

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

VOL. XL.

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

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An Unclerical and Untheological View of

An Address by B. F. Underwood before the

er, anthropology has been exposing the weak-ness of theological assumptions, the puerili-ty of its threats, the primitiveness of its method of thoughts, and showing that its "absolute truths" are but speculative fancies. which, instead of having a scientific value. begin where all science and correct reasoning end. Theology is no more entitled to be called a science than is astrology. Let us now consider what is religion. By

many, it is looked upon, as it was viewed by Miss Nesbit in Dred, "in the light of a ticket which, being purchased and snugly laid away in a pocket-book, is to be produced at four times,-when he is born, when he is married, when he falls sick, and when he dies,-and for the rest never interferes with him." These definitions do not aim serioushim." ly to define religion, but what the writers would probably regard as perversions of it, or religion with its essential element left out. Shelley defines religion as "man's percep-tion of his relation to the principle of the university of the principle of the universe." Coleridge says that it is the "union of the subjective and objective,"-the Me and the Not-me. Schelling says it is "the union of the finite and the Infinite."

Schleiermacher defines it as "immediate selfconsciousness of the absolute dependence of all the finite upon the infinite." In all religious systems, we find the rec-ognition of a Power to which man sustains a relation of dependence, and a mental attitude corresponding with the conceptions prevail-

man and a sense of dependence upon it. Whether the power is one or many, whether it is good or evil, whether it is intelligent or unintelligent,-these are questions involved in theories respecting the universe and our relations to it; but deeper, more fundamental than these questions and the basis of them is the inexpugnable consciousness of a relation of dependence to the power manifested in the phenomenal world. Whatever doctrines or ceremony, whatever uttered word, whatever unexpressed emotion, stands for this common element, is religion in its essential nature. The feeling of our relation to the universe precedes all conceptions in regard to it. The conceptions are built up out of the feelings before they can give rise to the more com-plex emotions. More fundamental, therefore, than any religious theories or concep-tions is that deep feeling of dependence, more like that of the infant's early sense of dependence upon its mother than even those higher, those more complex emotions which result from the contemplation of nature. In the process of mental evolution there has been continuity, the higher conditions hav-ing been evolved from lower ones. The complex religious nature of the enlightened man -if evolution be true-must have grown out of conditions in which none of its highest characteristics were present. And this fact gives rise to the difficulty of deciding as to the universal existence of religion among men. Sir John Lubbock says, "If the mere sensation of fear and the recognition that there are probably other beings more powerful than man are sufficient alone to constitute a religion, then we must, I think, admit that religion is general to the human race." But, if this definition is adopted, Mr. Lubbock says, "we cannot longer regard religion as peculiar to man"; for he sees as much religion in "the feeling of a dog or a horse toward its master" as in some ceremonies which have been described as worship by travellers. If the highest races of men have come up through stages in which the lowest on earth now are, many of them in a state of arrest-ed development, of fixedness, who can doubt that our early ancestors were as destitute of all that is now commonly regarded as religion as are the Arafuras off the coast of New Guines, or the tribe of Bechaunas, described by Moffat and Livingstone as destitute of re-ligious beliefs and ceremonies? The fact that religion, even the highest, is rooted in the depths, and not simply upon the surface of consciousness, explains its permanence and persistence through all the mutations of human history, and the inability to restrain and direct it by moral considerations until ages of intellectual and ethical culture have strengthened the later and higher parts of our nature. Reflective thought through countbur nature. Beflective thought through count-less generations, exciting a multitude of emotions and adding vastly to the wealth of man's emotional nature, has added to the plied, "No; but I am afraid of them." And complexity of the religious sentiment, infus- so it is with all men, who, having outgrown ed into it elements derived from intellectual and moral education, so that in the enlight-

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pression "man's religious nature,"—an aver-sion that had its origin in opposition to the old theological conception of religion as a supernatural revelation or endowment,-disappears when the subject is viewed in the light of modern science. If man did not pos-sess a religious nature, he would not have religious beliefs and feelings, he would not have religious exercises and practices, just as, if man had not a combative and destruc-tive nature, there would be no war. Man, like the animals below him, acts according to his nature, and whether wisely or not de-pends upon whether his conduct accords with his higher or his lower nature. Religion as a belief and the practice of de-

votional rites and coremonies has been slowly acquired, with the development of reason ly acquired, with the development of reason and imagination, by man's contemplation of the power ever manifested to his senses, and which, invested with human qualities the greatest known or conceivable, has aroused fear, wonder, awe, admiration, gratitude and reverence. And the results of these thoughts and options repeated through couples greatest and emotions repeated through countless generations have become established in the race as religious tendencies. We are now famil-iar with the definition, "Instinct is inherited habit." It is not in fact the habit that is inherited, but an aptitude, a predisposition to do as the parent did. There are islands hav-ing species of animals and birds which, tame when first discovered by man, have acquired an instinctive fear of him. This is shown by the young, they having inherited the results on the brain and nervous system and the corresponding mentality, through successive generations, of the fear excited by man's power over them and his cruelty to them. They have inherited no knowledge of man, but an instinct which, when he is seen, ex-THE ROSTRUM. THE ROSTRUM. An Unclerical and Untheological View of Religion. An Address by B. F. Underwood before the Free Religious Association at Boston, May 28th. Corresponding with the conceptions prevail-ing; a feeling of dependence, accompanied by fear, wonder, reverence, adoration, and all those emotions arising from reflection upon the mysterious ongoings of nature and our relations thereto. That which is com-mon to all religions, that which runs like a vertebral column through them all, that which is most fundamental, that which address in the form of predispositions. We all come into the world with organisms which is most fundamental, that which ad-gention of mysterious power external to man and a sense of dependence upon it.

with them are more popular than the careful reasonings and judicial fairness of the great men whose names they have learned to speak. Saturated with the influence of theology, these minds do not become liberal in any true sense of the word by dissenting merely from one and assenting to another class of views.

In this period of transition, many, outgrow-ing one form of superstition or mysticism, are naturally attracted to others of essential-ly the same nature, presented to them under other names. There are multitudes, having renounced orthodox theology wholly or in part, who are now as naturally attracted to other professed solutions of the great problems of being as young ducks taken from their mother and their native pond are attracted to any other body of water that is within sight.

One has but to announce a new system, or claim to have discovered an esoteric mean-ing in some old one, or to make claim to ex-traordinary powers of looking into the future, or of getting into exceptionably inti-mate relation with the Infinite, in order to become an object of special interest to a large class in this "modern Athens." It is necessary, however, that the system taught or the claim made shall admit of neither elucidation nor proof, that it shall rest alone upon the authority of its expounder (?), sci-ence, philosophy, and intellectual effort be-ing thus dispensed with, and the arcana of nature being mastered by a "short and easy method". The mind thus kindly relieved of method." The mind, thus kindly relieved of the disagreeable drudgery of collecting facts and of the strain of reflective thought, is free to expend its energies in other directions. Marvellousness usurping control, finds satisfaction in whatever is at once incapable of proof and incredible to reason. Almost any obscure expression, if it only have reference to the Infinite and is flavored with a ence to the limite and is havored with a little weak sentiment, may be accepted as a proposition expressing the very essence of true philosophy, different from other philoso-phy, it is believed, if, indeed, there is the faintest conception of any philosophy at all, because of its "esoteric" character—and, too, by many who have have a parent output the old by many who have largely outgrown the old theological creeds as formal statements. The religious emotions, which through countless generations have been fed and stimulated by religious faith, if deprived, through change of belief, of the forms to which they have been accustomed, are sure to find expression through other forms; and the less reflective and enlightened the individual, and the less his change has been a growth, the more his need of a form of faith, by whatever name it is called, essentially like that he has cast aside. Fortunate it may be regarded, if these transitions, when due less to the process that produces its results from within than to the direct agency of external forces, are accompanied by no irregular and abnormal manifestation of religious feeling, and lead not to the adoption, under alluring names, of ideas and methods which imply reaction rather than progress. It is sufficient for my purpose here to indi-cate that the so-called religious instinct, from the existence of which so many unwarranted conclusions have been drawn, is not a primordial endowment, but an acquirement ravagantly claimed by theologians, it im-plies simply the mind with its power of feel-ing and thought, capable of change and growth, and the transmission of the results of experiences in the form of predispositions together with the external world with all its varied and mysterious phenomena, impressing us from birth to death and exciting to contemplative thought. Religion with human development and culture becomes more or less suffused with the spirit and dominated by the principles of morality. Yet the religious nature may be strong and the moral nature weak, or the moral nature strong and an almost entire absence of religious emotion, as well as what is ordinarily regarded as religious belief. A knowledge of this fact led Bentham to say. "There is no pestilence in a state like zeal for religion independent of morality." Else-where, he broadly defines religion to be " the whole duty of man, comprehending in it justice, charity, and sobriety." Rev. James Martineau speaks of it as "the culminating meridian of morals"; and Matthew Arnold defines it in the well-known words, " morali-ity touched by emotion." But these are definitions of religion as it is after it has become subordinated to the moral nature. And the same is true of the definition that "religion is the recognition of an ideal," and "religion is the effort of man to perfect himself." Soc-rates could say that the true philosophy of religion is an infinite search or approximation; but this is hardly true of the savage, in whom fear and a sense of dependence and desire to escape danger, like any wild beast, are the predominant religious characteristics. Religious belief and emotion may both be strong, while morality is in a rudimentary, degenerate, or distorted condition. The Thugs, a religious sect of murderers, are very devout do what is enjoined by their priests, and observe strictly the ceremonial rules of their religion. No Thug ever offers an insult to the woman he is about to murder. the woman he is about to murder. The most corrupt periods of history have been periods in which the religious feelings were the most active and religious observ-ances the most intimately associated with public and private life. Writing of the By-iantine empire, Mr. Lecky says: "There has been no other enduring divilination so abso-lutely destitute of all the forms and ele-ments of greatness, and none to which the epithet mean may be so emphatically ap-

plied. The Byzantine empire was pre-emi nently the age of treachery. Its vices were the vices of men who ceased to be brave without learning to be virtuous....Constantino-ple sank beneath the Crescent, its inhabi-tants wrangling about theological differences to the very moment of their fall." Speaking of the period that just preceded the advent of Christianity, Mommsen, in his History of Rome, says that "the more lax any woman was, the more plously she worshiped Isis.'

No. 17

Often, the most religious persons among us to-day—those who revel in the excitement of religious revivals—are habitually immoral, and even criminal, as in the cases of Guiteau and the James brothers. "Unusual piety is, in the popular eye," Lange observes, "either genuine saintship or a wicked cloak of all that is vile. For the psychological subtlety of the mixture of genuine religious emotions with coarse selfishness and vicious habits, the

ordinary mind has no appreciation. "If a man has been in Mecca as a pilgrim," says an Arabian proverb. "do not live in the same house with him; if he has been there twice, do not live in the same street with him; if he has been there three times, leave

the country where he lives." It is said, that during the revolt of Texas against Mexico, Col. David Crockett made a against Mexico, Col. David Crockett made a tour through the Southern States, appealing to the passions and prejudices of his audi-ences, to collect money and to enlist soldiers. In his speeches, he dwelt particularly upon the strong points that the Mexicans prohibit-ed slavery and Protestantism, and once cap-ped a high-piled climax by exclaiming: "The purged value stinued Maxicans Want as to cursed yellow-skinned Mexicans want us to abandon our glorious religion, and go to work ourselves. God everlastingly damn them!

How little real humanity and morality there is in much of that orthodox faith now happily declining, supposed to be most powerful in promoting charity and love, is illus-trated by the following quotation from the Widow Bedott Papers, by Miss Miriam Berry:-

"Rev. Mr. Price: How does Mr. Shaw feel? "Mrs. Shaw: I regret to say that he does not feel his lost and ruined condition as sensibly as I could wish. Oh! Oh! If that man only had faith, had saving faith, if Serapheen [her daughter] was only a Christian, my happiness would be complete. "Mr. Price: Y-e-s. I trust that you wrestle for them, without ceasing, at the Throne of Grace.

(Reported for the Religio-Philosophical Journal.) I am no theologian and represent no theological system or theory; but of religion I may properly speak, and what I shall offer upon this subject on this occasion, will be from a wholly unclerical and untheological point of view.

When men say that they "do not believe in religion," they mean that they do not believe in the truth of the doctrines nor in the wisdom and utility of the forms and ceremonies which make up the various religious systems. Religion, as a fact in the world, whatever be thought of it, does not possibly admit of doubt. When the question is pro-pounded, "Has religion a scientific basis?" it s pertinent only if asked in regard to theories, rituals and practices of a religious character. If they are not mentioned, they are implied, and probably not absent from the mind of the questioner. We do not ask whether a fact-the existence of a star or a stone, for instance-has a scientific basis. Science is classified knowledge,-knowledge of many facts grouped and arranged after their kind, so as to constitute a basis for induction, to afford data for rational conclusions, to reveal relations and principles which,

viewed separately, these facts fail to disclose. Religious beliefs and observances prevail all over the world, among civilized and un-civilized men. Time and labor are lavishly given to their support. In their defence, millions are ready to fight and to die. And thus it has been as far back as history and tradition reach. In one form or another, religion has persisted through all changes of human condition,—the migrations of races, the rise and decay of empires, and all those vast revolutions in the conceptions and hab-its of men which have formed a part of the process by which the present condition has been reached. It has, too, stirred to its depths every passion, giving intensity to the highest and lowest in human nature. Mr. Abbot has well said: "If there is one word above all others which articulates in a breath the supreme sublimity and the most melancholy abasement of human nature, which carries imagination up to the heights of a heroism so pure and lofty that common lungs gasp for coarser air, and then plunges her into dungeons of superstition so foul with blood and filth that the choke damp of the coal mine seems innocuous by comparison, it is assuredly the word 'religion.'" An element of human activity and a factor in the evolu-tionary process so prominent as religion can-not, save by very unphilosophical and super-ficial minds, be ignored or treated as of slight

significance. The science of religion is just as properly a science as the science of government. Each a science as the science of government. Each particular science is but a segment of the circle—a division of knowledge—made by ourselves for our convenience. All phenome-na are related, and all the sciences are but portions of one science,—the science of the universe. Beligious thought, emotion, and practice belong to the phenomena of human life, and must be included in the study of man. We must hook to anthropology, and life, and must be included in the study of man. We must look to anthropology, and not to that pseudo-science skiled theology, for the solution of religious problems. In-deed, while theology has been loudly pro-claiming the s priori speculations in regard to bod, his ansare, his purposes, and his plattle as provides truths, so evident that they must not condition the second that they of them loudles mored, so secred that depict of them loudles mored the secritories and spins-diving science against the secritories affent-

tions of experience which appear in us as aptitudes and intuitions.

Systems of religion are maintained, it is true, largely by organized effort, including a vast amount of scheming and craft; but, everywhere, they have the advantages of the accumulated results of ages of religious belief and devotion, organized in the race, making it easy for men to feel and think in religious matters, as in others, as their an-cestors thought and felt in olden time.

Here, we have plainly a hint of the difficulty in opposing error and superstition not always sufficiently considered. He who assails the superstitions of his day encounters not only the living, but, in their stubborn opposition,-stubborn because of this fact.the combined ignorance and bigotry, intolerance and perversity, of millions on millions who are dead, whose bodies are dust, but the effects of whose thoughts and deeds persist, with slowly diminishing influence, as the later and more enlightened ages nentralize by their teachings and influences the inheritances from earlier, from less civilized periods. Often, acquired beliefs and inheritperiods. Often, acquired beliefs and inherit-ed tendencies are in conflict; and the results are inconsistency of conduct, discontent, in-stability, and various intellectual and moral anomalies. A good illustration of this is seen in the life of Carlyle, as recorded by Froude. A prominent religious paper, with the usual superficiality of such journals, quotes from Carlyle, "My life here these three years has been sere and stern, almost frightful," and ascribes the absence of joy in his whole life, by implication, if not directly, to his rejection of the religion of Jesus Christ. It fails to see that, among the causes that made this great life "sere and stern, almost frightful," most powerful was that Christian theology, the sad effect of which on Scotch character is described by Buckle, and the influence of which (chiefly by inheritance, but partly by education) affected profoundly the entire life of Carlyle. He outgrew. belief in it as a system, but he could not outgrow the effects of generations of ancestral belief and the mood induced thereby. It is doubtless true that his life would have been more harmonious and happy, could he have remained in that belief. Much that was anomalous, incongruous and discordant in his disposition was due to an intellectual development involving the extinction of this faith, and the persistence of traits and tendencies which through many generations had been largely formed and tostered by it, and which in his strong nature, severed from their source of renewal and in conflict with his positive convictions, made him continually at war with himself as well as in antagonism to others We have all outgrown, intellectually, beliefs the inherited results of which still powerfulsuperstitions, so far as their intellect is concerned, are yet more or less subject to them in times of illness, depression, or danger, when reason is impaired and the old tendenand moral education, so that in the enlight-ened mind it is not merely recognition of mystery, a sense of dependence, a feeling of relationship, but a consciousness in which, with the deep primary religious feelings, is initianately sense to bear as little resemblance to its early beginnings as does the tree full growth, its orthoghes heading with fruit, bear to the ting geed from which it grew. The system, so emanou among some of the older school of free thinkers, to the ex-

"Mrs. Shaw: I do, Mr. Price. I do so. "Mr. Price: And do you feel that, in case the Lord should see fit to disregard your petitions, and consign them to everlasting misery, you could acquiesce in his decrees, and rejoice in their destruction?

D"Mrs. Shaw: I feel that I could without a murmur.

"Mr. Price: Y-e-s. I am very happy, Sister Shaw, to find you in such a desirable state of mind."

It is evident that the Free Religious Association has done well in using the expression "ethics and religion" in its constitution as amended for religion does not necessarily imply ethics.

Schleiermacher said: "Religion belongs neither to the domain of science nor morals, is essentially neither knowledge nor conduct, but emotion only, specific in its nature and inherent in the immediate consciousness of each individual man. Hence comes the vast variety of religious conception and of religious system observed in the world,-variety, not only thus to be accounted for, but apprehended as a necessity of human nature."

From the statement that religion belongs not to the domain of science, I must dissent, since it is included in human thought and feeling, and can be studied by observing its varied expressions in the individual and in the race. But the following comment on the assage by Dr. Willis, Spinoza's biographer. s to the point :---

This view of Schleiermacher was an immense advance on all previously entertained ideas of the nature and true worth of the religious idea, and has not yet been generally appreciated in all its significance. When we recognize it, however, we readily understand how religious emotion may be associated with crime and immorality as well as with the highest moral excellence; how a Jacques Clement and Balthasar Gerard may confees themselves to the priest, and take the sacrament of the body and blood of the Savior by way of strengthening them in their purpose to commit the crimes that have made their memories infamous; how punctilious attention to Bible reading and devout observance among criminals of less terrible stamp do not necessarily imply hypocrisy and cunning, as so commonly assumed, when these unhap-pily constituted beings are found again engaged in their objectionable courses. The piety-the religion-displayed is perfectly truthful manifestation of the emotional element in the nature of man which seeks and finds satisfaction in acts implying intercourse with Diety, but neither seeks nor finds satisfaction in acts of honesty and virtuous life in the world. We have here an explana-tion of how it happens that our penitentiar-ies are filled with the worst sort of criminals, whose lives, prior to the detection of their crimes, were characterized by eminent plety and a strict regard for religious observances. That religion, per se, has no restraining in-fluences upon the conduct of men is a truth confirmed and attested by our daily and hour-ly experience, and needs he chaborate argu-ment to substantiate it. When this statement is fally compreheng-(Contact on Math Page.) satisfaction in acts of honesty and virtuous

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AND CONTRACT STATISTICS AND COLORADOR OF THE JUNE 19, 1886.

The Bey, Hober Newton, on the Labor Problem.

The Rev. Heber Newton, rector of All Soul's The Hey, Heper Newton, rector of All Soul's Church, West Forty-eighth street, Sunday, May 30th, preached the third of his series of sermons upon "The Present Aspect of the Labor Problem" to a very large congregation. "Society's View to the Situation" was the topic. "Society's interests," he said, "are at stake in this context was the way and and

in this contest waging between capital and labor. If I owned a house and rented two rooms out to different families, I should deeidedly object to their quarrelling so savage-ly as to endanger my property. The immediate evils of the present disagreement between capital and labor are serious enough. It is checking production on every hand and arresting the natural revival of business which was due this spring. It is accumulating in the labor market an increasing body of unemployed or partially employed men, whose inability to demand continues to yet further depress the productive power of the country, while it leaves themselves in bitter want. A continuance of the present contest means a prolongment of the industrial depression, whose consequences will be far reaching and lamentable. Angry words pass reaching and familiation angle which pass readily into angrier blows, and the quarrel may end in a fight in which society's prem-ises may easily be wrapped in fiames. The lockout is answering the strike, the blacklist is replying to the boycott, manufacturing and trade associations are drawing up into line over against labor unions. We may be entering an era of social as well as physical cyclones.

OUR EYES MUST NOT BE CLOSED.

