Readers of the Journal are especially requested to sena in items of news. Don't say "I can't write for the press." Send the facts, make plain what you want to say, and "cut it short." All such communications will be properly arranged for publication by the Editors. Notices of Meetings, information concerning the organization of new Societies or the condition of old ones; movements of lecturers and mediums, interesting 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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For the Beligio-Philosophical Journal.

THE ALLEGED HINDU LEGEND

-- OF ---ADAM AND EVE.*

Eleutenant Wilford's Adıma and Iva.—Sir William Jones and the Hindu Shem, Ham. and Japhet.—Brahmanic Impositions upon Lieutenant Wilford.-Monsieur Jacolliot's Adima and Heva .- W. H. Chaney's and Dr. Milton Woolley's Adam's Peak. - Colonel Robert G. Ingersoll's Hindu Adam and Eve.-S. P. Putnam's Poem of Adam! and

BY WM. EMMETTE COLEMAN.

The recent publication of a poetical version of an alleged Brahmanic legend of the first human pair bearing names similar to the Hebrew Adam and Eve furnishes fitting occasion for an examination of the genesis and growth, and of the truth or falsity of the stories current regarding this so-called Sanskrit legend. In the first place, I assert unqualifiedly, what every Sanskrit scholar knows, that no such legend or narrative has ever been discovered in Sanskrit literature. and that all the stories thereanent are forgeries and falsehoods. The facts in this matter I shall now present.

The first intimation given the world, if I mistake not, of the first human pair being called in Sanskrit by names identical with those in the Hebrew Scriptures, emanated from Lieutenant (afterwards Colonel) Francis Wilford in an essay "On the Chronology of the Hindus," published in the fifth volume of Asiatic Researches (London reprint, 1807, pp. 241-295). On page 247 Lieut. Wilford states that from Brahma proceeded Swayambhuva, who is the first Menu: they call him Adima, (or the first, or Protogonos:) he is the first of men, and Paramapurusha, or the first male. His help-meet, Pricriti, is called also Saturupa: She is Adima (2) or the first: She is Visvajenni, or the mother of the world: She is Iva, or like I,—the female energy of nature; or she is a form of, or descended from I." It will be observed that, even according to this statement of the Lieutenant, which he claimed to have derived from the Hindu Puranas, the names Adima and Iva are not asserted to be the usual, ordinary specific names of the first pair. They are mentioned as subsidiary or minor appellations bestowed upon the male, Swayambhuva Menu, and the female, Pricriti (properly Prakriti). So even were these names found in Sanskrit literature, as thus alleged, it would be of minor import. Despite the fact that, by his own showing, these names were of such minor import. Lieut. Wilford picks them out, and throughout the rest of his essay, lugs them in, either singly or coupled together, as if they were indeed the special, particular names of the first man and woman in the Puranas, Vedas, etc. In one place he says, "it is said in the Vedas, as I am assured by learned pundits, that these three gods sprang in a mortal shape from the body of Adima." In another passage he informs us that "in the same Puranas we are told that Brahma, being disappointed, found it necessary to give two sons to Adima, from whom, at last, the earth was filled with inhabitants." And in several places he favors us with lists of the alleged posterity of Adima (or Adima as he contrings to sail him in (or Adim, as he contrives to call him, in order to make the word as near to Adom as possible) and Iva. In Lieut. Wilford's easny, however, appears nothing reminiscent of the Hetrew Adom and Eve except the hare names. Nothing is alluded to regarding the Gueller of Eve, the serpent, the temptation, the half. Cain and Asel, etc.

It is true that such words as Adima and Iva are found in Sanskrit, but not as proper names. I have failed to find one instance of their use in the Puranas or elsewhere as names of the first human pair, or as proper names at all. Etymologically considered, the two words have not the remotest connection with the Hebrew Adam and Eve (or Khavah). In Sanskrit the word *udi* means "beginning, first-fruits, first, prior, prime, pre-eminent"; and it is a word in very frequent use. From this is derived adima, signifying "first, prior, primitive, original;" and it is not in such frequent use. Adima is an adjective, not a substantive; and, while the word could readily be used in Sanskrit in speaking of the first man, just as in English one might say "Adam was the first man;" yet to call the first man Adima in Sanskrit would be as witless as to say in English that Adam's name was "First" or Eve's name was "First." The statement of Wilford that the first Manu was ever called Adima, as an appellation, is unwarranted and unsupported by Sanskrit literature. The Hebrew word Adam means, when applied to the first man, "earthborn," being derived from adamah, "the ground,"—that is, made or formed out of the ground. The resemblance of the two words in Hebrew and Sanskrit is then purely accidental. They belong respectively to widely-differing families of languages,—one being Semitic, and the other Aryan. Such accidents cidental resemblances in variant languages, and even in the same language, are often encountered. In English there are many cases of two or more words similar or identical in orthography and pronunciation which have entirely distinct derivations and etymological history.

The Sanskrit word iva signifies "like, in the same manner as, as it were, in some manner as least instead of the same manner as as it were indeed.

measure, perhaps, almost, just so, indeed, very," etc. It is not a proper name, and has no application to Prakriti or to the mother of mankind. Lieut. Wilford's statements. about Iva are the veriest nonsense. In Hedifference between the two words Khavah and Iva. It is the accidental resemblance between the modern English word Eve, and the ancient Sanskrit iva that has led people to foolishly imagine a connection between the Hebrew Khavah and the imaginary Sanskrit woman Iva.

THE HINDU (?) SHEM, HAM, AND JAPHET. Much more remarkable than the Adimaiva discovery was the narrative of the Hindu Shem, Ham, and Japhet, which both Lieut. Wilford and Sir Wm. Jones vouched for as forming a part of the Padma Pyrana. An exact translation of this narrative is published by Sir Wm. Jones in the third volume of Asiatic Researches (1807 edition, pp. 465, 466), and from it I extract the following:

"1. 'To Satyarvarman, that sovereign of the whole earth, were born three sons; the eldest, Sherma; then C'harma; and, thirdly, Jyapeti by name.

"4. * * 'One day by the act of destiny, the king, having drunk mead,
"5. Became senseless, and lay asleep

naked: then was he seen by C'harma, and by him were his two brothers called, "6. 'To whom he said: What now has befallen? In what state is this our sire? By those two was he hidden with clothes, and

called to his senses again and again. "7. Having recovered his intellect, and perfectly knowing what had passed, he cursed C'harma, saying: Thou shalt be the ser-

vant of servants;
"8. 'And, since thou wast a laugher in their presence, from laughter shalt thou acquire a name. Then he gave to Sherma the wide domain on the south of the snowy

mountain, "9. And to Jyapeti he gave all on the north of the snowy mountain; but he, by the power of religious contemplation, attained supreme bliss."

As indicative of the close parallel between the above and the biblical narrative, it should be noted that the Hebrew form of the name Ham is Kham, and the present-day, more correct, transliteration of the Sanskrit Char ma is Kharma.

BRAHMANIC IMPOSITIONS UPON LIEUTENANT WILFORD.

In an admirable essay by Professor Max Mueller "On False Analogies in Comparative Theology," published in the Contemporary Review, April, 1870, and republished in his Chips from a German Workshop, vol. v. pp. 98-132, New York, 1881, is found a summary of the circumstances attending the publication of Lieut. Wilford's marvelous discoveries and the disastrous dénouement of the matter, extracts from which are here

with appended. "Convinced that the Brahmans possessed in their ancient literature the originals, not only of Greek and Roman mythology, but likewise of the Old Testament history," says Prof. Mueller, "he [Lieut. Wilford] tried every possible means to overcome their reserve and reticence. He related to them, as serve and reticence. He related to them, as well as he could, the principal stories of classical mythology and the leading events in the history of the Old Testament; he assured them that they would find the same things in their ancient books if they would but look for them; he held out the hopes of ample rewards for any extracte from their second ligariture containing the histories of Adam and Ree, of Desiration and Promethous; and at hos he mesceded. The sevness of the ing not only the names of Deukalion, Prometheus, and other heroes and deities of Greece.

but likewise the names of Adam and Eve, of Abraham and Salah, and all the rest.

"Great was the surprise, still greater the joy, not only at Calcuta, but at London, at Paris, and all the universities of Germany.

The Sangleti MSS from which Lieuteners. The Sanskrit MSS. from which Lieutenant Wilford quoted, and on which his theories were based, had been submitted to Sir W. Jones and other scholars; and though many persons were surprised, and for a time even incredulous, yet the fact could not be denied that all was found in these Sanskrit MSS. as stated by Lieutenant Wilford." Prof. Muel-ler then quotes Sir Wm. Jones's endorsement of the good faith and accuracy of Lieut. Wilford's extracts and translation, giving in full Sir Wm. Jones's translation of the Shem. Ham, and Japhet narrative. After which Prof. Mueller continues as follows: "After this testimony from Sir W. Jones—wrung from him, as it would seem, against his own wish and will-Lieutenant Wilford's essays became more numerous and more startling every year.

"At last, however, the coincidence became too great. The MSS. were again carefully examined; and then it was found that a clever forgery had been committed, that leaves had been inserted in ancient MSS, and that in these leaves the Pandits, urged by Lieutenant Wilford to disclose their ancient mysteries and traditions, had rendered in correct Sanskrit verse all that they had heard about Adam and Abraham from their inquisrope, they retained their place in the volumes of the 'Asiatic Researches,' and to the pres-

In the eighth volume of Asiatic Researches (1807 ed., pp. 247 et seq.) is found Captain Wilford's confession of the forgeries palmed off upon him by his Brahman pandits. They were of three classes. In the first, only a word or two had been altered; erasures were made in the MSS. and other names inserted. The second class consisted of cases where whole legends had been materially altered. The third class, and the most numerous, embraced those legends written wholly out of the pandits' own minds,—wholesale forgeries per se. The Shem, Ham, and Japhet narrative, claimed as an extract from the Padma Purana, was of the third class. "Unfortunately," says Wilford, "there is not a word of it to be found in that Parana" (p. 254). Comparative philology," says Max Mueller, "has taught us again and again that when we find a word exactly the same in Greek and Sanskrit we may be certain that it cannot be the same word; and the same applies to Comparative Mythology. The same god or the same hero cannot have exactly the same name in Sanskrit and Greek, for the simple reason that Sanskrit and Greek have deviated from each other, have both followed their own way, have both suffered their own phonetic corruptions; and hence if they do possess the same word, they can only possess it either in its Greek or its Sanskrit disguise. And if that caution applies to Sanskrit and Greek, members of the same family of language, how much more strongly must it apply to Sanskrit and Hebrew! If the first man were called in Sanskrit Adima, and in Hebrew Adam, and if the two were really the same word, then Hebrew and Sanskrit could not be members of two different families of speech, or we should be driven to admit that Adam was borrowed by the Jews from the Hindus, for it is in Sanskrit only that Adima means the first, whereas in Hebrew it has no such meaning" (Chips. v. 110, 111). But, as we have seen, Adima is not the name of the first man in Sanskrit and it and Adam are not the same word; hence there has been no borrowing on either side.

As illustrative of accidental coincidences of this character, reference may be made to the Tahitian tradition found in Ellis's Polynesian Researches, London, 1829, ii. 38, and cited by Max Mueller (l. c. p. 111), that the name of the first woman was Ivi, pronounced E-vee,—so called because she was made from a bone of the first man, and Ivi means bone in Tahitian.

MONS. JACOLLIOT'S ADIMA AND HEVA.

Aside from Lieutenant Wilford's statements, we hear nothing more of Sanskrit literature containing accounts of a Hindu Adam and Kve, until the publication about 1870 of a French work by Mons. Louis Jacol-liot entitled La Bible dans l' Inde, Vie de Jesous Christna ["The Bible in India,—Life of Jeseus Christna"]. This book may be said to cap the climax of nineteenth-century literary imposture and forgery. It is a disgrace to literature in general and freethought literature in particular, being scarcely more than a collection of spurious quotations and mistranslations from the Vedas, the Code of Manu, the Bhagavad Gita, etc. The ignor-ance of its author is only excelled by his im-pudence. A more miserable collection of falsehoods and forgeries the world has rarely seen. In this precious book we for the first time are favored with the pretended story of the Hindu Adam and Eve in estonee, includ-ing the temperation, the fall, and the expul-sion from Estadies. Shortly after its origant Wilford. The subjoined citations from Prof. Mueller suffice to show the true charac-

"If this book," says Mueller, "had been written with the pure enthusiasm of Lieutenant Wilford, it might have been passed by as a mere anachronism. But when one sees how its author shuts his eyes against all evidence that would tell against him, and brings together, without any critical scruples, what-ever seems to support his theory that Christianity is a mere copy of the ancient religion of India, mere silence would not be a sufficient answer......The Old and New Testaments are found again in the Vedas, and the texts quoted by M. Jacolliot in support of his theory are said to leave it without doubt. Brahma created Adima (in Sanskrit, the first man) and gave him for companion Heva (in Sanskrit, that which completes life). He ap-pointed the island of Ceylon for their residence.....I must warn my readers....that what M. Jacolliot calls a simple translation from Sanskrit is, as far as I can judge, a simple invention of some slightly mischiev-ous Brahman, who, like the Pandits of Lieu-tenant Wilford, took advantage of the zeal

and credulity of a French judge."

After indicating a few of the many ludicrous and absurd statements in M. Jacolliot's book, concerning Adam and Eve, Moses, Zoroaster, Jesus, Christna (?), etc., Prof. Mueller continues: "It is difficult, nay, almost impossible, to criticise or refute such statements, and yet it is necessary to do so; for such is the interest, or I should rather say the feverish curiosity, excited by anything that bears on ancient religion, that M. Jacolitive master. Lieutenant (then Colonel) Wilford did not hesitate for one moment, to confees publicly that he had been imposed upon;
but in the meantime the mischief had been
done, his essays had been read all over Euthat bears on ancient religion, that M. Jacolliot's book has produced a very wide and
deep impression. It has been remarked with
some surprise that Vedic scholars in Europe
they retained their black in the volume. had failed to discover these important passages in the Veda which he has pointed out, or, still worse, that they had never brought M. Jacolliot quotes as Sanskrit are not Sanekrit at all; others never have the meaning which he assigns to them; and as to the passage from the Vedas (including our old friend the Bhagavad Gita), they are not from the Veda, they are not from any old Sanskrit writer—they simply belong to the second half of the nineteenth century. What happened to Lientenant Wilford has happened again to M. Jacolliot M. Jacolliot has, no doubt, found out by this time that he has been imposed upon; and if so, he ought to follow the example of Colonel Wilford. and publicly state what has happened. Even then, I doubt not that his statements will continue to be quoted for a long time, and that Adima and Heva, thus brought to life again, will make their appearance in many a book and many a lecture-room" (l. c. pp.

> I am sorry to state that Prof. Mueller's charitable anticipations regarding M. Jacolliot's conduct have not been verified. So far from admitting the errors and falsehoods in his Bible in India, he shortly afterwards published another book in reply to the criticisms upon his first one, in which he defended the truth of his former work; and ever since then he has been publishing volume after volume of the same general character, until over twenty such melanges of nonsense and forgery have been thrust upon the public; and he is still engaged in book-making. M. Jacolliot is a Spiritualist, and in his book upon the Spiritualism of India, and in various articles in periodicals, he has favored the world with the most astounding narratives of marvelous occult phenomena witnessed by him. Of course, there is no more truth in these stories than in his other writings. No reliance can be placed in anything emanating from the pen of this facile French romancer. Notwithstanding this, M. Jacolliot's alleged spiritualistic experiences in India are often quoted in spiritual journals as actual facts. While there is a large quantity of folly in M. Jacolliot's productions, they are not all merely the outcome of folly. There is equally as much knavery manifested. It is evident that the forgery does not all emanate from the Brahmans and Pandits. Prof. W. D. Whitney, America's greatest Sanskritist, brands Jacolliot as a "bungler and a humbug" (quoted in Isis Unveiled, it. 47), and in a let ter to me of June 13, 1883, published shortly afterward in the Journal Prof. Whitney says, "All that you assert against Jacolliot is the truth itself; a humbug and a deceiver he is from beginning to end, and, as I cannot help believing, also a deliberate one."

Again, Max Mueller (Science of Religion New York, 1882, pp. 20; 21), speaking of the purported passages from the Brahmanic sa-cred books in the Bible in India, says, "No Sanskrit scholar would hesitate for one moment to say that they are forgeries;" and he calls these forged passages from the Vedas "the folly of the nineteenth century, and not of the childhood of the human race." John Fisks, of Harvard University, one of America's soundest scholars, a non-Christian scientific rationalist, one of the Herbert Spencer school of philosophy, calls Jacolliot's Bible in India "a very discreditable performance?" "a diagraceful piece of chariatanry, written by a man ignorant of the very rudiments of the subject which he professes to handle "(Mythe and Mythmakers, pp. 205, 205). The New York Mation, one of the lending American exponents of the best scholarship of the age, in the number for July 7, 1881, in

Pandits yielded; the incessant demand creatinal publication, Max Mueller critically respectively; and for several years essay after viewed it in the essay I have already referred to and quoted from in speaking of Lieutenis its exposure and denunciation of Jacolliot's to and quoted from in speaking of Lieutenis its exposure and denunciation of Jacolliot's to and quoted from in speaking of Lieutenis its exposure and denunciation of Jacolliot's to and quoted from in speaking of Max Mueller's essay above quoten, says, "Practically, the most valuable part of it is its exposure and denunciation of Jacolliot's to and quoted from in speaking of Lieutenis is its exposure and denunciation of Jacolliot's to and quoted from in speaking of Max Mueller's essay above quoten, says, "Practically, the most valuable part of it is its exposure and denunciation of Jacolliot's to and quoted from in speaking of Lieutenis is its exposure and denunciation of Jacolliot's to and quoted from in speaking of Lieutenis is its exposure and denunciation of Jacolliot's to and quoted from in speaking of Lieutenis is its exposure and denunciation of Jacolliot's to and quoted from in speaking of Lieutenis is its exposure and denunciation of Jacolliot's to an analysis and the speaking of Max Mueller's essay above quoten, says, "Practically, the most valuable part of its interest and the speaking of Max Mueller's essay above quoten, says, "Practically, the most valuable part of its interest and the speaking of Max Mueller's essay above quoten, says, "Practically, the most valuable part of its interest and the speaking of Max Mueller's essay above quoten, says, "Practically, the most valuable part of its interest and the speaking of Max Mueller's essay above quoten, says, "Practically, the most valuable part of its interest and the speaking of Max Mueller's essay above quoten, and the speaking of Max Mueller's essay above quoten, and the speaking of Max Mueller's essay above quoten, and the speaking of Max Mueller's essay above quoten, and the speaki ignorant and half-lying, which in our country also has obtained, in certain circles, a strange popularity and credence, and has to be constantly combated in the interests of sound knowledge."

