptly frustrated. A large proportion of the cases of the most wide-spread and fatal of diseases—consumption have their inception in nasal catarrh. Dr. Sarsaparilla Remedy is pleasant, soothing and effectual. Try it. It has cured thousands. All druggists.

Cement stuck full of big round pebbles from the beach, which are painted so as to shine, is the latest decoration for the front of a sea-side cottage.

Nothing Made in Vain.

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

Professor Turner, anatomist, of Edinburgh, is said to receive the largest salary attached to any professorship, \$20,000 per annum.

For nearly 24 years I have been a victim of Catarrh. I have tried many remedies receiving little or no relief. I bought one bottle of Ely's Cream Balm and derived more, real benefit from that than all the rest added together. You can recommend it as being a safe and valuable medicine.—A. L. FULLER, Danby, N. Y.

As one having used Ely's Cream Balm I would say it is worth its weight in gold as a cure for Catarrh. One bottle cured me. S. A. LOVELL, Franklin, Pa. (See adv't.)

The egg crop of Maine is said to be more valuable than her apple crop. There are 10,000,000 hens in the state.

Nervous Debility. In either sex, however induced, speedily, thoroughly and permanently cured. Address, with 10 cents in stamps for reply and book of particulars, World's Dispensary Medical Association, 663 Main Street, Buffalo, N. Y.

California has two separate Presbyterian churches for the Chinese, and one for the Japanese.

Eminent physicians in England, France and America agree that mouth-breathing is "one of the prevailing disorders of the day." Fisher's Mouth-breathing Inhibitor cures it. See adv't.

Owners of faded plush goods can brighten them up by sponging them with chloroform.

The President of the Cambridge, Mass., Fire Ins. Co., recommends Hood's Sarsaparilla as a building up and strengthening remedy.

A colored woman won the prize for cooking at the recent Orleans County (N. J.) fair.

Hartford has a thirteen-year-old girl who tips the beam at 205 pounds.

Does your sweetheart snore? If you think she does, send her Fisher's Mouth breathing Inhibitor. See adv't.

The owls in New Zealand kill sheep, slaying thousands every year.

Her complexion is like her name. Why? She uses Pozzoni's Complexion Powder, and is a Lily. For sale by all druggists.

A TOILET LUXURY.

Ayer's Hair Vigor is the most cleanly of all preparations for toilet use. It is a delightful dressing for the hair, arrests the tendency to baldness, is agreeably perfumed, and is an effective remedy for all diseases of the hair or scalp. Mrs. D. N. Parks, Cleo, Mich., writes: "One bottle of Ayer's Hair Vigor has entirely restored my hair to its natural color, and given it a beautiful, soft, silky appearance. I am fifty-seven years of age, and was quite gray. By the use of that one bottle of Ayer's Hair Vigor, the original color was perfectly restored, and I now have as fine a head of hair as when I was sixteen." Bessie H. Bedloe, Burlington, Vt., was troubled with a disease of the scalp, which caused her hair to become harsh and dry, and to fall out so freely that she scarcely dared to comb it. Ayer's Hair Vigor restored the scalp to a healthy condition, cleansed her head of dandruff, and made her hair beautifully thick and glossy. This preparation is approved and recommended by physicians.

CURES SCALP DISEASE. Ayer's Hair Vigor imparts a healthy vitality to the scalp, and restores it to its normal condition. The son of James U. Carter, Georgetown, Va., suffered from scalp disease. He was cured by Ayer's Hair Vigor, and had, after using it, a fuller growth of hair than ever. Dr. Horatio Nelson, Great Bend, Ohio, finds Ayer's Hair Vigor an excellent remedy for humors of the scalp.

AYER'S Hair Vigor

Restores Vitality.

When the hair begins to fade, grows gray, becomes weak, thin, brittle, and harsh, the vital forces of the organs, on which it depends, may be reestablished by the use of Ayer's Hair Vigor. It will cause a new growth, presenting the luxuriance and color of youth. Every woman who has arrived at the middle age, and who wishes to retain the original beauty of her hair, should use this incomparable remedy. Mrs. O. O. Prescott, 18 Elm st., Charlestown, Mass., writes: "Two years ago about two-thirds of my hair came off. It thinned rapidly, and I was fast growing bald. On using Ayer's Hair Vigor, the falling stopped, a new growth commenced, and in about a month my head was completely covered with short hair. My hair has continued to grow, and is now as ample as before it fell." W. W. Wilkins, Windsor, Ill., says that crystals in the head left his scalp as bald as an infant's. The use of less than a bottle of Ayer's Hair Vigor produced a fine growth of new hair, of the original color.

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

FRESH GROWTH OF HAIR.

Ayer's Hair Vigor prevents the hair from falling out, or, if already fallen, will cause a new growth. Dr. H. H. Kitchin, Augusta, Ky., writes: "Ayer's Hair Vigor restores vitality to discolored hair. I have used it with success." W. W. Gibbs, Alton, Ind., writes: "I was entirely bald. One bottle of Ayer's Hair Vigor produced a fine growth of hair, which now covers my head."

Take all in all.

- Take all the Kidneys and Liver Medicines.
—Take all the Blood purifiers.
—Take all the Rheumatic remedies.
—Take all the Dyspeptic and Indigestion cures.
—Take all the Ague, Fever, and Bilious specifics.
—Take all the Brain and Nerve force restorers.
—Take all the Great health restorers.
—In short, take all the best qualities of all these, and the best.
—Qualities of all the best medicines in the world, and you will find that.
—Doctors have the best curative qualities and powers of all concentrated in them.
—And that they will cure when any or all of these singly or combined. Fail!!!
—A thorough trial will give positive proof of this.