"For the first time in the history of our country anarchy is being preached among us as a gospel. A savant like Elisee Reclus and an aristocrat like Prince Krapotkine are preaching this gospel with the fervor of enthusiasts. When such men preach this gospel is it any wonder that the ignorant and hungry are carried away by this dream of despair? Our civilization is spawning upon the earth creatures of whom Guiteau was a type; men half lunatics and half knaves; low browed, cunning, morally defective; folly's fanatics; the raw material for anarchists. Most has not gone about freely uttering his appeals, but has deliberately given to the public a fiendish book, which stoops to give lessons in the warfare of the savages. The best of all poisons,' he says, 'is the poison of the dead human body.' Do not let us blind our eyes to the fact that just such moral monsters have been forgotten by society and then armed with the weapons of Titans. A widespread strike at any time may give the opportunity for which these monsters lie in wait. New York cannot surely have forgotten so soon the dreadful scenes of the draft riot! The country cannot surely have forgotten already how near it stood to the verge of a frightful chaos in 1877! When the camp fol-lowers of the hosts of labor are these demons of anarchy, we may well dread the scenes that will follow an economic conflict. Capital and labor alike are recruiting for the armies of anarchism. Hunger is always savage. The man who lifts his two fingers to order out hundreds of hands and leave them in Idleness is enlisting followers of Most. The association of employers which wages war, not against the abuses of labor organizations, but against their existence must hold itself in part responsible for the

consequences that may follow. "Back of embittered workmen, back of their monstrous camp following stands the great rabble of the criminal population of our cities. Let the arm of law be paralyzed for a few days, let travel be stopped and communication be cut off while mobs are in our the who can venture to ceater ru scenes that may ensue? Society will survive such shocks though our streets run in blood. But the Republic may disappear, as again and again republics have thus disappeared. Society, therefore, must needs call on both sides of this conflict to pause before the lists are drawn, and contemplate the issues of a campaign.

LABOR AND ITS EVOLUTION.

To the Maitor of the Baligio-Philoso ini Southi

Many of the non-producing class are now suspiciously watching and instinctively antegonizing the present great labor movement now going on throughout our country. There are, however, some among them, especially in the church and among the Spiritualists, who see and know that it is an immense spiritual wave or divine impulsion and demonstration in favor of "the rights of the many against the exactions of the few." From pre-historic ages, this spirit of liberty, equality and fraternity has ever been cheer ng and inspiring to heroic deeds and patient endurance, struggling, working, oppressed humanity-as often at the altars of Buddha in the distant past, as at those of the church of Christ of the present day. The Spiritual movement of the last thirty-five years has contributed much more than the churches to this great labor uprising and organization. Of the latter, Mr. William H. Herndon, the life long law-partner and friend of President Lincoln, under date of May 26th, thus wisely writes to me:

"The great labor question-the question of this age-at least one of them, is upon us and imperiously demands a wise solution. The question is: Shall the laborer rise according to his intuitions? Nature's decree to a higher civilization than this present one-God helping him; or sink to the condition of a slave, for wealth to own and lash around the world? I know that he will rise and be free, but exactly how, when and where I can-not just now see. To fight this rise is to slap the inevitable in the face and say, 'Old fool, away'! You know the run and trend of history and I shall not repeat it The laborer hears the whispering of the Infinitefeels a kind of inspiration and to those whisperings he lends his ear, and prays and acts in accordance to those inspirations. I am glad that you feel as I do on this and other questions—.... Your idea of corporative pow-er—the oligarch system of doing every thing by corporations, which is damnable—is cor-rect and well said. We must some how and at some time crush this power, or it will crush us. We may tax it to death possibly. At least we can "Scotch it"-stop its onward move. Yes, daylight is breaking on the average laborer, if not on all. They have found out the power of organization and how to use it. This is a glorious step-is it not? I hope your ideal of the laborer in the difference it. the future will become and remain true forever, till the instinct of the soul will want to go up higher."

What is this "rise," and what of "the whisperings of the Infinite"? Let us see. The 'rise" meant by Bro. Herndon is that of noble manhood and true womanhood,-to the attainment of which, every one ought to struggle and aspire. In the attainment of this, "the whisperings of the Infinite," not only impel us to avoid degradation and to resent injustice, but to seek marriage and home, -the endearing relations of father and mother, as well as those of a social and fraternal nature.

What are the prospects and opportunities of a realization of all this to the mass of workers in our great industrial hive? They are so dismal and forlorn that even youthful hope stands appalled in sullen despair. It is conceded that the life of the mariner and the professional soldier is fatal to the purposes of home, marriage and parentage. Most of our industrial pursuits-agriculture excepted-are now carried on under corporate and machine methods, as unfeeling, despotic and degrading as that of the Ocean, or of the battle field. All of these methods are as devoid of kindness, sympathy and fraternal feeling as

Miss Clifton's Story of Imprisonment in a Low Resort.

Warned Nightly by an Apparition.

Early on Saturday morning a young wom an knocked at the door of William E. Neary's little store, 255 Jay street, Brooklyn, and asked if Mr. Neary was in. She was dressed in a loose, shabby black gown, and wore a di-lapidated straw hat. The only covering on her feet consisted of two linen handkerchiefs that at one time had been white. Her face, once very handsome, was pale and worn, and the lack of color was the more marked because of the raven blackness of her hair. Her expression was intelligent. He was surprised to see a young woman at his door at an early hour, and answered her question by asking her what he could do for her.

"You are Mr. Neary? Thank God!" exclaim-ed the young woman. "I have come all the way from New York to find you, and have been waiting many weary months for this opportunity."

As the young woman looked faint and tired, Mr. Neary requested her to step inside and have some breakfast before she told her story. After the meal she told him the folfowing story with many tears:

"I am the daughter of a farmer in north-ern New York. My parents are respectable, and I therefore do not like to state the exact place of my home. My name is Matilda Clif-ton and I am 22 years old. I left my home in the latter part of left for the compton in the latter part of last October to come to New York. I had read and heard so much about city life that I was tempted to leave home, although I had everything that an honest girl could ask for. I thought, of course, that I would quickly obtain some light employment, and would then have a pleasant time. When I reached New York I wandered down the Bowery until I reached Roosevelt street. I saw a young woman go into the Vermont House at 4 Roosevelt street. and being tired and in search of shelter. I followed her in. A man inside, who was very polite asked me what I wanted. I told him I had come down from the country in search of work. He immediately became very attentive, and told me that he owned the hotel and was in need of a smart waiter girl. He asked me a few questions and then agreed to hire me. That was on November 1st. At first I was treated very politely. I had next to nothing to do. In the evening there was always a concert, and though the bright red dresses of the women and their slangy talk frightened me, yet I supposed that that was simply the city way of doing things. By the second night I was undeceived. From that time on it grew worse and worse. I went to the man who had hired me and asked him to pay me my salary, so that I could leave. He only laughed at me. I started up stairs to get my dress and go anyhow, but I could not find the clothes that I had had when I first went to the place. I had only the scant, bright scarlet dress that all the women wore in the concert saloon.

"It was cut so low in the neck and was so short in the skirt that even if the color had not been so bright I could not have gone on the street in it. Besides, they kept a watch on me. There was really no chance for escape. I had to learn to dance in tights, and I was kept up until four and five o'clock every morning, dancing and entertaining customers. The men gave me money, but I had to pay it all over to the owner, whose name was Blohm, and 1 was still continually in his debt for the hire of the clothes I wore and my board. I cannot say, how miserable was. I had to drink whisky to keep myself from sinking altogether. This thing continued until eight weeks ago, when something e decide lo leave lhe place at all hazards. I had been dancing until five o'clock, and had finally crawled into bed with another woman. There were two beds in the room, and generally late in the morning the beds were occupied by four of us women. I was about dozing off when I heard a voice calling, 'Matilda.' I started up, and only a short distance from me stood the figure of my grandfather, who is dead and buried. I was so frightened that I could hardly breathe. "'Matilda,' I heard him say, 'the life you are leading will bring you straight to hell. Take my advice and leave it at once. "Then he disappeared. I asked the other girls whether they had not seen him, and they laughed at me, and said I had the 'snakes.' Every morning after that, as soon as I went to bed, my grandfather appeared and warned me in the same way. I could get no sleep at all, and from a plump and hearty girl, I became worn to what you see now. "The other women in 'he place were hopeless of getting away and gave in to their lot, but I was half crazy to get away. I finally enlisted the sympathies of one of the women, and she promised to try and get me a dress which I could wear on the street. She was two weeks in getting it, but last Friday she procured this old dress from a friend. She could not get any shoes, and as I did not dare wear the bright slippers of the concert room in the street I wrapped these handkerchiefs around my feet. At four o'clock on Saturday morning, after I was through in the concert room, I slipped unnoticed out of the back door. I changed my dress and then climbed over two fences until I finally got into the street. Then I ran as fast as I could, but being tired out with dancing and having no shoes, I did not get along very fast. The woman who had given me my dress had told me that if I could get to Brooklyn and see Mr. Neary I would be all right. I had gone only a short distance when I found that I was followed by several men from the house. Fortunately I met a policeman, who pointed out the men to me, and asked me why they were following me. I told him my story and he took me to the end of his best and told me how to get to Brooklyn. He also gave me five cents, for I did not have a cent to pay for my fare across the bridge. The men following me turned back when they saw me talk-ing to the policeman. I found my way over the bridge and to Bishop Loughlin's on Jay street. A priest there told me where to find you. And now I beg of you put me some-where where I will be safe and where I can repent of my wickedness." The earnest, straightforward manner of the young woman, her tears and her self-re-proaches made a favorable impression upon Mr. Neary, and after asking her some ques-tions he became convinced that she was telling him the truth. He took her to the Butler Street Police Court and informed Justice Massey of her story. The Justice questioned her and learned that she was a Catholic. He then committed her to the House of the Good Shepherd in East New York. Mr. Neary took her there, and when she had entered the her there, and when she had entered the place she burst into tears and expressed her thankfulness at having reached a place of safety at last. She mid that although her commitment was for six meaths only, she would join the Sistery of St. Magdalene and spend the remainder of her life in the insti-tution totion.

Mr. Neary said last ninks that in all his experience he had never that so and a case.---New York Sun.

PLAIN LEFTERS ON MESMERISM.

BY A PRACTICAL MESMERIST.

Many sensitive persons will telliyou, when making passes, that they can distinctly see a luminous aura passing from the fingers of the operator; and, further, if you find a person asleep; and, better still, a child who cannot be 'suspected of collusion, make passes from the head down the whole body and off at the feet for ten or fifteen minutes; then point your fingers at the elbow, ankle, knee, or any part of the body, and you will soon observe muscular twitches in the part pointed at, not withstanding the many thicknesses of bedclothes that may intervene. This fact, with many others equally striking that will crop up during your experimente, tend I think, to prove to your own satisfaction what I am most anxious you should have no doubt upon. Never mind the doctors; leave them to mystify, while you seek to simplify. Let them theorize while you apply the simple remedies nature has provided to your hand, whether external or internal, always remember that the simpler the means employed the more natural, and consequently the more effective.

Let your efforts ever tend to the establishment of an equilibrium of Nature's forces. whatever the means employed, that they may abound in the system; and when the nerve-centers are free from congestion, the heart will beat light, quick, and full, sending the warm rich blood to every part of the body; then there is no longer weariness, pain or ache. The wonderful mechanism of man works with smoothness, regularity and ease. A perfect equilibrium of the vital forces will render the fortunate possessor proof against outward causes of diseases, and he may pass through all ordinary epidemics with impunity. Exertion under these conditions is a pleasure, and life enjoyable; but disease means want of this vitality or nerve-aura, either throughont the whole system or locally, and consequently a want of vitality in such parts of the nerve-centers as superintend or supply force to the part affected. Should there be congestion in that part of the spine that governs and regulates the heart, the consequence must be weakened action of that organ. Should the nerve-power be deficient in any part of the spinal column, then every organ or blood vessel governed thereby becomes relaxed, the circulation is impeded, and without increased vital power to remove the obstructions, such parts will remain congested, become the seat of pain, and the cause of distress to other parts. Pain, nature's cry for relief, follows, and, if not promptly respon-ded to, slowly but surely becomes chronic congestion of those nerve-centers and local parts, which nature, unaided, is unable to throw off.

The vital powers being then too weak to overcome those congested accumulations and obstructions, does it not clearly follow that although the name of disease is legion, according to the locality and predisposing causes, the chief remedies are only those that will assist nature to perform her functions nat-urally, by natural means? Those remedies abound within us and around us on every side, and are at the service of ever healthy and intelligent man and woman, and with but little seeking will easily be found and understood, and if applied with heart-feit sympathy will soon unfold phenomena that will not only convince the most skeptical of

at all cost to effect a permapent cure. Atten-tion to the local parts is of much less conse-quence than the setting up of a healthy action in the nerve-centres, and an abundant supply of force to the diseased parts. The removal of these diseased papts may be effected in several ways: ois., by rubbing the spine with an oil that I have found invaluable, not only for the spine, but for chronic rheumatism. enlarged joints, &c. To every ounce of good neatsfoot oil, add one grain of chemically-pure phosphorus dissolved in a water bath; or take of southernwood, wormwood, and thyme, cut small, equal parts. Put them in an earthen jar, and cover them with good nearsfoot oil. Let it stand on a warm hob, but not allowed to boil, for three days and nights. Press all the oil from the herbs, and put another charge of herbs into the jar, putting back the oil. This do three or sometimes four times, thoroughly pressing the oil from the herbs after every operation; and keep for use well magnetized. Another lotion of equal value is made by substituting vinegar for oil.

In order to charge the nerve-centres it will often be found sufficient to make passes from the top of the head down the back, and off at the hips, sometimes passing off at the shoulders down the arms. No hard and fast line can be drawn here; but as the operator becomes sensitive by practice, and other necessary modes of development, he will at once feel and be guided by a power that the outside world knows nothing of; the more he gives himself up to this influence the greater his success. He will feel when he touches the ailing spot, and he often will be com pelled to let his hand remain until the vital aura has done its work by permeating the part affected. Patients will often tell you they feel the magnetism flowing down its natural channels to the place diseased, when the hand is simply laid on the spine; coursing along the nerves at an unusual rate, removing all obstructions from its path. Pay every attention to the sensitive patients' feelings and directions, as they are often influenced by higher and good intelligences; but if you have reason to doubt their surroundings after testing them thoroughly, don't scruple to reason with them, and, if necessary, sternly drive them out. This washave to do on many occasions. This you can do by a determined effort of will, accompanied by active passes in their direction; but great discrimination is necessary, and much charity and forbear-ance should be shown to those unhappy beings, ever having in our minds, that al-though Paul wrote, "Try the spirits if they be of God," yet a greater teacher than he says. "Judge not lest ye be judged." Clairvoyants have often seen them writhe under this ordeal, undergoing the most frightful contortions. A case recently came under my treat- • ment, and may serve to illustrate this, but it is of such importance, that to secure the necessary space, the statement of it must be deferred till next week .- D. YOUNGER, in Medium and Daybreak.

Overhauling Christian Beliefs.

One of the many significant "signs of the times," in the religious world-all pointing to great changes towards greater freedom of individual thought and opinion—is shown in the "Church Congress," in session this year at Cleveland. The main topic for discussion was the question of "The Necessity for a Re-statement of Christian Beliefs."

The statement of the question itself, is a confession of the error and instability of the existing "body of doctrine," in what are called the orthodox churches. The truth is that those powers but will wonderfully reduce the the old Calvinistic theology, with its dark sufferings of humanity, and will prove the and horrible dogmas, is a libel on God and

A HIGHER INDUSTRIAL ORDER.

"The essential fault of capital seems to me to be its failure to perceive that we are amid an economic and social revolution. It is indispensible to a republic that the mass of the people should be economically free and thus be loyal to the social order. For one I am thoroughly satisfied that society is moving forward to such a higher industrial order as the true economic fruition of our new political order.

The essential fault of labor to-day seems to me to be its failure to recognize that this evolution of the higher economic and social order is to be brought about, not through cataclysms, but through a gradual, orderly peaceful, natural development out of the present system. The roots of civilization are not to be cut in order to bring forth the flower. Legislation cannot wind up the old order at a given date and establish from and after a certain day the new and higher civilization. Force may be invoked, but force is more apt to wreck than to build, more potent to destroy than to create.

The chief responsibility of the present state of things lies neither with capital, nor yet with labor. No one can carefully study the situation without recognizing that the trouble lies far below the surface on which men usually dwell. Plainly, certain constant factors are working to produce this uniform result in different lands under different political, social and economic conditions. process of equalization is going on among all nations. Back of all other factors is the increasing taxation of rent. The profits of capital and the wages of labor are being increasingly depleted to pay tribute of rent, which rises on the gains of capital and labor alike. The human mind is turning its energies upon this problem and studying it from a hundred points of view.

"LET US HAVE PEACE."

"I propose next Sunday to indicate some of the directions in which we can help forward the solution of the riddle given to our age. There is one factor in the problem which we can set at work at once-feeling. To this I appeal to-day in the name of civilization's fairest flower-the greatest and most bene-ficent of earth's republics. Beautiful day, on which memory weaves fresh garlands for the tombs of the nation's saviors, and patriotism sings the glories of their heroic deeds! Do you dream that the day of heroic effort has gone by, that duty's voice is not again to speak to the nation in thunder tones, calling to new tasks of self-sacrifice? Shall we not learn the lesson of this beautiful day when North and South, so lately in deadly conflict, go forth together to the graves of the brave boys in blue and the brave boys in gray? should capital and labor wait for the of a bitter strife to find that, after all, their internets are common? Why reach their internets are common? Why reach make only through the miseries of an indus-rial war? Beneath the shadow of our-great train's tomb, inden with the flowers of a present land, the nation which he saved lays of hand upon her angry children, whisper-ing. "Let us have peace."

a book on political economy. The toiling millions of men and women are beginning to feel and realize that they are the victims of an intricate and unjust system-a vast legal net-work, cunningly framed to confer special privileges upon the few at the sacrifice of the vast majority.

The complete and wide spread organizations of the workers which have been going on during the past decade, to one of which I belong, are certain indications that a vigorous, honest and patriotic attempt will be made in righting wrongs and restoring health to the body politic. These men and women, hearing the whisperings of the Infinite, are a God-believing and law-abiding people, and therefore they purpose to atain their ends and maintain human rights and liber not by the bullet and by revolu-tion but by reason, the ballot, and evolution.

They well understand that our Ship of State is finally plastered all over with corporate and office-holding barnacles, the parent one being the off-spring of the fertile and aristocracy-loving brain of Alexander Ham ilton: that this barnacle has produced and fostered a brood of oligarchs as dangerous and undemocratic as the slaveocracy of the South thirty years ago. These working millions well know that for one hundred years this class system has been entrenching itself behind bulwarks of legislation of a complexity and magnitude which are appalling and often incomprehensible to our lawyers and judges. Fully realizing that they have had no hand in the formation of the oppres-sive system, but that it is the outcome of the customs and jurisprudence of many centuries as well as of the legislation, the invention and discoveries of this, they do not strike for any sudden or violent remedy. They, however, have heard "the whisperings of the Infinite" that "the voice of the people is the voice of God," and they have determined that in the near future united and organized workers shall rule the human hive, as does the insect worker in the home of the honey-bee.

For many years they have heard the cry, tariff for revenue and protection; tariff for rail-road fares and freights; tariff for rates per cent for bond-holders, bankers and capitalists, for dividends on all manner of incorporated and privileged bodies; tariff for large fees for lawyers and doctors; for huge salaries for church and State office holders; in truth, a tariff for the protection, prosperity, and class exclusiveness of every thing and every body, except the honest, hard worked millions of toilers of our towns, villages and cities.

They have seen these tariff-protected classes ransacking Asia and Europe from the east coast of China to the Spanish peninsula, for laborers to bring into our country, to com-pete with the five million unskilled workmen and workwomen thrown into the labor market by our late war. All these matters are being discussed; aye, and many others that are germane thereto in the local assemblies of the Knights of Labor, of those of the grangers and labor unions. It is from these that comes the agonizing wail that startles oli-garchs and capitalists and makes them trem-ble for the safety of their system. The mod-ern Hercules will ere long rise in his strength and cleanse and purify the Augean Stables; or in true workman language, tariffs for special privileges and protection of the few "must go" with the Mongolians. May 30th, 1886. C. O. POOLE.

C. O. POOLE.

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truth of my former assertion, that their source is the fountain of life, and that also it has the approval of those invisible intelligences who are ever watching for opportuni-ties to minister to our wants, by assisting us in applying this atmosphere of heaven to our failing energies.

This interference on the part of intelli-gences outside ourselves is no new thing, but has been inseparably allied with this power from all time, notwithstanding the jeers, vulgar abuse, scientific arguments, and the pooh-poohs of obstructionists, and inconsistent Christians, whose dogmas and creeds are their only conception of God's laws. This fact is not only believed but thouroughly realized by thousands whom those blind ego-tists condemn unheard, either as enthusiasts or men who know but little; but, however little they do know they know thoroughly well, they grasp the reality much more surely than those who are lead by faith or rather by the teachings of falliable, interested men, who place their hopes of eternal life upon beliefs which run dead against each other. and wholly ignore the teachings of nature, science and common sense; who are so blinded by prejudices, that they condemn all who differ from them, even one another to eternal torments.