In sorrow be it said that a certain class of virulent antichristian writers in America are so violently opposed to Christianity, and so so violently opposed to Christianity, and so unconscientious in the use of arguments and asserted facts(?) against that form of faith, that, although fully conscious of the thorough expose of the forgeries of Jacolliot by Sanskritists, they still make use of his exploded falsehoods in their attacks on Christianity, and defend the truth of his forgeries. Among those thus guilty have been Dr. Milton Woolley. Kersey Grayes. D. M. Bennett. ton Woolley, Kersey Graves, D. M. Bennett, and W. H. Burr (or "Antichrist"). In their defense of M. Jacolliot, Messrs. Graves, Woolley, and Burr have not hesitated to ridicule ley, and Burr have not hesitated to ridicule and abuse Max Mueller, John Fiske, Prof. Whitney, and others, for having told the truth about the "humbug" Jacolliot. Such disregard of fairness, saying nothing of common sense, merits severest censure from every lover of truth, whether Christian or skeptic. An opponent in controversy who knowingly uses falsehood or forgery renders himself despicable in the sight of every honest nerson. est person.

In 1881, Mr. W. H. Chaney published in the Scientific Investigator of Portland, Oregon, a series of articles, based almost wholly upon Jacolliot's Bible in India, claiming that the Bible and Christianity were derived from India. Jacolliot's Adam and Eve story was included in the series, and in attestation of its truth Mr. Chaney cited the fact that a certruth Mr. Chancy cited the fact that a ter-tain mountain in Ceylon was called Adam's Peak, after the Hindu first man, Adima. A certain Dr. Milton Woolley, a freethinking "crank," who published a bulky volume to prove that the entire Bible is unhistorical, brew Eve is Khavah, signifying "living" or life." From Khavah was derived the Greek form Heva; thence the Latin Eva; thence the French and English Eva; thence the Heva; the solution of the writers on ancient religion" (l. c. pp. 106—108). It is simply the story of Lieutenant Wilford over again, only far less excusable now than a hundred years ago. Many of the words which the restriction of the most absurd works the restriction of the most absurd works. ever published,—in replying to an article of mine, in 1881, denying the truth of Jacolliot's Adam and Eve story, paid his respects to me in the following characteristic manner: "But that 'cock and-bull story of Jacolliot about Adimah and Heva in Ceylon is a forgery from first to last.' Now I am afraid Wm. Emmette never read in his geography about Adam's foot print in the rock on the top of Adam's Peak in Ceylon. Neither has he read of Adima and Heva, or Iva, in vol. 5 of the Asiatic Researches, notwithstanding his perfect familiarity with Sanscrit literature." Now, Dr. Woolley knew perfectly well that the." Adima and Iva" in the Asiatic Re-searches was a forgery. His writings show that he was familiar with Lieutenant Wilford's exposition of the forgery in vol. viii. of the Asiatic Researches, as well as with Max Mueller's account of the imposition practiced on Lieutenant Wilford above quoted. And yet, he quotes this forgery, and defends Jacolliot's forgeries at length to prove the truth of the narration of the Hindu Adam and Evel Comment is unnecessary.

The amazing ignorance, on the one hand, or the amazing audacity, on the other hand, of Messrs. Chancy and Woolley, in quoting the name of Adam's Peak as evidence of the existence in India of a Hindu legend of Adam and Eve, is indeed remarkable. As the origin of the name "Adam's Peak" is known to almost every person of average intelligence, it is a little strange that it should have been unknown to both these gentlemen, or, if really unknown, that they should not have inquired into the matter before exposing their ignorance in print.

Why is this mountain called Adam's Peak, and who thus named it? What connection has or had the Hindus or the Singhalese with this name? The following excerpt from Chambers's Encyclopædia tells in a few words the whole story (article "Adam's Peak"): "Adam's Peak is the name given by the Arabs, and after them by Europeans, to the highest summit of the island of Ceylon. . The native name was formerly Sumanokuta, mountain of the gods; its present name is Samanella, the rock of Samen (a mountain god). By the Buddhists it is called Supada, .e., 'footsteps of fortune' (felicity), from the print of Buddha's foot still believed to be visible upon it....The Arabic legend relates that Adam here bewailed his expulsion from Paradise, and stood on one foot till God forgave him." Appleton's American Cyclopædia. i. 110, states that the footprint was "ascribed by the Mohammedans to Adam after his expulsion from Paradise (placed in the vicinity of Ceylon), whence the peak derived its name." 800 aloo *Encyclopodia Brittanica*, article, "Adam's Peak"; Larousse's Grand Dictionaire Universel i. 86; Johnson's Cyclopædia, i. 39; Skeen's Adam's Peak, legendary, traditional, etc., passim; Reclus's History of a Mountain, New York, 1881, pp. 164 and 165, and Maurice's Ancient Hindoostan, i, 361, 362; ii. 242. It is seen that the Hindus and Singalese

have no connection with the name Adam's Peak, the native name being quite different; that the hight was first so called in the Middle Ages by the Mohammedan Arabs, after the Adam of the Hebrew Scriptures, who is accepted by them as the first man and that only crass ignorance or something wors could over advance this name as proof of the existence of a Hindoo lass

Beveral Good Reasons

H.," by the Chokan, Why the ical Society should be a Brother of of Humanity.

The doctrine we promulgate being the mly true one, must—supported by such evimos as we are preparing to give—become Mimately triumphant, as every other truth. Tet it is absolutely necessary to inculcate it gradually; enforcing its theories (unimpeachthis facts for those who know) with direct inferences, deducted from and corroborated by the evidence furnished by modern exact science. That is why Col. H. S. O., who works but to revive Buddhism, may be regarded as one who labors in the true path of Theosophy, far more than any other man who chooses as his goal the gratification of his own ardent drations for occult knowledge. Buddhism, stripped of its superstition, is eternal truth; and he who strives for the latter is striving for Theo-Sophia, divine wisdom, which is a synonym of truth. For our doctrines to practically react on the so-called moral code, or the ideas of truthfulness, purity, self-denial, charity, etc., we have to preach and popularize a knowledge of Theosophy. It is not the individual and determined purpose of attaining ourself "Nirvana," the culmination of all knowledge and absolute wisdom, which is after all only an exalted and glorious selfishness,—but the self-sacrificing pursuit of the best means to lead on the right path our neighbor, to cause as many of our fellowcreatures as we possibly can to benefit by it which constitutes the true Theosophist.

The intellectual portion of mankind seem to be fast dividing into two classes; the one unconsciously preparing for itself long periods of temporary annihilation, or states of non-consciousness, owing to the deliberate surrender of their intellect; its imprisonment in the narrow grooves of bigotry and superstition; a process which cannot fail to lead to the utter deformation of the intellectual principle—the other unrestrainedly indulging its animal propensities with the deliberate intention of submitting to annihilation, pure and simple, in case of failure, and to millenniums of degradation after physical dissolution. Those intellectual classes reactions of the state o ing upon the ignorant masses, which they attract, and which look up to them as noble and fit examples to be followed, degrade and morally ruin those they ought to protect and guide. Between degrading superstition, and still more degrading brutal materialism, the white Dove of Truth has hardly room where to rest her weary, unwelcome, foot.

It is time that Theosophy should enter the

arena. The sons of Theosophists are more

likely to become, in their turn, Theosophists

than anything else. No messenger of the

truth, no prophet has ever achieved during his life time a complete triumph, not even Buddha. The Theosophical Society was chosen as the corner stone, the foundation, of the future religions of humanity. To achieve the proposed object, a greater, wiser, and es-pecially a more benevolent intermingling of the high and the low, the alpha and the ome ga of society, was determined upon. The white race must be the first to stretch out the hand of fellowship to the dark nations, to call the poor despised "nigger"—brother. This prospect may not smile at all. He is no Theosophist who objects to this principle. In view of the ever increasing triumph, and at the same time misuse, of free thought and liberty, (the universal reign of Satan, Eliphas Levi would have called it) how is the com-bative natural instinct of man to be restrain ed from inflicting, hitherto, unheard of cruelty and enormous tyranny, injustice, etc., if not through the soothing influence and of the bractica tion of Buddha's esoteric doctrines? For any one knows total emancipation from the authority of the one all prevading power, or law, called "God" by the priests, "Buddha," divine wisdom and enlightment, or "Theosophy," by the philosophers of all ages, means also the emancipation from that of human law. Once unfettered, delivered from their dead weight of dogmatism, interpretations, personal names, anthropomorphic concep tions and salaried priests, the fundamental doctrines of all religions will be proved identical in their esoteric meaning. Osiris, Krishna, Buddha, Christ, will be shown as different means for one and the same royal highway of final bliss-Nirvana. Mystical Christianity, which teaches self-redemption through one's own seventh principle, the liberated Para-atma (angoeides) called by the one Christ, by others Buddha, and equivalent to regeneration, or rebirth in spirit, will be found just the same truth as the Nirvana of Buddhism. All of us have to get rid of our own ego, the illusory, apparent self, to recognize our true self in a transcendental divine life. But if we would not be selfish we must strive to make other people see that truth, to recognize the reality of that transcendental the Buddha, the Christ, or God of every preacher. This is why even esoteric Buddhism is the surest path to lead men toward the one esoteric truth. As we find the world now, whether Christian, Musselman or Pagan, justice is misregarded, and honor and mercy both flung to the winds. In a word, how, since the main objects of the Theosophical Society are misinterpreted by those who are most willing to serve us personally, are we to deal with the rest.of mankind? with that curse known as the "struggle for life," which is the real and most prolific parent of most woes and sorrows, and all crimes? Why has that struggle become the almost universal scheme of the universe? We answer, because no religion, with the exception of Buddhism. has taught a practical contempt for this earthly life; while each of them, always with that solitary exception, has through its hells and damnations inculcated the greatest dread of death. Therefore do we find that struggle for life raging most fiercely in Christian countries, most prevalent in Europe and America. It weakens in the Pagan lands and is nearly unknown among Buddhist populations. In China during famine, and where the masses are most ignorant of their own, or any religion, it was remarked that those mothers who devoured their children belonged to localities where there was none; and where the Bonyes, alone, had the field the population died with the utmost indifference. each the people to see that life on this earth, even the happiest, is but a burden and an illusion; that it is our own Karma [the cause producing the effects]that is our own judge—our Savior in future lives—and the great struggle for life will soon lose its intensity. There are no penitentiaries in Buddhist lands, and ne is nearly unknown among the Budd-Tibetans. The world in general, and intendom especially, left for two thous-

and fears to the regime of a personal God, as well as its political and social systems, based on that idea, has now proved a failure. Theosophists say we have nothing to the all this; the lower classes and in-ruses (these of India for instance in supportion of the British) can not conis, and must manage as they can, what

lence, philanthropy, reform, etc? Are these professions a mockery? And if a mockery, can ours be the true path? Shall we devote ourselves to teaching a few Europeans, fed on the fat of the land, many of them loaded with the gifts of blind fortune,—the rationale of bell-ringing, of cup-growing, of the spiritual telephone, and astral body formation, and leave the teeming millions of the ignorant, of the poor and despised, the lowly and oppressed, to take care of themselves, and of their hereafter, the best they know how? Never! perish rather, the Theosophical Society, with both its hapless founders, than that we should permit it to become no better than an academy of magic, and a hall of occultism! That we, the devoted followers of that spirit incarnate and absolute self-sacrifice, of philanthropy, divine kindness, as of all the highest virtues attainable on this earth of sorrow, the man of men, "Gantama Buddha," should ever allow the Theosophical Society to represent the embodiment of selfishness; the refuge of the few, with no thought in them for the many—is a strange idea, my brothers! Among the few glimpses obtained by Europeans of Thibet and its mystical hierarchy of "perfect lamas," there is one which was correctly understood and de-scribed. The incarnations of the Boddisativa Padma Parvi, or Avalo—Kiteswara, and of Isong Kapa, that of Amitabha relinquished at their death the attainment of Buddhahood, i.e., the "summum bonum" of bliss and of individual personal felicity, that they might be born again and again for the ben-efit of mankind. In other words, that they might be again and again subjected to misery, imprisonment in flesh, and all the sorrows of life provided that they, by such a self-sacrifice, repeated throughout long and weary centuries, might become the means of securing salvation and bliss in the hereafter for a handful of men chosen among but one of the many planetary races of mankind And it is we, the humble disciples of these perfect lamas, who are expected to allow the Pheosophical Society to drop its noblest title, that of the Brotherhood of Humanity, to become a simple school of philosophy. No, no good brothers, you have been laboring under the mistake too long already. Let us under-stand each other. He who does not feel competent to grasp the noble idea sufficiently to work for it.need not undertake a task too heavy for him. But there is hardly a Theosophis in the whole society unable to effectually help it by correcting erroneous impressions of outsiders, by actually propagating himself this idea. Oh! for noble and unselfish man to help us effectually in that divine task! All our knowledge, past and present, would not be sufficient to repay him. Having explained our views and aspira

tions, I have but a few words more to add. The true religion and philosophy offer the solution of every problem. That the world is in such a bad condition, morally, is a conclusive evidence that none of its religions and philosophies, those of the civilized races less than any other, have ever possessed the truth. The right and logical explanations on the subject of the problems of the great dual principles, right and wrong, good and evil, liberty and despotism, pain and pleasure egotism and altruism, are as impossible to them, now, as they were 1886 years ago. They are as far from the solution as they were; but to these there must be somewhere a consistent solution, and if our doctrines will show their competence to offer it, then the world will be the first to confess that must be the true philosophy; the true religion; the true light which gives truth and nothing but the truth

[NOTE.—The above is an abridged version of the views of the Chohan on the Theosophical Society from his own words, as given last night through an accepted chela, and now published for the benefit of

A Fo silized Church.

To the Editor of the Religio-Philosophical Journal: That the Episcopal Church is somewhat fossilized no one can doubt when familiar with its position with reference to women The Chicago Times says:

"The reputation of the Episcopal Church for conservatism has again been justified by the course of the Diocesan Convention, held in Chicago during May, regarding the proposition to admit women to the electorate of the church. This proposition has been before previous conventions in this diocese, but has invariably been rejected or withdrawn. The question has also been considered in the conventions of other American dioceses, with like results. Neither has the proposed change met with favor at the hands of the general convention of the church. Nevertheless, the agitation goes on from year to year. There is an element in the church, apparently not numerous, but undeniably zealous and active, which holds that the participation of the sisterhood in the Easter Monday elections is demanded by considerations of justice, expediency, and the highest practical wisdom. It is the view of this section, which appears to be confined chiefly, if not entirely, to the lay membership, that the church in America is not making the progress that it ought to. Its failure to keep pace with other leading sects is attributed, in part at least, to the exclusion of women from direct participation in the conduct of its temporal affairs. Women, it is urged, preponderate in the membership; they are the most active, zealous and devoted workers in behalf of the church; they carry, in fact, the chief burdens of its maintenance upon their shoulders; and yet, when it comes to the election of vestrymen and wardens, they are denied a voice This, it is claimed, is monstrous injustice, in the first place; in the second place, it is mistaken policy. If women could vote at the Easter Monday elections, we are assured that better men, as a rule, would be chosen as wardens and vestrymen; more zeal and earnestness and vigor would be infused into the conduct of church affairs; the women themselves would find their ardor redoubled and their power for good immeasurably increased by this just recognition of their rights and of their proper position in the church. Fresh spirit and vigor would thus, it is said, be imparted to the organization as a whole, and the Episcopal body would become a more active and potent force than it can ever be so long as its temporal affairs are conducted exclusively by men.

"Such are the arguments advanced by the enthusiastic 'reformers' in support of the proposed change. But the church, as a body, is too firmly anchored to tradition to look with any degree of favor upon the proposed innovation. The clergy, and the great majority of laymen, do not concede that women have a 'right' to vote in church elections Suffrage is recognized as a privilege, to be bestowed upon or withheld from them as may seem the wiser or more expedient. Bishop McLaren, in his opening address before the late convention, stated the conservative argument with much force and coxency. He

precedent in history, or an analogy in the structure of modern society, in its justifiestion. The argument based upon natural right he prenounced fallacious and abourd; the argument of expediency he condemned as radically uncound. He questioned very strongly the assumed superiority of women as electors, and declared that their admission to the suffrage promised no practical re-sults of value, either to themselves or to the church at large. The pending proposition he treated as essentially revolutionary—as involving a dangerous departure from the established polity and traditions of the church, and as leading logically to the total abolition of the sexual line in its constitution. Woman suffrage in the church meant the election of vestrywomen, and from that startling innovation 'the pathway to other conclusions still more revolutionary' was yet more direct. In his mind's eye the Bishop no doubt saw at the other end of this pathway women in the pulpit and in the episcopal chair, and he turned from the vision as from a horrid specter.

"Bishop McLaren unquestionably reflected the views of the vast majority of his fellowreligionists throughout the country upon this subject. On the day succeeding his address the amendment was withdrawn by the mover in deference to the expressed opinion of the 'in deference to the expressed operation that the opposition from other quarters was intense.' is plain that St. Paul's admonition as to woman's place in the church still appeals with peculiar force to the consciences and judgments of the Episcopalian communion, and that, whatever other sects may do, this denomination will remain faithful to its letter and spirit."

The church is always the last to conform to needed reform. A. R. St. Louis, Mo.

JUDGE HOLBROOK'S TEXAS LETTER.

BY WM. C. WATERS.