Hardened Liver.

Five years ago I broke down with kidney and liver complaint and rheumatism. Since then I have been unable to be about at all. My liver became hard like wood; my limbs were pulled up and filled with water. All the best physicians agreed that nothing could cure me. I resolved to try Hop Bitters; I have used seven bottles; the hardness has all gone from my liver, the swelling from my limbs, and it has worked a miracle in my case; otherwise I would have been now in my grave. J. W. Moore, Buffalo, Oct. 1, 1881.

Poverty and Suffering.

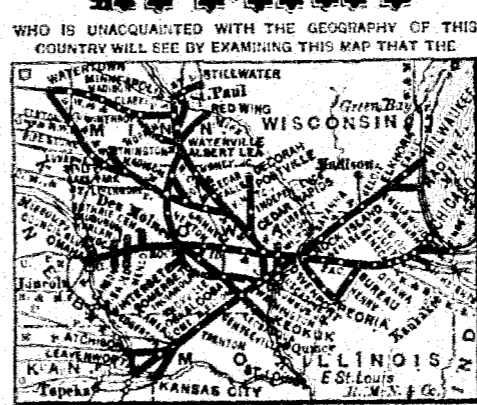
"I was dragged down with debt, poverty and suffering for years, caused by a sick family and large bills for doctoring. I was completely discouraged, until one year ago, by the advice of my pastor, I commenced using Hop Bitters, and in one month we were all well, and none of us have seen a sick day since, and I want to say to all your men, you can keep your families well a year with Hop Bitters for less than one doctor's visit will cost. I know it." —A WORKINGMAN.

Prosecute the Swindlers!!!

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

AGENTS Wanted! Rider's Improved Pillow Sham Holder. Agents for all cities. Housekeepers will want these. Have from 1 to 5. See circulars and see what it is. E. W. RIDER, RACINE, WIS.

A MAN

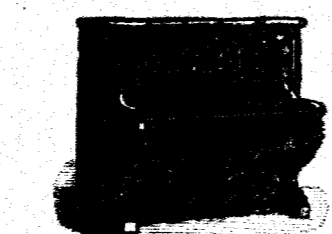


CHICAGO, ROCK ISLAND & PACIFIC RAILWAY. The reason of its central position and close relation to all principal lines East and West, at initial and terminal points constitutes the most important rail-communication link in that section of through transportation which invites and facilitates travel and traffic between cities of the Atlantic and Pacific Coasts. It is also the favorite and best route to and from points East, Northeast and Southeast, and corresponding points West, Northwest and Southwest.

The Great Rock Island Route. Guarantees its patrons the sense of personal security afforded by a solid, thoroughly selected roadbed, smooth tracks of continuous steel, substantially built cut-overs and bridges, rolling stock as near perfection as human skill can make it, the safety appliances of first-class engines, platforms and air-brakes, and that exacting discipline which governs the practical operation of all its trains. Other specialties of this route are transfers at all connecting points in Union Depots, and the unsurpassed comforts and luxuries of its Passenger Equipments.

The Famous Albert Lea Route. Is the direct and favorite line between Chicago and Minneapolis and St. Paul, where connections are made in Union Depots for all points in the Territories and British Provinces. Over this route Fast Express Trains are run to the watering places, summer resorts, fishing and hunting grounds and the finest game grounds of Iowa and Minnesota. It is also the most desirable route to the rich wheat fields and pastoral lands of the West.

Send postal card for SAMPLE COPY which will cost you nothing. JOHN R. WILSON, PUBLISHER, Chicago Evening Journal, 159 & 161 Dearborn St., Chicago, Ill.



IF YOU WANT the most desirable Piano or Organ in the world, do not fail to see the world-renowned Estey Organ and metless Decker Brothers Pianos. If you can not call, send postal with your address, and we will mail you our terms, and catalogues of the above named, besides a fine line of less expensive, but very desirable instruments. Estey & Camp, 190 State Street, Chicago. 203 Broadway, St. Louis.

BARLOW'S INDICO BLUE.

Its merits as a WASH BLUE have been fully tested and endorsed by thousands of housekeepers. Your grocery dealer to have it on sale. Ask him for it. D. S. WITTEBERGER, Prop., 232 N. Second St., Phil. Pa.

THE HARTLEY RECLINING CHAIR Co.

We make the BEST Chair in the world for comfort, durability and price. Also Reclining Lounges and Physicians' Chairs. 153 East Superior Street, Chicago, Ill.

A SUPERB OFFER.

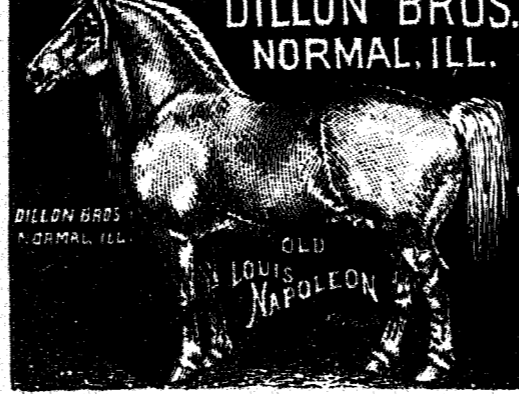
A First-Class Sewing-Machine, In connection with A First-Class Weekly Paper. A Singer Pattern Machine, perfect in all its parts, iron frame, cover, two drawers and drop leaf of black walnut, and the CHICAGO WEEKLY JOURNAL one year for \$16.00. The same Machine, but with half cabinet case of black walnut, eight drawers and drop leaf, and the CHICAGO WEEKLY JOURNAL one year for \$20.00.