Dining, a short time ago, with a certain vicar of the English Church, I was led to relate some of my experiences rather freely and thoroughly; realizing the truth of what I related, I gave them without reserve. Atter listening for some time, that learned spiritual luminary remarked: "Well, Mr. Younger, my first impressions of you in the early part of our conversation was that you were a man of some intelligence, but I have come to the conclusion, since the relation of those experiences, that you are just ripe for a lunatic asylum." Of course I had my reply. but those jeers may tend to dishearten those who are not thoroughly sure of the truth, effi-cacy and many virtues vested in this science; and if not sustained by a thorough realization of their glorious invisible surroundings and the responsibility of this gift this power entails upon us, their ardor may soon be damped or altogether extinguished. Hence the necessity of becoming thoroughly ground-ed in the truth of this science, also its close affinity with the Spirit-world.

It has been frequently asserted, even by intelligent and to all appearances impartial observers, that the so-called cures effected by this science are not permanent, and many cases are recorded in proof, that diseases relieved, after a time have returned; but I make bold to assert that such cases fail because the local parts were treated only, without paying the requisite attention to the seal of the disease in the brain or spine. You may soon remove a disease from any part of the body, but if you leave that part of the spine congested that governs the diseased part, it will be like pinching the tops of the weeds in your gurden, while you leave the roots to send out a stronger growth. In deep seated chronic cases it may often be neces sary to closely examine the spine for those white unhealthy patches and when found treat them in the same manner. For exampie, if the liver, lungs, arms, or any of the upper parts of the body are diseased, white, desthike patches will be found somewhere in the upper part of the spine; if the logs of lower mombers are affected, then the lower part of the spine will present a siddlar ap-pearance, and those patches must be removed.

an outrage on numanity. It has been propped up and nursed with jealous care, but is visibly tumbling-going by the board-in the wider light of the present day. The leaders in the Church Congress only express what nearly all reflecting people see and say, when they declare, unreservedly as they do, that the time pressingly demands a general overhauling of what are called orthodox doctrines, and their readjustment in better conformity to the dictates of common sense, and the evolutions of science and modern progress

The Rev. Dr. Daniel Curry, of New York, the well known leading Methodist editor and preacher, squarely declares that he calls " the historical creeds"—the Old Testament Decla-rations—" are all materialistic"—grossly materialistic, if not barbaric, "in forms, lan-guage and manifest conceptions respecting the future life." These conceptions of God and of human duty and destiny, may have been all that could be expected in such an age, of the people that were more directly concerned or addressed: but as Dr. Curry frankly eays: "the once popular notions respecting the resurrection of the dead, and the character of the life everlasting, which those creeds manifestly teach, have ceased to command the assent of the great body of intelligent believers." The grossly materialistic char-acter of the "resurrection" doctrine, as taught in the churches and at funerals, is not, it seems, accepted by Dr. Curry, or by the hot, it seems, accepted by Dr. Curry, or by the the great body of intelligent believers. St. Paul was right in seeing that the spirit, the real man, ascends, and forever quits the per-ishing earthly body, at the stage called death, when he declares that there is a spiritual body; and the Bible, rightly understood, is filled with the evidences of the same great reality. Dr. Curry declares that the pottors reality. Dr. Curry declares that the notions about the "second advent," and the expected reign of Christ on earth, in the former human form, are grossly materialistic and un-founded in truth. "The ablest Christian scholars," he says, "agree that our eschatol-ogy needs to be restored"—to the grandly simple actual teachings of Christ; but these have seemingly become so inextricably mixed with errors, interpolated, for church purposes, in old days, that he feels disheartened at the job. "Who," he despairingly exclaims, "shall undertake the work? And what shall be the form and contents of the reconstructed faith of the church?"

A solution of this problem may be nearer than the Rev. Dr. thinks. The work of pro-gressive change moves rapidly in these days, and it is ever the unexpected which happens. Dr. Parker of the Hartford South church, followed Dr. Curry, taking a similar view. He feels that orthodox teachers are to-day compelled to preach, like Paul, with "fetter on the wrist"-and he protests against it.

It is every true leader's privilege, as well as duty, to break such fetters.-Hartford, Ct., Daily News.

Edmunds' Anti-Poligamy bill has been placed on the House calendar.

Horsford's Acid Phosphate, FOR WOMEN AND CHILDREN.

Dr. JOS. HOLT. New Orleans, La., says: "I have frequently found it of excellent service in eases of debility, loss of appetite, and in convalences from exhaustive illness, and particularly of service in treatment of wo-men and shildren."

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BELIGIO-PHILOSOPHICAL JOURNAL.

Woman and the Mousehold.

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

ADVICE. "I must do as you do?"-Your way, I own. 4 Is a very good way; and still, There are sometimes two straight roads to a town-One over, one under the bill.

You are treading the safe and well-worn way That the prudent choose each time, And you think me reckless and rash to-day Because I prefer to climb.

Your path is the right one, and so is mine, We are not like peas in a pod, Compelled to lie in a certain line Or else be scattered abroad.

"Twere a dull old world, methinks, my friend, If we all went just one way, Yet our paths will meet no doubt at the end Though they lead apart to-day.

You like the shade and I like the sun; You like an even pace; I like to mix with the throng and run,

And then restafter the race. I like dauger and storm and strife;

You like a peaceful time. I like the passion and surge of life; You like its gentle rhyme.

You like butter-cups, dewy sweet, And crocuses, framed in snow; I like the roses, born of the heat, And the red carnations' glow.

I must live my life, not yours, my friend, For so it was written down. We must follow our given paths to the end, But I trust we shall meet in town. --Ella Wheeler.

Mrs. McAdow of Billings, Montana Territory, was lately appointed one of the judges of election.

Des Moines, the capital of Iowa, has found Mrs. L. M. Wilson to be better fitted for city superintendent than any other of its 30,000 inhabitants. She has a salary of \$1,800 per annum.

The *Tribune* of April 3rd, gave a long no-tice of the annual dinner of the alumni of Michigan University, of the preceding day. The account began with these words: "More than fifty of the alumni of the University of Michigan ate the annual dinner of the New York Association at the Union Square Hotel last night. A novel but none the less pleasant feature was the presence of the alumnæ, ten ladies, who had drunk of the co education Pierian spring at Ann Arbor, adding the graces of feminine accomplishments and acquire-ments to the brilliancy of the occasion." Miss Alice M. Freeman. President of Wellesley College, was one of three college presidents present. She made a speech both wise and witty. The others were, Miss Townsend, Prof. Emma C. Barnes, Wellesley College; Mrs. Mary S. Barnes, Professor Kate E. Cowen, Wellesley College; Professor Lucy M. Hall, Dr. Emma M. Mooers, Dr. Eliza M. Mosher, Miss M. A. Williams, and Mrs. Tweedy. This is a new and pleasant departure from the usual alumni dinner.

At the fiftieth commencement exercises of the London University, last month, there were thirty young women graduates out of the class of two hundred. "The sweet girl graduates in their golden hair," and academic gowns were greatly applauded by the im-mense audience in the University Theatre, Burlington House. Among them, Miss Mary Adamson obtained a first prize over the male students, and Miss Rebecca Wisport, a first matriculation prize, also.

There lately passed from this life, in the City of New York, Miss Charlotte Deming, at the age of ninety-five. She was a charming artist and retained her faculties and eyesight till the last. Her pictures of flowers and her miniatures on porcelain were excellent; until after she had passed the age of eighty-five there was no falling off of her artistic power, which only failed at a slight stroke of paralysis. She was sick but an hour at the last. and passed away as naturally as a ripe leaf in autumn falls from the tree. The Boston Herald describes a Woman's Exchange in Atlanta, Ga., which presents some excellent features for imitation. There are five rooms, comprising parlor, lunch-room, toilet room and rooms for the display and sale of articles of woman's handiwork, both artistic and useful. Every thing is managed in a business-like way. The lunches are of excellent quality and low price, and the rooms are generally resorted to by ladies in their intervals of shopping, or for a brief season of sociabil-ity with lady friends whom they may chance to meet. The rooms devoted to women's work bring together the women who want certain articles and the women who can make such articles.

been noted in the City of Brotherly Love. Successful as an aplarist, Mrs. Thomas, last year, disposed of three thousand pounds of honey. Better than all this is the fact that she has raised to maturity eighteen poor children of all nationalities, beside her own two sons and sont them out into the world two sons, and sent them out into the world well equipped for self-support. Under her presidency, Sorosis may well aspire to useful work.

The Scottish American Journal has this ADVICE TO YOUNG WOMEN.

A lady of intelligence and observation has remarked: "I wish I could impress upon the minds of the girls that the chief end of wo-man is not to marry young." If girls could only be brought to believe that their chances for a happy marriage were better after twenty-five than before, there would be much less misery in the world than there now is. To be sure, they might not have so many opportun-nities to marry as before, but as they do not need to marry but one at a time, it is neces-sary that that one should be satisfactory. As a girl grows older, if she thinks at all, she certainly becomes more capable of judging what would make her happy than when younger. How many girls of twenty would think of marrying the man they would gladly have married at sixteen? At thirty, a woman who is somewhat independent, and not anxious, overanxious, to marry, is much harder to please and more careful in her choice than at twenty. There is good reason for this. Her mind has improved with her years and she now looks beyond mere appearances in judging men. She is apt to ask if this man who is so very polite in company is real-ly kind-hearted. Do his polite actions spring from a happy, genial nature, or is his attractive demeanor put on for the occasion, and laid off at home as he lays off his coat? A very young girl takes it for granted that men are always as she sees them in society—polite, friendly, and on their good behavior. If she marries early the man who happens to please her fancy, she learns to her sorrow that in nine cases out of ten a man in society and a man at home are widely different heinge man at home are widely different beings. Five years, at that period of life, produce a great change in opinions and feelings. We frequently come to detest at twenty-five what we admired at sixteen.

MATERIALIZATIONS.

to the Editor of the Religio Philosophical Journal:

I have sought diligently—if not with tears —for some explanation of certain phenome-na presented at materializing scances. From no book, paper por person do I get a satisfac-tory theory or hypothesis. I look upon your paper as the medium which reports actual occurrences as onesed strongly to all more occurrences, as opposed strongly to all mere pretense, deceit, or humbug. You have able correspondents; such have had full opportunity to observe and to know what these manifestations are-how they are produced, and by whom.

For one, I do not believe that all which takes place at materializing scances is fraud; much of it may be, but all cannot be, and enough remains outside of and beyond the possibility of fraud, to incite people to in-quiry. I have never yet been able to detect fraud on the part of a medium, or upon the part of the manager of these scances; but what shall be thought or said of this case? Not long since I attended a scance in Boston: during the two hours I was present many spirits appeared-twenty, at least, I should say. Of these many were recognized; per-sons present had no doubt that the visitors from the other side were such as they purported or claimed to be. I was the last person bidden to the open door of the spirit chamber; a person dressed in white stood in the door-the appearance that of a woman. She remained standing there till I had reached a spot within less than four feet of the door, when she suddenly vanished, and in her place stood a lady dressed in brown, the medium. This was all done in no appreciable time. The face of the lady in white was not the lady in brown, the form of the one was not the form of the other: the dress was not the same. At the same place, upon another occasion, I had this experience: An embodied spirit took me by the hand, and led me toward the door of the cabinet, and invited me inside. Having first asked permission of the manager to enter, I went in. The spirit held my hand. I held his hand. We went up to the chair in which the medium was sitting. The spirit still holding my hand, asked me to place my other hand upon the head of the medium. I did so. I recognized the person by the manner of dressing the hair. There was then, and there is now, no doubt, that in that chair sat the medium; and standing by my left side, holding my hand, was another living "entity"-one who could walk, talk, press my hand, and give evidence of the fact that he was a living man. When I took my hand from that of the medium, I placed it upon the former's face; it was dark, and I could not see, but I could feel upon the face a beard as if of two week's growth. The hand and face had warmth-less warmth, however, than was natural in that warm room. Now (and this is the second point to which I ask attention and invite explanation), I placed my hand on the head of the spirit, the top, and to my amazement I found that back of a line from the ears up, there was no head, no skull; the back of the head was hollowquite as if a mask were held up before va-cancy. It would please me to have an explication of this phenomenon, and would, I think, gratify many. As to the scances for materializations, generally, I have a word say. I have attended many. I know that I had no bias against the reality of what I saw—that there were invis-ibles who became visible, who appeared and walked, talked and laughed, there is no doubt; that they are the people whom they purported or assumed to be, there is in my judgment the greatest doubt; in fact, it may be stated as a general fact that they are not such. I have been called to the cabinet to meet persons who announced who they were; but there was no evidence to my mind that they spoke the truth as to their personalities. The whole subject deserves attention. It is a very interesting study. Mr. Abbot says that science rests upon observation, experi-ment, hypothesis, verification; all these are within the proper sphere of a man of science, as touching these phenomena. If the phe-nomena rests upon solid noumena, it will be an easy thing to place spiritual manifesta-tions of a materializing sort in the line of scientific truth, and after science has done this, Professors Wilder and Coues can philocophize on it at length. D. Bangor, Me.

The Faithists.

The Faithlets of Shalam are experiencing the throes of an internal revolution. New Yorkers will remember that the religion of the Faithlets origina-ted in this city a few years ago with a dentist of thir-ty-fourth street, Dr. Newbrough. This man had been seeing visions and dreaming dreams of various de-grees of intangibility for many years. His commun-ion with the other world at last become so perfect that with the aid of some angels and other heavenly visitants he was able to write down a new revelation from Heaven which should supersede all previous rev-elations. This revelation was to be called the Oahspe, and the fortunate people who accepted its teachings were to be known as Faithlets. Dr. Newbrough then concluded to go out of the dentistry business and adopt the calling of a religious leader, or in the some-what mysterious language of Oahspe 's-chief." At first it was determined to start a Faithlet kingdom in New Jersey but afterward it was decided to go to The Faithists of Shalam are experiencing the in New Jersey but after ward it was decided to go to New Mexico. "Jehovih," the Faithist name for God, was here to be glorified, and Shalam, the new revela-

was here to be glorified, and Shalam, the new revela-tion, was to lengthen its cords and strengthen its stakes in the land of the Montezumas. Shalam was established; but, it is charged, even in this holy undertaking there was worldly guile. The converts were told that they must deed all their possessions to Jehovih; and the 1,500 acres which the colony settled upon was said to be recorded in the name of the same august personage. After a time, however, it came out that a wealthy gentleman of Boston named William Howland, and not Jehovih, was the owner of everything pertaining to the Faith-ists. When they learned this some of the converts "kicked" in good American fashion, and after get-ting back as much of their property as they could, left Jehovih's kingdom on earth considerably lighter in purse, but knowing more about revelations than in purse, but knowing more about revelations than they did before. One of these backsliders irreverently they did before. One of these backsliders irreverently says that the "c-chief," Dr. Newbrough, and some others are "working the snap for all it is worth," and that no one is wanted in Shalam who is not willing to be the abject slave of the "c-chief." Dr. Tanner, of fasting fame, is one of the "kicking" Faithists, and would probably not object to be the "c-chief" himself. But the author of Oakspe holds the fort and is ready to defend himself by promptly expelling all who convex him. In this way, ha is cartain to all who oppose him. In this way he is certain to build up a harmonious and united religion and hand his name down to posterity as the "revelator" of the Faithists and the "c-chief" of Shalam.--New York Tribune.

BOOK REVIEWS.

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

CONSOLATION AND OTHER POEMS. By Abra-ham Perry Miller. New York: Brentano Bros. 1886

This work contains sixty poems - poems that abound in tender pathos and sublime thoughts, and which cannot fail to attract considerable attention. The poet alludes to Darkness and Doubt as follows:

"It was a day of darkness and of doubt, Like those which desperate men refuse to live, And, in my anguish, I could not forgive The Fate which seemed to bring it all about.

In gloom I sat and nursed my misery still, With stolid face toward the pictured wall, When on my head, and pouring over all,

A flood of sunlight through the window fell.

I moved into the shade, and nursed my doubt, Till through another window fell the light;

Then the glad thought broke on me, clear and bright, That thus God's love would always seek me out. All darkness and all doubt must pass away, And every night that fails must end in day."

THE SKETCH BOOK. By Washington Irving. New York: John B. Alden. Price, 40 cents.

The enterprising publisher, John B. Alden, is publishing Washington Irving's works in nine volumes, and selling them, of course, way below regular prices. "The Sketch Book" and "Knickerbocker's History of New York," are just published in style worthy of this most widely celebrated and universal-ly honored of American authors and form volume

New Books Received.

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over a year had two running sores on my neck. Took five bottles Hood's Sarsaparilla, and am cured." C. E. LOVEJOY, Lowell, Mass. C. A. Arnold, Arnold, Mc., had scrofulous

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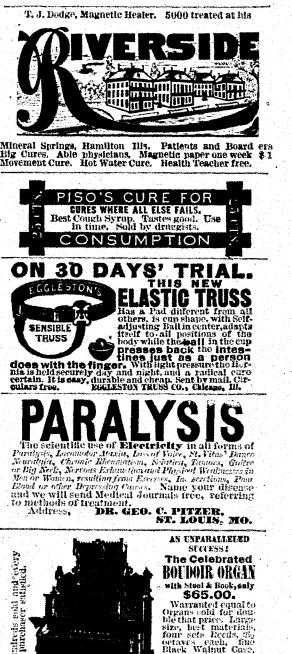
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one of the set. The type is large and clear and the work is well done. An opportunity is again offered to those looking for the best literature in cheap form.

The club of the future will comprise both men and women. Here is one in old Virginia:

"Norfolk, Virginia, has a new social and literary club, called the "Northern Club." It was established about three months ago by a joint stock company composed of both Northern and Southern men. They have two handsomely furnished rooms in the Academy of Music, one a large long room fitted up with a good library and a good supply of the best magazines and newspapers of the day. The ladies' room adjoining furnishes a comforta-ble and retired place for ladies wishing to read and amuse themselves with games; chess, backgammon, dominoes, and all such games are provided for their pleasure. Yearly members are admitted, and an entertainment is given to the members of the club every two weeks. The principal object of the club, however, is the entertainment of strangers coming to the city. Such visitors are extended the free use of the rooms and all privileges enjoyed by members. The features which commend this club so strongly, is that it is as much of a woman's club as it is a man's. Men are not invited to leave their families to spend evenings, but can take their wives and daughters and enjoy social intercourse amid refined and elevating influences in company with them. This is decidedly a step in the right direction."

The woman's "School of Design," in Phil adelphia, was founded in 1846, by Mrs. Peters, who taught to young women the rudiments of industrial art in her own basement. A few years after several ladies assisted her to organize the society which now gives instruction to three hundred members. Their in-struction includes drawing, painting, modeling, lithography, wood-engraving and weaving.

WOMEN'S CLUBS.

The New York club, Sorosis, has for President Mrs. M. Louise Thomas, the widow of Rev. Abel Thomas, a once noted Universalist minister. She is a woman of great dignity and worth, eminent in many philanthropic and worth, eminent in many pullanthropic movements, and one of whom we may wall be proud. Mrs. Thomas has often been described as successful in many ways. Her farm near Philadelphia was managed by her with con-commate ability, and the "gilt-edged" but-ter and gream from her Jersey sows has long.

A Washington correspondent says that Senator Edmands has a small dog to which he is ther manufactures has a similar dog we which he is much astached, and has had built for the sole convenience of his pet a tiny stairway lead-ing from the lawn to the second story of his house, terminating in a little spring door, just big emongh for the dog, and through which is goes and comes at its own sweet will.

LIVES OF THE ENGLISH POETS. Waller, Wilton, Cowley. By Samuel Johnson, LI., D. Cassel's National Library, number 18. New York: Cassell & Co; Chicago: Brentano Bros. Price, 10 cents.

WISDOM AND ELOQUENCE OF DANIEL WEB-STER. Compiled by Callie L. Bonney. New York: John B. Alden. Price, cloth, gilt top, 75 cents.

CAN MATTER THINK? A Problem in Physics. "The Biogen Series," No. 4. By Professor Elliott Coues. Boston: Estes & Lauriat.

KUTHUMI. The True and Complete Æconomy of Human Life Based on the System of Theosophical Ethics. "The Biogen Series," No. 5. By Prof. Elliott Coues. Boston: Estes & Lauriat.

THE WINTER CARE OF HORSES AND CATTLE. By T. B. Terry. Medina, Ohio: A. J. Root. Price, 40 cents.

SOMEBODY'S STORY, in Hugh Conway's own Handwriting. Lovell's Library, No. 750. New York: John W. Lovell Co. Price, 10 cents.

SOLAR HEAT, GRAVITATION, AND SUN SPOTS. By J. H. Kedzie. Chicago: S. C. Grigga & Co. Price, \$1.50.