The JOURNAL containing the letter of Judge Holbrook, I sent to an Episcopalian lady, residing far from me. In her criticisms on that letter, she says: "I like many of Judge Holbrook's ideas, though I can't see how he finds so much more proof and science in the spirit-communion of the present day than in that given by the prophets and apostles of past ages, especially as he accords to the ancients the same source of wisdom, and assumes that the many discrepancies which occur in manifestations, rise from combina-

tions of lying and vicious spirits.' This exception might seem to be well taken, if we had the power to daily demonstrate, and call up for further critical examination, ancient Spiritualism, as we can the new. The old is certainly very valuable, for in many respects it runs parallel and corroborates the new and the new the old. But the deductions that the ancients drew from spirit-intercourse, and that which is drawn in the present century, are wide apart. The old was thought to come from the Lord, and to be infallible. But Spiritualists do not admit the claim to be true. The errors are too numerous, and too palpable for that. With the ancient writers, God, angel and spirit, man and messenger, were interchangeable terms. It is written: "And Jacob was left alone, and there wrestled a man with him, until the breaking of day....And Jacob called the name of the place Penial, for I have seen God face to face, and my life is preserved." Amos speaks of God as repenting of what he had said or done, and then says: "Thus he showed me; and behold the Lord stood upon a wall made by a plumb-line with

The scripture evidences are numerous that the prophets and writers held very crude and vague ideas of inspiration, with exceedingly limited perceptions of the ruling power, otherwise they would not so often mistake finite manifestations for the work of the universal Father. It should be plain to all careful readers of the scriptures, that the writers of the Old Testament and the New Testament are not always in unity. The ancient prophets held to the opinion that God was the author of both good and evil; they claimed that if a prophet was deceived, the Lord had done it. The language of Jeremiah is:-"Then said I, ah! Lord God! surely thou hast great-ly deceived this people and Jerusalem, saying, ye shall have peace; whereas the sword reacheth unto the soul.... O Lord thou hast deceived me, and I was deceived; thou art stronger than I, and hast prevailed. I am in derision daily; every one mocketh me." But when we reach the New Testament, man and the devil are held responsible for evil and God is exonerated. If he could question the Oriental scholar who inspired John upon the Isle of Patmos, we might come to some understanding as to what was intended to be revealed, but as it now stands, in the main, the book is sealed. However good the intentions of the writers of earlier times might have been we are obliged to regard them as walking in dim twilight, stumbling and falling for the want of clearer perceptions of the force or invisible power they were dealing with. The glamour of infallible inspirations must have blinded their eyes and enslaved their judgment, much as it does many devout per-

sons in the present day.

Now, the individual that has shaken off the chains of authority, when a voice is heard, or a message is claimed to proceed from invisible sources will not hesitate to question, to examine, and re-examine, allowing no absurd or irrational statement to settle in the mind for truth. Thousands of Spiritnalists, in passing from State to State, and city to city, have had ample opportunity, through inspired persons, young and old, to compare statements on all important dec-trines, as taught by the Spirit-world.

Further, many believers in spirit-intercourse have read scores of volumes written by inspired authors, so that not a few in our ranks are quite familiar with the outlook or point of view from which disembodied souls regard theological and ethical subjects. It has been my custom in questioning the disembodied, through mediums, to require their statements to be supported by arguments addressed to the reasoning faculties, especially in touching significant doctrines or principles. Thousands of other investigators have doubtless been equally careful to know the why and wherefore for each essen-tial declaration. A religious man of progres-sive tendencies, desires to ask many questions bearing upon moral philosophy and the fut-ure life, that the Bible does not answer. Our spirit-friends are willing to reply to interrogations within the radius of their finite knowledge. We may ask questions which only infinite wisdom could give correct replies, therefore we do not feel obliged to hold positive opinions, where facts for proof are not to be obtained.

argument with much force and coxency. He denied with great emphasis the inherence of any right in womanhood to vote at church elections. He challenged the proponents of the amendment to site a text of Scripture, a deceptions of lying spirits are concerned, we

know very well that these abound in the body, and out of the body. Low-browed, slippery knaves will mingle in all movements, political or religious. The almost daily report of moral delinquents in church affairs, is, of course, mortifying to any sincere Christian but he will not abandon his religion on account of the dishonesty of some members neither do we propose to discredit all spirit communion, because sharp villains counterfeit some phases of the phenomena. We look forward to the time when this class of surreplitious rascals will have their exposures followed up with a striped suit of clothes and a shaved head. That the best of mediums sometimes trip in their statement, is true, which I presume may be owing to unfavorable conditions, and it may have been for the same cause that the ancient prophets sometimes blundered, and were in danger of being stoned by the people. Thomas Paine, in his theological works shows up their mistakes, for which the churches have abused him soundly not because he failed to tell the truth but rather because they were not able to re-fute his statements. It is easy enough to dispose of an opponent, if it can be shown that he was a callow fellow, not knowing what he was about; but Paine was not a man of that stamp. He dealt in facts, and struck heavy blows at errors, both in religious and political life. If in the body at the present time he would be counted more orthodox than many distinguished clergymen, but his was a pioneer work, well done. But for such conscientious, bold men, the world of humanity might forever be kept in slavish decrepitude of thought. They wield a wand that smites the solid rock of superstition, and gives the waters of truth a chance to flow. Bordentown, N. J.

A Christian, Swedenborgian and Spiritualist United in One Man.

To the Editor of the Religio-Philosophical Journal

I have not the pleasure of the acquaintance of Mr. John Edwards who writes an article in the Journal of June 5th, entitled "The World Moves-The Bible and its Numerous Fallacies," but if you will allow me the space I will offer a few remarks in reply to his es-say, which I desire to be considered in a suggestive rather than in an antagonistic spirit I take it for granted that he is a Spiritualist by conviction, and what I have to say I do not wish to be taken as personal by him as he represents a large class of minds, who at this day will believe nothing but what is in accord with reason, which of course is quite proper.

Being a Spiritualist, I suppose as most Spiritualists do, he believes this is the world of effect and the Spirit-world is the world of causes, and as the works of God (or the "intelligent energy" as he says,) show the hand of the Almighty, so also must the word of God to be divine show the divinity within it. If the Bible contained no more than the bare meaning of the words and sentences as ordinary reading matter does, I would take the same position he does, and decline to "pin my faith" to it; but surely Mr. Edwards has never looked into the spiritual interpretation of the Bible or he would not talk as he does. The spiritual interpretations of the word may be found by the science of correspondences, which shows plainly that all things of this world are correspondential or typical of things of the Spirit-world, and all images or expression in the Word are correspondential of truths and affections of the Spirit-world. The spiritual meaning or sense of the Bible is within the sense of the letter, and above it as the soul or spirit of man is within and above him. Take the first two verses of the first chapter

created the heavens and the earth, and the earth was without form and void, and darkness was upon the face of the deep. And the spirit of God moved upon the face of the waters." In the sense of the letter, and supposing this to have reference to the creation of a natural earth, this is all nonsense, as how could matter be without form and void? It must have some shape and density, and if the earth was without form and void where could there have been a deep? As Mr. Edwards justly says "the sun...is represented to have been made after our earth to give light to it." In the literal sense we must believe there was light, day and night, on earth before the creation of the sun, moon and stars, or that vegetation appeared on earth before the sun was created, which of course would be absolutely ridiculous. It is not surprising that science has shown the utter absurdity of all this: but the surprise is that men should be so blind to the truth. Running along further in the Bible we find in the Garden in Eden, the Tree of Life, the Tree of Knowledge, the rib taken from Adam, the temptation by the serpent and other things Does any man of common sense suppose these to be "facts" as we term occurrences of this world? Is not the fact apparent that they are natural types used to convey spiritual lessons?

I now reach the point I desire to empha-size: In the revelations through Emanuel Swedenborg we are shown that the Bible was

not given to teach man natural science, or based on natural knowledge, but a divine revelation of the spiritual side of the universe, and which man unaided could never discover These chapters of the Old Testament are pure allegory, written according to the correspondence between natural and spiritual things. It is not of the physical creation they treat, but of the spiritual creation or regeneration of man. This knowledge of correspondences men once knew and understood but lost it through the spiritual side of their lives being closed by sin and error. As Mr. Ed wards says, "Whoever is the author of the al-legory contained in Genesis account of creation possessed a fine imagination of poetic genius, "for the real Author was the Divine working through the human instrument, probably precisely as the spirit of to-day makes use of a human medium." It is also true "that the Bible writers possessed little or no knowledge of the science," as such knowledge was entirely unnecessary to convey spiritual lessons. From all we can judge, looking as carefully either from a scientific or religious standpoint, at the universe as we may, God never coerces any man in his opinions or beliefs; he is as free as the air to think as he likes, consequently had the Bible anticipated the discoveries of science at the present and future ages, men would see at a glance the divine hand, and would be forced to believe. All things of God must by their very nature be spiritually discerned, or not at all "Flesh and blood shall not inherit the Kingdom of God." What is there in this that a

Mr. Edwards says:—"The same intelligent energy or God who made this world created all other worlds and permeates all and cannot be localized nor seen in human form only as seen by His created works," etc. I contend that the power, glory and magnificence of God are far more apparent through the spiritual interpretation of the word that by any studies of nature. It is quite true "the worked men, with authorizing the more worked men, with authorizing the more results."

untutored savage looks through natural forms and beholds the infinite spirit and the happy hunting ground;" but the "white man" has now a far greater and sweeter privilege than that. The "plan of redemption" and "vi-carious atonement" referred to will be made very plain by a reading of the revelations of Swedenborg. Mr. Edwards, like others in his condition of mind, is prone to confound the falsities and errors of theology and the Church with the truths of the Bible. No such stuff as he refers to, and as is preached from the pulpits Sunday after Sunday can be found in the Bible. Let every man read and judge for himself. Let no preacher lay down our religion. Mr. Edwards wants to know 'who made the devil?" I reply, "Man." The devil simply means evil and error in man as opposed to the love and wisdom of the Lord. I commend the Bible itself in the light of the second revelation through Emanuel Swedenborg to Mr. Edwards and all others like him. and not the monstrosities of truth which are preached in the pulpits from the self-derived intelligence of parsons. Mr. Edwards is an intelligent man, and no doubt anxious to know the truth, and if he can read the writings of Swedenborg carefully, and intelligently conforming his life to the spiritual inspiration such reading will give, without acknowledg-ing himself a little astray he is a "bigger man than I took him to be."

So I say to Spiritualists generally, if they would know the age in which they live, the laws and systems of the Spirit-world, the reason of their spirit manifestations which Swedenborg announced long before the rappings were heard, if they would have the Bible portrayed in all its true beauty and the mission of Jesus explained and all things harmonized, read the revelations of Emanuel Swedenborg. I am happy to call myself a Christian, a Swedenborgian and a Spiritual-N. E. TRAVIS.

Brooklyn. N. Y.

Spiritualism and Capital Punishment.

We recently expressed in these columns our profound belief in the beneficial influence which the higher Spiritualism will sooner or later exert on the myriad social, moral, and political questions now coming to the front. In no case is this more apparent than in re-lation to the subject of capital punishment. No system of thought urges more strongly than does Spiritualism the sanctity, under all and every circumstance, of human life. That being so, it was a matter of thankfulness, to us as Spiritaalists, to observe in the recent debate in the House of Commons upon this subject, that, since the Royal Commission, held twenty years since, a substantial advance in favor of the abolition of the death penalty had taken place. Then, only five members were in favor of this course: at the recent division sixty-two voted in favor of it. One of the most significant facts, to which Sir J. Pease (Liberal Member, Durham, Barnard Castle) called attention, was the decrease in the number of homicidal crimes in those countries where capital punishment had either been abolished or had fallen into desuctude. He reported that in Belgium there had been no executions since 1863, and that since that time there had been a decrease in the direction indicated, and the prison authorities there emphatically reported that there was no difficulty in dealing with murderers who were confined in pris ons. In the Netherlands the same experience prevailed. The death punishment was there abolished in 1870, and homicidal crimes had since been decreasing rather than increasing. Wherever the abolition of the death penalty had been tried in America it seemed to have succeeded, and although Switzerland of Genesis for example: "In the beginning God | had gone back to the old system of publish ment, he regarded the circumstances existing there as of a peculiar character. That country was one of the most drunken in Europe, and much of the homicidal crime arose from

> It is curious to note how Spiritualism steps in and explains this decrease. The doctrine of spirit intercourse has let in a flood of light upon the cause of the noteworthy increase in the number of murders after executions have taken place. It reveals the startling and hitherto unrecognized fact that a spirit thus summarily sent out of life returns full of revenge to influence to deeds of a similar charwenge to inductes to deeds of a similar character, and to urge its victim to the same fate. Writing as far back as 1874, we pointed out how, on several grounds, the death penalty was indefensible. We asserted that society had no right and no reason to inflict the death penalty for crime until it had exhausted every other course for its prevention. In this matter the policy of society was radically wrong; it exhausted itself in punishment, not in prevention; it expended its force upon the facts, not on the causes of crime; and after nearly 2,000 years of debate the great doctrine of the Golden Rule was not the organic law of any Christian State. As Selden J. Finney, one of the most prominent and most pol-ished of the Spiritualist lecturers in America, once said: "The creaking gibbet loaded with the unwilling victims of a civilization which baptizes itself with the title, 'Christian,' still stands in Christendom an anomaly, a blaephemy, and a crime! Christian civilization and the gallows! Think of it! The Golden Rule and the gibbet! Are these social compeers, then, in Christian society? Is the gallows a Christian agent in the salvation of the world? I regard the gallows as an insult to the cross! Usurping the prerogative of the Almighty, the probation of the soul in this world is cut off, and the blasphemous task of peopling the next world is essayed. Have we, then, exhausted all means of prevention? Are we then, altogether irresponsible for crime? Have we ceased to build palaces of intemperance, debauchery, and criminal temptation, where lurk in myriad forms the temptation to crime? Do we always make virtue the standard of success and not success the standard of virtue? Do we never pamper the lust of luxury and so add temptation to temptation until the morally weak are led into crimes of every grade and character?"

> It seems to us that the idea of prevention has scarcely yet been conceived, and that the State that cannot rule men without killing them has no complete and adequate title to rule at all. The power to protect, not to destroy, is the one legitimate title to sovereignty. The paltry evasion of expediency is no excuse for the disobedience of the Divine command, "Thou shalt not kill"; and society has no basis of right in the plea of social protection by which it endangers and attempts to defraud its victims of all earthly right, and all privileges of regeneration hereafter. We may be told that the victim has time to repent and be forgiven. Granted! but where God has forgiven, what right has society to hold guilty or execute?—Light, England.

Hersford's Acid Phosphate,

Woman and the Konsehold.

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

STRENGTH IN WEAKNESS.

When adverse winds and waves arise, And my sad heart deepondent sighs, When life her throng of care reveals, And weakness o'er my spirit steals, Grateful I hear the kind decree, That "as my day, my strength shall be."

When, with sad footsteps, memory roves 'Mid smitten joys and buried loves; When sleep my tearful pillow flies, And dewy morning drinks my sighs, Still, to thy promise, Lord, I flee, That, as thy day, thy strength shall be.

One trial more must yet be past One pang, the keenest and the last; And when, with brow convulsed and pale, My feeble, quivering heart-strings fail, My Father, grant my soul to see That, "as her strength, her day shall be." —Lydia H. Sigourney.

There may be women who read these columns who would like to take up land under the Homestead law, in the great, fertile west. For the benefit of those who have sufficient money to begin, energy, good health and perseverance, we copy this epitome of the law under which homes may be secured to actual settlers. It is from the pen of one who herself took a preemption claim last year in Tuma, Col., one hundred and thirty-eight miles east of Denver. For those who recognize the opportunity there is a chance for them in the West, Emily A.Brown, in the The Woman's Magasine. continues:

"Under the homestead laws every citizen over the age of twenty-one years, if single or the heads of families, can enter one hundred and sixty acres.

"After having selected a tract and ascertained its description, the settler should go to the land office and sign an application. He will then be required to pay the register and receiver of the land office, the government fee, and that part of the commission which is payable when the entry is made, according to the quantity of land entered, as follows: One hundred and sixty acres, fee, ten dollars, commission, four dollars; total, fourteen dollars. Eighty acres, fee, five dollars, commission, two dollars; total seven

"Having selected the land and filed his papers, he will be required to establish an actual residence on the claim within six months from the date of entry, and that residence must be continued without abatement, for more than six months at any one time for five years. If the claimant has a family, the family must also reside on the land. At the end of five years from date of entry, he can submit to the land officers proof of his residence, cultivation, etc. He will then be required to pay the balance of commission, being the same amount as was paid when entry was made, whereupon the patent certificate will be issued, on which the government patent or deed is executed."

PRE-EMPTION.

"The head of a family, a widow, or single person over twenty one years of age, who is a citizen of the United States, or has declared his intention to become a citizen, may enter land under the pre emption act, if he is not the owner of three hundred and twenty acres of land in any other State or territory. and does not remove from his own agricultural land in the same State or territory.

The first step to be taken by the pre-emptor is to go upon the land in person and make or nave made soma sudstantiai improvement. such as plowing, laying the foundation of a house or any conspicuous improvement, fair-ly indicating the selection of the land for settlement. This first improvement is called the settlement, and will hold the land for such reasonable time as may be necessary for the pre-emptor to build his house and become the resident of the land. The pre-emption law requires in addition to residence and cultivation, that payment for the land, at the government price—one dollar and twenty-live cents per acre—shall be made. Actual residence for a period of six-months at least is required.

"It is not expected that the settler will break and cultivate every acre of his claim, nor is there any specified amount of labor to be performed, but the government requires satisfactory proof that the claimant has acted in good faith and has done what he was reasonably expected to do."

A WOMAN'S EXPERIENCE.