EVERY MACHINE WARRANTED FOR 5 YEARS. Full particulars given in the

Chicago Weekly Journal

Send postal card for SAMPLE COPY which will cost you nothing. JOHN R. WILSON, PUBLISHER, Chicago Evening Journal, 159 & 161 Dearborn St., Chicago, Ill.

DILLON BROS. NORMAL, ILL.



IMPORTERS AND BREEDERS OF NORMAN HORSES. (Formerly of firm of E. Dillon & Co.) NEW IMPORTATION Arrived in fine condition June 15, 1884. Have now a large collection of choice animals. STABLES AND HEADQUARTERS LOCATED AT NORMAL. Opposite the Illinois Central and Chicago and Alton Depot Street cars run from the Lake Erie and Western and Indiana apolis, Bloomington and Western Depots, in Bloomington, Ill., direct to our stables in Normal. Address, DILLON BROS., NORMAL, ILL. FREE GIFT! A copy of my Modern Science Book will be sent to any person afflicted with Consumption, Bronchitis, Asthma, Sore Throat, or Hoarse Cough. It is elegantly printed and illustrated; 144 pages, 12mo. 1879. It has been the means of saving many valuable lives. Send name and post-office address with all cents postage for mailing. The book is invaluable to persons suffering with any disease of the Nose, Throat or Lungs. Address DR. H. H. WOLFE, Cincinnati, Ohio. See the paper in which you saw this advertisement 27-42.

Our Handy Lists

FOR Shrewd Advertisers For 1885, Is now ready and will be mailed post-paid to any Do you contain any newspaper? If so, send for Handy Lists, which will write us the names of the owners, the price of the copy, and we will cheerfully save you money. (Trade Mark.) Lord & Thomas, 7 to 13 McCormick Block, CHICAGO, ILL. New York office, 40 Tribune building. St. Louis office, 5 Emille Block.

DR. JOS. RODES BUCHANAN.

29 Fort Avenue, Boston. I am now giving attention to the treatment of chronic diseases aided by psychometric diagnosis and the use of new remedies discovered by himself. His residence is in the most elevated, healthy and picturesque location in Boston, and he can receive a few invalids in his family for medicinal care. MRS. BUCHANAN continues the practice of psychometry—well written opinion, three dollars.

SARAH A. DANSKIN, PHYSICIAN OF THE "NEW SCHOOL."

Office: 481 N. Gilmore St., Baltimore, Md. During fifteen years past Mrs. DANSKIN has been the pupil of and medium for the spirit of Dr. Benj. Rush. Many cases pronounced hopeless have been permanently cured through her instrumentality. She is clairvoyant and clairvoyant. Reads the interior condition of the patient, whether present or at a distance, and Dr. Rush treats the case with a scientific skill which has been greatly enhanced by his fifty years' experience in the world of spirits. Application by letter, enclosing Consultation Fee, \$2.00 and two stamps, will receive prompt attention.

THE AMERICAN LUNG HEALER

Prepared and Registered by Mrs. Danikin. is an unfailing remedy for all diseases of the throat and Lungs. TOBACCO AND CIGARETTES has been cured by it. Price \$2.00 per bottle. Three bottles for \$5.00. Address: SARAH A. DANSKIN, Baltimore, Md. Post-office Myrtle-Grove and remittances by express payable to the order of Sarah A. Danikin.

DR. SOMERS'

Turkish, Russian, Electric, Sulphur, Mercurial, Roman, and other Medicated Baths, the FINEST in the country, at the GRAND PACIFIC HOTEL, entrance on Jackson-st., near La Salle, Chicago. These baths are a great luxury and most potent curative agent. Nearly all forms of Disease Rapidly Disappear Under Their Influence when properly administered. All who try them are delighted with the effect. Thousands of our best citizens can testify to their great curative properties. Ask them at once and judge for yourself. ELECTRO-CURE A SPECIALTY. The Electro-Thermal Bath, as given by us, is par excellence in Nervous Diseases and General Debility. Open for Ladies and Gentlemen from 7 A. M. to 9 P. M. Sundays 7 A. M. to 12.

GOOD NEWS TO LADIES.

Great inducements offered. Now your time to gob up orders for our celebrated Tea and Coffee, and success. Handsome Gold Band Mugs, Rose Flower Tea Set, or Handmade Decorated Porcelain Tea Set. For full particulars apply to THE GREAT AMERICAN TEA CO., 31 and 33 Vesey St., New York.

Mason & Hamlin

ORGANS: Highest tone, and perfect action. Weib's Exhibitions for eight to ten years. One hundred styles. Price \$25 to \$400. For Cash, Easy Payments or Trade. Catalogues free. PIANOS: New mode of stringing. No requirement on quarter as much tuning as the prevailing system. Remarkable for tone and durability. ORGAN AND PIANO CO. 154 Tremont St., Boston. 48 E. 14th St. (Union Sq.) N. Y. 149 Wabash Ave., Chicago. 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 extraordinary 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 failing memory as the best book obtainable on that subject.—Interior. The author's method aids us in getting control at will of the organs and mechanism employed in any work that may be called spontaneous recollection. It is ingenious and simple.—Chicago Times. This work, with written instructions by the author, will be sent post-paid to any address on receipt of price, \$1.00. Address DANIEL AMBROSE, Publisher, 69 Dearborn-st., Chicago.