New Music Received.

STAY AT HOME MY HEABT AND REST. By W A. Ogden. New York: J. Fischer & Bro. Price, 40 cents.

BREAK, BREAK, BREAK. By F. H. Pease. New York: J. Fischer & Bro. Price, 40 cents.

For the past five years the Century Co. has been engaged in preparing a dict ionary of the English language, of which Professor William D. Whitney, of Yale College, is editor-in-chief—the purpose being to make a more comprehensive work than has yet appeared in popular form. Indeed, it is designed to make this dictionary so complete in its definitions of all branches of science and art that even the specialall branches of science and art that even the special-ist will need nothing further. The number of "new" words in many of these departments is said to be surprisingly great. The dictionary will have also a remarkably complete system of cross-references, and will embody in itself a dictionary of synonyms which will add greatly to its value. A prominent feature of the new work will be its encyclopedic character. The inception of this scheme was a de-sire to improve and Americanize the "Imperial Dic-tionary" of Great Britain, brought out in this coun-try by The Cambry Co. five years ago. Two or three try by The Century Co. five years ago. Two or three years must still elapse before it will appear, and in the mean time opportunity is offered by the publish-ers to those interested in helping on so useful a work to contribute material and suggestions to it. It is estimated that upwards of a quarter of million of dollars will be spent upon The Century Dictionary before it is ready for publication.

Address

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

The Georgia watermelon, which takes a stronger hold on the religious nature even than Sam Jones, will soon be doing its work in the North.

An Indian burial ground has been discovered on the shore of Quantabacook Pond, Searsmont, Me. Thirty-five implements, including chisels, gadges, tomahawks, hammers, wheistones, jewelry, etc., have been found.

Thomas Stevens, the bicyclist who is now wheel-ing round the world, is a slight man, of medium beight, and has spent all his life west of the Missis-sippi as a ranchman. He is 22 years old.

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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, June 19, 1886.

A St. Louis Preacher on Spiritualism.

We judge that the convention of Spiritualists at Louisville did one good, doubtless more. It stirred up the watchmen on the towers of Zion. One of these, posted high amidst that wicked city of St. Louis, has preached a sermon. Rev. Calvin S. Blackwell, of the Central Christian Church, spoke Sunday evening, April 5th, to a large audience, and the Republican gives a column report of his discourse. Modern Spiritualism, he calls a reaction from modern materialism and human creedism. His opening glance at Emerson, Parker and Margaret Fuller shows but a superficial knowledge of these great teachers of transcendentalism, which he holds as opening the way for Spiritualism. He says:

So when at the door of Mr. Fox, at Hydesville, N. Y., March, 1848, a great racket was raised every night and Mr. Fox saked "are you a spirit?" and two knocks answered in the affirmative; and when he asked "are you an injured spirit?" and two more raps answered "yes," it prepared the way for a young lady in the same house the next night to feel the impression of a man's hand on her brow-it was naturally in order to discover that years before a peddler had been murdered for his money in that either his money or his boncs. "Spirits of the dead are communicating with the living by knockings," flew everywhere, and the many minds in a state of spiritual uprest halled the news as a communication long and devouily wished. The cornfields were not more quickly fired by the brands fastened by Sam-son to the foxer taim, than was the whole country ablaze by this Fox tale from Northern New Yor Tables tipped, chairs walked, brooms flew in the air, doors opened; indeed, all the dead seemed to have returned to earth to go into the furniture business. All grades of mind and culture became affected with the "new religion." Here we see the same hasty inaccuracy as to facts, possibly in part the fault of an imperfect report. Soon we come to a jumble of statements purporting to be from "some of the best men in spiritualistic circles twenty years ago," from whom he gives their criticisms of errors, but not their commendations of great truths. Among others he quotes that brilliant but notoriously unreliable man. Dr. B. P. Randolph, as "of long and honorable standing among Spiritualists." Some of his other witnesses are of the same sort, and the extracts are garbled and unfair. Of our own position he says:

body. In my own church (Charlenn), it will be firly years to complement the table. Muplemedian shift bedy. In any own elserch (Christian, it will take fifty years to counteract the Daims Hundbandous simile by men who did not asderstand themselves forty years ago, and who taught only the ball truths of the Hible for the whole truth of all the Hible, and nothing but the Hible. Hence I take Spiritualism in the concrete, as embodied in the lives and characters of the bast men and women whom I know to be devout believers in it; and doing this, I say there must be something in the thing not spoken and act-ed in the words and lives of these would be teachers of Spiritualism who push themselves to the front to ridicule Deity, spit upon Christ and scorn the decen-cies of society in the name of Spiritualism. When this new wine throws off its untrue and

When this new wine throws off its untrue and impure, and acties down into new bottles, there will be usuch to thank God for. But it must remember there was never one on earth, but the Christ, who could cast out the evil spirits. Even His disciples tried it and failed. "This kind goeth not out, save after much fasting and prayer---Oh ye of little faith?" If Spiritualism is saved from its worst enemies, those in its own ranks, it must not deny the Christ of God, who was but the incarnation of the Holy Spirit in human form-the medium to communicate between the lowliest creature and the loftiest creator.

Strong criticisms, if fair, we covet rather than shun, but the grave fault of this preacher is that he has ignored the noble aspects of Spiritualism,-its reverence, its aspiration, its faith in great truths, its sacred joy when the Gates Ajar give gleams of the life above,-and has put to the front the wildest crudities and moral absurdities of some of its fooish advocates. Let us turn about and judge the church and clergy in like way, and a miserable lot they will be!

Rev. B. and his like will reckon poorly if they expect to make Spiritualism a help and ally of the miraculous Christ and the vicarious atonement, for "the man Christ Jesus, shall increase as these decrease."

"The Small Phenomena of Spiritualism."

Under this heading the Springfield Republican has a just and sensible word, and frankly criticises one of the most reckless and audacious of its opponents. M. D. Conway has done good work in certain ways; he is a brilliant writer, sometimes more dazzling than reliable, a man of unwearied industry and of strong and distorting prejudices. He preached in London for some years to two congregations five miles apart in that great city, giving to each the same sermon or lecture on the same day. For a time he was Unitarian, then Free Religious, with a strong bearing toward agnosticism. His creed of doubt or disbelief would be long, his statement of spiritual truth that he believes or | that we have lost the conceptions of our feels that he knows, would be short. That style of men are infected often by a stilted pride of science, falsely so-called, and affect to look down on Spiritualism with quiet pity or spiteful contempt-the latter being Conway's mood. So he goes on preparing material of impudent misstatement (one we believe assailing the character of Alfred R. Wallace) which will help to make him and his like ridiculous in the near future. The Republican says:

One ought to be fair, even to a belief he deeplees, and M. D. Conway should not say that investigators of spiritual phenomena "never try whether writing can be produced inside two slates securely hinge and locked together, with only a bit of pencil be-tween them." That has been done repeatedly with slate-writing mediums. An unbelieving person has produced his own slates, not merely hinged and locked table in his own house, at some distance from the medium, has sat holding both the medium's hands beneath his own, and heard, as it seeemed, the writ-ing going on beneath the slates; has taken away the slates unopened and removed the screws in the absence of the medium to find words characteristic of one whom he knew to be dead. He did not believe that the spirit of the departed wrote the message, he had no belief as to the nature of the fact, but that i was a fact; he did not doubt. We do not allude to any special case in this, but to many cases. And so where Conway says they never try table-moving when paper is pasted around the table from top to floor. But tables have been moved when previously fasten-ed by strips of webbing nailed to both table and floor, the movement sometimes tearing out the web-bing, sometimes extracting the nails. It is wasting time to deny the mere facts of what is called Spirit ualism, or to explain them all as mere jugglery. We have seen some of these jugglers' "exposures," and, except in a few things like the Davenport cabinet feats, they were lame, quite inadequate to the re-quirements. And nobody has ever yet shown how the simple "rap" is produced. Only last week, while on the way home from Boston, we witnessed table movements in a private house at Detroit which would have dumfounded even such a hypercritical skeptic as Conway. In this instance an extra heavy dining table around which were seated ten men and women, with hands resting lightly thereon, was lifted from the floor repeatedly and rapidly in response to unspoken questions. The replies in every instance were correct. The action of this table in expressing joy, sorrow, tenderness and diffidence was surprising; and this peculiarity has been witnessed and carefully noted by men superior to Conway in critical powers of observation and scientific attainments. We do not know that the spirits purporting to manifest through this table were present; but that there was no trickery on the part of the gentlemen and ladies present. is certain. Conway in his old age seems to have returned from his extended wanderings in a cynical and somewhat worn out mental condition. Never sound nor sweet, he has worked out his mine, and the output hereafter will scarcely command attention.

in an "The workingman's distruct of th church; its gauges and remedies," and John Jarrett of Pitteburgh, and Henry George followed in keen criticism of the churches in

their relation to labor. This taking up of practical and pressing questions, and the freedom of discussion given are good and wise. We extract from Dr. Curry as follows:

It is manifest that the present age is a time of changes in the forms of Christian thought and of modifications of dostrinal conceptions. The formu-has of dostrine which have come down to us from the past, although so precious to those by whom they were once cherished, no longer satisfactorily express the theological conceptions of the best minds of Christendom. Although it has become fashionable to certain circles to speak lightly of theology and to prefer the sentimental and the practical in religion to the speculative and intellectual, it is still certain that Christianity as manifested in its human subjects must be, first of all, a system of truths to be ac cepted respecting God's purposes toward men, and his method's for working out his designs in and among them.

Teachings of Prominent Ministers on Last Sunday.

At Central Music Hall Prof. Swing said that his own congregation was interested in the present conflict going on in the Unitarian Church, precipitated by the too liberal anti-creed party in that church, a brief sketch of the development of which he drew, saying that their ideas had grown until a Unitarian clergyman of their school would deem it a sort of intellectual servitude to mention Christ or maintain a firm belief in a future life. They had come to think that Unitarianism needed to be nothing more than an ethical organization -- its demands being "freedom, fellowship and character." In the West the more liberal ideas prevailed, and they seemed to think that it was enough to cultivate the kingdom of man instead of the kingdom of God.

Dr. Lorimer spoke as follows to graduating class of the University of Chicago: "We have become worshipers of the sentimental of sweetness and sweet things. We are today without moral vertebrae. We care more for liberty than for anything else. We should teach our youth that liberty is all right in its way, but it is nothing without justice. That school is a failure that does not grind in the principles of justice above love of liberty or anything else. We have gone so far fathers."

Rev. Thomas E. Parry preached at the Jefferson Park Presbyterian Church. He was intensely orthodox, and didn't manifest any of the progressive spirit of this age. He said: "At the battle of Antietam Gen. McClellan had an opportunity of achieving a decisive victory. He waited for a still better opportunity, and Gen. Lee, taking advantage of the delay, withdrew his army from the field under cover of the night. That moment was the downfall of McClellan. If we lost our opportunities in this world we lost a life of joy eternal in the next."

Last Sunday was children's day at the Western Avenue Methodist Episcopal church. In the morning Rev. W. H. Burns delivered a

pe of recovery. In this extremity the white-baired father decided to put to a severe and practical test the faith which in his younger days he had proclaimed from the pulpit, and which since had been his comfort and consolation. He called in the good Christian people of the neighborhood and told them that if ever prayers were needed they were then. They prayed-the father, and the mother, and the friends, forming what might be called a "healing circle." Prayers more earnest than those which ascended from the Crawford dwelling were seldom uttered from human souls. In the midst of their supplications Miss Jessie arose from the bed, which for two years she had not left alone, and stated that she was well. The fever which had consumed her body and almost blotted out her very life was gone. The awful pains which so long had refused to give her rest no longer racked the wasted frame. The disease was utterly banished in in an instant.

To say this wonderful cure has excited a very widespread interest expresses it but mildly. The prominence of the family, their undoubted intelligence, and the high position which they occupy in church and society, together with the entire hopelessness of any relief from human agencies, make the case appear all the more wonderful. Miss Crawford appeared with the family at church last Sunday morning, a mere shadow of her former self, but she declares that she is well and believes that her cure is permanent.

No Shadows---Why?

Whenever a Boston reader propounds question, the JOURNAL feels under special obligations to answer it promptly, frankly, and correctly if possible. Not that the JOUR-NAL loves Boston people more than others. No. indeed! the JOURNAL'S humanitarian interest is cosmopolitan and universal, and evinces itself most strikingly where and when most needed. Hence, though ready for the press, it stops to answer an anxious inquirer who writes from the Hub.

It seems that among the large lot of spiritualistic flummery on exhibition in that town for the past forty years-more or lessis one especially active specimen in the person of an eye-glassed, gas eous manikin known as John Shadows or Shallows, or something that sounds kind of thin and hollow. Let the weather be what it may, manikin Shallows is said never to have allowed a day to pass in all these long years without calling on his friend Colby at the Banner office. Emasculated wit and attenuated humor have | Vt., to celebrate the twentieth anniversary been unceasingly poured out by the man- of his public work, which began at Unionikin for his lonely bachelor friend. It is ville, Vt., June 19th, 1866. rumored that under these continuous shadows of intellectual cloudiness, Bro. Colby has so mellowed down at times as to write love to close engagements for the few disengagsonnets. Alas, for brotherly love! In an evil | ed months of next season, his last one East, hour the shadow of a sandy-haired adven- as in June, 1887, he leaves for California, havturees fell athwart the manikin's eyeglass. ing been compelled to decline doing so this Widow (grass?) Fairchild having successfully year, owing to prior engagements. Address beaten her way from the Pacific to the Hub- him care of the Banner of Light. opened out a first-class materialization shop. The two dear little love-tokens left behind by the departed Fairchild were drilled-so the story goes-to personate spirits. Shallows was given free tickets and flattering smiles. Result: Shallows, though but a manikin, has gullet enough to swallow the "spirits," boys and all. He strives to convince the Banner folks that they, too, can swallow the show, but for once he fails. His failure produces a coolness, as it were, between himself and Bro. Colby. Whereupon Shallows issues a printed circular and floods the Spiritualist public with it. Among other humorous (?) sentences in this do cument occurs this: " My shadow' has not been allowed to fall on the Banner of Light for some months but that is not my fault." The JOURNAL's correspondent sends a copy of the circular with the above sentence marked, and asks, "Why?" The JOURNAL don't care to say more and refers its correspondent to its esteemed contemporary for full particulars.

selfind motives; and that the most damage against good was now being done by those who imitate the devil in modern society. He said: "We detest the stolidity and lack of confidence manifested in the savage, and yet many people in the highest walks of life and the most sultivated circles imitate these characteristics."

GENERAL ITEMS.

Mr. and Mrs. J. C. Bundy reached home on Saturday last.

The city of Buenos Ayres is said to have nine spiritual societies.

The Theosophist for May is received and we can fill orders, price 50 cents a copy.

Miss Carrie E. Downer, of Baldwinsville, N. Y., lectured at Pratt's Hollow, N. Y., on Sunday, May 30th. She will speak at Peterboro, N. Y., on Sunday, June 20th.

Mrs. Abby N. Burnham spoke May 9th and 10th in Cincinnati, O.; May 18th in Covington, Ky.; May 23rd in Cincinnati, O., and June 6th and 12th in Worcester, Mass. Address her for engagements at 1243 Washington street, Boston.

W. J. Tillotson writes: "Miss Carrie E. Downer lectured at Pratt's Hollow, N. Y., on Sunday, May 30th. She will speak at Petersboro, N. Y., on Sunday, June 20th. Spiritualists desiring a lecturer, will find Miss Downer an acceptable speaker."

The Rev. Dr. R. Morris has just read an essay to the London Philological Society on the etymology of the word God. He thinks that it means "thunderer," and is derived from the Sanskrit gu, which means "to sound," and is allied to gora, which means "terrible."

The Boston Journal relates cases of birds being killed by harshness of speech, and cites the case of a woman who wished to make a bobolink stop singing, finally scolded it, and took up a scarf and shook it at the bird. In a few moments the bird fluttered and fell dead.

J. Frank Baxter lectured on Sunday, the 13th inst., in Winslow Hall, East Bridgewater, Mass. He is under engagement for Wachusett, Cassadaga, Niantic, Neshaminy, Lake Pleasant and Queen City Park Camp-Meetings, but will not be at Onset, Harwich. or any of the Maine Camps.

Dr. Dean Clarke spoke at the famous Dungeon Rock. near Lynn, June 6th, at 2 P. M., and in the evening at the memorial services in Salem, Mass. He intends to go to Tyson,

J. J. Morse has a Sunday or two vacant for September camp-meetings, and is prepared

Let us hear them on the great question of right and wrong. Religio-Philosophical Journal: "To us (Spiritualists) there is no evil. Good and evil are convertible terms. Do we answer the true end of our earthly life by obedience to all the impulses of our earthly being? Most certainly we do."

Possibly some correspondent might have written these words, and the liberty of discussion might have given them place in our columns years ago; we shall not look over old files to see. But to give the idea or impression that the JOURNAL has ever advocated, or upheld such mental and moral confusion, is a base falsehood without even the merit of bold frankness.

The growth of the movement he admits: Yet in face of all this, Spiritualism makes its million converts every year. Thus the prophecy of the spostle is surely fulfilled: "In latter times many shall depart from the faith, giving heed to seducing spirits and dockrines of devils. I Tim. iv., 1" ******

Many thousands of the most refined and lovable people on earth draw their spiritual life from it. True, these are of those who hold firmly to the high-est forms of spirituality in the Bible and Christian

He sees the power of its coming and is getting in shape to welcome it, as follows:

During the past twenty years Spiritualism has entered the Southern states and taken deep root. Not been used that people, as it did the people of New England forty years ago, practical infidels, for the people of the South are Bible-loving and Christ-be-lieving people. But the Southern people have always been practical Spiritualists without knowing it. They have had an abiding faith in ghosts—disem-bodied spirite returning to earth. Upon this deeply round tree of "ghostism" in the South, Spiritualism has been grafied since the war. But the Southern spiritualist does not break with the shurph and so-gial institutions, does his iconoclastic brother of the estic brother of the num door his loonoo

The investment above his footboothing in the first of the second solution in the best members of the prime of the footbooth are devout believers in Spirit, or . This fast alone has been a blearing to Spirit, because it furnishes a conservative belance if for the spoten. During the past ten years, which footboother wring of the motion army has for the box, much of the function which providence of Sufficients of Sufficients and press to sufficient of Sufficients and press to sufficient of Sufficients and press to sufficient of Sufficients and press ly characteristic has di and Balatiness any se t like this

ones rush to the front with crude

The Church Congress at Cleveland.

The last week in May this large body of clerical and lay delegates from different churches, including, we believe, a few of the liberal denominations as well as those held as evangelical, met at Cleveland to discuss leading religious topics. The congress has no legislative power, but is simply a meeting of men of various sects to look at vital matters in the light of our day-to discuss and compare views. On the 26th of May, Rev. Dr. Curry. Methodist, spoke on "The present necessity for a restatement of Christian beliefs"-that is on the revision of creeds which they see | not survive the next. Wealth provided every are not fit for the life and light of our time.

discourse, beautiful in some respects to the children, his subject being "The Child Grew." His text was Luke ii., 40. In the choir Mrs. Burns had thirty children who sang in the chorus. At the conclusion of the morning services the pastor baptized five children. A little water is still a very important item in connection with the exercises of the Methodist Episcopal church.

The exercises at the Sinai Jewish temple in connection with the confirmation of a class of twelve boys and eight young misses attracted great attention. Rabbi Hersch said: "The instructions of old, while telling with which foot to get out of bed and what to eat, was much better than some of the types of religion of the present day, which attempted to explain the attributes of God and spoke of him as a spirit omnipotent and left the student less wise than when he came. Judaism stood for righteousness, and therefore what the children had to learn was what righteousness consisted of. The children of orthodox Christianity were the ones who were swayed to day by the empty-headed Ingersollisms. They were taught the world was only six thousand years old, that man had fallen, and that Christ had come to save learn the world was millions of years old, that man had not fallen, but was continually advancing, and so, with these glaring inconsistencies staring them in the face, they fell away from the Bible and from religious teachings."

The Transmission of Vital Force.

The following case, reported in the daily papers, illustrates the healing powers of vital force or magnetism, when transmitted from a circle of friends to one who is sick. It appears that at Tolono, Ill., Miss Jessie Crawford rejoices in what appears to be a "miraculous" deliverence from death. She is twentytwo years old, and the daughter of the Rev. and Mrs. David Crawford, who are among the wealthiest residents of Champaign County. Two years ago Miss Crawford graduated from the Methodist Episcopal College at Fort Wayne, Ind., and returned home sick. Her illness assumed a dangerous character, but failed to conquer her splendid constitution. and for two long and weary years she fought off the grim monster. There appeared to be absolutely no hope for her recovery. So emaciated did she become that she resembled more a skeleton than a live person. Every week of the two years it looked as if she could course by Rev. Dr. Wayland Hoyt of Philadel- | failed to rally the patient or to impire any | He was certain that as one ever had any but

The Modern Devil.