The writer goes on to give an account of her own experience, a portion of which we reproduce. How much better such an undertaking than to starve or slave in a garret of

the crowded city! She says:
"I arrived here (Tuma) on the 26th of September, and selected a piece of land between two town sites; and forty rods from a railroad. Having taken a pre-emption claim I made improvements at once, which consisted in building a small frame house, one room only, with door and window. The weather was warm and pleasant then, but to prepare for the cold winter that followed, I had the house banked up on the outside, and the inside lined with floor oil-cloth, and then papered with newspapers, which effectually keeps out the wind. I have a board floor which is covered with carpet and oil-cloth. (Many have only a dirt floor.) The furnishings are very simple, yet entirely comfortable. The carpenters made the bedstead and a set of shelves. There are two chairs, a cane seat and a rocker, a small folding table, one store box for my groceries, another for vegetables. The stove is a little range, also, excellent for heating. The kitchen table is quite unique; it is the water barrel with some boards on top of it. Having no well, the water has to be hauled from the engine tank at the depot, and to keep it from freezing, it must necessarily be kept in the house. Now with the inevitable trunk which is always in the way, but nevertheless indispensable, and the book shelves and a few other knicknacks, the list of furnishing is complete, and yet I have had every thing that is necessary for roughing it.

"But I must not omit speaking of the wall decorations, for which I am indebted to our most excellent illustrated newspapers. Kind friends in the East have generously kept me supplied with the current periodicals, and from them I have taken many pleasing pictures and fastened them to the wall over the newspaper covering. They have added much

newspaper covering. They have added much to the cheery appearance of the little cabin. "My nearest neighbors live a mile away, and during the very severe weather from before Christmas almost to the end of January, there was no one living nearer to me than at Hyde or Tuma, three miles off. Notwithstanding this, I had my mail matter quite requiarly. Directly opposite my house on the railroad is a section post where I have placed a box. The section men from Hyde have kindly brought my letters and newspapers from the personnes all winner, and placed them is the box, and when I have letters to send apart.

if deposited there, they will take them back to the office to be mailed. I am truly grate ful for having the communication kept open between me and my friends in the East, first through Uncle Sam's most excellent postal system, and secondly, through the kindness of the men who have charge of the Hyde sec-

"The 26th of this month will complete the six months' continuous residence necessary to obtain a title to pre-empted land. Then I will pay for it at the rate of one dollar and twenty-five cents per acre. A tract of one hundred and sixty acres will cost one coming here from the East, counting all expenses, not less than five hundred dollars or three dollars per acre. But one can take a homestead and live on it five years, paying only the fees, but it is supposed that in five years this land will be worth not less than ten dollars per acre, which makes a good investment for the outlay.....

"Some of my friends have written me, making inquiries, and then say, 'but I could not go out there and live alone.' The world throughout, as far as it has been my privilege to observe it, is very similar. Both good and bad form the population; the good always largely predominating, and this locality is no exception to the general rule. People who come here are in general the honest breadwinners, kind, and willing to give a helping hand as far as lies in their power. But to overcome this fear of loneliness, which I have never experienced, two three or four girls never experienced, two, three or four girls will come together and take up claims adjoining, and build their houses, each one upon her own land, but upon the land that joins her neighbor; thus their houses may be together and still each one be able to "hold down her own claim." A mother and daughter, near neighbors of mine, have their houses built that way. Suppose four persons go together; they could take up a whole section, which is a square mile, containing four claims, and build their houses, each one under a separate roof, adjoining at the central point."

PLAIN LETTERS ON MESHERISM.

BY A PRACTICAL MESMERIST.

The writer of these letters takes the oppor-tunity of acknowledging the great number of encouraging communications received by him, but hopes the writers will exonerate him from replying to them privately, as such a task would necessitate great labor; but he will endeavor to shape his forthcoming letters to meet the most urgent cases, without affecting their general interest; and, further, he desires it to be understood that while relating his own experience necessity compels him to appear personally prominent, but he has no desire to infer that he possesses any monopoly of this power. To insinuate such an impression would be unjust and untrue. He claims no virtue that is not fully shared by many of his fellow workers, and he desires nothing more than to sink his own individuality while writing on this science. A man was sent to me from the office of

Light, suffering from constant voices around him, uttering words of the most leathsome, blasphemous, and threatening character; night and day, they haunted him, even in church; they never ceased to curse him, and suggest the most horrible things to him. The man although well educated had no previous knowledge or experience of Spiritualism or mesmerism, hence his bewilderment; the voices being so real and the supposed parties well known to him, having been acquainted with them in South America, two years previously, when some disagreement arose between them and him. He felt sure they were the lake to the village and carriages taking the longer way over bridge to the camp, all making a good audience for the tween them and him. He felt sure they were still in the fiesh, and were following him and practicing some mysterious art for the purpose of revenge. Wherever he went, there the voices followed him; he would take a ticket from one station to another on the Underground Railway, and watch all the passengers alight, and the last one take his seat, then jump in, when no sooner had he done so than the voices would commence damning and cursing him from the next compartment, until the train stopped at the next station, when he would jump out and watch every one that alighted; then, with the hope that he had given them the slip, would wend his way out of the station, but before he passed the barrier, he would be again saluted with the same voices.

This continued for three weeks, night and day, until driven to despair he applied to Sir James Ingham, the sitting Magistrate at Bow Street, for a warrant for their arrest. He then changed from the pursued to the pursuer, but with the same success; no relief from his tormenters, until hearing of some spiritualistic people, as he termed them, and being thoroughly mystified, as a last resource he applied to them for a solution of his difficulty, and was transferred through Mr.

Farmer to me. I made this man's case a subject of careful study and close observation. I examined his liver, heart and brain very minutely, fully expecting to find the cause of trouble in some diseased organ or nerve-centre; but I found the liver, heart, brain and all the organs of the body in perfect health and vigor; all the functions of nature appeared to be working smoothly and well. He was intelligent on every subject we tested him on, a thorough everyday man of the world; spoke three or four languages; skeptical on all spiritual matters, up to his recent exper-iences; a man with no chimerical ideas, but with a fair share of common sense. Disappointed at not finding the cause in some disarrangement of the system, I reluctantly turned my attention to another direction, and particularly after he had told me those voices did not follow him into my house, but that he could hear them talking outside; and, further, that they threatened to kill him if

he came any more to see me. The first night I magnetized the brain, beginning at the top of the head, down the base, and off at the arms; and while operating thus he suddenly remarked: "They are just outside the window, and are expressing their wonder at what you are doing." I then quickly turned and made vigorous passes in the direction indicated, when he, but no one else in the room, declared they set up a hideous howl, swearing that the passes went through them like pistol shots; and continu-ed their howling until the sound of their voices died away in the distance. I continu-ed to magnetize him until I felt I had sur-rounded him with an impregnable barrier. He told me that the next night he had slept undisturbed; but on the following day, when mixing with company, the voices had returned, but at a distance. He went through a ed, but at a distance. He went through a similar routine the next night, and seven nights following, and at each sitting the voices became more indistinct, confused and distant, until they were completely gone, nor have they since returned, two years having elepsed. One incident occurred that I takk deserves notice; the voices had entirely left him on the sixth night, when he was obliged to mir with some very left types of humanity, and no moment had he bean sur-

rounded in that den, than the voices became as bad, as close, and vivid as ever.

I make no comment on this curious experience. This much I would add, that both these men whose voices he heard were killed in a drunken brawl in South America, soon after he left that country; but he only became aware of this fact after the voices left him. The first salute he had from them was: 'Oh! oh! we have found you at last. We have had a long hunt after you,—now for our revenge."—D. Younger, in Medium and Day-

Jacopo Inaudi, the Calculating Youth.

The wonderful faculty of Inaudi, not vet seventeen, has been recently exhibited at Marseilles. The audience was asked by the professor who attends him to dictate the elements of arithmetical problems of great length and intricacy, and before he lays down the chalk with which he has written the figures, Inaudi—with his back to the board—gives the solution. Further, at the end of the scance, without reference to the board, he repeats the mental operation he has gone through. It is wonderful; the solver of such problems is himself a greater problem. It would be interesting from a physiologi-

cal point of view for Inaudi's head to be examined by an expert in phrenology. In the analogous case, often quoted, of Mangiamele, the young Sicilian shepherd, the organ of number was not largely developed. These cases relate to numbers. Instances are also on record of marvelous memory in relation to words; among them we read the following in "Anecdotes of the Court of Frederic the Great:" During Voltaire's stay an English gentleman came to Berlin who had the reputation of being able to repeat accurately any composition after once hearing it read. This being brought to the knowledge of Frederic he thought he would test it. Voltaire had just finished a poem, and had arranged for a time for hearing him read it; he then arranged for the Frederic hearing him read it; he then arranged for the frederic hearing him read it. ed for the Englishman to be there at the same time, posting him behind a screen with the instruction to remember carefully Voltaire's reading. Voltaire having concluded, the King said that he had sometimes fancied that Voltaire appropriated other men's writing, and now he was sure of it. He then pretended to send for the Englishman, and asked him to recite that composition. The Englishman at once repeated word for word what Voltaire had just read. The poet's perplexity was only exceeded by his auger; he said it must be an affair of sorcery. The King's turn having been served of proving the existence of the Englishman's faculty, and of putting Voltaire in a rage, the King, having had a hearty laugh, explained the mystery to him."—La Vic Posthume.

Orion Camp Meeting.

To the Editor of the Religio-Philosophical Journal:

The ten days' camp meeting of the Association of Spiritualists in Oakland and adjoining counties northward closed June 13th. Coming home from a month's stay in New England and New York City early in the month, I went to the Sturgis Yearly Meeting. and could not reach Orion until the middle of the week. Of the Sturgis meeting you will have due report, and I need only say that its value and interest were well sustain-

ed on this twenty-seventh year.
At Orion a dozen tents were set in order in the shaded grounds of the lovely island on Saturday, and on Sunday boats were plying across the lake to the village and carriages On my arrival I found a lively forenoon conference going on, and each day these were kept up, with speaking each afternoon and evening in the hall or the grove. These continuous meetings, with scances quite often, and pleasant social life, filled the time. On Saturday the number present doubled up to some 300, and on the closing Sunday over 800 were present, most of them earnest hearers. Mrs. Baade, of Capac, spoke gracefully and earnestly, and J. P. Whiting, Mrs. Pear-sail and myself filled the time until four o'clock. Mrs. Almindown, Mrs. Carpenter, Mrs. Baade and Mrs. Allen of Flint were the mediums in attendance. Two evening circles were held at a private house in a quiet way with Mr. Avery L. Thompson of Detroit as the medium, and with valuable results in the way of automatic writing, rapping and table moving, showing knowledge and intelligence, as well as power, quite distinct from the personality of the medium. Mr. Thompson is a business man and only gives some spare hours to his mediumship.

The conferences were kept up by the help of many present, facts, experiences and exhortations in favor of practical reforms filling the time. Prof. Phelps gave a valuable evening talk on Indian character and ideas. The feeling on closing was that the weight and interest of the meeting was gaining.

G. B. STEBBINS. Detroit, Mich., June 16th, 1886.

Magazines for June Not Before Mentioned

THE PHRENOLOGICAL JOURNAL. (Fowler & Wells Co., New York.) The portrait of Sir Richard Cartwright, a prominent Canadian. accompanied by a careful analysis of his character, will interest many. The ear is considered, by an independent observer, in its relation to character. The San Marcos River, with illustrations, will give the reader a faint idea of that marvel of nature's handiwork. Personal Responsibility in Contagious Diseases; The Singular Case of Mr. Nathan Brown; Physical Development in Relation to the Work of the Ministry, are as instructive as the explanatory titles suggest. The Editorial and Correspondential departments

are replete with mental food. THE SIDEREAL MESSENGER. (Northfield Minn.) Contents: Descriptions of a Printing Chronograph; The Stationary Meteor Showers; Errors in Double Star Observations; Ed itorial Notes, Etc.

THE UNITARIAN REVIEW. (Boston.) Contents: Logic Limited: Our Political System: Amiel's Journal: Traditional Records of Early Israel; Editor's Note-Book; Reviews, Etc.

THE HERALD OF HEALTH, (M. L. Holbrook M.D., New York.) The usual amount of good articles, notes and extracts complete this

MENTAL SCIENCE MAGAZINE AND MIND-CURE JOURNAL. (Chicago.) The contents of this month's issue is devoted to the new science of mental healing.

Two additional leaflets of The Philanthropist Se-Two additional leaflets of The Philanthropist Series have been published. No. 3. "Save the Boya." by Rev. J. P. Gledstone; and No. 4. eight pages, "Social Purity, the Latest and Greatest Crussde," by Frances E. Willard. These leaflets are of great practical value, and are admirably adapted to general circulation. They should be in the hands of every father and mother in the land. Price past paid, No. 3, ten cents a descen, fifty cents a hundred; No. 4, twenty-five sends a descen, one deliar a hundred. Address, The Philanthropist, P. O. Hox 2554, New York.

BOOK REVIEWS.

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

A WINTER IN CENTRAL AMERICA AND MEXI-CO. By Helen J. Sanborn. Boston: Lee & Shepard. Price, \$1.50.

Among the many books coming into our possession this one claims our especial attention as it treats of a country and a people as yet but little known and seldom visited, or written about. The travels recorded were undertaken by the author and her father, who is a member of a well-known business firm in Boston. The journey was taken, ostensibly in the interests of the coffee trade of the firm and as Central America abounds in coffee plantations a better opportunity to see the coffee plant from its inciplency to its being packed and shipped could not be afforded. The author went as narrated in the first chapter, as a companion to her father and so far as her limited knowledge permitted, to speak the Spanish language. A Voyage on the Rivers Dulce and Polochic; Life among the Indians; On Mule-Back; A Buli Fight; Antigua and a Burled City; Coffee Plantations; Guatemala to Panama; City of Mexico, and In and About the Plaza are interesting characters; in fact from the baginging to the end of chapters; in fact, from the beginning to the end of the journey we find much that is entertaining and amusing; especially to the young, as throughout it is written in a plain, matter of fact style easily comprehended.

New Books Received.

THOUGHTS ON THE PRESENT DISCONFENTS and Speeches, By Edmund Burke. No. 10 of Cassell's National Library. New York: Cassell & Co; Chicago: A. C. McClurg & Co. Prico, 10 cents, RANSACTIONS OF THE NATIONAL ECLECTIC Medical Association of the United States of America, for the years 1885-86. Edited by Alexander Wilder, M. D. Orange, N. J.: Chronicle Book and

"I have no appetite," complain many sufferers Hood's Sarsaparilla gives an appetite and enables the stomach to perform its duty.

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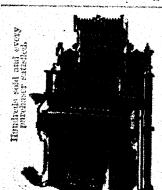
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When newspapers or magazines are sent to the JOURNAL, containing matter for special attention, the sender will please draw a line around the article to which he desires to call notice.

CHICAGO, ILL., Saturday, June 26, 1886.

The Unitarian Controversy.

Our readers are interested in all phases and changes of religious thought and therefore this matter deserves their attention. In the days of Channing sixty years ago or more, Unitarianism started with the idea of the Divine Unity as opposed to the Trinity. It was emphatically Theistic, the one God its central thought; Deity, the loving Father, and not the oriental despot of old theology. The dignity of man, his capacity for endless growth and culture, and the demand for a higher spiritual standard, and a nobler and purer life, and for reason in religion, went with its theistic idea. Immortality was also emphasized, and Jesus held as the great example, the divine son of God.

Theodore Parker, held as a heretic by most Unitarians in his life, but in high standing with them to-day, believed in Deity and immortality, and upheld his belief in words full of power and earnestness. Of late a tendency has grown, especially in the west, to make ethics rather than religion the ground of unity and the leading thought. Deity and immortality are nearly dropped out of the later statements of opinion of the western conferences, and "Freedom, Fellowship and Character" take their place.

Sympathy with the Free Religious movement and with ethical movements is emphasized more than the old religious and spiritual standards. It is just to say that the decided majority of those who uphold these new methods are theists and believers in the life beyond, but dislike anything that approaches a dogmatic creed. Unitarianism is strictly congregational; that is each church or society manages its own affairs in its own way, while conferences can advise but cannot legislate—a good method this.

The present agitation is brought out by the ground taken by Rev. J T. Sunderland, secretary of the western conference for two years (but now retired, and a successor of opposite views chosen this spring.) and by an 'Open Letter" to him from Rev. Rowland Conner of East Saginaw. Unity takes up the matter, and Mesrs. Jones, Gannett, Blake and other Theists and believers in immortality (most of them.) side with Mr. Conner, who is an agnostic, and has not for years made any clear avowal or statement of any belief in Deity or immortality, but is a teacher of good morals and a man of good personal character.

At the late annual conference of the Western Unitarian Association at Cincinnati, in May, the matter was earnestly discussed, several resolutions embodying the statement of a belief in God and immortality were voted down, and this one from Rev Mr. Gannett was carried by the decisive vote of 34 to 10.

"Resolved: That the Western Unitarian Conference conditions its fellowship on no dogmatic tests, but welcomes all who wish to join it to help establish truth and rightcourses and love in the world."

This reads well by itself, yet it must be looked at as the ruling out of any statement of belief in Deity or in a future life by a body calling itself Christian, and doing this so broadly that Robert Ingersoll as well as Rowland Conner, the atheist, the materialist and the agnostic, can become Unitarian clergymen any time they please.

It is a singular position for such a body of men to occupy, and it looks as though consistency requires them to say they are not Christians. There is a shadowy lack of definite aim, a want of something clear to stand for and uphold. Have these able men failed to se that the real and vital issue to-day is beyen materialism and a spiritual philosophy se Channing and Parker so ably advo-

Do they think it useless to affirm great al realities; as underlying principles, said to help to the highest "freedom, dim and aimless statement weaken Unitarianism? In asking these questions we would bear in mind that many Unitarians seek for the upbuilding of spiritual ideas. yet think this lack of stating them the best

If they feared dogmatism, that could be 1883 by the American Association of Spiritnalists. They prefaced their declaration of principles by saying: "While no assent to a fixed creed is required, the following statements embrace the leading ideas accepted and sacredly cherished by most of our members, and we hold to the right and duty of their amendment when called for."

On Sunday, June 13th, at Central Music Hall in this city, Prof. Swing spoke to his large audience on "The Unitarian Controversy," in a most frank and friendly spirit

We extract from his discourse as follows: For a number of years there has been in the Uni tarian Church an anti-creed-party, a party which felt that any commitment of belief to writing would be a eigning away of liberty. By common consent the anti-creed section has had its way; but within the last year or two this anti-creed idea has grown until quite a number of the Unitarian clergy deem it an intellectual servitude to be required to believe in Christ at all, or in a future life, or in a God as: personal, conscious soul.