WEATHERLY'S MICHIGAN CATARRH REMEDY.

Simple in its application, yet effectual. This almost universal disease can be cured easily from May to October than at any other part of the year. It is a common sense remedy, and is thorough and persistent, and costs but little. It is not a secret. Send for our circular on this troublesome disease. If your druggist does not have it, send for it by mail. HAZELTON, PERKINS & CO., 150 W. 4th St., Grand Rapids, Mich.

LEWIS, NEWELL & GIBBS, HEINERY E. MILLER

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Continued from First Page
 were accustomed to begin their studies with poetical works.

VIII. It was unlawful for the Druids to commit their secrets to writing. The Roman Aurgurs were sworn to secrecy.

IX. The Druids taught the metempsychosis. This was the belief of the unlearned Romans, and as such is ridiculed by Cicero, Ovid, and Seneca.

X. The Druids discoursed much of the stars and the motions; of the magnitude of the world; of the nature of things; and of the greatness and power of the immortal gods. Such speculations employed the Roman clergy, as we learn from Cicero, Plutarch, and Ammianus Marcellinus.

These parallels cover almost every important particular in Druidism stated by Caesar, except the fact of human sacrifice (which doubtless was correctly stated by Caesar independently of reference to Roman custom); and though they are not absolutely demonstrative of his dependence on Roman law and institutions in the preparation of his account of the Druids, yet they entail grave suspicion that such was, indeed, the case, and render very doubtful the accuracy of his narrative.

THE GODS OF THE DRUIDS.

Caesar, it will be remembered, has told us that the Druids adored Mercury as their chief divinity, and next to him they worshipped Apollo, Mars, Jupiter, and Minerva,—their beliefs concerning them being mostly the same as those of other nations. How little reliance can be placed on the accuracy of this statement, is indicated above by Max Mueller. As Ritson tells us (*Memories of the Celts*, 1827, pp. 86, 87, note), "either the superstition or the vanity as well of the Greeks as of the Romans seems to have persuaded them not only of the omnipresence of their peculiar deities, but that they were acknowledged by all other nations; and as Hume says (*Natural History of Religion*, section 3, in *Philosophical Works*, Edinburgh, 1826, iv: 462), "the Greek and Roman travelers and conquerors, without much difficulty, found their own deities every where, and said: This is Mercury, this Mars, this Mars, that Neptune; by whatever title the strange gods might be denominated." The author of the *History of the Gauls*, in *Universal History*, London, 1789, vii: 384, 385, remarks that to acquire a false idea of true Gaulish religion, we should not have recourse to that of the Greeks and Romans, from whom originally they differed as much, not only in this, but in almost all other respects, as possible. "Much worse," continued he, "have they succeeded in this point, who have transferred the Gaulish deities into Greek and Roman divinities. * * * We must be aware how we depend too much on those few ancient authors, whether Greek or Romans, who have occasionally spoken of them. These slight particulars they have left us of Gaulish religion, sufficiently show that they knew little of it, and that, even in those points in which they do not disagree, their one another, they have betrayed such a fondness and partiality for their own, as if they had considered it the mother, and the other as the offspring." "The Greeks and Romans," says Priehard (*Physical History of Mankind*, 1814, iii: 184), "fancied that they recognized the objects of their own worship in the gods adored by all other nations; and when Caesar, therefore, informs us that the Gauls performed divine honors to five of the Roman divinities, we are to understand by the assertion that the five principal objects of adoration among the Celtic people bore some resemblance in their attributes and in the ceremonial of the worship paid to them to the Roman gods with whom Caesar identified them." (See Anthon's *Ancient and Medieval Geography*, p. 97.) The learned antiquarian, Thomas Wright is inclined to believe that Caesar, in collecting information concerning the Druidical religion, "obtained it from different sources, Gaulish and Celtic, and that he mixed it together without due discrimination." The five deities which he gives to the Gauls seem to be Tautatis (German), the same whose name has been preserved in some modern days of the week. The great god of the German was Woden, who is always identified with the Roman Mercury; Jupiter was Thor; Mars was Tuisco; Minerva was, no doubt, Friggo; and Caesar's Apollo was perhaps intended for Setor, the god whose name has been preserved in our Saturday. (*The Celts, the Roman and the Saxon*, Philad., 1846, p. 68.)