In a recent sermon in a fashionable New York Methodist church Rev. Dr. Milburn, the | tries where fever fumes rise thick out of the blind chaplain of the house, created quite a man, and then they went to high school to sensation by the description which he gave when a man puts himself to sleep with a half of the devil. He said the old pictures of a personage with hoofs and tail and horns and | The opium habit is very prevalent among the pitchfork was simply the wild medseval picture of a barbarous imagination. "Such a devil does not exist to-day," said the Doctor, 'and he could do no harm if he did. The devil of to-day is a polished, traveled, gentlemanly-appearing individual. He has been in London, and Paris, and New York, and Washington, and San Francisco. He knows all about the grand sights, and is well posted on the gossip and news of the day. He moves in the best society and is much admired here He dresses in faultless style. His cold, gray eye looks steadily at you and fascinates you perhaps. He has thin, delicate lips and fine nostrils that are easily curved in scorn. One great feature of the modern devil is that he never become enthusiastic over anything. You may show him the most beautiful sunset or natural views, the most rare and valuable painting or piece of statuary, and with his cold, gray eye he will look steadily at it and make some disparaging remark. You can not point out a man or a woman that he will not disparage. He is a cynic, a Mephistopheles. He enters your drawing-rooms and your churches. He causes trouble and dissension everywhere. He disparages the brethren." The Doctor says that this is exactly the same devil that existed in the days of comfort and luxury; loving friends rendered Job. That individual had traveled up and Others followed his address, and at night an every service in their power. But careful down the earth, and had been to and fro in andience of 3,500 people listened to a dis- | nursing and the most satinent medical skill | it. He was very distructful of humane nature.

Mr. Eglinton, the English medium, is in St. Petersburg, Russia. Speaking of his materializations, the Rebus says: "On one occasion Mr. Eglinton came out of the cabinet, and directly after him and between the curtains there appeared the figure 'Abdullah,' who took the medium by the hand and led him back into the cabinet; thus Mr. Eglinton and the figure were seen simultaneously."

The Golden Gate says: " At the close of her lecture at the Temple, on Sunday evening. Mrs. E. L. Watson spoke of the rich treat the Spiritualists had in store for them in the camp-meeting, now inaugurated in Oakland. She said that under the management of Hon. Amos Adams, chairman of the meetings, Spiritualists had the assurance that all would be conducted with reference solely to the highest good of the cause."

Few people will accept the remarkable views on opium smoking expressed by Mr. J. G. Scott, the traveller, in his book on Tonquin. He asserts that opium used moderately is at least no more harmful than tobacco or alcohol, and that the opium pipe is a positive bleesing after a hard day's march, or in counmarshes and jungle. He says that it is only dozen or more pipes that it becomes a curse. French soldiers in Indo-China.

Parson Gray, who is at the head of a congregation of colored folks in Denver, has been preaching sermons that reflected severely on the morals of some of his people. James Hawkins thought the coat fitted him, and not only put it on but talked back savagely to the pastor. Then Parson Gray got a pistol and put it in his pocket, and the next time he and Hawkins met there were more high words. and the pistol went off and Hawkins was hurt. And now the pastor is on trial, charged with assault against this black sheep.

Dr. W. G. Eggleston, associate editor of the Journal of the American Medical Association. wrote to the State Board of Health some days ago calling attention to the mental scientists, and asking if they could not be prosecuted for infringement on the medical laws requiring of all practicing physicians a license to practice from the State Board. To this Dr. J. H. Rauch, the Secretary of the board, has replied that he did not believe the mind-healers could be successfully prosecuted, as they claim to use no medicine, but stated that bills contracted by their patients were not collectable.

The Olive Branch well says: "Meeting beyoud the river must, in order to entirity the human heart, correspond with the meeting of friends on this side. Though different members of the same family pass to spirit-

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life from different locations, yet when the last one of the flock has passed over there will be no missing links in the family chain. This is not so much a desire on our part as a law of nature; these things must necessarily be so in order to create the desired heaven within. A mother deprived of one, even the smallest of the family brood, would be inconsolable. Our nature demands reunions, every impulse of the soul leads us on in expectancy of something as yet we can only see dimly and feel but faintly."

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The fee for a license to deal in cider, hard or sweet, at Windsor, Ill., has been fixed at \$1,000 a year.

A daughter of James Young of Nashwaak, N. B., was unable to walk for several years. Hearing that all medical remedies had failed to cure her a faith healer, Dr. Baker, visited her and succeeded in relieving her so that she could walk without crutches. Having done this the Doctor offered to marry her, and the two were recently wedded.

A private letter published in the Kansas City Times tells of a party of hunters and geologists who camped in Southwestern Kansas one night when a meteor fell near them. In * the morning they found a huge mass buried in the ground and still quite warm. They managed to break off a chunk of about a pound and a half weight, carried it to Denver, and had it assaved. It panned out about twenty per cent. of gold, sixty-four per cent. iron, and eleven per cent. of nickel, with copper and other metals. The party are going back with dynamite and tools to get the rest of the meteor, which they calculate weighs five tons. If the assay holds out they'll get a ton of gold.

A remarkable case of suspended animation has just been brought to light in Toledo. O. Two years ago Hugh McIntire, a young Irishman living in Detroit, married a daughter of Mrs. Cunningham, who resides here. A fortnight ago he presumably died, and his remains Eight days after an uncle visited the vault with the intention of removing the body to the cemetery, and was horrifled to see the young man sitting up in his coffin, the glass of which was broken. Young McIntire was very weak and pale. His hands were lacerated and bleeding, but he was still alive. He was at once removed. His wife was horribly frightened at his appearance after having mourned him as dead.

A farewell reception, previous to their departure for Europe, was tendered Thursday night, June 10th, to the Rev. Dr. H. W. Thomas and wife, by Judge Sidney Smith, and Mrs. Smith, and the congregation of the People's Church, at the residence of Judge Smith, No. 2633 Indiana avenue. The reception, which was quite informal, did not begin until about nine o'clock, but an hour later fully one hun-The Doctor will preach his farewell sermon in McVicker's Theatre, June 20th. His pul-pit will be occupied by some divine the Sun-writing you for many weeks. thinking real dore Parker Spiritual Fraternity NV. If the spiritual conference; MRS H. J. NEWTON, President of the Spiritu-ali-t Aid Society, N. Y.; MRS. MILTON RATH-BUN; MRS. M. E. WALLACE, President Theo-dore Parker Spiritual Fraternity NV. If the spiritual conference; MRS H. J. NEWTON, President of the Spiritu-ali-t Aid Society, N. Y.; BUN; MRS. M. E. WALLACE, President Theo-dore Parker Spiritual Fraternity NV. If the spiritual conference;

A Presentiment.

L. Hammond, of Scandia, Kansas, sends us the following, clipped from the Journal of that place. It illustrates the fact that "coming events frequently cast their shadow before." It is as follows, referring to incidents in army life:

When Cass went to put on his shoes that morning, he found that one of them had been kicked into the fire, and was burned so he could not wear it. He was a very mild boy and did not often let his temper get the better of him. But I do not think that his service up to that time would atone for his language that morning when he found that the captain had not a pair of shoes that he could

wear, but he did not have to go far on the road before the "racket in front" made him forget his bare foot, till I found a new pair that had been thrown away, which I gave him, then all was serene again. The incidents of that march, humorous, serious, and sad, would fill a volume, but I must skip along, for there is fighting ahead.

Do you believe in presentiments? No? Neither do I, but comrades, if Opher A. Bigelow, of our company, had not a "presenti-ment," please explain to me what it was, and I will call it that too.

He was one of those lively good natured boys, and was a general favorite with all the company, never known to gramble when detailed for duty, always ready and willing, and cheerful under the worst circumstances.

One morning after crossing the State line, I was marching near him in ranks when we got talking about the prospects of a fight, when he said:

"Jim, we will get all the fight we want be fore we get out of this."

"What makes you think so?" I asked. "I have seen it," he said. "In my sleep last aight I saw it plainly. Gen. Price got reinforcements and came back on us, and we had to fight or surrender, for they got in the rear of us by some move or other, and we had a terrible battle."

Were many of our boys hurt?" I asked laughing.

"Yes, we were terribly cut to pieces, and I was among the killed," he replied. "A shot struck me right here," he said, laying his hand on his stomach, just below the belt.

I tried to laugh him out of the notion, but he still persisted that we were going to have were placed temporarily in a vault at Detroit. | a hard fight and that he would be killed. Still he kept on as cheerful as usual, and when I asked him if he was not afraid to die, he broke out in that old song, "Why should he fear death whose TRADE it was to die." Poor Opher, how soon his words were verified, for, the first volley we received at Pea Ridge, struck him low. A buckshot had entered his body just where he said, and when I saw him day. Aside from the primary object we see great advantages to the cause arising from thus bringing together friends from the variin the field hospital that night, he reached ont his hand to me and said:

"Good-bye, Jim, you remember what I told you.

"But you are not dead yet," I replied. "No," he answered, "but you know as well as I do, that this ends it for me, and I have done so little," he said sadly.

"Good-bye, send John Graham in to see me," and I turned and left the tent, and when I next saw him, his noble spirit had left the body and gone to answer "roll call" on the other shore.

"Line Letter from Maud E. Lord.

terest is manifested everywhere. Those pos sessing gifts of the spirit are taxed to their uttermost capacity, for those in the Spiritworld, remembering their own lives upon earth, cherish deep and holy affection for those that remain, and take possession of every avenue of return. For the past few months I have been working almost entirely among the members of popular churches, who are investigating with much zeal and earnestness the various phases of mediumship, and they pronounce in its favor. The interest is steadily growing. The outlook is most encouraging, for all thinking men and women are regarding the spiritual phenomena as worthy of their sincerest attention. Many are disappointed that the beautiful Temple dedicated to Spiritualism a few months ago, has not proven more beneficial to the cause in demonstrating the divine principles it endorsed in the beginning: but prophetic eyes discern many changes in the next few months that will be productive of much good, hence "out of darkness cometh light.'

The man now has full control of his eye and perfect sight.

A still more remarkable case is that of a man who had complete opacity of the eye; that is, the cornea had become opaque, so that no rays of light could enter. The opaque portion of the cornea was dissected out. The surgeon then substituted the cornea of a healthy rabbit, and with very delicate needles transplanted it into the man's eye. The eye-lids were then sewed over in order to retain the transplanted portion in a good position. It grew firm and now admits light perfectly. This is the first experiment of the kind that was ever performed successfully in America. Europe records only four.-- Chicago Inter Ocean.

Horseback Riding the Best Exercise.

There is a saying among the Russians that man who is fond of his horse will not grow old early. The Arab' and Cossack are examples of the truth of the proverb. They generally live long, enjoy robust health, and have no use for liver pads and blue pills. That vigorous octogenarian, David Dudley Field, tells us that he attributes his remarkable vitality to the habit of horseback riding, and if the truth were known it would doubtless appear that our sturdiest old men are those who have been fond of the saddle. The taste for equestrian sports and exercise, which has lately made such progress in Brooklyn, is, therefore, a hopeful and healthful sign. It is not a mere freak of fashion, but a development in the direction of rational enjoyment and an assurance that the rising generation will be less of an indoor and more of an outdoor people. It means less headache hereafter, better appetites, stronger lungs, rosler cheeks, brighter eyes, sounder sleep, happier spirits, and total oblivion of that organ, which, according to Sydney Smith, keeps's man a good deal lower than the angels-the liver.

NOTICE.

To the Spiritualists of New York, Brooklyn

and Vicinity.

It has been proposed to observe one day in

each year. in the time of roses, as a Memorial

Day in which Spiritualists may gather at some pleasant rural retreat and hold special

services, mediumistic and other, as may be incited by the occasion, in memory of our

friends in the cause who have passed over to

the other side, and that the initial meeting

be held at the Perine Mountain Home, near Summit, N. J., on Wednesday the 23rd of June. We heartily second this movement,

and join in the invitation to have a grand

gathering on the mountain top there on that

ous societies, at the opening of the summer

vacation season, whereby new friendships

will be formed and old ones cemented. We

shall take pleasure in being there ourselves, and in commending this observance of the

GEO. D. CARROLL, President of the Metro-politan Church for Humanity, N. Y.; H. C. DORN, President of the Peoples' Spiritual Fra-ternity, Newark, N. J.; FRANK W. JONES, Di-rector of the Peoples' Spiritual Meetings, N. V. CHAS, P. McGauryy, Director of the Park

Y.; CHAS. P. MCCARTHY, Director of the Park-

er Spiritual Society, N.Y.; P. E. FABNSWORTH,

day there to others.

The Religio-Philosophical Journal

Is on sale at five cents per copy by the following newsdealers in San Francisco, Cal.:

Cooper, 745 Market Street. Goldsmith, 1000½ Market Street, and 3 Eddy St. Scott, 22 Third Street, and at Stand corner Market

and Kearney Streets. Post Office News Depot, corner Sansome and Wash-

ington Streets. Carll, 6 Hayes Street

And at the Spiritual Meetings.

Purify Your Blood.

Among spring preparations, do not neglect that which is most important of all-your own body. During the winter the blood absorbs many impurities, which, if not expelled, are liable to break out in scrofula or other disease. The best spring medicine is Hood's Sarsaparilla. It expels every impurity from the blood, and gives strength to every function of the body. Sold by all druggists.

Scott's Emulsion of Pure

Cod Liver Oil, with Hypophosphites,

Is more reliable as an agent in the cure of Consumption, Chronic Coughs and Emaciation, than any remedy known to medical science. It is so prepared that the potency of these two most valuable specifics is largely increased. It is also very palatable.

BOUNTIFUL NATURE AFFORDS NO FINER SPECIFIC for skin diseases than Sulphur, a fact that is clearly proven by the action upon the cuticle afflicted with eruptions or ulcerous sores, of that supreme purifier, as well as beautifier of the skin, Glenn's Sulphur Soan.

Glenn's Sulphur Soap heals and beautifies, 25c. GermanCorn Remover killsCorns, Bunions, 250 Hill's Hair and Whisker Dye-Black & Brown, 50c. Pike's Toothache Drops cure in 1 Minute, 25c.

Piso's Cure for Consumption is the best Cough medicine. 25 cts. per bottle.



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

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

Clairvoyant Examinations Free.

Enclose lock of hair, with leading symptoms. We will give you a correct diagnosis of your case. Ad-dress E. F. Butterfield, M. D., corner Warren and Fayette Streets, Syracuse, New York.

Spiritual Meetings in Brooklyn and New York.

The Brooklyn Spiritual Union holds weekly conferences on Sunday evenings at Fraternity Rooms, corner Bedford Ave. and South Second St. Alpha Lyceum meets in same pisce Sunday afternoons.

The Ladles Aid Society meets every Wednesday afternoon at three o'clock. at 123 West 43rd Street, New York,

at three o'clock, at 128 west 45rd Struet, New York, The People's Splittual Meeting of New York (http:/has re-moved to Spencer Hall, 114 W. 14th St. Sorvices overy Sun-day at 2:30 and 7:45 P. M. No vacation for hot weather. FRANK W. JONES, Conductor.

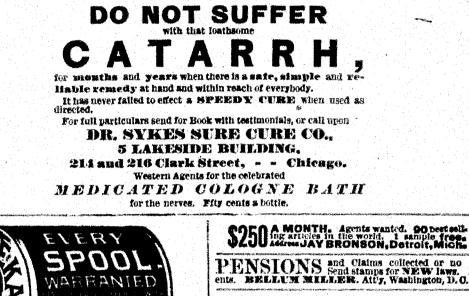
FRANK W. JONES, Conductor. Metropolitan Church for Humanity, 251 West 28rd Street, Mrs. T. B Stryker, services Sunday at 11 A. M. Officers: Geo. D. Carroll, President; Oliver Russell, Vice-President; Dr. George H. Perine, Secretary; F. S. Maynard, Treasurer.

Saratoga Springs, N. Y. The First Society of Spiritualists of Saratoga Springs, N. Y. meets every Sunday morning and evening in Grand Army Hall. W. B. MILLS, President. E. J. HULING, Secretary.

E. J. HULING, Secretary,

The Society of United Spiritualists.

The Society of Enited Spiritualisis, Chicago, meets each Sunday at 2 P. M. at the Madison Street Theatre. The erse-cises will consist of a lecture, tests, short addresses, and sing-ng DR. J. H. RANDALL, President.





day following his departure, but after that workers in the East. Great and growing inno services will be held until his return to Chicago.

A man writes to the Philadelphia Press that he saw a remarkable sight in the heavensatiour o'clock on Good Friday morning. He says that in the northern sky a thin fringe of white fleecy cloud had been driven by the light breeze into such a form that the dark space between-which was not cloud apparently, but the unbroken sky-assumed the resemblance of a collossal figure of the Savior. Surrounding the figure and marking it out from the dark background-dark but several shades lighter than the centre-the fringe of light cloud, reflecting the brightness of the growing dawn, resembled curiously an aurora, a sort of glory radiating from the shape, from the head to the waist, and forcibly marking the folds of the drapery. Above the head, with its wealth of waving hair, appeared a sort of crown of four spikes, something like that of an earl's coronet, but even more closely those of an antique diadem. The general effect was that of an enormous shadow stretching two-thirds of the way to the zenith, and, "so far as color was concerned. resembled a sketch in Payne's gray, with slight roseate indications."

M. Pasteur has received great notoriety, if not fame, for his anti-rables inoculation discovery; but, admitting it to be a complete success, it is of small consequence compared with the alleged discovery of a method of inoculation for yellow-fever, which disease has killed ten times as many white people during the last hundred years as cholera and mad-dog bite together. In a letter dated May 26, 1886, addressed by Dr. Domingos Freire of Rio de Janeiro to Dr. Soseph Holt, President of the Louisiana State Board of Health, the following interesting statement is made: "I have performed over 7,000 inoculations with full success; the immunity was almost absolute, notwithstanding the intensity of the epidemic this year. More than 3,000 persons who were not inoculated died of yellow-fever, while among the 7,000 inoculated, inhabiting the same infected localities, subjected to the same morbid condition, but seven or eight individuals, whose disease was diagnosed as yellow-fever, died. It is hardly necessary to say that I have taken notes of but one of these cases. My confreres here have the abominable habit of not | eye. giving notice of the fact until after the interment of the individuals, and consequently accuse me of being unencoessful. You therefore see that in spite of all this bad will my doctrine comes out victorious once more by the test of this year, when the epidemic characterized itself by energetic intensity of infection and contagion."

Thave closed all engagements in Boston and vicinity preparatory to making a short visit West.

I do not believe I would be a worthy rep resentative if I did not mention the fact that the estimable worker, Dr. C. U. Wakefield, will occupy the parlors I vacate, 1308 Washington St. His wonderful diagnosis of my daughter's case a short time ago when so seriously ill, and the gracious gift of his spirit healing power inspires me to heartily recommend him to the suffering and afflicted.

I think you would be much pleased if you could hear the encomiums passed upon the JOURNAL, so replete with the good things that make all happy who read it. It is a paper that no family should be without. Long may it live to encourage the weak and

faltering, the honest, upright and true! I wish to congratulate you upon your re-covery from weariness and ill-health, and hope you will be spared many years yet to continue the work you so earnestly began. MAUD K. LORD.

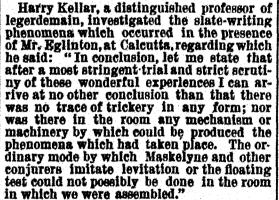
Boston, Mass., June 1st, 1886.

Transplanting the Cornes of a Healthy Rabbit into a Man's Eye.

A case has occurred at the County Hospital recently that will command the attention of men of science as well as the medical fraternity of the world. Not long ago a fire-man from Lake View was brought to the institution to receive treatment for an eve which had been wounded by a splinter. The little piece of wood had entered the corner of the right eye and tore out the inner canthus, so that the patient always bore the appearance of looking at his nose with the injured

The disease was called internal strabismus. Dr. Smith. of the hospital staff, cut the contraction and dissected it out, leaving the space of the mucous membrane of the

TERRY, MILTON RATHBUN, E. DENSMORE WILSON MACDONALD, A. H. DAILEY, GEO. H. EVERETT, T. B. STRYKER, F. S. MAYNARD, C. P. SYKES, HENRY J. NEWTON, President of the First Society of Spiritualists, N.Y., and many others.



It is difficult to get a drink in Minneapolie on Sunday, but a shrewd fellow got one the other evening. He went into a drug store with a big bug in his hand, asked the clerk what it was, went into raptures over the rare specimen he had found, and bought ten cents' worth of alcohol to preserve it in. Then he went out and had his drink.

Bloodhounds will probably be used to pursue the hostile Apaches.

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Married.

In the presence of 8,000 people on the Osraga County Fair Grounds. at Anburt. N. Y., June Erd. 1886, by Rev. J. H. Harter, Vincent Preside and Hebeoca Wright, all of Auburn, M. Y. The presents were numerous and valuable. N. Y. The press

Wassed to Spirit-Tite.