The objection to "creeds" as written by the ortho dox denominations lay not in the fact that they were written, but in the fact that they contained hundreds of useless articles and many articles not true; muc extraneous matter, much unintelligible matter. If creed should state that: he who imitates Christ worthy of all good, it is not objectionable, but if goes on to write that he must have been decreed imitate Christ, must have been immersed or sprinkled, must have been miraculously regenerated, must believe in the flood of Noah and in the creation of voman out of man's rib, must accept of the Trinity of the idea of total depravity and of the fact and om-nipotence of the devil, the creed dies of impertinence: not because it was written down but because it pos sessed neither truth nor utility nor logical sequence. But because creeds were once thus burdensome, and even injurious, we cannot infer that a modern church imperils its liberty if it writes down two or three simple articles of belief. The reaction from the long prayers of the pharisees who conducted their wearisome repetitions at the street-crossings was not found in the total extinction of such wor

ship, but in the simplicity of the Lord's Prayer..... When the Unitarian Church was Young it hated creeds, because a "creed" meant then a large assem blage of dogmas of doubtful truth and of more than doubtful value. Channing said in that golden age: 'My aversion to human creeds gains strength because they separate us from Jesus Christ. When I bring them into contrast with the New Testament, into what insignificance do they sink? What are they? Skeletone, freezing abstractions metaphysical, a stractions of unintelligible dogmas! and yet I am to regard these as expositions of the fresh living truth which came from Jesus! There is but one way or learning Christ: we must place ourselves near his and see him, hear him and follow him." Such utter ances assure us that Channing objected to creeds be cause they did not express the perfect simplicity of Jesus Christ. The modern advanced Unitarian dis likes them for a very different reason; because they separate from that morality which may not believe in a God or in a future existence. The early Unitarian wished to be nearer God and Jesus; the latest Un tarian thought wishes to draw nearer to simply the human part of the universe and make optional God, a Jesus, an immortality. The departure is s great that it is amazing any part of a Christian church could have traveled over this vast space in only a few years.....

es a Unitarianism so unwritte and so broad as to admit any preacher who believe in liberty, brotherhood, and a moral life, seems mucl like the logic of a temperance society which shoul have its pledges so unwritten and so vague as not to imperil the individual liberty of any one who migh not wish to refrain from the glass.

This strange aimlessness is not the less evident or high time for Unitarianism to gather up its intellectual and emotional jewels and to string them or se them into a creed; cr, if they only have one great'doc trine to set it as a rich and solitary gem. Indeed, the creed need not be written it being far more important that it be heard and felt in all the sermons preached and in the prayers and hymns of the sanctuary; need only be a pervading spirit as easily detected in the sermons of Dr. Elliott and Brooke Herford in our day as it was seen in the sermons of Dr. Priestley in the last century. His plety and zeal were great His fellowship reached out and made the orthodox his friends; all loved him and he loved all; his hope of immortality was saintlike. Thus very definite was old Unitarianism because its creed, though not reduced to any printed formula, was the pervading spirit of the Son of man. Christ himself had no printed or written doctrines, but he was as compact

as a piece of marble, as definite as a lily....
Our times ask for a creed in Christianity and in religion just as earnestly as they ask for principles in politics or in agriculture or in mechanics, but our age differs from the past by asking for ideas which may become at once a path of life, an element in character. It is childleh to demand that these principles be kept away from pen and type. The un-written religion of the Indians and Negroes has been as bloody as any of the printed creeds. The widows who have been burned in India and the men who have been swung to and fro by hooks in the flesh have suffered at the bidding of an unwritten creed, and yet our Unitarian friends wish to avoid the misfortune of written or printed words, not perceiving that the blessings and calamities of religion have not come from what was upon paper, but from what

By this date there should be some valuable principles in the Unitarian mind and heart. It is almost as old as Trinitarianism. It is seen in the second century. It became very visible in the fourth century under the leadership of Arius. The belief that Christ should not be thought God burst forth into full flame soon after Luther awakened thought and founded degree of personal liberty. Calvin attempted to check this doctrine when he burned Servetus; and at Smithfield the effort was renewed by the burning of Wright and Legate, but the doctrine went on ward until it colored deeply such minds as John Mil-ton and John Locke. Thus having attained a good age in our world, and having come through such great intellects as Priestly, Channing, Parker and Martineau, it should contain now some precipitations of pure gold, and should be fully ready to write or speak or print its cardinal principles.... When a clergyman sits down to compose a sermon and does not fully know whether its argument will result for a personal God or against one, he may possess wit, learning, and polish, but not force, and in a few years his people will not be certain whether they are

worshipers or skeptics. They will live without an enthusiasm and die under sullen clouds. Many of the best Unitarians have faith in the "unwritten creed" of which Prof. Swing speaks, yet it seems a mistake that the Western Conference, choosing to make a statement, which is a sort of creed, should so decidedly leave out great and permanent ideas and only use glittering generalities.

All confirms our view of the Unitarian and 'liberal Christian" situation. While wisely leaving behind the dogmas once held as essential, they are in danger of turning away from great truths of the soul and from the deepest experiences and most significant facts of all ages and of our own time. Their path leads either to Spiritualism or Materialism.

This controversy, although earnest, is not bitter and narrow like the old theological wars. Excellent men are on either side. and treat each other with kindly and fraternal courtesy, for they have learned how to agree to disagree - a good lesson.

It must not be supposed that these who diffor from Mr. Sunderland and his friends are therefore and necessarily agnostic or materialistic in their tendencies. The larger part of them are probably not so. What personal feeling may have weight we know not, but a wholesome dread of sectarian narrowness is avoided by such a method as was adopted in | an element plainly visible in the discussions. and it is equally plain that some of the majority hold that their position will help to quicken and uplift the spiritual faith and hope which they sacredly cherish.

Music as a Factor in Worship.

The Rev. Dr. Swaney of Alton, Ill., who was a delegate to the United Presbyterian Anti-Music Convention held at Pittsburg, Pa., is strongly of the opinion that the result of the agitation will be a split in the church and the formation by the anti-organists of an independent organization. He says the sentiments against the use of instrumental music in divine worship expressed in the resolutions adopted by the convention will be adhered to, and if the General Assembly decides against them a schism will immediately follow. "A great principle is involved." he says, "and there can be no compromise. The tendency of Presbyterianism toward Romanism must be strangled in its infancy. To do otherwise would be an insult to the memories of the fathers of the church, and give a blow to Presbyterianism from which it would take years to recover." Mr. Swanev says they will put their ablest men forward to argue the question before the General Assembly, and if the decision of the majority should be against them, as he believes will be the case, they will put on their hats and walk out. From the best sources available, it is estimated that about one-third of the membership of the church is opposed to instrumental music.

There always have been many very ignorant men and women connected with the various orthodox churches. They are emphatically opposed to all progressive reforms, and any innovation on established usages makes them evolve in their own pretentious mentality some very terrible impending calamity. Instrumental music is regarded by them as sacrilegious; they do not stop to consider that the material which is not incorporated in the human frame is just as precious, so far as its intrinsic worth or value is concerned, in the sight of God, as the sulphur, iron, phosphorus, etc., that enter into the composition of the human organization. Congregational singing alone is good, but instrumental music as an adjunct thereto is all-important, and should never be dispensed with. If the members of a choir possess untarnished reputations, their characters clean and white, so much the better for them; but no one has arrived, as yet, to that point of intellectual acumen that he can detect the impurities of one's life by critically judging of the intonations of the voice in singing. Good music can not always be produced by good men and women. There are excellent vocalists in dens of vice and houses of prostitution. The thief who sat down at the piano and sung, "Home, Sweet Home," melted to tears those who heard him. There was a tender pathos and sweetness in his voice that actually charmed them. That nothing good can emanate from a corrupt source, is an effete and exploded idea. The ferocious bully and blackguard who saved a child from drowning, had a vestige of the angel in his soul, and his achievement was so much to his credit in the Book of Life. The human throat as a producer of music is no more valuable than the old violin which Ole Bull handled with such consummate skill. The former often gives expression to lascivious and amorous songs, and then in the church choir the next day sends forth its sweet tones in anthems of praise to God. Whether God took cognizance of that fact, we do not know, but the congregation in blissful ignorance of such an event, were entranced by the sweet tones it produced.

It is true, however, that mudic, whether it emanates from the human throat, or the delicately carved violin, or the massive organ, or the piano, is simply the result or outgrowth of the human mind. The retrogressionists of the Presbyterian church who so resolutely fought against the introduction of instrumental music into that church, did not have intellects capacious enough to grasp that grand fact. You can not separate mind from music; it is the essence of its varied notes and originates them all. Where there is no mind there can be no music. and whatever it produces, whether it emanate from the voice or an instrument, is equally sacred in the sight of God and angels. As the Rev. W. L. Gage well says; it is vain to stigmatize elaborate artistic music as operatic and try to cast it out by giving it an opprobrious name. Music has in itself, and apart from words, no distinctly moral character whatever; it may be light, or it may be solid, but mere sound has no suggestion either of what is good or what is bad. The only test which we can apply is this, does such and such music convey fittingly the meaning of such and such words; is it moulded to it as the garment is to the form? Now it is certain that in religious worship, the very conditions of the case forbid trifling, jocose or trivial words. Religious worship is in its very nature a serious, earnest, even solemn affair. Mr. Gage cannot understand how any man, even the most merry or witty, can import into it that which in the nature of the case is abhorrent to it. All the hymns which will ever do men good, either when sung to them or sung by them, will have an earnest purpose in them. They will not be dull, they cannot be stupid, but they will be devout. With internal cancer, a And so the music of the church will always tals of port wine daily.

have a true and undesigned gravity and disnity of its own; a tune which successful composers will inevitably catch. They may write music very intricate and very difficult; music which far transcends the abilities of ordinary choirs to sing and of ordinary congregations to comprehend; but they will not write what is trivial.

As no instrument, whatever its nature—a jewsharp, organ, violin or piano,-has a distinct moral character, it can never have a deleterious effect in the hands of church members, unless they so conspire. It can not rise above, nor descend below their exact moral status. It will never give expression to improper music unless they so direct; it will always be obedient to their demands, a willing servant, and an effective agent for the accomplishing of good, though the old, fossilized conservatives of the Presbyterian church possess such darkened minds that they can not discern that fact. Nothing. however, can impede the progressive march of the age, and even the Presbyterian church will realize that fact eventually, and regard instrumental music as one of the absolute necessities of religious exercises.

Teachings of Prominent Ministers on Last Sunday.

Dr. Thomas preached his farewell sermon prior to his visit to Europe at the People's Church, McVicker's Theatre, last Sunday morning. The speaker concluded with a few practical suggestions on how to work without impairing health and shortening life. 'People," he said, "could work and think, and it was not very hard to pray too much. It was from slow growth that the hard and knit fibre came. The slow in early years were often ahead in the race at 40 or 50. We should study the productive value of rest, and not regard it as a mere negative quality from which nothing was derived. Time was the great desideratum with people beyond the fifties and sixties. In mental and spiritual development time and rest were the great producers."

Prof. S. I. Curtis addressed the congregation of the New England Church, corner of Delaware place and Dearborn avenue, on 'Perils of a Great City." The speaker illustrated by maps and figures the enormous foreign population in this city, showing that there are eleven foreign cities in Chicago. The evils in these cities were intemperance. mammon, and irreligion, which bred Socialism and Anarchism. In Germanythe Social- and Chautauqua counties, in the State of istic vote in 1871 was over 123,000; in 1884 it | New York. Mr. Scofield is one of the largwas over 700,000. The Germans in Chicago numbered about one-third of the total popu- enthusiastic Spiritualist. lation, and amongst them, as was well known. were a large number who brought their foreign ideas along with them, and they were now supporting an Anarchist fire-brand, the Sunday Fackel. Give Chicago a population of 2,000,000; advance the price so high that the poor could buy no homes; let the foul ideas of anarchy be diligently taught, and we have a prospect none of us dare contem-

The announcement that the eminent Unitarian divine, Rev. Edward Everett Hale, would speak at Central Music Hall resulted in every chair being occupied from pit to gallery. "Whoever wants Christian unity can have it at the end of the nineteenth century," he said, "that is if he wants it bad enough to go outside of his house to get it. People must continue to differ in opinions. but that will not break the unity. The hand. the head, and the foot will continue to help each other. I have thought one of the greatest harms to Christianity to-day is the journal devoted to the maintenance of some particular sect. The church of Christ must not be on the defensive or it is lost. It must be on the attack. Christianity is a life and not a mere doctrine."

The subject of Rev. Thomas E. Green's ser mon, at St. Andrew's Episcopal church, was "The Majesty of God." He said: "Astronomers tell us that the system of planets visible to us is but one of ten thousand systems, going deeper and deeper into the starry space, stretching away world after world. till thoughts fail to grasp the distance and the mind grows weary with the effort. Infinite space is an awful thing to contemthe majesty of God. The measuring of time is another thought to follow, to be impressed with God's greatness."

The Workingmen's Club of Trinity Protestant Episcopal church, at the corner of Michigan Avenue and Twenty-sixth Street. attended service at that edifice at 7:45 o'clock last night. Rev. L. S. Osborne preached a sermon specially for the members of the club. it being the second annual discourse of this character. His views were peculiar. He said: "I am sometimes asked, Will religion feed a hungry man?' As I believe in God, I answer, 'Yes, it will.' An out-and-out Christian on \$1,000 a year is vastly happier than an infidel on \$10,000. Some of the happiest some of the saddest very splendid. The man who starts out with the one idea of being righteous, of loving God and his neighbors. is loved by them. Every man who has faith enough to try this will tell you it is true. Only those sneer at it who have never tried it. As soon as a man thinks he knows better than God, trouble begins for him. This is as true in the ministry as in mechanics or daylabor. Just so soon as a man is willing to place his life entirely in God's hands, God will take care of him."

Mrs. Elizabeth Reed of Jackson, Mich., has fasted for ninety-one days. She is afflicted with internal cancer, and takes two spoonThe Editor's New York Conference Speech

Mr. C. P. McCarthy, Secretary and Director of the Parker Spiritual Society of New York City, under date of the 16th writes:

Your recent address before the Spiritualist Conference of this city, deserves to be studied by every honest Spiritualist in America for its manly and eloquent but somewhat unpalatable truths—and while I enjoyed all you said I relished most of all the last. We are fortunate in having so very excellent and accurate a report of this address in the JOUBNAL of last Saturday.

The editor of the RELIGIO-PHILOSOPHICAL JOURNAL was not aware that he was being reported and did not know his remarks had been forwarded to his paper until he saw them on his return home, after the paper was published. He would have preferred to have edited them slightly before publication, though on the whole the report is remarkably accurate and the editor is willing to stand by it and to reiterate in even stronger terms all therein contained.

GENERAL ITEMS.

It is said that Maud E. Lord is soon to visit San Francisco, Cal.

Franklin Smith of Dedham, Mass., would like to get a copy of Y. A. Carr's "Philosophical History of the Origin and Development of Vegetable and Animal life," now out of

Rumors come from Washington that President Cleveland and bride intend to make a tour of the lakes in August, on a private steam yacht, visiting Chicago, and possibly

It is related of a popular clergyman that. he started a dull praying meeting recently by announcing that he didn't propose to act as umpire for a " sleeping match."-Buffalo Christian Advocate.

Jesse Shepard has been holding musical scances at Grand Rapids, Mich. The Demoerat of that city, says: "Considered from a musical standpoint, his concert affords an entertainment of the highest order."

Caroline E. Carey writes as follows from Weatherford, Texas: "We need a good medium here. I am at times discouraged in investigating Spiritualism, the proof comes soslowly, and there is so much opposition it is impossible to form a reliable circle."

The name of C. W. Scoffeld of Jamestown, N. Y., is being freely mentioned in connection with a congressional nomination in the district composed of Allegany, Cattaraugus est oil operators in the oil country, and is an

Geo. H. Brooks writes as follows from Lawrence. Kansas, under date of June 15th: "I lectured twice before the society in Topeka: gave five lectures in Osage City; lectured in Lawrence last Sunday. My trip West has been quite successful. I am to hold a two days' grove meeting in Thompson, Ohio, July 17th and 18th, and am to speak for the camp, July 31st and August 1st."

A large rat is said to appear in one of the wards in a Pittsburg hospital a few hours before the death of a patient. It will run under the cot of a doomed person, and, after remaining there a few minutes without any demonstration whatever, it will run away and disappear. In every instance the person occupying the cot died within thirty-six hours after the occurrence. This has caused such consternation that many efforts have been made to poison the rat.

The Spiritualist meetings will be resumed at the Perine Mountain Home, near Summit. N. J., on Sunday, June 27th, and will be held each Sunday afternoon during the season, commencing at 3:30. This will be the first anniversary service, at which Mrs. T. B. Stryker. Mrs. Milton Rathbun, Mr. Samuel H. Terry, and others will speak. Friends residing in New York City and vicinity, desiring to be present, will please communicate with Dr. Perine. All are cordially invited to be present. So writes Dr. Perine.

S. Bigelow of Sanford, Florida, writes as follows with reference to the book, "A Study of Primitive Christianity:" "It ought to be read by every thinking Spiritualist and Liberalist. No one can consider himself well plate, and such is the prophet's picture of informed upon this important subject, unless familiar with the grand work by Dr. Janes, or the many sources of information from which he culls. I thank Dr. Janes and the publishers for their valuable addition to sound liberai literature." The price of the book is \$1.50. For sale at this office.

A prominent literary woman of New England, connected with the leading daily paper of her city, writes: "Enclosed is the money for a year's subscription to your truly valuable paper. It is the only reliable spiritualistic paper I have seen in this country. I wish to heartily thank you for the courageous stand you take concerning the vile frauds that are dragging the truths of Spiritualism in the mire. If every journal followed your examhomes I know are very humble ones, and ple, they would soon extermiate the large crop of impostors who are fattening upon the credulity of their victims."