The presumed Celtic names, in a Latinized form, of some of the principal Druidic divinities, have been handed down to us in classic authors. Lucan, we have seen, names Hesus, Tautatis, and Taxis, or three of their leading deities, to all whom human sacrifices were offered, and Lactantius names Esus and Tautates as worshipped with human sacrifices. Esus and Hesus is supposed to be the Celtic Mars; Tautatis is held to be identified with Mercury; and Taxis is presumed to be Jupiter. *Taxis* in Gaulic and *Taxan* in Cymraig and Armoric, signify "thunder"; and Jupiter being "the thunderer," it is supposed the Celtic god *Taxis* (*or Tarann*) was the spirit of the thunder and hence the analogue of Jupiter. (Anthon's *Classical Dictionary*, 1857, p. 534.) In some copies of Livy, book xxvi: chap. 44, the name of *Mercureius Tautates* occurs, and in other copies simply *Mercureius*. In Welsh *Dnu Tait* means, we are told, the god of traveling, and some think there exists a connection between this and Tautates; others derive the name from two British words, *den-tat* signifying God, the parent or creator. (Priehard's *Physical History of Mankind*, pp. 185, 186; Anthon's *Classical Dictionary*, p. 534; note.) Hesus, also called by Roman authors Hesus and Esus, has been often identified with a certain *Ihu* the powerful (*Ihu Adam*) who figures conspicuously in the traditions of the Welsh or Cymric race. These traditions represent the Cymri as being under the leadership of *Ihu* in their migrations from the East to Western Europe, and in their conquests of Gaul and Britain. A priest, a warrior, a legislator, and, after death, a god, he united in himself all the attributes requisite for the chief of a theocracy; and he is supposed to have been implanted in Gaul and Britain the religious and political system of Druidism. (Anthon's *Classical Dictionary*, pp. 534, 541, 615.) The identity of Hesus and *Ihu* is disputed, however, by Reynaud (*L'Esprit de la Gaule*, 1836), who claims that Hesus was the type of the Absolute Supreme Being, and quite distinct from *Ihu*, the leader of the Cymric Gauls. Another Gaulic divinity is identified by some with Apollo (Priehard, *Physical History of Mankind*, p. 186), and variously called Belle, (Herodotus, *Markon Basilides Historion*, lib. viii: cap. 3), Bellenus (Julius Capitolinus, *Mazimian*, 22, in *Historia Augusta Scriptura*), Belenus (Tertullian *Apology for Christians*, ch. 24, in *Ante-Nicene Library*, xv: 103) Balenus (Ausonius, *De Professoribus Burdigalae*, *Carm.* 2) and in Inscriptions Baleno and Bellino (Martin, *Religion des Gaulois*, i: 376, 381; Ritson's *Celts*, p. 91, note). By some this god is identified with Bel the sun, adored by the Irish and Highland Scotch. (Ritson, loc. cit.) The

Gauls and Britons are also said to have worshipped lakes, the winds, and other natural deities (Anthon, *Classical Dictionary*, p. 534; Ritson's *Celts*, pp. 89-94; Richard of Cirencester, in *Six Old English Chronicles*, p. 429).

The above plainly evidences that nothing positive is known of the characteristics of the Druidic divinities, except, perhaps, that they were personifications of the powers and forces of nature, and that bloody human sacrifices stained their altars in profusion. Even their names are doubtful in every instance, as but little dependence can be placed in the confused Latinized forms thereof which we find in classic writers or in Latinized inscriptions.

PLINY, THE OAK, AND THE MISTLETOE.

The only authority we have for the statement that the oak was sacred to the Druids, and that the mistletoe upon it was gathered by them with much ceremony, being cut by them, in white robes, with a golden sickle, is a single passage in the *Natural History* of Pliny the Younger,—a work teeming with inaccuracies, absurdities, and marvelous prodigies. "If one half of the vast bulk of the writings of the Druids has expanded from the passage in Caesar, the other half may trace its inspiration to the still shorter morsel of Pliny; and so a large department of human knowledge has no better foundation than one of the minor marvels found by one of the most credulous writers of the ancient world" (*Edinb. Rev.* cxviii: 22). "The thrilling accounts of the white robes and the golden sickle," says Max Mueller, "belong to Pliny's *Natural History*, by no means a safe authority in such matters" (*Chips*, iii: 241). It is therefore very doubtful whether the Druids really did wear white robes, though it is customary nowadays for them to be always so represented.

It is also doubtful if the oak was held sacred by them. The oak is called *druis* in Greek, and it has been thought that the Greeks were misled by the resemblance in sound between this and the name of the Druids, and so framed a theory about the sacredness of the oak among the Druids. Moreover, in many of the Irish Druidical tales the mountain-ash is mentioned as sacred, but never the oak, though that tree is common in the country (*Dublin University Magazine*, lxxvii: 529). As regards the mistletoe, it has been noted that though it is occasionally found on the oak in Britain, yet this occurs so rarely that it is difficult to suppose the Druids could have got a supply for their purposes from such a source (Dr. Giles, in *Six Old English Chronicles*, p. 432, note). There is much probability that the white robes, the sacred oak, and still more sacred mistletoe of the Druids, all belong to the realm of the mythical.

THE SPIRITUAL HIERARCHY OF THE DRUIDS.

It is commonly believed that the Druidic priests ruled supreme, both in civil and in religious matters, over an extent of country almost rivaling that of Papal Rome at the present day, and a grand imposing spiritual hierarchy is predicated of them, dating from a remote antiquity, surpassing in the supremacy of its power all similar institutions known to history, that of Papal Rome perhaps excepted. This, also, is in all probability more mythical than real. No substantial evidence exists of the actuality of this Druidic Popedom, with its arch-druid, or pope, and convales of minor druids, or colleges of cardinals, wielding omnipotent sway over all matters, civil, political, criminal, legal and theological. The records of history give us no indications of the presence of so powerful a body. "We have nothing of statesmen endeavoring to conciliate them, and use them as an instrument for political ends, nor, on the other hand, are we told the history of any long contest with their influence, or any weighty blow struck at their existence." It is to the untrustworthy and imperfect account of Caesar that we must look for the origin of these exaggerated conceptions of the Druidical power. Subsequent classic authors merely followed Caesar in their references to the Druidic hierarchy, and as has been shown, the Caesarian narrative cannot be relied upon. Certain it is that Caesar himself, although attributing to them such formidable power, paid no the slightest attention to them, so far as consideration or anxiety for their supposed influence was concerned, in his memorable conquests of Gaul and Britain. It is, therefore, safe to say that no such power as was attributed to them by Caesar was ever in their hands. (*Edinburg Review*, cxviii: 23).