Passed to spirit-life on the morning of the 26th of May, 1885, # the residence of his grandmother Ourtis, in Blandingeville, Ill., Fred. M. Hays, beloved son of Busily A. Hays Aged 25 years,

Thus has some one to join the great ellent majority, one who had had been a patient suffacer. Tenderly loved by his associates, his love is sincerely monthed by his widowed notifier to whom he was as the apple of het eye, and his broth-ter and ultime, alreand wish the thought, hewper, that Tred-het definitions, alreand wish the thought, hewper, that Tred-het definitions are another that the definition of all the score ne is daty and

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CORPULENCY

ves Clairvoyant Readings

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For the Religio-Philosophical Journal. Somewhere.

BY HATTIE J. BAY.

somewhere beyond these frowulng cloude, Where streamlets murmur low: Somewhere beyond the ills of life, My spirit longs to go, Where ideal pleasures wait for me Beyond the crystal silent sea.

O love-lit land! O silvery streams! Whose dimpled surface ever gleams With untold beauties which exceed Our wildest earthly dreams. I long these heavenly joys to share Within reality somewhere.

O land where roses never fade! Where worns cannot devour, Where weiret petals never yield To Death's destructive power, But where eternal life is king, Undying love, unending spring.

O land where fruitage rich abounds To satisfy the soul, Where perfumed breezes ever play And love holds full control, That heavenly bliss I long to know And bid adieu to ills below.

O land of clouds! I do not shrink The last good-bye to say . To primal scenes wherein I dwell; May angels lead the way And bear me on the breath of prayer To glorious realms of bliss somewhere. Fond du Lac, Wis.

Longfellow's Philanthropy.

Our contributor, Mr. Kennedy, in his very readable article, last week, on the biography of Longfellow, spoke of the poet, in respect to habits of pecuniary fact came under our immediate knowledge. A number of years ago, a young woman, who had struggled up against poverty and the influences of a shiftless, wretched home to the point of appearing on the platform as a public reader, called on Mr. Longfel-low, at his home, for advice and aid. She had no more claim upon him than any other of the numberless strangers who went to him for a like purpose. But, on listening to a specimen of her read-ing in his library, he was convinced that she had genuine talent, and deserved to be encouraged. He at once invited a company of friends to hear her at his house, secured invitations for her before other parlor audiences, and bought and distributed a con-siderable package of tickets to a public hall reading in Boston. After a few years, the reader's health failed. Consumption had seized her. She returned to Boston from a hard winter in the West, too sick for forther work and winter in the West, too sick for further work, and with little money in her pocket. She had no home; but, through the ald of friends, a place was secured for her in a hospital. Mr. Longllow was informed of her condition, and went to see her. Learning that she had no funds, he made himself responsible for half of her board in the hospital (\$5 a week), another friend paying the other This continued for several months. She was then removed to another hospital, where Mr. Long-fellow paid the full board (\$10 a week) so long as the lady lived, which was four or five months. Only not be that there were other cases where he was do-ing similar kindnesses, though they were not "well known"?--W. J. P., in Inder. a very few persons knew of this generosity. May it

The Spheres.

To the Editor of the Religio-Philosophical Journal: A communication in the Medium and Daybreak

Man, at so-called death, did not go to some faroff place in blue immensity, and become an angel at once. There were those left behind in the material world whom he could not forget, and finding no barrier it could not be wondered at that he could

The Clearch Fair.

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To the Bdittor of the b

The Detroit Post and Tribuschied Journes. The Detroit Post and Tribuschied Journes. In a suggestive article in reference to church fairs, the main points of which we give. The writer sets forth that the relation of the church to the shurch fair, festival, tableaux, "social," party, or by what-ever name it may be called, is becoming somewhat atrained. Few church edifices in the larger towns of the United States are without their kitchen, par-lor and pluno; some of them have a small stage for "dialogues," tableaux, or private theatricals. The "Christmas tree" comes as regularly as Christmas, and in a score of wave managers and pastors recorand in a score of ways managers and pastors recog-nize the necessity of gratifying the social instincts and love of amusement, of mental relaxation and proneness to "worldly" pleasures that were formerly condemned without stint.

In those days church-going and the attendance on religious meetings were the principal diversions in the life of toil which our forefathers devoted to the conquest of the wilderness. Wrestling with the problems of fate and free-will, foreordination and election, was their chief mental recreation. Their minds grasped and struggled with these problems, with something of the sturdiness and vigor with which their bodies tugged at the gnarly forest and the rock-libbed soil. They found their relaxation not in amusements, but in the condemnation of amusements which would impair their spiritual growth and rob them of those bright and beatific rewards of virtue that awaited them in the next world.

Life was dull in those good old times. No rallroads, no daily papers, no books, unless theological, relieved the weekly round of duties. The nearest approach to modern dissipation was a singing school in winter, where pealins and sacred hymns were sung. They did not lack for time to give to these great problems. Business cares and pressing engagements were unknown.

But those days have, to the lamentation of good people here and there, passed away. The grandson tions, problems and interests of which his grandsire no more dreamed than he dreamed of the telegraph and the lightning press. Problems in philosophy and science; forms of art and literature; books by the thousand to be read; pictures by the hundred to he seen; problems in government, discoveries in sci-ence, are thronging about him, until, so far from being in despair of something to interest him, he despairs of ever having time enough to touch, much less to master, the almost infinite number of subjects that, like the stars, are perpetually rising above his horizon and provoking him to gaze and wonder. Under these circumstances the number of such

Under these circumstances the number of such people who go to church is growing smaller; while those who do go must be, held by something more than two sermons a week. The church must be in-fused with a certain degree of social life; the young people, when the town is too small for secular musements must be attracted by the gright act the amusements, must be attracted by the galety and the interest of feellvals and feasts. In some instances, too, these are relied on to eke out the income of the church. To a limited extent, at least, they are to its material prosperity what chromos and gift enter-prises are to mercantile traders, and serve to persuade some pecuniary support from those otherwise not inclined to give it. Many clergymen protest and object and undoubtedly keep this commercial spirit within narrower bounds than it would naturally respect; one we notice in Massachusetts has gone so far as to resign his position because his conscience would not allow him to serve a church which could not be sustained on its merits but had to resort to such measures to pay him his salary and its current expenses

But with the few exceptions of rare talent, or tact, in the clergyman, churches feel the competition and resource of the world more and more, and every year feel compelled to yield a little to its demands. If they do not directly sanction social pleasures and anusements, they overlook individual disobadience of the puritanical regime, and no longer discipline their members for dancing, card-playing, theatergoing and the like.

Occasionally, this new departure goes beyond even the bounds of what the world recognizes as proprie-ty; as in the case of a church at Blandford, Massachusetts, whose young men sent a challenge to the young men of a neighboring town to a squirrel hunt, the party killing the least game to pay \$1 each for the supper to be served in the church, the funds going to the benefit of the church. During the count numbers of squirrels shot several days before and fraudulenily introduced into the count, created considerable excitement. Another instance was that at London, Ontario, where the respective champions of the two rival "beauties" at a church fair, who were being voted for, became so excited that they pulled

A Theosophiet Explains.

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The encolient exticie in the JOURNAL of May 22nd, apropos of an alleged incident with some slate-writ-ing medium claimed to have been the result of a Theorophic adopt's efforts in Cashmers, deserves attention. It has in many respects my commendation but at the same time scens to call for some few words. I claim to know the objects of the Theoworked Boclety, and to be aware of how far, if at all, it is opposed to Spiritualism, as I was present at its foundation, and have ever since worked hard within it, not only in America, but also in India.

You are right when you say that no amount of newspaper writing will pad a movement or give it real strength. The founders and actual leaders of the Society are not in favor of any such thing, nor of any (apocryphal incidents being circulated in the

Those who understand our objects know that the Society cannot afford to, nor does it, ignore the facts of Spiritualism; and if any message from a living member was sent through a slate writing medium, that neither upsets Spiritualism nor much assiste Theosophy. Broadly speaking, the difference be-tween many Theosophists and Spiritualists is, that for them the former concerns itself more with living men, while the latter appears to devote itself to those who have died. An advanced Theosophist will ad-mit all the facts proved of Spiritualism, but will at the same time say that the spirit in man's body the same as that of disembodied man. We hold the theory that the spirit while actually in the body can, and often does, perform just the things now done through mediums, and that that man who has triumphed over the limitations of his body, could transport his more spiritual part to any distance, and there speak through a medium or do any other thing that any number of manifestations from the "spirit world" prove anything but continued existence; it does not seem to prove inmortality. While I will admit that to some medium a message may come with all the characteristic marks of some deceased relative, and especially when I find many things in the same showing a degradation of intellect or loss of memory.

I do not find in all the years of spirit communication, that we have been furnished with any clues of great value. It all seems merely to furnish proof that there exists another world than the one which we can touch, cut, and measure. Some learned investigators have formulated some theories, but the learn-ed spirits have not yet told us anything that will ex-plain clearly all the extraordinary operations of the mind, nor what is the real nature of man; and they have had nearly forty years in which to do it. They soon left us still with the inadequate division of body and spirit, each of which terms must include a yast number of things not referred to. We have a body, but they do not say what holds it together-that which Eastern philosophy calls *jiva*, or vital en-ergy. And as body is a dead thing, they have not informed us how the spirit is connected with it, and by what means it causes it to move and to think. If there be another spiritual body, not yet all spirit, acting as the vehicle for that spirit, they have not said what becomes of it at death, nor how much of an impression is made upon it by the various events of life, nor yet how much of automatic—or photograph--memory it may have. If it have any such memory they have not defined its limits nor power; nor have they told us how long this vehicle lives after the body's death, where it goes to, or in fact any-thing definite about it. The facts of Spiritualism prove that in some way a medium's soul or "spirit" is withdrawn from the body, leaving the latter alive, and able to be used by another intelligence or force. This shows the separability of the body from this other part. If the other part, which I give no name to, were spirit, then it would be all powerful and omniscient; but experience proves it is not. How, then, can we tell that these "controls" are the spirits of the deceased? More identity of expression, or feats of information, do not prove it, for as you yoursel have reported some years ago, Jim Nolan, "a spirit," stated that in the astral light could be found all forms, thoughts, and acts; therefore, any other intelligence than the deceased's could draw from the same source all the identity needed for a successful spiritual fraud. I do not desire to extend my remarks into a treatise, but only to point out a pitfall or two not explained by "controls." If some investigator has explained, that is due to his own brains and is not from "spirits." The Theosophical Society is engaged in spreading

Eastern views on these matters, and not in making phenomena. Personally I have my doubts about the occurrence you refer to in the editorial first men-WILLIAM O. JUDGE. tioned.

A Rypnette Philippines Among Turkish Derriches.

der Angeleinen aus Schlaussen ander einen eine sicht die Schlaussen Schlaussen aus der einer der Bertreichen Be

(From the Hungarian journal, Budapesth hirlap, of February 19th, 1886. Translated into German for Psychische Studien, May.)

Our excursion was to Rimili-Hassan, a ruinous fortress not far from Constantinople. Our good old M. Bey took us, myself and my friend (a Russian journalist), to a so-called Spiritist performance, of which the following is a description. Arrived at a street of gloomy Turkish houses below the ruins of Bimili-Hassan, our Mussulman conducted us to a wooden building, sprang from his horse and repeat-edly plied the iron knocker of the door. It was opened by an old dervieb, who let us in after examining our faces with the light-(we, of course, wore a fer for head-gear). We went upstairs, and were soon in a wide reception room brightly illuminated by petroleam lamps. There were sofas along the walls, and in the direction of the window was a smoking coal-dish, from which arose a resinous ex-halation. On the sofas, motionless, with crossed legs, sat ten or twelve men, who took no notice whatever of our entrance. We took our seats on an empty sofa, and scrutinized the unprepossessing company, consisting of ragged dervishes, etc.' alone wore European clothes. The Mussulmans, in their mantles, sat as if stiff, with half-closed eyes fixed on the floor. The air of the room, reeking with a resinous odor, gave us an oppression of the chest.

After we had sat, silent and motionless, for about fitteen minutes, my Russian comparion asked me what we were to expect. But M. Bey, who, like the other devishes, was looking fixedly and devoutly be-fore him, gave us unmistakably to understand that this was no place for speaking.

Another quarter-of-an-hour passed, when the curtain of a door was drawn back, and an old dervish, of a brown complexion and with a white beard, and leaning on a stick, entered the hall. He was fol-lowed by a well grown, red-cheeked hoy of ten or twelve years old, clad in the threadbare uniform of a Turkish soldier. The dervish who had let us in kissed the old man's hands, which were extended, palm upwards, to heaven, in an attitude of prayer. The boy stood quietly at his side. Suddenly the old man stuck his stick in his girdle,

and began magnetizing the boy, stroking his head, pressing on his forshead, and drawing his finger along his eyebrows. The boy became pale, shut his eyes and dropped his arms to his body, which sud-

denly became quite stiff. "He is hypnotized," whispered to me my Peters-burg friend—I signed to him to be quiet--"It is the same thing that I have seen with Hanson and Laufenauer."

The old man now placed his stick on the floor, where, as it sustained by invisible hands, it remained standing upright, put his strong arms around the boy, who was stiff as a log, and laid the boy's head on the upper end of the stick. An i now, without other support, the boy was suspended horizontally in the air! After a few seconds the dervish removed even the stick, so that now the boy, motionless and free, without any support whatever, and by full light, remained suspended! The phenomenon was astounding to the point of making us feel uncomfortable.

Hereupon the mysterious dervial took his seat among the rest, without further troubling himself

about the freely suspended lad. For a good quarter of an hour the latter was thus freely suspended before our eyes. Herr B., the Bussian, and I strained our eyes in vain to discover the solution of this enigma, for we could not make out a hair on which the boy could have hung. During the dead silence B. whispered in M. Bey's ear, "I can stand this no longer, I shall jump up and satisfy myself."

"By Allah! don't move!" cried the Bey; so strenuously that my friend forbore his desire to penetrate the secret of this Oriental black-art.

At length the dervish rose, went stick in hand with measured steps to the suspended boy, placed his slick as before under the boy's head, selzed him and put him on his feet. He then blew on his face, fanned his eyes with his hand, so that he awoke and ran off.

Finally, the dervish removed his slick, which was still standing on the floor, raised his face prayerfully to heaven-and disappeared behind the curtain.

Father Adam not a Dead Issue.

To the Editor of the Religio Philosophical Journal:

I am exceedingly glad to learn that "Old Father Adam" is again coming to the front. When his extell. It appears from the Chicago Tribune that the General Assembly of Southern Presbyterians, in session at Augusta, Ga., lately fooled away several days in an attempt to establish the identity of Adam and left off where they commenced. The evolutionists in the assembly were not convinced by the strict conin the assembly were not convinced by the strict con-structionists, and vice verse. The committee to whom the matter had been referred, reported its be-lief that Adam, and Eve also, was created bodily and spiritually by an immediate act of Almighty power, and that Adam, instead of being gradually evolved from a long and illustrious line of animals and veg-etables, had no parentage of any sort and was made out of nothing by the Divine power, and Eve like-wise. Dr. Woodrow, the evolutionist of the assem-bly, rather staggered it by quoting the Biblical asser-tion that Adam was made out of the dust and then asking the questions: "Was it clay or sand, alumin-ium or shilcon? What was that matter doing all the ium or silicon? What was that matter doing all the time before it was created? Was it endowed with time before it was created? Was it endowed with power from the primordial germand were the low-er forms of vegetation and of life evolved from it, thence by modifications to the body of man?" Start-ing on this standpoint he hurled question after ques-tion at his astoniabed associates. "Who was Adam? Who was Adam anyhow?" "Adam's body became a man only when it received Adam's soul-when (jod took this matter and stamped it with his being. The church is about to make a deliverance that Adam's body was created by the immediate act of Almighty power. Who says so? Where did you find it? The Bible does not tell us so." The assembly gave up all the doctor's conun-drume. It did not attempt to answer them, but con-tented itself with its point-blank affirmation, after the breezy manner of theologians, and probably considers the matter settled. Even then, *gut bono?* There is probably no question in the world for which people care so little as the identity of Adam. There is a dense and widespread indifference as to whether he came from the dust, from simian progenitors, from vegetable mold, or by Divine command. The assembly might have discussed other matters con-cerning our first parents which would have been of more general interest. There is the rib business, which has never been satisfactorily explained, as well as the process by which Eve was built up on such an unsatisfactory foundation. There is the apple or frait story, which opens up a flattering opportun-ity for the discussion of moral responsibility. It has always been a vexed question whether Adam or Eve was the most to blame in this transaction, though the burden of odium has been thrown upon Adam. Natural consideration for woman has always shielded Eve, and no account has ever been made of the firmness Adam might have displayed had he had the normal number of ribs. All the more interest would attach to the settlement of the question be-cause Adam's part in the apple or orange eating changed all his prospects in life. Before this occurred he was an amateur gardener; after it, he was sei to farming of the hardest description. The labor troubles of the world date from the very day he was compelled to earn a living by the sweat of his brow, and Socialism and Anarchism first struck root after and Socialism and Anatonism five set dck root after his banishment from the Garden. It would have been interesting, therefore, to know just how far he was responsible, and whether, if his rib had not been taken from him, all of ps might have been spared the necessity of working for a living. The exact status of Adam will not be exactly es-tablished until the fools are all dead. ** tablished until the fools are all dead. Chicago, Ill.

was the son of the finness? Beauty, who address such an honorable fame by his sectors, and finally suc-central, efforts to initigate the severities of the crimi-nal code of England. At the beginning of this cen-tury, to such an extreme had British law-makers carried the idea that the efficacy of a criminal statute is in direct propertion to its harshness, that they had affined the death penalty to almost two hundred offenses. The category of carine included offenses. The category of capital crimes included nurder, treason, rapearson, counterfeiting, robbery, burgiary, and larceny, basides a great number of minor offenses, many of which have been reduced in our modern codes to the grade of simple misde-meanors, while of others the laws of inday wholly eanors, while of others the laws of to-day wholly fall to take cognizance. It is a fact which has re-ceived its full share of attention from social philoso-phers that the process of moderating and humanizing (so to speak) the criminal law has been attended, in England as in other countries, by a steady and progressive diminution in crime. To what extent the relations of cause and effect obtain between these phenomena has been a fertile theme of speculation. No doubt the relaxation in the rigors of the law and the more equitable correspondence which has been established between statutory offenses and statutory punishments are rather to be regarded as incidents in the evolution of a more advanced civilization than as direct causes of the decadence of crime. Barbarous laws have disappeared from the statute-books of civilized nations or fallen into "innocuous desuetude" for the same reason that crime has diminished: because society has become more human and enlightened. They are clearly the twin consequents of a common antecedent. Chicago, Ill.

Letter from Thos. Harding.

To the Editor of the Religio Philosophical Journal.

Will the JOURNAL grant me space to acknowledge the receipt of several letters, called out by a few of ny recent articles, and to apologize to my kind cor-respondents for not answering them? I should be happy to reply, if time permitted, particularly to my critics who seemed to expect a return. It is a pleasure to me to perceive the independence of thought possessed by Spiritualists, some of whom differ as widely from each other, as the poles are apart, and it is well to compare notes, for "in the midst of counsel there is safety."

The contrasts which some of those letters present are quite remarkable, particularly those which were called out by "Col. Ingersoli at Sea." As an example. One mail brought me two letters from different states; the writer of one of these found fault because I wrote as though I knew something about God; and the other expressed compassion for me because I was not better acquainted with the devil, assuring me that he had held several direct conversaassuring me that he had near sources tions with the old gentleman. I hope my friends will accept my apology. I tend-er them my thanks and fraternal greeting. THOS. HARDING.

Sturgis, Mich., May 23rd, 1886.

Notes and Extracts on Miscellaneous Subjects.

A Jersey helfer died at Milton Junction, Wis., from chewing tobacco.

More than 45,000,000 persons have passed over the Brooklyn bridge, since it was opened to travel.

The Bootblack's Amalgamated Union, of San Francisco, has raised the price of a shine to 10 cents.

Coffee, if taken in the morning on an emply stomach, is said to act as a preventive against infectious

A doctor at Flint, Mich., recently took eighty-four bushels of horse-radish in payment for professional ser vices.

A Carson City Indian, whose squaw would not give him money with which to play poker, killed him-self by eating wild parenips.

The embezzlement of \$60 was sufficient to bank-rupt and dissolve a travelling theatre troupe in a New England town the other day.

One of the large tanks in the yard of the Marys-ville, Cal., Gas Company, filled with water to the depth of about fifteen feet, is the abole of several hundred carp now nearly two years old.