James B. Silkman writes as follows from New York City: "Please do me the favor to correct my personal friend Snipes's report of the New York conference in late number of the Journal. Owing to its brevity, in omitting the pith of my utterances in regard to the Caffrey exposure, I am wofully and totally misrepresented. While Caffrey affords the best opportunity for tests of any of the mediums for materializations. I have seen nothing of the very many nersonages soming from his cabinet that I does gonnine materializations. I have led but one sitting for sintewriting with Man, and then I could get noth-

An Astonishing Phenomenon.

The word phenomenon, loaded fore and aft with robust adjectives, has become so common that the title of these preliminary remarks may not excite the attention it deserves. Still we hope sufficient interest may be aroused to insure the reading of what follows this introduction. Our esteemed contemporary, The Banner of Light, in its issue for May disappear. 29th, had a leading editorial under the title of "Exposures." which may truly be regarded as a phenomenal departure from its historic policy. Most encouraging is this sign of new life and appreciation of the situation. We only hope it marks the beginning of a new and better policy on the part of our esteemed contemporary. We almost fear that this "leader" was but the result of a spasm of either sense or desperation. The article bears strong internal evidence that it was not prepared by the veteran editor who permitted its publication. That it was written by some one who has been a close and sympathetic reader of the RELIGIO-PHILOSOPHI-CAL JOURNAL is plain. But that such an editorial, so completely at variance with what Brother Cephas Lynn would call "the traditional policy" of the Banner, was allowed to appear, must be taken as a significant sign of the growth of a healthy sentiment in a quarter where it could hardly have been expected. No matter who conceived the article, the Banner fathers it and that is enough. Let our esteemed contemporary put that writer on its regular editorial staff, if he is not now there, giving him liberty to write and publish his highest convictions, and the oldest Spiritualist paper on earth will soon see its world growing brighter. Here in full is the editorial phenomenon:

EXPOSURES.

It is still the fashion for a certain section of the secular press to hail every alleged 'exposure" of a medium as another nail driven into the coffin of that detestable superstition of "so-called" Spiritualism. One of three courses is generally associated with the editorial attitude in such matters: either a willful and persistent misrepresentation of the entire subject, combined with a determination to abuse us at every cost of justice and fair dealing, or we are "sat upon" with the knowing assumption that all such sub jects are either delusions or frauds, or an at tempt is made to destroy us by exciting the passions and prejudices of the reader against

In addition to these "creaking ravens" of the press there is a class of Spiritualists in our ranks who, whenever some trickster is exposed, incontinently tremble in their shoes. thinking that Spiritualism is to be thereby overwhelmed and that all precedent experi ences are of doubtful value.

To consider the attitude of the press first: In regard to the general question of "expos-Spiritualists may safely admit they are under obligations to any agent who may assist them in keeping their glorious faith free from the harpies that are mere pretenders to the possession of that faculty of mediumship, of which we have abundant evidence to prove is as much a matter of fact in the constitution of our nature as any other of the faculties we are possessed of. The many warnings that our own journals have print ed is clear proof that the operations of this class of vipers are known as dangers to be guarded against; and though the spiritual press may not deem it is bound to become a sort of "Police News," yet as a rule it is not backward in putting its readers on their guard against any trickster who is or has been clearly and satisfactorily demonstrated to be such. All such common tricksters should be left to the attentions of the lawssentimental considerations are unnecessary in such cases—and Spiritualists feel very much the same over the press exposure of such gentry as the most of us do when any other vulgar swindler is pilloried in the pub-

But Spiritualists have a right to be heard in protest and defense when the exposure of fraud is confounded with the alleged exposure of the fraudulent character of Spiritualism per se. Any journal that puts forth such a non sequitur must be classed under one of the suggestions of our opening paragraph, or must be content to be considered as speaking ex cathedra on a matter it lacks knowledge or experience concerning, for such confusion of thought could not be possible in the mind of any candid and well-informed editor. When the newspaper in the interests of publie morality exposes some commercial frand, we congratulate it on its public spirit; but when it constitutes itself both jury and judge, all that profess any pretensions to decency reprobate any such abuse of the journalist's prerogative.

Do not misunderstand the point. What has been said so far relates simply and only to actual and unadulterated cheats, who, possessing no particle of mediumistic power, merely pretend to be so endowed. The foot-pad is a gentleman by the side of such pretenders, who thus literally "steal the livery of heaven to serve the devil in." The "exposure" of such people does not in any way affect the genuineness of mediumship. In the abstract, they are but counterfeitersthe real currency remains undebased.

When, however, we have to deal with the real or assumed confusion that is manifested by the average editor in dealing with the subject of "exposures," the duty of a vigorous protest and an earnest defense asserts itself. The truth of a mathematical axiom is not destroyed by the inability of the student to apply it, nor is the reality of our facts destroyed by the simulation of them in whole or in part by the dishonest or unprincipled. That "A" lies is no proof that all people lie. Or, again, that "A" speaks the truth is no proof that all people do so. Let this rule be applied to out case, and see how it works out; of the case, and see how it works out; of the reality of spiritual manifestations," which axiom can be demonstrated to any person who will adopt the same conditions that are necessary for their evolution that we have to adopt; professional mediums or professed Spiritualists are not required to be present; it is an experimental inquiry into an alleged series of facts, and like any other department of experimental philosophy attention to the conditions pertaining to the experiment is the only since you now. While our facts are demonstrated we non. While our facts are demonstrated by hundreds of honest and upright professional mediums throughout the country, they is not present their greatest claim to acceptate in that counceton, sings their greatest falm has always been that will so remain, a regard to the phenomena obtained in the effects home circles independent of any processional assistance whatever. Therefore we

emphatically protest against being ignorantly or willfully condemned by wholesale, when that condemnation is based upon a standard we ourselves do not admit. Are the facts true? Can they be obtained by any of us? Are they independent of professional representatives? To all these questions an absolutely affirmative answer can be unhesitatingly returned. When secular editors get these points in their minds, the ignorant r willful confusion they now exhibit will

A word now to that class of "Spiritualists" (?) who, whenever an "exposure" is reported, tremble in doubt as to the value of their own experiences, and begin to question whether they have not been imposed upon. If you have been so utterly careless in your inquiries as to be uncertain about what you think you saw, if you have failed to make each step firm and secure before advancing to the next, then you are not entitled to be called a "Spiritualist," and we must refuse to accept you as such. Your doubts and fears are the results of your own perfunctory methods of investigation, and your adhesion to our cause is a positive detriment to its progress. One indisputable fact outweighs any number of counterfeits; if you have that indisputable fact, then you have a solid foundation to stand upon.

All real Spiritualists have a multiplicity of such facts. Our facts demonstrate the axiom of the "reality of spiritual phenomena" that is stated above. Exposures, "so called," only expose a simulation of our facts, and thus in no way affect the axiom stated. A Spiritualist who rests his convictions upon incontrovertible fact is not disturbed therein by any alleged "exposure," however much he may be angered by the rascality that attempts to trade therein.

Now as concerns those who, actually being mediums, are (it is alleged) caught defrauding their patrons, what can be said in their regard? Intrinsically there is no more sacredness about a physical scance than there is about a chemical or mechanical experiment; a medium is not necessarily a better person than a merchant, in any other walk of life, and professional mediumship being neither more nor less than a means of livelihood, it is judged by the majority of outsiders as they judge any other professional avocation. In the long run the fittest-in this case the most accurate-will survive. Now in this direction, be it noted, the medium depends for recognition, patronage and success upon his or her fitness for the work and honesty in its prosecution, and, these qualities failing or being willfully prostituted, ultimate failure and disgrace are only questions of time. The public taint entailed is mostly punishment enough, while the loss of public confidence is of itself a heavy penalty; and when it is remembered that the mediumistic are subject to influences and temptations that stronger people than are they do not always successfully escape, the justice of the case will be met by Spiritualists taking the erring one in hand and endeavoring to reinstate such a one into good standing, always providing such a one is desirous of being so dealt with. But, also, in justice, such cases demand that the delinquent shall not be accented as a representative of our work until indubitable evidence of reform has been presented. There are two sides to every question, and if professional mediums claim certain privileges and exemptions because of their peculiar circumstances, they must be willing to allow some rights to their clients, for if all the rights are on one side, and that the interested one, then mediums must expect to receive the consequences of such a seeming invidious arrangement.

Cheap Excursion Rates from the West to Lake Pleasant Camp Meeting.

Although the camps at Lake Pleasant and Onset Bay (both in Massachusetts) have been in active operation for a dozen years and have for some years been national, rather than local, in character, favorable railroad rates have never been secured for visitors from west of Buffalo. This drawback, fortunately, no longer exists as will be seen by an official letter from the Assistant Commissioner of the Central Traffic Association herewith published. Two years ago the importance of securing inducements for western people to attend the camps was first officially recognized by the Lake Pleasant management, in the appointment of the editor of the RELIGIO-PHILOSOPHICAL JOURNAL as a member of the Transportation Committee. Of necessity it took time to place before the various railroad officials the data necessary to warrant liberal action on their part; and in the interval, the best that could be done was to get the usual excursion rate to Buffalo, with a ten days' extension of time for camp visitors. This year, however, the editor of the Journal has succeeded in obtaining a much better rate from west of Buffalo than is given by most of the roads east of that

For his success in this he desires to thank Mr. Geo. H. Daniels, the able and popular Assistant Commissioner of the Traffic Association, who has heartily seconded the work and without whose earnest co-operation the arrangement could not have been perfected.

Those who wish to visit Lake Pleasant, Onset Bay and other camps in New England can purchase tickets to Montague Station (Lake Pleasant Camp) and make that their headquarters. From Lake Pleasant, cheap excursion tickets can be bought to Onset, Queen City Park Camp, and other points of

interest in New England. In making the arrangement it was neces sary for Commissioner Daniels to name Montague Station, which is two miles from Lake Pleasant, instead of the latter, for the reason that Montague is an all-the-year-round station and as such is known to all railroad men. But the tickets will be good for Lake Pleasant. Mr. C. E. Lambert, the efficient General Western Passenger Agent of the Fitchburg Railroad—on which the camp is situated—guarantees that visitors holding these excursion tickets shall be landed at the camp. Mr. N. S. Henry, the Clerk of the Camp Association, will certify the attendance of all who hold the certificates spoken of in Mr. Daniels' letter given below, and return tickets can be had of the ticket agent at the R. R. station on the camp grounds.

The time is now none too long in which to advertise the reduced rates and it is to be hoped that all interested will see to it that the information is widely disseminated through the Spiritualist press and also through local

The advantages of this excursion rate for all within the territory here-in-below described may best be seen by comparison. The camp excursion rate this year from Buffalo by the N. Y. Central and the West Shore is \$14.50 for the round trip; the regular fare for the same trip would be about \$17.30, hence the rebate is about one-fifth, or a saving of about \$2.80. The regular fare from Chicago to Lake Pleasant is about \$20. Add to this onethird, or \$6.67, the price of the return ticket under our arrangement, and it makes the round trip ticket cost \$26.67 or a saving of one-third of the regular tariff both ways.

The arrangement is a very liberal one, and it is important that the sale of these excursion tickets shall be large enough to warrant the. railroad authorities in making the same tariff for next and succeeding years.

This notice, together with the letter following should be carefully preserved by all who think of going to the camps. At the smaller railroad stations notice of the intended purchase of these tickets should be given early so that the agents may obtain the necessary certificates and tickets if not already in hand. The meeting at Lake Pleasant opens on July 31st, and these excursion tickets can be used on and after July 25th.

CENTRAL TRAFFIC ASSOCIATION.

Passenger Department.

COMPOSED OF THE FOLLOWING LINES: COMPOSED OF THE FOLLOWING LINES:
Baltimore & Ohio R. R.; Chicago & Grand Trunk R'y;
Chicago, St. Louis & Pittsburgh R. R.; Chicago & West Michigan R'y; Cin., Indianapolis, St. Louis & Chicago R'y; Cin.
cliniati, Washington & Baltimore R. R.; Cleveland, Columbus, Cin. & Indipolis R'y; Cleveland, Akron & Columbus R'y;
Detroit, Grand Haven & Milwankee R'y; Detroit, Lausing &
Northern R. R.; Grand Trunk R'y; Indianapolis & St. Louis
R'y; Indiana, Bloomington & Western R'y; Jeffersonville,
Madison & Indianapolis R'y; Lake Erie & Western R. R.;
Lake Shore & Michigan Seuthern Railway; Louisville &
Nashville R. R.; Louisville, Evansville & St. Louis R'y; Michigan Central R. R.; New York, Pennsylvania Company; Pittsburgh & Lake Erie R. R.; Fittsburgh, Cincinnati & St. Leuis
R'y; Saginaw Valley & St. Louis R'y; Vandalia Line; Valley
Hailway; Wabash, St. Louis & Pacific Railway.

OFFICE OF THE ASSISTANT COMMISSIONER. CHICAGO, June 17th, 1886.

JOHN C. BUNDY, Member Transportation Commutates, N. E. Spiritualists Camp Meeting Association.

DEAR SIR:-The Central Traffic Association covering the territory bounded on the west by Chicago and St. Louis, and the line of the Chicago & Alton R. R. between Chicago and St. Louis, on the east by Toronto, Buffalo, Salamanca, Pittsburg, Wheeling and Parkersburg, and on the south by the Ohio River, but including the cities of Louisville and Lexington and the line of the Louisville & Nashville and the Cincinnati, New Orleans & Texas Pacific Railroads between Louisville and Lexington and Cincinnati, has agreed to make a rate of

ONE AND ONE-THIRD FARES. on the certificate plan, for parties attending the Annual Camp Meeting at Lake Pleasant, Montague Station, Mass., July 31st to Sep-

In order for parties to avail themselves of this concession in rates, it will be necessary for them when going to the Camp Meeting to purchase a ticket through from the starting point to Montague Station, and to request that they paid full fare for the ticket from

starting point to Montague Station.
It will then be necessary for the holder of the certificate to have the Secretary or Clerk of the Camp Meeting Association certify on the reverse of the certificate that the holder has been in attendance at the Camp Meeting. When the certificate has been thus certified to by the Secretary or Clerk, it becomes an order on the ticket agent at Montague Station for a ticket at one-third fare from Montague to the point at which the holder purchased his ticket eastbound.

The certificate will not be honored, howver, if presented later than September 3rd, 1886—that is to say, in order to avail themselves of the reduced rate on the return trip, certificate holders must start West on or before September 3rd.

Please give me the name of the Secretary who will certify to the certificates at Montague Station, so that I can publish his name on the circular of information which I will distribute to all the lines in our Association, advising them of the arrangement made with Very truly yours,

GEO. H. DANIELS, Asst. Commissioner.

A Red Letter Day for the "Chicago Mail."

On Tuesday of last week a fine four-story. building on Fifth Avenue was the centre of attraction for several thousand business and professional men of this city. The occasion was the first anniversary of the Mail under the management of the Hatton-Snowden Company. The affair must have brought joy to the hearts of the proprietors of this brilliant and aggressive penny paper, for it was a suc-

A representative of the Journal modestly threw himself into the surging crowd and was carried upstairs by a sort of squeezepush that is more agreeable to tell of than to experience. The current of humanity set strongly toward a spacious front room. The cause of this was soon seen, for after enjoying a sensation like going through a twelvehorse threshing machine and rolling through a clothes wringer the JOURNAL man was shot into the room by a thousand-man power from the rear. Here his eyes were dazzled by a gorgeous display of dinner plate, his olfactory greeted with the aroma of coffee, and his gustatory instincts excited by the lavish display of delicate palate-ticklers. Before the bewildered reporter could catch breath his hand was wrung with enthusiasm by Mr. Thaine, one of Lord & Thomas' staff, who at once insisted that his special friend should devour all within his reach. The Journal man felt flattered, and at once did as bidden. His vanity abated somewhat, however, when he observed Thaine go through the same procoss with several hundred other callers in the space of five minutes. With the rare prescience characterizing the Meil manage-

throng in the lunch room because he not only knows the name of every good advertisonce dispels the abnormal bashfulness for which Chicago business men are noted.

Major Flynn, the talented adjutant of the Mail army, was exerting his genius to direct the movements of the throng and keep some order and system amid the extraordinary crush. That every man was well fed, intro duced to the heads of the various departments, shown the lightning presses, presented with the latest copy of the Mail as it fell from the hopper at the rate of three hundred a minute, filled with statistics of paper, ink. stereotyping, presses, speed, etc., etc., convinced that the Mail was the most progressive; liberal, courageous and honest paper among all the dailies in town, that all these things were done and well done, was due to the individual efforts of the brilliant Flynn. Col. Snowden is an old-timer here and of course was personally known to a large number of the callers, who shook his hand after each fresh exhibition by Flynn. General Frank Hatton received in the editorial rooms on the fourth floor, and is no doubt now patronizing some wholesale drug store where 'Pond's extract" can be had in large unantities, for the purpose of taking the soreness out of his right arm and hand. The sporting editor declares he had rather meet Sullivan in the ring than to shake hands with such a host again. He says the Hatton-Snowden Company do every thing on such a large scale and with such a rush that it is really wearisome to a gentle, ease-loving, sporting editor. He avers he will resign unless the next annual reception is held in sections. The Mail's "club man" early retired from the scene and hid himself in the back room of the Press Club's quarters. He intimates that his corns can stand any reasonable amount of rough treatment, but were not built for use on reception days. The Jour-NAL representative felt especial sympathy for the poor newsboys who were staggering up from the basement under huge loads of papers. As a copy of the Mail on that day weighed about a pound, and was sold at the regular price, one cent, each of the boys had to carry an aggregate weight greater than his own before his afternoon's work was done and his profits banked-in the nearest pie On the whole, The Hatton-Snowden Com-

pany should be satisfied with the day. The Mail gained new friends, cemented old friendships, and took a fresh start toward doubling its present 40,000 daily circulation.

The Mineral Springs at Colfax, Iowa.