THE SCIENCE AND PHILOSOPHY OF THE DRUIDS.

The asserted scientific and philosophic attainments of the Druids rest upon the same insubstantial foundation as the existence of the Druidic hierarchy, the sacredness of the oak and mistletoe, etc. A short passage in the unveracious chronicle of Caesar—in which it is related that the Druids instructed the youth concerning the movements of the stars, the extent of the world, and of our earth, the nature of things, and the power and majesty of the gods—is really the only foundation for the stupendous structures reared by the Druidists, in which the Celtic priests are represented as cultivating assiduously nearly all branches of science and philosophy, anticipating our modern savants in the discovery and application of the great scientific truths of the present day. The passages in Strabo, Diodorus Siculus, etc., quoted in part one of these essays, and bearing on this point, are simply copies of Caesar's loose remarks, and have no independent value. There is abundant evidence that the Druidic so-called science was connected with gross superstition and barbarism. Magic and astrology appear to be the *summa bonum* of their so-called science and philosophy. "Their astronomy," says Priehard, "was connected with notions respecting fate and destined periods. It was in fact rather astrology than anything really constituting science" (*Physical History of Mankind*, iii: 189). The Druidic philosopher was not called from his secluded retreat to "communicate discoveries advantageous to society, the result of his application to natural philosophy or politics; it was not to open new sources of trade and manufactures, or new improvements in legislation; no, it was to behold one of his own species stretched on his back, his breast dissected with the stroke of a sword, while the philosopher and Vates stood around, and with curious eyes viewed the convulsions of the members, the streaming of the vital fluid, and from the spectacle deducing cruel presages" (*Dubl. Univ. Mag.*, lxxvi: 41). Such was probably the real as against the superstitious science of the Druids.

THE TESTIMONY OF AUSONIUS.

"Of all the men of genius of the Old-World none could have had a better opportunity of knowing something of the Druids, had they been the mighty hierarchy they are supposed to have been, than Ausonius, a native of Bordeaux in the fourth century. He seems to have traveled a good deal, and was, no doubt, familiar with the town of Dreu,

which, according to Caesar and his Druidic commentators, was "the very Vatican of the great hierarchy of the Druids." Ausonius twice mentions the Druids (see part first of this essay), but not a word relative to their dominant power either then or in former times. They are mentioned by him as the ancestors of two Apollonites or Belientes, and are spoken of as undefined and semi-mythical persons of the obscure past, descent from them being spoken of as if it were from Hercules, Apollo, or Boreas. Ausonius's idea of the Druids was that of a race or caste, in which he is totally at variance with that of Caesar, who says that they were a priesthood created by education and training, and that their ranks were recruited from without by young men ambitious of participating in their powers and privileges (*Edinb. Rev.* cxviii: 26, 27).

THE WELSH TRIADS AND IRISH BARDS.

The claim that the Triads of the Irish Bards and the poetical relics of the Irish Bards embody the traditions and philosophy of the Druids has been shown to be baseless. None of these are of any very high antiquity, and there is no evidence that any genuine relics of Druidic lore are found in them. "Although so much has been written on the religion of the Gauls and Britons," says Priehard, "the extent of our real knowledge on this subject is extremely limited. Nothing is more surprising than the confident manner in which many Welsh writers have assumed, and the imposing air of authority with which they lay down positions supported by little or no evidence. Some of these appear to have imagined that they possessed by birthright a claim to be believed on their mere assertion, in all that they have thought fit to dream and invent respecting the opinions of their forefathers. They make an appeal to oral tradition, and pretend that the bards of Wales have handed down among them the esoteric doctrines of the Druids by a perpetual succession from the time when the pagan worship of the ancient Celts was in full prevalence and integrity. That they actually possess such traditional knowledge they have never condescended to furnish the slightest proof. They have indeed the remains of bards, some of which, and particularly the verses Taliesin, contain many obscure passages, which are, like the Sibylline poems, of dark and mysterious import, supposed to be pregnant with mysteries of old mythology, and equally susceptible of almost any interpretation. . . . But the poems of Welsh and Irish bards, composed some centuries after the extirpation of the Druids, and long after the establishment of Christianity in Britain, among a people whose intellectual character had been entirely formed upon the model of monkish lore. . . . can hardly be trusted as exhibiting an authentic representation of the primitive mythology of the Gauls" (*Phys. Hist Mankind*, iii: 183).

DRUIDISM IN BRITAIN AND IRELAND.