The Norfolk County, Virginia, truckmen, never knew such a cabbage season. One man set out the largest area in the county. He put 1,500,000 plants on his four farms, and expects to make over 1,250,-000 heads

A New Orleans paper reports that a Jew fish or a black see bass was caught near the jetties in the Mississioni Biver that was more than 71% feet long and weighed 500 pounds, while a still larger one was caught off Port Eads.

find his way back again and become the guardian, yea, the angel and inspirer of the household. Life beyond the grave was simply the realization, on man's part, of his true nature, when he gravitated towards that which was an essential characteristic in that nature; in that life he was a rational being; that life was grander and nobler than that of earth. and conditions obtained which led him to unfold his spiritual powers. As the spirit lived on in accord-ance with recognized spiritual laws, it was happy and made progress; on earth, if physical law was transgressed suffering was the result, and in the spirit realm an infraction of spiritual law caused an element of inharmony to manifest itself in the souls of immortal beings. The term 'spheres' was explained in a simple fashion, which most people could understand. There were spheres of mind in the immortal world; these spheres are divided, even as they are on earth. All in the room dwelt in a different sphere to his neighbor, and who, whilst coming in contact with the spheres of others, never got out of their own sphere. Some people run away with the idea that spheres were literal localities, for instance, that there was a literal heaven and likewise a literal hell, whilst they were but relative states or conditions. The life beyond afforded greater scope of action on the part of the human spirit; there the spirit found that a glorious work awaits it, and that every opportunity was given for the unfoldment of the inherent faculties of the spirit. They could all be ministering spirits. It was urged the work of angel ministry should be commenced on the earth plane, that humanity should enter upon such a vocation now, that it should raise itself from a stooping position, and begin to walk with head erect along the way of human life."

Those sentiments are undoubtedly correct. E.F.

Music as a Ourative Agent.

To the Editor of the Religio-Philosophical Journal:

As set forth by the Chicago Times, in order to render a medicine popular it must be disagreeable to the taste, if not absolutely naussating. Most persons donbt the efficacy of any remedy that is not, at least, very ill-tasting. Lately some fanciful people have recommended music as a remedial agent for certain mental and physical disorders. They stated that soft and sweet music had effected cures in cases of insomnia and various nervous complaints. Numerous cures of the modern disease known as melancholia by means of spirited and cheerful music have been reported. In the opinion of some, music will be generally employed as a remedial agent in the near future. Probably in compliance with the popular belief that medicine must be disagreeable in order to be effective, a heavy dose of bagpipe music was administered to a soldier brought into the military hospital at Havana. He was in a state of catalepsy, and during fifteen months showed no signs of improvement. A bugle was sounded in the same way it had been to call him to duty, but he took no notice of it. Then a drum was beaten and a fife played but still the soldier remained in a state of utter unconsciousness and stupor. One day the attending surgeon, incited by desperation, ordered several bag-pipes to be played near his bedeide, when, to his surprise, the cataleptic patient sprang up on his couch, made rapid use of his hands and arms, and began to talk. What his first words were is not stated, but it is presumed they were not in the form of a blessing on the bagpipe players or on the man of a blessing on the bagpipe players or on the man who recommended bagpipe music for the cure of the sick. It is generally admitted that some medicines are wave than the diseases they are administered to cure, and the music of the bagpipe may be among them. No wonder that the milliary surgeons reserved its administration till all other means of cure had

A simple barometer that any is made at home is note as follows: Two draching of camphor, half draching of pure salipoter, half displan of muriate of animuming, and two concess of proof spirits, in a gines take or mirrow phini, will make a very good weath-ar guide. In any weather the solution will remain that, On the approach of change, minute stars will be on in the liquid, while storing, weather will be particulated by the very disturbed condition of the manded by the very disturbed condition of the

and the more state

off their watches and jeweiry, signed checks, and one even mortgaged his house for \$1,000, in order to buy tickets to be cast for their favorites. The church authorities, however, refused to receive the money thus raised and canceled the whole transaction. But in countries where lotteries are common they are often established and run for the benefit of churches. Except in the case of the "grab-bag," however, this feature of church festivals has not yet been adopted in this country.

These views on church fairs are timely, and will do good.

Detroit, Mich.

The Wonders of Mesmerism.

The great question of the time is, whether mind, soul, astral spirit, or whatever we may term it, can give manifestations of force and consciousness inde-pendent of matter. The different schools of Materalists ignore the existence of individual mind or spirit force, capable of acting outside and independent of what they term matter—e, g, something tan-gible to the senses, that can be weighed, measured, seen or felt. It seems to me that a solution of this question of questions can be found in simple experi-ments of animal magnetism. It is now about thirtysix years ago that I was a party in a series of experiments, in which a certain person was magnetized, and whilst in that condition could tell (through the use of the physical organization, of course) of what use of the physical organization, of course) of what was taking place at a distance, matters being so ar-ranged that there was no possibility of deception in any way. It was a common thing for me to mag-netize that person, expressly to find property lost under various circumstances. Not only was lost property traced and found by this process, but even the motives connecting the parties with these mat-ters seemingly just as apparent as the actions. I could magnetize that person just as easily through could magnetize that person just as easily through will-power (I know of no better term) as through physical contact. I also possessed, and satisfied myself and others of having, the same power over other persons; and these things would have been readily sworn and subscribed to by many if there had been any occasion for it, and I trust there are some living yet, who, if they should see this over my name, would

at once recollect the time and circumstances. Now, this, I am satisfied, is only the A B C of the possibilities of phenomena that can be produced in this way. I claim no particular meaneric power (a will-power, by the way) in what I have demonstrat-ed for myself and many others. There are thou-sands that could do the same, and much more. Can we help giving more or less credit to this kind of power, said to be in possession of the priests of India, taking into consideration the amount and credibility of the testimony attesting to these things? They are of the testimony attesting to these things? They are accredited of doing things (as they claim, through the astrai spirit) that, if really done, would demon-strate the independent action of spirit from matter in the materialistic sense, proving spirit power over matter in its gross form, and the intelligent exist-ence of something, under certain conditions, capable of being propelled from the physical body.

Now I call upon any of your materialistic con-tributors to inform us how the body, viewing it from their standpoint, can accomplish anything of this kind. To ignore it, and say it is all bosh or col-Inston, will not do for there must be many that the above facts are presumably much more familiar to at this present writing than they were to myself. If the Materialists were to devote the brilliant talents that many of them possess to the study of metaphysics, I would not be surprised if, like myself, they might feel that there was an easier horn to ride than the one endowing matter, as understood by them, with consciousness, intelligence and force.—A. Lansdoll.

Worcester, Mass, has equipped its central police station with a lightning beer tester, which gives speedy proof of whether the liquor is over or under the farce per cent standard. A policeman who gets hold of a sample of beer sold at any sulcon, dashes to the statics, where it is tested in less than ne time, and if above three per cent the manacies are on the unlucky soloon heeper are he has time to hide bimest.

A A Kutan

Manual Contractor of Marcana

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Carl Du Prei.

The name of this the latest of the prominent savants of Germany, who have declared for the facts of Spiritualism, was already well-known to all students of German philosophy when he courageously pub-lished a series of articles in the Gegenwart *Review*, in which he affirmed the truth of such facts as he had witnessed. These articles followed close upon the affirmation of the possible truth of such facts, on the ground of testimony, by the learned Dr. E. von Hartmann. The two differed only in this, that while the latter denied that such facts were due to the ac-tion of spirits, the former inferred rationally that they could be due to nothing else. To maintain this position he aided in establishing that well-conceived review, the Sphinz. Du Prel has also just contribut-ed an article in a leading publication, "Uber Land und uber Meer," in which he expresses some ideas to which we invite the attention of outsiders. He вауя:

"It is of the highest importance that the subject of Spiritualism should be taken out of the hands of the uninstructed public, and brought within the do-main of scientific investigation, in order that it may be cleared of excressences which are already surrounding its kernel of truth to the profit of superatition.²

"Most certain it is that he who experiments in the field of Spiritualism has, sooner or later, to acknowledge its reality; while it may be safely averred that its strongest opponents have neither experimented in it nor studied it."

"It may be unhesitatingly predicted that before this century closes, Spiritualism will have secured a position in our universities."

If, as Du Prel says, there is a shell of superstition forming itself about the kernel of truth in Spiritualism, it should be the duty of his colleagues in science to follow his example, and assist in bringing the kernel of truth out into light.—Emile Birmann, in La Pansee Libre.

An Innovation.

The beautiful wedding service of the Episcopal Church has very generally been adopted among other denominations; but we observe that, while Dr. Sunderland followed it for the most part in marry-ing Mr. and Mrs. Cleveland, he introduced one variation which may perhaps excite a good deal of com-ment. From the vows on the part of the bride Dr. Sunderland omitted entirely the promise of obedi-ence which forms an emential and even indispens-able element in the duties of a Christian wife. To love, to honor, to comfort, to keep in sickness and health, are no doubt also important portions of the bride's covenant, but they are all imperfect without bride's covenant, but they are all imperfect without that crowning pledge of obedience which recognizes the headship of the husband and which has always been exacted by the Church. We are the more sur-prised at this because we had supposed that amid the innovations which modern skepticism incessant-ly endeavors to make upon the bulwarks of the faith, Dr. Sunderland occupied a position of conservatism and fidelity. It would be interesting to know wheth-er Prestretian chargemen conservally agree with him er Presbyterian clergymen generally agree with him in adopting this modern innovation.—New York Sun.

An animal whose identity is at present unknown there, was landed in San Francisco lately from the there, was landed in Ban. Francisco lately from the interior of Japan, where it first naw the light of day. At a giance the ourlosity might be taken for either a dog or a monkey. It is shaped like the former about the bead and neck, but otherwise somewhat resem-bles the monkey. The animal's favorite position is on its haunches, but with a little urging it stands on its four feet, the bedy sloping dawnward from the bead like a giraffe. The claws ou the four feet are like these of a doc, but wo exha pairs are furthebbeed like a giraire. The canva out the sour sour sour sour sour like those of a dog, but two extra pairs are furnished on the hind logs a couple of inches above the balls of the feet. The animal appears to be gentle, but has a strong, high-haped back, which is gives when spectators attempt to stir it up.

A mass of load in an elevated furnace in Paris was completely dissipated by a skoke of lightning, no trace of the metal being found afterward.

man har in the

The Panishment of Death.

- the Editor of the Religio-Philosophical Journal

Punishment nearly reforms a person. It acts, perhaps, in many cases as a prevention of orims and lawisseness, but does not accomplish the fail object desired—the reformation of the violator of law and order. The remarks of the Oblease Times show the inadequaty of punishment as a referminory agent. A possibution monograph of outlied pun-ishment, adviseding its repuil, writies in Hastry Remits, which has this been publicate in Hastry Remits, which has this been publicate in Hastry and has given a freen imposed to device pun-sendimes languagence, actuation for the advisories put conditions a freen imposed to device put Punishment nearly reforms a person. It act Stally:

Miss Van Vechten, once regarded as a possible mistress of the White House, was recently presented at court in a "train of ivory satin, trimmed with crepe, and clusters of white lilac. Head dress, plume and veil; ornaments, pearl."

The stage from Fairfax to Westford, Vt., is driven by Joseph Root, a man who will be one hundred years old next March. He drives eighteen miles a day and rarely misses a trip. Mr. Root has been a stage driver for forty years.

The U.S. Fish Commission's steamer Albatross has been doing exploratory work near the Bahamas, and the naturalists of her staff have sent to the Smithsonian some valuable collections of both sea and land life from that region.

The underground wire problem is being speedily solved in Chicago. The wires are being fast buried, and will all be down by winter; and, more signifi-cant still, the various electric companies confess that the service is greatly improved by the change.

The skeleton of a man in a sitting posture was uncerthed at Nevada, Col., by workmen engaged in grading. The oldest inhabitant was unable to ac-count for the presence of the remains in the locality, being more than half a mile from the nearest cometery.

A noted pyrotechnist of London, says a corres-pondent in that city, has gone off to Liebon, where he has contracted to supply sixteen miles of decora-tions and illuminations on the occasion of the marriage of the Crown Prince of Portugal. His contract reaches the formidable sum of £6,000.

Meteorologists, it is said, have found that there can be no thunder and lightning without rain. When thunder is heard beneath a clear sky, the reports must either come from distant clouds or be the re-sult of some other cause than a discharge of electricity. Harvest or heat lightning is produced by a istant storm.

A correspondent writes that a young woman in Washington makes a good living teaching small talk to the young attaches of the Chinese and Japanese Embassies. Not long ago she taught six young fellows precisely the same round of pretty phrases, and at a recent ball they hovered around a certain girl, and all said the same things to her.

Warm water is now supplied at the rate of 175,000 gallons per day at Peetb, from an artesian well said to be about 3,000 feet deep, and the deepest in the world. The temperature of the water is 161 degrees, but the work is to be continued until the tempera-ture rises to 178 degrees. It is expected that the supply will also then be ample for all the wants of the city.

A young lady in Virginia committed suicide by throwing herealt in New River. She went to the house, got out her best clothes and took them to the river with her. There she disrobed, and put en the clothes she had brought with her, leaving the others on the bank of the river. She then he monored to on the bank of the river. She then is supposed to have waded out to a large rock and jumped into the water where it is very deep.

water where it is vary deep. Kaleidoscopes are made to sell at from five cents to \$5 each, the latter (made in Providence, R. L.) be-ing used a great deal by carpet designers and for like purposes. In a factory in New York a reporter found five girls at work before a long hench, this be-ing their system of operations: The first young wom-an wrape black paper about the glass fellectors which produce the optical illusion. These strips of glass, when thus arranged and fastaned together, form the body of the kneed coope. The next girl simply merits the united reflectors into the path-board cover and then plasse the original path-board over and then plasse the original path-board tube to her heighbod. Number three adjusts the brass ring which sciences the plane filles in the scrup of colored glass, the beaks and rances time, which tumble about as the beaks and rances time which tumble about as the basic forms. The protect, and when minimized by the admonst form the two form the date or plates are placed the-start points about as the basic forms. The plater points has a started by the admonst form the test which tumble about as the basic forms. The plater points were defined by the admonst form the scrup of colored glass in the finite forms. The plater points were defined by the admonst form the scrup of scrupt grass the beaks and patheous form the scrupt is near grass the beaks and patheous form the scrupt form the scrupt form the finite forms. The plater points were defined forms. The colored glass is admined grass the beaks and patheous form the scrupt as a started grass the beaks and patheous form the scrupt and the scrupt scrupt scrupt, provided form is admined from the scrupt scrupt, provided form is admined grass the bound scrupt, provided.

UNE 19, 1886.

RELIGIO-PHILOSOPHICAL JOURNAL.

He same His own Death Song.

To the Militor of the Beligio-Philo

Dr. W. A. Barry, passed to spirit life, May 24th, at Jonestown, Pa. He served as surgeon in the late war, and was with Gen. Sheridan in his famous ride war, and was with tren. Sheridan in his radious fide to the front. A delegation of twelve physicians and insurance men accompanied the remains to Reading. Pa, where the interment took place May 27th. The only service was the reading of the following poem, which Dr. Barry composed two weeks before his deth, and by his request it was read at the grave:

When o'er my cold and lifeless clay The parting words of love are said, And friends and kindred meet to pay Their last fond tribute to the dead, Let no stern priest, with solemu drone, A funeral liturgy intone, Whose creed is foreign to my own.

Let not a word be whispered there In pity for my unbelief, Or sorrow that I could not share The view that gave their spuls relief. My faith to me is no less dear— No less convincing and sincere Than theirs, so rigid and austere.

Let no stale words of church-born song Float out upon the silent air, To prove my implication wrong The soul of him then lying there. Why should such words be glibly sung O'er one whose lively tongue Such empty phrases never rung?

But, rather, let the faithful few Whose hearts are kult so close to mine, That they with time the dearer grow, Assemble at the day's decline; And while the golden sunbeams fall in floods of light upon my pall. Let them in softened tones recall,

Some tender memory of the dead-Some virtuous act, some words of power, Which I, perchance, have done or said, By loved ones treasured to that hour; The motive which my soul inspired, The bope by which my soul inspired, The bope by which my heart was fired. Jonestown, Pa.

Heartless Women.

To the Editor of the Religio-Philosophical Journal: I learn something from the New York Tribune with reference to the heartless slaughter of our feath-ered songsters. The Audubon Society for the Pro-tection of Birds deserves generous encouragement. The slaughter of these creatures, which has been go-ing on so extensively of late, must soon be checked or there will be no birds left. Some of the figures given in regard to this wholesale destruction are startling. One Broadway firm, New York City, buys from 500,000 to 1,000,000 small American birds ev-ery year, obtaining them from every State in the To the Editor of the Religio-Philosophical Journal: from 500,000 to 1,000,000 small American birds ev-ery year, obtaining them from every State in the Union. Gulls, terns, orioles, crows, blackbirds, bob-ollinks, snipe, larks, sparrows, etc., are greatly in de-mand because they are cheap. Another house has 5,000 sparrows in stock; and 40,000 pairs of German magples made up a recent consignment. A million bobolinks are said to have been killed in one month near Philadelphic, and one millinger house had 200. bobolinks are said to have been killed in one month near Philadelphia, and one millinery house had 200,-000 bird skins on hand at one time. The killing of birds in order to earn a few cents or dollars has be-come a common practice on Long Island and else-where. What the result of this will be is not hard to foresee. In a few years our fields and forests will be stripped of feathered songsters, and one of the chief charms of rural life will disappear. Organization to prevent such a disaster cannot take place too soon. The Audubon Society's pledge to refrain from the use of any wild bird's plumage as

to refrain from the use of any wild bird's plumage as an article of dress ornament ought especially to ap-peal to the ladies of New York and other cities. They have it in their power largely to put a stop to the wanton slaughter of birds which is so much to be deplored. If they set their faces resolutely against the use of birds as ornaments, the demand and like-wise the destruction will cease. At the same time, laws to prevent the killing of birds ought to be passed and then enforced. It is stated that except in Maine there is no State law that answers the pur-puse. One of the objects of the Auduhon Society is to to refrain from the use of any wild bird's plumage as pose. One of the objects of the Audubon Society is to secure the enactment of laws in all the States against the barbarous practice of making beautiful and harmless birds pay tribute with their lives to the demands of fashion. Is it not exceedingly strange that women, usually

The Eyes **Care For**

The eyes by expelling, from the blood, the Are always in sympathy with the body, humors which weaken and injuriously and are quickly affected by its varying affect them. For this purpose use Ayer's conditions of health or disease. When Sarsaparilla. It gives tone and strength the eyes become weak, and the lids thick. to the digestive apparatus, and, by purify- red, inflamed, and sore, a scrofulous coning the blood, removes from the system dition of the blood is indicated, for which every scrofulous taint. Ayer's Sarsaparilla is the best remedy.

After having been constantly troubled with weak eyes from childhood, I have at last found, in Aver's Sarsaparilla, a remedy which has relieved and cured me. My general health is much improved by the use of this valuable medicine, — Mary Ann Sears, 7 Hollis st., Boston, Mass.

Perfect Cure.

I have used Ayer's Sarsaparilla, in my family, for over nine years. My oldest daughter was greatly troubled with Scrot-ula, and, at one time, it was feared she would lose her evesight. Aver's Sarsapa-rilla has completely restored her health, and her eves are as well and strong as ever.—G. King, Killingly, Conn. parilla. This medicine cured me. My eyes are now strong, and I am in good health. — Andrew J. Simpson, 147 East Merrimack st., Lowell, Mass.

Nearly Blind.

I have, from a child, and until within a

My little girl was badly afflicted with

few months, been afflicted with Sore Eyes. I have used Ayer's Sarsaparilla, for this complaint, with beneficial results, and consider it a valuable blood purifier. --Mrs. C. Phillips, Glover, Vt. My daughter was afflicted with Sore

My son was weak and debilitated;

My fittle girl was badly anneced with My daughter was anneced with sore Scrofula, and suffered very much from Weak and Sore Eyes. I was unable to obtain relief for her until I commenced administering daughter was anneced with sore by eminent oculists and physicians, with-out receiving any benefit. She finally commenced taking Ayer's Sar-

Ayer's Sar saparilla. This medicine has cured her of Scrofula, and her eyes are now well and strong. -- H. P. Bort, Hastings, N. Y. Stored. -- C. R. Simmons, Greenbush, Ill. Prepared by Dr. J. C. Ayer & Co., Lowell, Mass. | Sold by all Druggists. Price \$1; six bottles, \$5.

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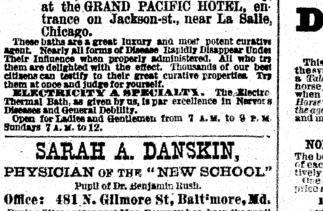


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tender hearted, should exhibit so little feeling with reference to the wholesale slaughter of the songsters A. AMES. of the air?

Spiritualism at New Haven, Ct.

To the Editor of the Religio-Philosophical Journal: In an article in the JOURNAL of April 18th, 1885, I stated that many of the Yale professors, I had been informed, were secretly interested in the phe-nomena of Spiritualism. The articles in the Daily News tend to confirm the statement. Spiritualism is at present attracting unusual attention here, investigations being conducted almost exclusively in the presence of private mediums who are too fearful of social or cierical ostracism to openly admit the pos-session of strange and wonderful gifts; and, again, owing to the ridiculous superstition that Spiritual-

ism, as at present understood, lacks the element of popularity accorded the Church. It was not supposed there was in New Haven a paper with sufficient stamina to so openly comment favorably on the phenomena, but the trend of the secular press is to-day more favorable, to it, and I think the gloomiest days of Spiritualism are over. The Daily News is edited by Rev. Bacon, whose tendencies are towards a *Christian* Spiritualism. Yours truly, GEO. F. A. ILLIDGE.