Once upon a time a sick man escaped from the hands of physicians who were lawfully and conscientionaly, yet ignorantly destroying the modicum of vitality left. He traveled thousands of miles and picked up here from the ticket seller a certificate showing | derings he came to a little prairie town called Colfax, in the centre of Iowa. He had heard of the merits of the mineral springs located there and seen people who claimed that their lives had been saved by a visit to the place and the free and persistent use of the water. The invalid was rather critical and slow to fully credit assertions except after thorough investigation and, if possible, verification by actual experiment. He staid at Colfax several days in early spring before the summer hotels were open; and the wholesouled landlord of the Mason House took excellent care of him and his family. The mineral spring and bath connected with this house were freely used and with surprisingly beneficial results to all of the party. Though at that time unable to walk more than a few blocks this invalid made a careful investigation of the claims set up for the water. He visited the several springs, talked with the proprietors, sought out invalids and those who were once ill beyond hope of recovery but now in the full vigor of restored health. The testimony was unanimously in favor of the healing power of the water. Mr. S. W. Cole, proprietor of the Grand Hotel, one of the most comfortable summer hotels in town, is a walking intelligence office, and can cite cases of cures by the hundred that have come under his personal observation. Mr. Croft. who acts as host of the Mason House, is an example of the efficacy of the water and cannot say too much in praise of its service to him. Dr. Ryan, owner of the Hotel Ryan, is a regular physician, but prescribes the water freely and says that cases pronounced Bright's

ment, Thaine was selected to welcome the Disease by leading physicians of Chicago and elsewhere, have been cured after use of the water, one case where the patient was exer and newspaper man in town but has a pected to die within six weeks. Fry's Hotel manner so innocent and sweet that it at its presided over by Mr. Fry who acquired some reputation as a healer during his connection with the late famous Paul Castor of Ottumwa. Dr. Fry showed the writer a collection of crutches and canes which he claimed had been left behind within a few months by patients who had no further use for them. The Hotel Colfax, situate about a mile from the village, is the finest and most expensive house; it is now open for the season and offers all the accommodations and luxuries to be had at any first-class house, all passenger trains stop at this house during the summer. Each of these hotels has a mineral spring and the waters of all are nearly identical in their analysis."

The water stands transportation well, but it is not advisable for one who has not visited Colfax and become familiar with its merits to order it shipped, except in glass. The Magnetic Rock Spring Company makes a specialty of putting up the water in glass, both in bottles and carboys. This Company has put in the best machinery and is prepared to ship 5,000 gallons per day. Mr. W. T. Dart is the efficient Superintendent of the Magnetic Rock Spring Company and will supply applicants with circulars and price

When the writer left Colfax he ordered a supply of the water shipped to him at Chicago. For two months he has given it as thorough a trial as circumstances would permit, and his confidence in the potency of its medical properties has steadily increased.

The people of Colfax are honest and generous; they have not yet learned to rob visitors, as is the case at many health resorts. The village and country about afford pleasant walks and drives. As a quiet, restful, healthgetting place, Colfax may safely be commended to those in search of such a resort.

Sufferers from nervous prostration, rheumatism, dyspepsia, neuralgia, and all diseases of the liver and kidneys are quite sure to be helped by the free use of this water. Consumptives and those suffering from heart disease had better let it alone.

Colfax is on the line of the Chicago, Rock Island & Pacific Railway, about an hour's ride east of Des Moines.

The Root of the Evil.

To thoroughly cure scrofula it is necessary to strike directly at the root of the evil. This is exactly what Hood's Satsaparilla does, by acting upon the blood, thoroughly cleansing it of all impurities, and leaving not even a taint of scrofula in the vital fluid. Thousant sands who have been cured of scrofula by Hood's Sarsapatilla, testify to its wonderful blood-purifying qualities. Sold by all druggists.

The Chicago, Rock Island & Pacific Railway have authorized their agents to sell excursion tickets to any station on this line, July 3rd, 4th and 5th, 1886 at a single fare for the round trip, making tickets good for return passage on or before July 6th, 1886, excepting that none will be sold between Chicago or Peoria and any Missouri River station, or any sta-tion within 20 miles of the Missouri River, nor will any be sold from a station within 20 miles of Chia station within 20 miles of Missouri River to Chicago or Peoria.

Scott's Emulsion of Page

Cod Liver Oil, with Hypophosphites As a Remedy for Pulmonary Affections and Scrofulous Discases.

Dr. Ina M. Lang-a prominent physician in New York, says:-I am greatly pleased with your Emulsion. Have found it very serviceable in above diseases, and it is easily administered on account of its nalatablenesi.

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

Clenn's Sulphur Soup heals and beautifies, 25c. GermanCorn Remover kills Corns, Bunions, 250 Hill's Hair and Whisker Dye-Black & Brown, Sic. Pike's Toothache Drops cure in I Minute, 25c.

Piso's Cure for Consumption is the best Cough

Business Antices.

Hunson Turtle lectures on subjects pertaining to general reform and the science of Spiritualism. At ends funerals. Telegraphic addresss, 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. Address E. F. Butterfield, M. D., corner Warren and Fayette Streete, Syracuse, New York.

DO NOT SUFFER

for months and years when there is a sate, simple and re liable remedy at hand and within reach of everybody. thas never falled to effect a SPEEDY CURE when used a For full particulars send for Book with testimonials, or call upon

DR. SYKES SURE CURE CO., 5 LAKESIDE BUILDING, 214 and 216 Clark Street, - - Chicago. Western Agents for the celebrated

MEDICATED COLOGNE BATH for the nerves. Ffty cents a bottle.

OLD COINS WANTED.

MRS. M. OHL. No. 459 W. Madison St.

it falls to ours Falling of the Womb, Le

The W. C. RESELENG MEDICINE CO., Pindley, O.

PENSIONS and Claims collected or no pay sents. BELLUM MILLER Att'y, Washington, D. C.

DVODUBATA My Remedy sent free. Ourse where all oth DIO DIO A. ers fail. JOHN H. MCALVIN, Lowell, Mass.

WANTED

Toices from the Leople.

INFORMATION ON VARIOUS SUBJECTS.

For the Religio-Philosophical Journal. In Years to Come.

Will the memory of the morn when first I met you, In years to come still in your heart remain? Like summer sunshine when the world shall fret

Let thoughts of me return to you again. I know 't were wrong, each tender word to treasure; Each smile, and glance, and touch of your dear

hand. all dull, and sad my life, devoid of pleasure Must ever be, but you will understand.

And if t'were wrong to feel my heart's mad beating, Not mine the fault, and this must be my plea. Since mine was not the power to stay our meeting, Forgive me, Lord, I humbly pray to thee.

I know in that fair land beyond death's river, Each soul is free from all the bonds of earth; Love pure and sweet my soul may know forever, Doath only brings my spirit's fair new birth. QUITIE.

Anæsthetie Revelations.

In a late number of Light there is an interesting notice by "M. A. (Oxon)," of a book just published in America with the above title, and a very interest-ing personal confession by our great psychical poet Tonnyson, regarding his experiences in "waking trance from a boy upwards.

The reviewer also alludes to my conclusions as to the psychical influence of anæsthetics as published in my "Theosophy," 1880 (now out of print) and in

the Spiritualist, January 9th, 1880.
If the view I there take be correct, then we have in the use of anæsthetics an experimental and scientific method of demonstrating the existence of the soul as an Ego, independent of its bodily tenement, and if so a most profoundly important scientific discovery regarding mental science.

The title of my paper, extending to fourteen pages in my "Theosophy," is, "Can the Use of Anaesthetics Demonstrate the Existence of the Soul?" and the substance of this paper I now give in an abridged

form.

1. Many who have passed through the first stages worldof drowning and have become unconscious to worldly affairs, have had, as it were by a photographic process, an instantaneous picture presented to them of the whole course of their lives, while some have emed to themselves to have passed into celestial

2. The same sensations have frequently happened to those who have taken anæsthetics in the labors of child-bed or for surgical or dental operations—when great happiness is often experienced, and the joys of heaven, as it were, seen; while others have to them-selves seemed to stand outside their bodies, watching with interest the operations of the surgeon on their passive bodies; and this was my own experi-ence on one occasion in 1874, when under the influence of chloroform.

3. Individuals who have passed into trance under mesmeric operations, and have then undergone the severest surgical operations without experiencing any pain, have likewise often experienced at the time beatific visions.

4. In the history of ecetatic, that is, entranced martyrs, experiences of a like nature are often recorded. 5. Lastly, Oriental Yogis cap, by long training in the practice of retaining the breath learn almost to asphyxiate themselves, and when so asphyxiated can project the soul from the body, which soul then acts as what is called the double.

Now, these five cases are illustrations of one method—namely, asphyxia; as produced by drowning; by the chest being filled with the vapor of an anæs-thetic; by the all but total suspension of breathing which takes place in deep trance; or by the voluntary suspension of breathing as practiced by the

Yogis.

By this asphyxla the body becomes, as it were, deed and an unfit tenement for the soul, which then for a time departs from the body and acts as an in-

their experiences as delusions, some of these skep-tics may by experiments on themselves be led to ex-claim with Sir Humphry Davy, when he took nitrous oxide in 1800—"In the universe nothing really exists but thought and ideas."—George Wyld, M. D.,

Mediums Point out the Remains of a Woman who had Committed Snieide.

To the Editor of the Religio-Philosophical Journal

Facts are stubborn things. In March, 1885, our little town was thrown into a wonderful excitement by the sudden disappearance of Mrs. Harley, sup-posed to be temporarily insane. Business was sus-pended, and search by everybody was made for days and weeks; no money was spared; detectives were put at work, and rivers, creeks, and ponds were dredged. The question was, "What has become of Kate, the wife of an exceptionally excellent husband?" Honestly by some, but in derision by more, it was asked. "Why can't the spirits decide this vexed question?" Mr. H. said to me and my wife, on the eve of our departure to attend the Anniversary Meeting of the Southern Association of Spiritualists at Louisville, Ky., last March, "If there is anything in your theory, or if in anyway you can attain any information of my wife, it will be thankfully received. I know nothing about Spiritualism, and am skeptical." I promised, if opportunity offered, to do so. He gave me a ring belonging to her. Mrs. Gladding, of Philadelphia, held it in her hand and gave minute particulars of Mrs. Harley's appearance and insanity—a run, a river, a plunge, and then drowning. She drew a diagram of the river, and the island of sand, and indicated that at such a guet a fleebless skelaton and indicated that at such a spot, a fleshless skeleton would be found, intact, save the lower extremities. She could be identified by the gold filling in the front teeth. We then had a sitting with Mrs M. C. Jacob, a most excellent slate-writing medium, living at 420 E. Vermont St., Indianapolis, Ind. She knew mothing of what Mrs. Gladding had said. I slipped the ring inside of the slate, unknown to Mrs. J., and we received in writing a most excellent com-munication addressed to Mr. Harley, her husband, giving particulars of the lamentable affair, mentioning the names of husband and two children, father and mother, and that she would aid him in obtaining her remains. Then followed a diagram, descriptive of place, island, etc., and this confirming Mrs. Gladding's statements in every particular, only being fuller in detail.

It was very desirable that the remains be found as Mr. H. could make no sale of property, or release mortgages, etc., under the law. The next medium was Mrs. Dick of Cincipnati. Like Mrs. J_n she was wholly unknown to the former revelations. She clair oyantly saw and described Mrs. H., gave names, condition of mind, manner of death, describing riv-er, locality, etc., confirmatory of the others. This information on our return home, we presented to Mr. H., who determined to search this particular spot as seon as the river receded sufficiently to enable him to do so. In the meantime he commissioned a lady to do so. In the meantime he commissioned a lady to interview a slate-writing medium of Indianopolis, and had a gentleman cail on Mrs. Carter, slate-writing medium of Cincinnati, both giving the same general information as to insanity, water, etc.

The water having just gone off that part of the river bottom, it required only an hour or so, to search on Tuesday evening, (4 P. M.,) to find Mrs. Harley's body embedded in sand, as pointed out by five different mediums. Here it would have remained but for

ediums. Here it would have remained but for the efforts of her and her spirit friends, aiding her distressed husband in finding it. The first thing Mr. E did after the discovery was to have a de lentify his work in her front teeth. Some little othing around the neck remained holding a breast-

clothing around the neck remained, holding a breastpin that was identified. The lower extremities had
become detached and lost as Mrs. Gladding had said.
How did Mrs. G. know of the gold filling in front
teeth, or that the lower extremities would be miseing. How did Mrs. J. know regarding a ring or
his seriod of last found in river, etc.

Partmentally for Spiritnalism, I showed my comtended through Mrs. Jacob to a number of reliable
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An Extraordinary Bustle.

It was Exposed at a Materialising Circle.

To the Editor of the Religio-Philosophical Journal: The following correspondence relative to the Mauchester expose of Mrs. Bessie Huston, of Boston, Mass., in one of her materializing scances is forwarded in the hopes that the public may catch one more word that shall put investigators on their guard against the army of charlatans that infest the ranks of

HAVERHILL, MASS., May 8th, 1886. WILLIAM H. HUSE, ESQ., Manchester, N. H .-

I notice in last Sunday's Boston Globe, your name in connection with the Huston expose in your city. I trust you will pardon me for troubling you with this note of inquiry in the matter, for I only do so in the interest of truth and justice. Will you give me the plain, honest facts as they came under your observation, which seemed to terminate in an honest expose of one of the many materializing frauds that infest the ranks of Spiritualism? I would like just what you would be willing to have appear over your signature in the RELIGIO-PHILOSOPHICAL JOURNAL of Chicago, Ill., a spiritual paper that denounces frauds. Most respectfully yours, W. W. CUBRIER.

The following reply was received in answer to the above, which speaks for itself.

MANCHESTER, N. H., May 13th, 1886. W. W. CURRIER, Esq.-Dear Sir:-

Your favor of May 8th came duly to hand, and I should have answered before this, but have been very busy. I cheerfully give the information asked for; not only because I wish this first-class fraud to be exposed and advertised as such, but because I see that there is a disposition in some parameter of the control o that there is a disposition in some papers to cover it up and smooth it over. I had attended two of Mrs. Huston's (so-called) scances previous to the one when she was exposed, but the detai's of what I saw then would make this letter too long, and are unnecessary. It is sufficient to say that I saw enough to convince me that she was a complete humbug, and was getting rich from the dollars paid in by her credulous dupes. I laid a plan to trap her, with my brother, J. B. Huse, and F. S. Sutcliffe, Principal of one of our Grammar schools, and together we attended her seance at a private house on the evening of April 27th. The circle was formed about eight o'cleck, and I waited until about 9:15 before I "grabbed."

In the meantime some of the best known citizens

of Manchester, who were present, were called to the cabinet and imagined that they recognized some of their departed friends, though in the almost complete darkness it was impossible to distinguish any dislinct features. About the time above mentioned, while a supposed spirit form was advancing from the cabinet across the open space in front of the cir-cle, I jumped from my seat in the front row, and threw my arms about it, and found what I confidently expected to find,—Mrs.Huston! She at once gave a scream and her husband who sat beside the cabinet, leaped upon me and tried his best to disengage my hold on the spirit (?) which, I suppose, would have liked to dematerialize about that time, but she didn't. Fearing that both of them might prove too much for me before any body else could interfere I shouted for "help," and in an instant every one in the room was in a pile, pulling at somebody or something un-til the gas was lighted, which was done by Mr. Sutcliffe, and which showed them what was "up." As my brother sprang to my aid he saw a club in Mr. Huston's right hand and seized it. Mr. Huston at once turned upon him and seized him by the throat, but my brother being the larger and stronger man, threw him to the floor and wrenched the club, which proved to be a policeman's billy about fifteen inches long, from his grasp, and held him there until the gas was lighted, and restored quiet revealed Mrs. Huston, wearing a white skirt and waist outside her other apparel, struggling to get away from me. I held her until all were satisfied that I had something taugible in my arms, and then let her go, when she hurried to the cabinet, and sat down with her back to the audience, holding her face, which was whit-ened by powder, in her hands. On the chair in the cabinet was a small pile of white clothes, and on these several yards of thin muslin or scrim which possible to overestimate the importance of experimentation with anæsthetics; for although skeptics may regard the declarations of others regarding their experiences as delusions some of the experimental bundle, and by waving and sheling it is a small bundle, and because it is a small bundle, and by waving and sheling it is a small bundle, and by waving and sheling it is a small bundle, and by waving and sheling small bundle, and by waving and shaking it, a fold at a time, would be let out until it at length it reach-ed the floor. That is the way the operation appear-ed to me the first time I saw it done, but I was gravely informed that the spirit was "weaving spirit lace out of air." I reached into the cabinet and pulled out this lace and the company tore it into small feces and carried it away as souvenirs. I have the billy taken from Mr. Huston by my brother, and shall keep it to remember him by. He had not struck me when my brother seized him, probably, through fear of hitting his wife, in the darkness.

After indulging in a little talk and comment on

the affair the company dispersed leaving Mrs. Hus-ton out of sight in the cabinet. Mr. Ammidon, at whose house the affair took place, informed the Hustons that he would not keep them another night, and offered to carry Mr. Huston to the station to see if there was a southern bound freight train before morning. While they were gone, Mrs. Huston, who had become composed, offered to be searched to show that she had nothing about her but that was all right. Mrs. Ammidon and a young lady who was present conducted the examination, and were more thorough than Mrs. Huston expected, for after quite a tussel with her they found her bustle was made of a bag and filled with false hair and whiskers, articles of clothing, and every thing that would be needed in giving the manifestations. She then confessed that she had been deceiving everybody. Mrs. Huston begged so piteouly that they would not take her bustle, that they left it with her, but they can attest the truth of this statement. Mr. and Mrs. Huston (Bessle Huston, 488 Tremont St., Boston, is her full name and address) remained at a hotel until morning and left on the 6:30 train for home, and will probably never "materialize" in Manchester. I hear that some of her dupes in other cities will not be-lieve, even now that she is a fraud, but the strongest and firmest Spiritualists in Manchester denounce her now as such, and if necessary I can give the names of several well-known and respected citizens who will give the facts substantially as I have related them. Although not a Spiritualist as that appella-tion is usually understood, I have as firm a respect for the other world and its inhabitants as anyone, and only undertook this affair because I believed her

from the beginning to be a fraud. Hoping that fraud of all kinds may be suppres and exposed, and confident that truth, in whatever form it may appear, will prevail, I am, Very Truly WM. H. HUSE.