It is popularly supposed that all over Britain and Ireland in ancient times Druidism reigned supreme, and that serpent-worship was one of the most characteristic phases of the Druidic culte. This belief is almost wholly due to the fanciful speculations of the Druidists of the 18th and 19th centuries, who have erected a stupendous and towering structure of surmises and theory, with scarcely a single indubitable fact upon which to rest it. Touched by the magic wand of scientific verity and critical analysis, the whole mass is dissolved into nothingness. Even the existence anywhere in Britain of Druids at any time rests upon very scanty evidence, and their supposed connection with serpent-worship is based upon still scantier evidence. Pliny's passage concerning the serpents' egg is, says Dr. James Fergusson, "I believe, the only passage in any classical author that connects the Druids with serpents; or by implication would lead us to suspect that some superstition regarding serpents may have existed in Gaul. . . . There are, I believe, only two very short paragraphs in any classical authors which mention Druids in connection with Britain, and not one that mentions serpent worship, and no English author prior, at all events, to the 13th century alludes to either the one or the other. Of the two classical passages, that of Tacitus applies strictly to the Isle of Mona (Anglesey). . . . The other is that in Caesar's Commentaries. [This passage states that the Druidical hierarchy is supposed to have been devised in Britain, and to have been brought over from it into Gaul; and now those who desire to gain a more accurate knowledge of that system generally proceed thither for the purpose of studying it.] Had this slight allusion not slipped from Caesar's pen, there would have been absolutely no evidence of the existence of Druids in England; and after all it hangs upon the value to be assigned to the word 'existimatur,' it is thought or believed! Neither Caesar nor any other Roman ever said he saw a Druid in this country; they never mention their temples or sacred places, and no one ever assisted at their rites. Still, with the paragraph before us, and with the knowledge that the majority of the inhabitants were Celts, it cannot be denied but that Druids may have existed in England, but even then their connection with Serpent Worship rests wholly upon that very apocryphal passage in Pliny . . . in which he asserts that the Druids used the *anquinnam* as a charm." Regarding the existence of Druidism in the Isle of Mona, referred to by Tacitus, Dr. Fergusson continues thus: "When the rebellion was suppressed, the sacred groves in which the human sacrifices had been performed were cut down; and we are led to infer Druidism suppressed. Tacitus then goes on to narrate with infinite more detail the far more important revolt of Boadicea, but strange to say, in the great national uprising there is absolutely no mention of Druids, either in his narrative or that of Dion Cassius [Dion Cassius in *62 Xiphilinus' Abridgment* lxxi: 1 and 4]. No groves were cut down, no rites abolished, when it was suppressed; and if any legitimate inference can be drawn from such silence, no Druids existed in the more civilized parts of England." Again Dr. Fergusson says, referring to Skene's translation of the four most ancient Welsh poems: "It cannot be said that the word Druid does not occur in them, but if we were not looking for it, it is hardly in such a manner as would attract attention, and the part they play is most insignificant, besides it is by no means clear to what age or authority such references really belong." (*Tree and Serpent Worship*, 1868, pp. 27, 28, 29 and 30, note.)

"Instead of being general throughout the country [Britain]," says Thomas Moore, ". . . the existence of Druidism appears to have been confined to a few particular spots; and the chief seat of its strength and magnificence lay in the region nearest to the shores of Ireland, North Wales [Isle of Mona]. It was then alone, as is manifested from their own accounts, and from the awe and terror with which, it is said, the novelty of the sight affected them, that the Romans encountered any Druids during their whole stay in Britain; nor did Caesar, who dwells so particularly upon the Druids of Gaul, and even mentions the

prevailing notion that they had originated in Britain, even hint that while in that country, he had either met with any of their order, or been able to collect any information concerning their tenets or rites" (*History of Ireland*, p. 75). "Strabo, Pomponius Mela, Pliny, and Sabinus, all of whom speak of its [Druidism's] existence in Gaul with astonishment and abhorrence, seem not to have heard of any part of Britain in which it prevailed." Pliny, however, speaks of Britain as so entirely devoted to magic in his time, as to seem to have instructed the Persians; but his expressions are so vague and general, that they cannot relate to Druidism exclusively." "No mention is made of Druids in any other part of Britain [except Mona]; though had Agricola collected any information respecting them, or met with any traces of their worship, during his expedition into Scotland, we cannot suppose that Tacitus would have neglected to notice them in his life of that general. As the Druidical superstitions were so singular and so monstrous, we may consider ourselves justified in regarding the silence of the ancient writers respecting them as a sufficient proof that they did not exist in the countries which they describe" (*Edinburg Review*, iv: 395). Ritson tells us that "it is also pretended that there were Druids in Ireland, but no ancient authority can be produced for the assertion" (*Celts*, pp. 23, 105). Instead of Gaul having received Druidism from Britain as Caesar supposes, the converse is generally regarded as nearer the truth. Being more or less completely superseded in Gaul, it is thought that its survivors carried it to the coasts of Britain, but that it did not penetrate to the interior of that country, and perhaps it may also have gained some footing in Ireland; but on these points nothing positive is known. Tacitus states that the inhabitants of Britain that are nearest to Gaul resemble the Gauls; that it is probable the Gauls originally took possession of the neighboring coasts; and that the sacred rites and superstitions of the Gauls were discernible among these Britons (Tacitus: *Agricola*, xi.—*Works Oxford transl.* ii: 356; *Wright's Celt, Roman and Saxon*, p. 68; *Caesar's Commentaries*, Bohn, p. 147, note; *Suetonius, Lives of the Caesars*, Bohn, p. 318, note). The chapter in Gerald Massey's *Book of the Beginnings*, i: 311-369, entitled "Egyptian Deities in the British Isles," is almost wholly based, so far as the existence of Druids in Britain is concerned, upon the Welsh triads and bards, which, as has been shown, have no archaeological value, and upon the unsubstantial assumption, fancies, and mistakes of modern Druidists like Davies, the writings of whom are entirely destitute of any scientific value.