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(Continued trees Birst Page.)

al, it will be seen that what is needed is not a revival of religion, but a moral movement inst shall elevate religion and make all in-inlicitual acquisition contribute to the advancement of the best interests of the individual and of society.

One of the gentlemen who spoke from this deak, last year, on the question, "Is a Scien-tific Basis for Religion Possible?" said: "An institution has a scientific basis when the thought, the emotions, the rites or customs, and the actions involved in it are found to accord with the scientifically ascertained nature of things. And any institution, being a fact, has a right to exist until by the use of scientific method it is proved not to be in acsord with the nature of things." What is the JOURNAL," has been the introduction, meant by the "nature of things" is evidently hundreds of times repeated, during my recent the constitution or aggregate powers of the universe. We thus speak of the nature of the brute, human nature, etc. Who shall say that anything in this world does not accord with the nature of things? When it was said to Anaxagoras, "The Athenians have con-demned you to die," he replied, "And mature, then." Whatever exists is a part of Nature; and whatever occurs is in accordance with her laws, which we know only as her uniform modes of action. Nature gives poisonous fange to the cobra as well as beauty and power of flight to the humming-bird, brutality to the savage as well as intelligence and refinement to the civilized man. She destroys life and property by tornadoes and floods, sparing neither age nor innocence. Who shall say that these destructive forces are not in accord with the nature of things? The fact is, Nature is often the direct enemy of man, who ness every effort to void the consequences of visit Cassadaga. To all alike I tender my her relentless forces. But man is himself a warm thanks and brotherly love, and my conpart of Nature. With his intelligence, he learns to guard against dangers which threaten him on every hand. He improves the natural world around him, in which no moral order is discoverable, and adapts it to his needs. Men do not now practically consider it a virtue to follow Nature, to submit to it as it is; but they recognize it within their power to make it conform, to some exient to their requirements-in other words to make Nature as it exists outside of man without moral order, subserve the purposes of that higher development of Nature attained in the reason and conscience of man.

All institutions accord with the nature of things; but the question should be: Is that for which an institution stands true or false? Is it founded on enlightened reason or in mere superstition? Is its specific purpose praise-worthy? Does it aid or hamper hu-man progress? The mere fact that it exists is evidence only that it has been a necessity under the conditions that have prevailed: but it is no evidence that it is now needed, that it is still useful, that we should support it. It is our privilege to modify the institutions of our ancestors, and adjust them to the present conditions and wants. Ourselves a part of nature and its highest products, it is our privilege to correct the errors of nature's children of the past as well as to improve those parts of inanimate nature whose imperfections are forced upon our attention daily, making the unmoral world without correspond as far as possible with the ideal moral world within.

The recognition of a mysterious Power, upon which man depends and of which he is but one of many products, being the real essence of religion, Humanity can never be substituted for that which always has been the object of the religious sentiment. The recognition of this Power must remain when all existing forms under which it is contemplated shall be regarded as we now regard the mythologies of Greece and Rome. With advancing intelligence and culture, the object if the religious consciousness is divested of its anthropomorphism, and the consciousness itself becomes less and less distinct. There are those who object to this view (from which I see no logical escape.unless religion is exempt from the process of evolution), because they say "the Unknowable" can never become an object of worship. Such persons overlook the fact that, as the human qualities with which the eternal mystery has been invested cease to be regarded as divine attributes, worship ceases to consist in exercises to please or propitiate God, leaving, indeed, only that which is not commonly regarded as worship, nor by the masses as religion even, but which is in fact the essence of religion and all that is permanent in worship,-the recognition of a mysterious Power to which we are related, with the emotions to which such contemplations give rise. That this Power is a personality, that it is a being possessing qualities like our own mental faculties, or that it is supernatural is merely a theological belief more discredited and doubted now among great thinkers perhaps than ever before in the history of human thought. As, in the evolutionary process, religion is divested of its concreteness, its object is not changed, but the ethical element is necessar-ily brought into great prominence in conception and life; for with this growth, involving the religious change indicated, there must be intellectual and moral growth, however imperfectly realized in individuals whose transitions are necessarily marked by anomalies in belief, and conduct. And the well-being of man is seen to demand, not expenditure of time, energy, and money in the ex-pression of feeling to God, but in studying man's manifold relations and improving his condition here and now; and the excess of feeling and enthusiam which before found expression in prayer and praise, in religious rituals, now directed by enlightened thought and high moral purpose, seeks satisfaction in working for Humapity.

Cassadage to have had naught but pleasant Sundays for the whole of its seven years of infant life. Fancy old Probabilities at Washington qualifying his report of an approach-ing storm by adding, "except at Cassadaga, which always has pleasant Sundays in campmeeting time."

I am writing in the camp, sitting at my open window, and listening to nature as she whispers "goodnight" to the setting sun;and the two days of glorious pienic life are also passing away from the present out into the past where pleasant memories are stored for use in rainy weather. I have met many a whole-souled Spiritualist here, and grasped his hand as an old friend, though we had never met before. "I have known you through visit to Louisville, and in the great gathering at this well-known camp. A member of your literary family, dear JOURNAL, seems to have a masonic greeting at every way station.

These have been two memorable days to me. Large andiences of experienced Spirituslists, mean an inspiration that should call out the best thought of any speaker. It is not for me to speak of the result from the standpoint of the platform, since I have been the talker; but lectures upon mediumship and the law of vibrations-scientific Spiritualism -and the development of true manhood, have been listened to with an experattention that means future thought upon those subjects in the quiet hours of the old home.

I dare not mention names for I should have to start a directory; but every officer and in-dweller of this beautiful camp seems to be in a conspiracy to make life happy to those who gratulations that the picnic of 1886 has proved a financial success, as well as a season of enjoyment.

CHARLES DAWBARN.

STURGIS ANNUAL MEETING.

To the Editor of the Religio-Philosophical Journal:

The three days' meeting at Sturgis, Michgan, advertised for the 4th, 5th, and 6th, June (Friday, Saturday and Sunday), was quite a pleasent reunion of old friends and an occasion of much enjoyment to Spiritualists, Free-Religionists and Free Thinkers in general. Many strangers were present and also a good sprinkling of orthodox Christians, including (in, at least, one session, if not more) clergymen of different orthodox churches.

The president of the chartered society of Sturgis, Hon. J. G. Wait, presided, and Thos. Harding served as a sort of factotum, notetaker, reporter, secretary, usher and "doorkeeper in the house of the Lord"-all in one! The supply of speakers was ample,-Mr. Giles B. Stebbins, A. B. French, Mrs. Woodruff, Wm. Kenyon, and Dr. Spinney. The readers of the JOURNAL of course understand that these annual gatherings are held to commem-orate the building and dedication of the Free Church of Sturgis, which was the first build-ing ever-erected by Spiritualists for meeting purposes; and that event occurred 27 years ago, when they were "boycotted" out of their claim on the Baptist building next door. There, perhaps, could not be a more pleasing variety of talent or a better contrast than the speakers furnished at this June meeting. For solid argument sustained by evidence related, and uttered in chaste and cultured language, vitalized by an unquestionable sincerity and a manifest moral and intellectual magnetism, Mr. Stebbins is the man. To To explain the intricacies of psychic experi-ences, to relate and illucidate the difficult phases of trance, clairvoyance, psychology, etc., from a source of actual personal knowl-edge, is the forte of Mr. Kenyon. In all matters interesting to woman. Mrs. Woodruff is authority, and her zeal is modified by a fine understanding colored and vivified by a poetic gush,-while Dr. Spinney, a zealous and practical member of the medical profession. imparts to his utterance an earnestness born of conviction, which a voluminous voice and an active gesture strike home to the hearer. The choir this year was an excellent one; its members did not sing, as too many do, as if they were in a hurry to get done, but permitted every note to search for and find a sympathetic cord in the soul. I could not learn the names of all, but two of the notables of the choir were Miss Free and Mr. Rufns Spaulding. Friday.-On the first day of the session, the time is occupied by an exchange of views by the parties present, and comparatively short addresses by the speakers who have come early and are ready to proceed; but few persons come in from abroad on Friday, and the meeting partakes more of the character of a family or social gathering than that of a general, convention. Mrs. Woodruff and Mr. Stebbins were the speakers in the evening, but on Saturday,-we settled down to business. A conference introduced the forenoon session, after which Mrs. Woodruff lectured; her subject was "Health." She said, "We see health every where and only health," which statement she proceeded to explain by inti-mating that it was real. She said, "We don't possess any thing which we do not know how to use; wealth is not possessed in a true sense n less the possessor knows how to employ it. Religion is sustained by inspiration. The babe without a mother's loving care would pine and die; so with religion. I do not encourage my child to adopt a profession for which he is not fitted; better he should dig which he is not inted; better he should dig in the earth if that suite him. Put things in their right places and you can find them again." The forenoon session closed with the song: "There's a land that is fairer than day." It was exquisitely rendered by Miss Free and Mr. Spaulding. Afternoon.-When the conference was opened, the chair called on Mr. Harding, who said that this world in all its depart-ments had changed so much since his boyhood that he could scarcely recognize it as the same. He referred to farming and manu-facturing processes, to travel, etc. Even the cattle are not of the breed which existed when we were young; then they possessed an abundance of bones, but they had very litis a oneness of purpose and of action that the meat to cover them; the hogs had long makes itself feit as soon as you enter the snouts and legs like racehorses. Even men and women are changed, but nothing has undergone so great a change as religion. The sermons of our early days were sulphurous; they were principally made up of chains and brimstone. I was so terrified by them that. I hated to pass a graveyard even in broad daylight; now we may attend a respectable church every week, and in an entire year we

Grimes who spoke on the subject of the Chris-tian and Jewish Scripture: "They contain much of great value if comprehended, but these who profess to accept them and exem-plify their teachings, do not understand them; they are too superficial in their interpretations of them."

After conference Mr. Kenyon lectured in-spirationally; his subject was, "The Way of Life." He referred to the forces of nature; action and reaction, seeing and hearing, etc., are simply imperfect manifestations of perceptions. In the universe of God there is no noise. A. J. Davis uttered a great truth when he said, A child is the receptacle of infinite possibilities." Love is the creative element of being-love is God." Referring to the tribulations of time he quoted the Roman Catholic prayer, "Oh! bleesed virgin Mary, give me purgatory here on earth, that I may not be in purgatory hereafter." (The way of life for Spiritualiste) he said, "is to practice what they know.

Evening Session.-There being an abund-ance of protessional talent the conference was dispensed with and the chair called on Mr. French. The subject of his lecture was, "The Future of this World." He said: "We are interested in this world, yet look at things as we may, we live in the future. What will be the condition of our world and its inhabit. ants 100 or 1,000 years to come. The earth is constantly changing. The great trees of California, says a celebrated scientist, will be the last of their race. Climate, soil, and animals are changing; so is man. This is no longer a "Yankee nation." The future man will be perfected through the inherit-ance of the best qualities of all. He will develop a perfect and a new race. develop a new government and a new religion. We import the bone and muscle from Europe, that is what is needed now for the rough work to be done. We don't import the aristocracy; we don't want them! Men are dependent upon physical conditions. We are the creatures of environment. We have giv-en the ballot to black men and withheld it from white women. We are passing through a social revolution. No people can be more thoroughly the slaves of monopoly than we are; we have social rings, legal rings, political rings, banking rings manufacturing rings and theological rings; and if they are not broken they will ring the life out of our national liberties. We are on the eve of general co-operation; the result of which will be that labor will be artistic, every workman will be an artizan and take pride in the work of his hands. Education in our day is not what it ought to be; it neglects the higher branches; it does not refine the soul nor give that practical knowledge which would enable men and women to carve out for themselves material independence; our education stuffs every child from the same dish, without regard to his appetite." Mr. French spoke of the religion of the coming man, and said that the religion of to-morrow will not be in creeds but in deeds. This session closed with a song by the entire choir, in which some of the congregation joined.

Sunday Forenoon .- Mr. Giles B. Stebbins was first on the boards, but your reporter having been unavoidably absent, no doubt lost a treat, but has been informed that in the course of his remarks he took occasion to commend the Spiritualist publications, asked the people to extend a liberal and general support to the weekly papers, eulogized in particular many of the contributions to the RELIGIO-PHILOSOPHICAL JOURNAL, and showed that a weekly visit from one or two of the Spiritualist papers would keep the family posted in regard to the advance which the attract and charm the multitude, to soothe world was making in our day and generacontending bigoty, and to win over by per-suasive eloquence, none excel Mr. French. himself and family justice, who does not regularly peruse a good and reliable Spiritualie paper. Mr. French followed Mr. Stebbins. His sub-ject was, "Theology." Your contributor got in while Mr. F. was closing, wherein he eloquently and feelingly remarked that the older people who occupied the front seat, some of whom who were nearly 90 years old, viewed "death" very differently now from what they did in their youth, and he paid a respectful compliment to their white hairs. Afternoon.-The lectures were by Mr. Steb-bins and Mrs. Woodruff; closed with a fine song by the entire choir in which the people ioined. Evening.—The session opened by the song, "Gather at the river," beautifully executed. The lecture was by Dr. Spinney, which occu-pied about one hour, and the balance of the time until the close was filled out by ten-minute speeches from each of the profession-al lecturers. Dr. Spinney is a "free lance" in lecturing. His profession is that of a physician, but he kindly volunteered to give us talk. His subject was, "Medical Science." Physical and mental aspects of the question were touched upon. He said that pain was a blessing from God; without pain was a blessing from God; without pain we should not know of approaching disease, or the pres-ence of physical evil. He spoke of magnetic healers, honest and dishonest. He knew cer-tain parties who kept 200 or 300 letters in stock already written, and when a patient wrote to them for a diagnosis of their disease, they just filled in the name of the applicant and mailed one of these letters and pocketed the fee. These letters were all exactly alike, but carefully worded so that the deception should not be apparent. When medicine was written for those pesudo doctors, calling themselves Spiritualists, would mail some inexpensive and worthless compound; some of those parties had but two medicines and these were supplied in all diseases. Dr. Case's book was invaluable to "practitioners"; his receipts, compounded and sold as spiritual remedies, had made money for those detestable cheats, which the Spiritualist public do not sufficiently condemn; but some people like to be cheated, seemingly, and sometimes will even undertake the defence of the villians who have swindled them. I have not given Dr. Spinney's exact words, but the substance. He concluded by referring to the consoling and healing power of sympathy and love. Mrs. Woodruff followed in a ten minutes' speech. Referring to the previous lecture she said that there was more evidence that man is a spiritual being than that he is a physical being. She was succeeded by Dr. Kenyon who gave us an item or two of his experience, very interesting and as evidence of external spirit control conclusive. Mr. French came next. He referred in glowing and flowery sentences to the happy and beautiful pros-pect before us, and Mr. Stebbins summed up, saying, "Spiritualism is verified and fortified by facts," and he recited a remarkable cir-cumstance of the return of the spirit of the millionaire. A. T. Stewart, through a lady of contact in New York who did not wish to be society in New York, who did not wish to be known as a medium, which communication church every week, and in an entire year we will not hear such words as devil, hell, dam-nation, perhaps, twise. Whit has brought this change? Independent thought! To whom shall we attribute the advance To the spir-its above us, who are directing the movement called "Bpiritualism." He concluded by sug-gesting that we all become better acquainted with each other, adding. "If we knew each other better, Mr. Chairman, we should love each other more." He was followed by Dr.

he said; "some of us will have passed the line before another June mosting, but there is comfort in contemplation of our future; there is true and lasting consolation in the know-ledge that there is no death, no final separa-tion, but that we shall all be again united and live in the enjoyment of fraternity and peace." Concluding song, "There's a land that is fairer than day." Then the chair called on Mrs. Woodruff to pronounce the final benediction, which she did, and the meeting closed.

A circumstance occurred at this year's June meeting which shows what an orderloving, calm and thoughtful people the Spiritualists are. The weather was very warm and although several of the meeting-house windows were open, many suffered from the heat and adulteration of the atmosphere caused by the exhalation of so large a con-course of persons. While Mr. French was speaking a lady member of the choir fell to the floor in a faint, but there was no disorder; the chairman at once came forward and requested the people not to leave their seats. as the sick lady would be attended to by her friends. Three or four ladies then took her from the house quite caimly, and the busi-ness proceeded; not one in the house but seemed capable of over-coming curi-osity and anxiety by a good caim judg-ment and cultivated instincts. This is a feature of character to be found among Spiritualists which should not be overlooked, nor the circumstance forgotten in a report of a Spiritualist gathering. Oh! how it grows, how it is spreading; how it is softening the asperities of this mundane life; how it is purifying and civilizing this Spiritualism; this science; this philosophy, this religion of head and heart! A vast avalanch is rolling down the mountain; that mountain whose top is kissed by the warm rays of the sun of truth and righteousness, and that avalanche is crushing opposition as it rolls. The dark valleys which have been hidden from the valleys which have been indeen from the sunlight by the towering rocks and hills, shall be visited by light, health and verdure; the proud, the tyrannical, the self-loving, shall be laid low, and gentleness, purity and worth shall be exalted. Self-assertion shall not rule forever; modest genius and true talent shall be elevated and protected. The night is far spent, the day is at hand! Even the materialists who have scoffed, shall be the recipients of its bleesings. THOS. HARDING. Sturgis, Mich.

NOTES FROM UNSET.

to the Editor of the Religio-Philosophical Journal:

The Children's Progressive Lyceum met in the Temple, Sunday the6th, at 2:30 o'clock F. M., with a marked increase in attendance. Conductor D. N. Ford, who was at his post of duty, called the session to order. After sing-ing by the full school, the Guardian, Mrs. Pierce, and her assistant, Mrs Smally, lead the banner march, Mrs. Whittemore officiating at the piano. The regular work of the Lyceum followed, consisting of recitations and responses to the question, "What can you say of music?" The exercises were interspersed by a song by C. W. Sullivan, and selections upon the piano by Mrs. Eva Cassell.

Mr. Charles W. Sullivan, of Bagle Cottage, was called upon to tell the Lyceum what he saw through his clairvoyant powers, that would be of interest to the school. The re-guest took Bro. Sullivan entirely by surprise, for although it had been known to many of us present that he was blessed to a large degree with spiritual vision, yet he had never made a public demonstration of the beautiful powers: neverthelees he stepped forward n a brief apology for y



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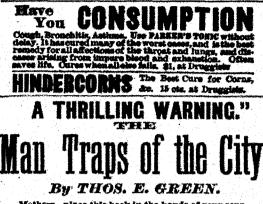
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The Cassadaga Picnic.

To the Editor of the Religio Philosophical Journal:

Cassadaga Lake is really a triune sister-houd. Three lakelets bleud into one by narrow channels where you can take your fill of water-lilies as your boat glides along, hardly an oar's length from either shore; and it seems to me-if I may venture to record a first impression-as if 'blending into one' every feature of the camp as well as the lakes For once Nature and man are in harmony. It gates. Each cottage seems a true home, and the camp itself-at least in such beautiful weather as we are enjoying-seems to be a home of homes.

In savage life it is the woods which shape the man, but in this era it is man who shapes the woods. It is the old wigwam life, with man master instead of servant, and these daga masters-we call them trustees by sourtesy, have so blended man and woman ato this official life, that beauty and use ave married, and gone to house beeping

ring in his New England home. hisosophers tell us that miracles are an possibility, but it does not look like it a fordt hardly seems in accord with this of almanaes and weather reports for

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in his humble way, he gave some beautiful word-pictures of scenes presented to his view at different times in the Temple, of spirit children appearing there and taking part in all the Lyceum work, just as much interested in the march, singing, recitations and re-sponses as were any of the children in the mortal form. Mr. Sullivan also saw many of the old workers in the spiritual ranks that had passed to spirit-life, who still maintain-ed their places in the march beside the Guardian and her Assistant, or upon the platform and beside the friends in the audience. We all felt that we had received a spiritual treat. and we hope that Mr. Sullivan will let the beautiful light shine in the future and not hide it under a bushel.

In my notes of last week I referred to a series of scances that had been inaugurated here to investigate the phenomenal work of independent oil-picture painting, through the mediumship of a lady by the name of Debar. Up to the present time, I learn that only one scance has been had, and that the prospects of having the remaining nine scances carried out is not probable, owing to some financial misunderstanding. I hepe the above is correct, rather than that honest investigation should be the cause of failure.

The Directors of the Onset Bay Grove Association had a meeting at their office Saturday evening, June 5th, to further perfect the arrangements for the coming camp meeting.

The carpenters report more cottage building at the Grove at present than has ever been under way at the same time in any season since the Grove was opened.

W. W. CURRIER, Onset, Mass., June 7th, 1886.



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