(Conclusion next week.)

TWO GHOST STORIES.

One of them in the Process of Evolution and the Other Completed.

This part of Burlington county, Cream Ridge, N. J., has in process of production a ghost story with notable modern improvements. A few nights ago a party of four persons driving along a country road near Ellisdale, saw the figure of a man standing by the roadside ahead of them, motionless. It neither moved nor spoke as they passed it, and each noticed that it was headless. The negro driver lashed his horses into a gallop. The others looked back, but there was nothing to be seen on the spot where the headless man had been standing. All agreed that the figure had on a white shirt and red suspenders, and was without a head. It was seen distinctly in the moonlight.

Hard-headed farmers laugh at the ghost idea, and say that the figure was either a scarecrow set up by boys, or a tramp who had temporarily removed his head to rest his shoulders. Half a dozen negro farm hands, however, have already succeeded in remembering that they have met the same headless phantom in lonely roads and dark corners of the woods recently, and as soon as somebody can think of a murder to fit, an elaborate and highly ornate ghost story will be ready for publication.

The interest over the headless phantom of Ellisdale has revived a story of a few years ago, when two eminently respectable citizens, driving a young colt along a narrow road with a steep embankment on either side, saw another horse and buggy coming toward them at a terrible gait. To avoid a collision they sang out lustily to the approaching driver, and just as he had almost met them, his horse turned sharply, dashed up the bank, and disappeared. The gentlemen stopped, and getting out, went up the bank to apologize to the other driver, but scuttled down again and drove off at a gallop when they found the bank crowned to the very edge with a thick growth of pines, into which a horse could by no means have penetrated. It was a case of Flying Dutchmen on wheels. They endeavored to keep the story quiet, but it leaked out, and several other persons testified to having seen the same mysterious vehicle disappear before their eyes, on roads in the same vicinity, just as it was about to run into them. A man driving along near there several years before, it was said, had been shot from an ambush.—*Ex.*

Some curious details regarding the communion services in olden time have just been developed. One noticeable thing was the quantity of claret and Burgundy consumed. In 1590 there were used at the first communion a puncheon and nine gallons, and at the second a puncheon and six and a half gallons. The total cost was five hundred and ten dollars. In 1656 the corporation of Glasgow paid for the same purpose as much as eight hundred dollars.

The North, Central and South American Exposition at New Orleans, opens on the 10th of November. The day is intended to be a tribute to peace and good will between the various nations of the three Americas.

Thirteen years ago a Mr. Watkins went to the city of Gaudalajara, Mexico, as a Protestant missionary, and found no one to welcome him. At the end of the year he had sixteen converts. Now there are sixteen hundred members of Protestant churches in the neighborhood. The city itself contains nearly 100,000 people, and now has street railways, electric lights, telephone service, etc., though not yet connected with the capital by rail.

In the *British Medical Journal*, Dr. Fothergill says that a patient dying of exhaustion is generally dying of starvation. "We give him beef tea, calf's foot jelly, alcohol, seltzer, and milk; that is, a small quantity of sugar of milk and some fat. But the jelly is the poorest sort of food, and the beef tea a mere stimulant. The popular belief that beef tea contains 'the very strength of the beef,' is a terrible error; it has no food value."

After Hartnet, the doomed man in Columbus, O., had shaved during the afternoon, he ordered a pair of sneak slippers, in which he wished to be hung, and, after trying them on and putting on his clothes, said every thing was now ready with the exception of combing his hair. As evening approached the prisoner was taken from the execution department and given an opportunity to see the last sunset for him on earth. With attendants he passed down the corridors, along the entire range of the cells, and across at the rear of the main office and up into the hallway of the new range of cells on the west. He ascended to the battlement overlooking the city and house-tops to the west, and gazed intently for a time on the sinking orb of day, and when the sun had finally passed from view and a halo lit up the western sky, the attendants expected to hear Hartnet say something regarding his last view of day, mingled with regret over his fate, but they were somewhat surprised to hear Hartnet say: "When that goes down again I will be flying about among the little angels."

The dying act of Jumbo, if the newspaper reports are reliable, would indicate that a large spirit occupied that massive body. When he realized that the freight train was bearing down upon him at a thundering rate he made a rush for the baby elephant, "Tom Thumb," that accompanied him, and grasping him in his trunk he threw him away across the track as if he had been a kitten and then tried to get out of the way himself, but it was too late and he was crushed by the engine. It would seem as if the universe could not afford to spare a soul that was willing to lose its earthly life in trying to save another, even though that soul belonged to an elephant.—*Unity.*

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No person with healthy blood is subject to any kind of disease.
 Gain fresh, good blood and save doctor and medicine bills. We do not believe in making money from the sick by selling high priced "patent" or other medicines, but believe it simply the duty of any person, possessing knowledge of a remedy or specific, to make it known, free of charge, to every human being, so that any person can prepare the specific.
 Believing this to be our duty, we will send, on receipt of 20 cents in 2 cent postal stamps (specially to pay the expenses of advertising and postage), a prescription, which can be prepared by any one, and will cost but little. This compound produces in a short time a good appetite, new blood and its natural consequences: "New Health and Life."
 THE HILDISE MEDICINE CO., 264 N. State St., Chicago, Ills.