Jean, who does not give the name of place or post office address, writes as follows: Our Society here is progressing. We have good workers; among the foremost are Bros. Chase and Smith. One of the pleasantest features of our Society is our socials. which are held on the second and fourth Fridays of each month. We have generally one reading one recitation and plenty of music, which is pretty lively sometimes, and pienty of music, which is pretty lively sometimes, and we return to our homes made happier by being there. I must not forget Bro. Lyman C. Howe. His coming among us has been productive of great good. His lectures are grand; ideas and thoughts beautifully expressed. We feel better and wiser by hearing him as light and truth breaks in upon us. The death of a friend called him from us on the afternoon of May 16th, but after a ride of eighteen miles, although tired and weary upon his return, he delivered a fine lecture in the evening. Subject, "What we Know, and What we Believe During his absence in the afternoon, we had a little experience meeting, and our hearts grow warm as each other told of advancement in the cause of love and truth. The good spirits have awakened us and now we must work, build up and grow,

Goo. Hutchins write: The JOURNAL brought us the very able and common sense article by Bro. W. E. Coleman. It requires no effort to say amen. He is mettle of the right ring, and so is the JOUR-WAL. I was glad to hear of your return and much improved health. Long may you live to labor for the world's progress.

Julia M. Walton writes: Your fearless, hopest manner of dealing with frauds must win the ap-proval of all intelligent readers and true mediums, in the end. May we be successful in ridding our minds of all superation in dealing with the differ-ent expressions of this phenomens.

ties. D. K., Edille writes: I cannot get along hout the good out JOURNAL. It is just what the tile pand.

A CONTRACTOR'S GHOST STORY. How a Man Who Had Chested Him

Came Back After Death to Apologize. "I never go much on ghost stories," began Con-

tractor Van Dyke at the Clinton House in Uniontown, Pa., the other evening. The old gentleman had been listening with more or less attention to a series of fables being told by the guests of the hotel. "You don't believe in spooks, then," suggested

one of the gathering.
"Well, I don't know," the old contractor replied. "Well, I don't know," the old contractor replied.
"My experience in that direction has been somewhat remarkable. I don't suppose you will believe me, but the story I will tell you is true. I can produce a living witness to it, and I will at any time make affidavit as to its accuracy. Two years ago I was building a piece of railroad down in the eastern part of this State. Among the people who furnished me ties was an old trader in whom I had little or no confidence. As the bills for the little came in I ed me ties was an old trader in whom I had little or no confidence. As the bills for the ties came in I paid them promptly and took receipts from every man. I knew to the tie the number used. After my contract was completed the old trader sued me for the price of fifty ties. The case was tried and I was compelled to pay the money. The old man had sworn to his bill, and little or no defense could be made. When I read the money I warned the old made. When I paid the money I warned the old fellow. I told him he had perjured himself. I predicted for him an unhappy ending. About six months ago I was awakened at one o'clock in the morning by this same old trader. It was dark in my room. Just as plainly as I can see you now he was there in

life. He awakened me by calling my name. My partner was in a bed in the same room just a few feet from me. I called to him and told him of the visitor's presence. He said he could not see him and laughed at me. He told me I was dreaming and suggested that I go to sleep. While we were talking the old trader called me by name. He said he had been mistaken about the ties and offered to return me the money. The vision then vanished. My partner talked with me of the matter before we went to sleep again. The next morning he told the story on me as a joke, but while we were at break-fast the news reached us of the old trader's death. He had died within ten minutes of the time of his visit to me. I have no idea how many more calls of the same character he had to make, but I am satisfied his visit to me was the last one. That story is true as holy writ," the old man concluded. A distressing silence followed its telling and the party broke up before all recovered.

Remarkable Dream Visions.

The following remarkable dream vision was sent in to the Secretary of the Psychical Society of Lon-don in August or September of last year to be noted

The Niagara River in full flood suddenly came into view from the American side, and presently the flood abated and was gone, and a group of sallowlooking men were seen wading just above the whirl-pool rapids, which had now become so shallow that men might walk across, and one or two more prom-inent than the others were wading in the rock pools of the bed of the river and seemed dipping landing nets into the pools among floating blocks of ice. The day seemed dark and dull, but no snow was visible. but a wooden structure on posts stood on a leve

with the river on the American side.

Now the floating blocks of ice pointed to the time when the ice would have broken up and the snow would be gone, as the period when this remarkable symbolic dream vision might have the fulfillment, while the sudden drying up of the great flood pointed out in strange symbolic imagery the paralyzing of labor, power, or force and motion by the present relieve and other labor, strikes over the United rallway and other labor strikes over the United

Among the other remarkable dream visions sent into the same society early in March last and now awaiting fulfillment is that of the creecent moon, which appeared three times, once on a stormy back ground of clouds in the southeastern heavens and twice to the north, the last time the crescent passed rapidly to the south by east, or, rather it seemed to shoot obliquely south till it neared the ground and was suddenly hidden by a bank of storm clouds, which, when cleared in part, showed no moon but a low mound-like bank or building. During the creecent's first appearance it increased from a tiny thread to about four days' old.

The crescent moon is the symbol of the Mohammedan power. Its first increasing to the southeast on a back ground of storm cloud shows Mohammedan troubles threatened from this direction and again it appears to the north would still show its formidable power, but its finally shooting obliquely to the earth as it were, and disappearing under a heavy cloud covering, a mound or low building shows that it will not succeed, and most likely will now be vanquished by the Greeks, for notwithstanding the negotiations and interference by European powers, no permanent settlement will be effected. The great incendiary fires in the East were foreshown by a circle of burning stars about the 2nd of March. WILLIAM SHARP, M. D.

In April, 1878, the crescent moon appeared to fall to the earth from a stormy sky and the sun rose where it fell. In the following summer Cypress was ceded to England. This was the first or immediate signification of the vision, but it is probable that it has another and wider signification. The sun which rose in its place shows the rise of Christianity in place of the Mohammedan power which is now about to be finally overthrown.

No. 25 Charles St., London, Eng., May 9th, 1886.

Swedenborg.

To the Editor of the Religio-Philosophical Journal:

The glorious old JOURNAL, so full of various, rare and absorbing thoughts, must remain my "magic staif" to hold fast while a denizen of this sphere. May its sterling and efficient leader live to be a hundred years old, and return soon to his arduous duties with renewed physical energy and restored health.

I am happy to observe that here and there a wise and true Spiritualist has the goodness, love and reverence to sun the lonely pathway of our self-denying fraternally devoted and spiritual seer, Swedenborg, with the sweet blessing of confidence, cheering and beneficent thoughts, which glow and dominate the noble heart. Ohi that every benefactor of the race could walk to old age under a guardian banner that could never swerve! I regard with an innate reverential respect those who have lived useful, true and beautiful lives.

It appears to me that the great lawyer, Mr. C., saw

those defects which he points out in the character of Swedenborg in the speculum nature invented for bluself. Apparent is the fact that the purer and more blameless the paths which reformers choose for themselves to walk in, the more unselfieh and correct they order their lives, and the nearer they live to God, the keener and sharper is the eagle's vision that pursues them for a prey. If it is wrong to slander those who have aimed to live right here and have carried out the wise ideal how unspeak ably profane, how inexcueably mean, to desecrate epulchre of the Saint, beyond a century after its dust had rected in holy peace! Only a lawyer who had practiced forty years could be thus guity. If Spiritualism and its best teachings are true, and I am sure that they are, the record of the slanderer's own dreams, by the universal photographer who never makes the least mistake, will confront him in the life to come and the gulf between the life of the saint and that of the sinner revealed. May's Landing, N. J. ANGELICA WATSON.

A Haunted House.

To the Editor of the Religio-Philosophical Journal: We have a haunted house near Americus, Indiana. The occupants can't keep the doors shut. There is frequently a rumbling noise heard in different parts of the house, and raps in different places. The occupants fasten the doors, and they come open through the action of some invisible force. Some times some one will knock at the door; on invitation to come n,it will open,and a noise as if some one walking,can

be heard. Two of the inmates of the house are me-diums for writing and table tipping; they are church John Kisby writes: I like the JOURNAL, also its contributors in whom there is a mine of wealth better than gold, and amongst whom I could pick out a small army of better men than old David was; in fact I couldn't be the fact that the last of the last of

in fact, I consider it safe to take the Journal for my Bible. Mr. A. Clamey writes: I am giad to see the Journal, alive to the higher aspects of Spiritualism; its practical, spiritualising effects on many a lives here and now. Some people think it is only a wonder-worker.

A Strange Coincidence. (Atlanta Constitution)

The superstition connected with photographs is well known. When the first old "ambrotypes were gotten out the superstitious were wont to watch them with suspicion, the mystery of the thing add-ing to this prevalent superstition. Many were the yarns of pictures fading after the subject was dead, and I know of a widow of a confederate soldier who believes till this day that the mark that suddenly ap-peared across the picture of her husband was an omen of his death in battle among the far away hills

of Virginia. Then there was a ghostly picture, in which a shadowy face appeared behind the real picture, gradually developing until the first face was lost in the outlines of the spiritual usurper. All these things are well known, but the most conspicuous and most remarkable coincidence in regard to a picture and its original was told me to-day.

Prof. A. T. Lyon is a well-known artist, standing very high in the profession, and known in all the principal cities in the State. When Bishop George F. Pierce celebrated his golden wedding, Prof. Lyon went to the scene of festivities well equipped with a fine, large camera and extra large plates to photograph the remarkable scene. On the grounds he erected a pavilion, floored it with a carpet covered with masonic emblems, and to be sure of correctly timing it, he first took a picture of the court house, forwarded it to Atlanta and had a friend to develop it and telegraph the result. The friend did so, and dispatched to him that it was all right.

Well satisfied with his arrangements, he had the bishop, his wife and the forty-eight descendants, be-sides numerous friends, assembled in a group, and the photographer obtained three fine, large negatives of the wonderful assembly. The work was well done, and the artist congratulated himself on the success of his venture. He brought the negatives to

his studio, in Macon.

Now comes the strange coincidence. Prof. Lyon waited to perfect his arrangements for copyrighting his great picture, and meanwhile the negatives, se-curely boxed, reposed on a shelf in his dark room. curely boxed, reposed on a shelf in his dark room. The box was, perhaps, a third wider than the shelf on which it rested. For many months it rested there in perfect safety. Suddenly the announcement that the grand old man is ill and dying, casts a shadow of sorrow all over the South. Two college girls visited the studio, and the artist told them of what a good speed to be able to be become, which he had not snap he had on his photograph which he had just arranged to publish. He brought out the negatives and showed them to the young ladies, and then carried them back to the dark room and placed them on the same shelf where they had reposed so long. Returning to his work-room he began retouching some pictures, when suddenly he heard a great crash, and, rushing into the dark room, there lay the beautiful negatives smashed into a thousand pieces. His grief was terrible, but an additional pang was added to it when, in a few minutes, came the telegram announcing that Bishop Pierce was dead. The negatives were broken just as the spirit of the grand old Christian hero took its flight. It was a strange coincidence, to say the least.

The Psychical Wave.

Truth is terrible. She will have her way. One law is as inexorable as another law, and the mind that fails, from infatuation with one, to keep in relation to another, is brought up short, somewhere, by the very constitution of things.
One thinks of this not for the first time nor for the

last one, but explicitly, in watching the course of the current of progress with which it is our fortune to be contemporaneous. No alert observation would deny that the class of phenomena which, for lack of a wiser term, we have taken to calling psychical, has come to the front of thought. That it is no longer a sign of culture to ignore the inexplicable—this is understood. The ghost is not now remanded to the nursery; he is invited to the library. Coincident dreams are not scouted into the servants' sittingroom; they are respectfully bowed over to the metaphysician ...

The force which makes a parior table rise half way to the celling, with a child on top of it, or the mystery which qualifies a stranger in a back street to tell you at first sight the name of your dead, or the secret of your heart, is no longer relegated to the logic of the medium, or the oratory of the strolling charistan. It is lifted to the deek of the scholar; and the scholars. ar has accepted the trust. Believers in what are called spiritualistic phenomena—an army estimated at from two to ten millions in this country alone re building from their end, and in their way, abou a volume of mysterious facts which, at the other end, and from another fashion of approach, com-mands to-day the attention of liberal scientific men on both sides of the sea. The thing has overflowed the culvert of superstition; it has gone above the level of what we call a craze or a fashion. It has reached the dignity of an intellectual current. All momentum has its equivalent force. What is the philosophy working beneath the psychical wave?— Elizabeth Stuart Phelps in Forum for June.

At the Home of Mrs. Helmick.

Io the Editor of the Religio-Philosophical Journal

In a recent number of your very valuable paper I saw a notice of the death of Mrs. Helmick, of Washington City, whose young granddaughter was at one time the possessor of wonderful mediumistic pow-ers. At her pleasant home at certain times, friends of the family were invited to be present at scances which were certainly unique of their kind. The little room in which the circle sat was quite dark and Hattie, the girl medium, a very lovely child in all respects, sat by herself in a small chair. No admission fee was ever required, and it is impossible to imagine that there could be any co-operation, fraud or trickery on the part of the family.

On two occasions, I heard the audible whispering speech by little Totsy, the child spirit; of other relatives of the family, gone before, and, notably the shrill voice of Skiwaukee, as he is called, a powerful Indian spirit, who long ago passed to the happy

hunting grounds. Mrs. Helmick was a gentle, sweet faced woman, and exercised a mother's loving care over the child Hatte, now a young lady. If I am not mistaken she was all the mother the child ever knew, her own

mother dying while Hattle was very young.

Mrs. Helmick's faith in the care of unseen spirits over mortals, was very great. She had been minis-tered to on occasions of illness in a very remarkable manner, and seemed always conscious of spirit pres ence. This latter fact lent to her manners and her very presence a gracious charm which was very sensibly felt even by strangers, and having seen her once they were always anxious to meet with her

I am sure the transition for her must have been like going from a pleasant home to eternal man-sions, and I trust the power of the gentle girl who was so dear to her will be rather strengthened by the departure of one who seemed an angel even in the flesh. Palmer, Fla.

A Fraud. ⁸

A dead beat, claiming the name of Eddy, adver-tised that he would produce astonishing spiritual manifestations at Good Templar's Hall, on Saturday evening, the 29th ult. Believing the thing to be a fraud but thinking there might be a difference of opinion in relation to the manifestations, we attend-ed for the purpose of being able to express an opinion of our own in case there was any question in regard to the character of the manifestations. The man -thing we should say—gave himself away in the start by saying that he would be unable to produce the manifestations advertised on account of the nonarrival of many of his appliances. He then proceeds to perform a few stale rope tring tricks any of which could be easily explained and duplicated by a novice. As one of the rope tiers we had intended to make a verbal report at the conclusion of the farce, but the spirit and temper displayed by the victims of the impostor derfermined us to avoid a scene which would have been very disagreeable to the many ladies present. The creature richly deserved a coat of ter and feathers but Muskegon was spared social scandal by withholding his just deserts.—Social Tanco.

An edd character lately died at Marlboro, Mass.—George Clisbee, a musical inventor, who taught himself to piny various instruments when a child. He built many church organs, unanufactured his own steam engine and machinery, and never failed to solve all mechanical profinites presented to blat. He once contrived a musical recking clust that gave out music when it was moked. Tours and he locking a hetmit, and he kept a record book of weargining he heard dispunging to the Unitation Church.

Ex-Judge Cross Denies It.

To the Editor of the Beligio-Philipse Why is it that you lose no convenient opportunity to advertise me as the apologist of fraud and decep-tion on the part of mediums or pretended mediums? Is the avowal of my belief in the materialization of spirit forms—the transfiguration of, and personation by mediums under certain conditions, so opposed to the JOURNAL'S policy as to induce the typographical success in which it is wont to indulge? Is its plane of action so narrow as to admit of no diverse opinions upon questions which depend for their solution upon laws with which the wiscet among us can claim only a slight acquaintance? I have never attended one of Caffray's scances, nor written a word which points to him as a medium. On the contrary, I have on at least one occasion, called attention hrough the press to his misstatements. It has never been my custom to either patronize or recommend a medium whose methods are not such as to give conidence in his integrity. From what I learn of Caffray, I do not know and do not believe that he ever had a genuine materialization at any séance over which he presided. To-day he stands as a self-conlessed impostor, and to this extent, I am satisfied to take his word, and would suggest that other Spiritualists do the same. NELSON CROSS.

New York City, May 27th, 1886. We are glad to give Judge Cross space to correct the editorial error which coupled his name with the defenders of Caffray. We sincerely regret the mistake, though it seems not so strange it should have occurred when one recollects that Judge Cross has in years past been an ardent defender and patron of such a creature as Carrie M. Sawyer, and of others no better than Caffray.

The JOURNAL is ready to seriously consider the claims of "transfiguration," etc., when evidence worthy of a moment's attention is offered that such phenomena occur. But no such evidence has thus far been offered by Mr. Cross or any other patron of tricky mediums. Judge Cross will find as little profit in delving for spiritual knowledge amid Sawyer rubbish as he did in diving for sunken treasure some years ago.

Notes and Extracts on Miscellaneous Subjects.

Nevada still has 1,500,000 acres of land for sale. Au Anglo-American bar has been opened in Ber-

The camp meeting fever in Iowa is more vigorous this summer than ever.

The New York girl elopes with the coachman; the Boston girl prefers a detective.

Last year the American Bible Society printed 1,-434,440 Bibles and New Testaments. The females in the West Virginia Penitentiary are paid 25 cents a day and the males 50 cents,

When run to its full capacity an Akron, Ohio, match factory turns out 57,000,000 matches in one day.

A Blackhawk, Iowa, County farmer, seventy years old, is toddling a thirteen-pound baby, his first. His

"John the Baptist" was found dead in Davenport, Iowa, the other day. He had a bottle of Council Bluffe whiskey in his pocket.

Chauncey Depew is authority for the story that a woman on Long Island said that she had eaten so many clams that her waist rose and fell with the tide. An unknown and mysterious disease is carrying off the jack rabbits in Inyo County, Cal., very fast.

Their bodies lie in great numbers all through the sage brush. Georgia is likely to be known as the Mother of Evangelists. Rev. J. H. Munday is her latest prod-uct in this line, and he is said to be doing a great

work at Columbia, Tenn. Tornadoes have so scared the citizens of Meriden, Ill., that they talk of building a huge "cyclone cel-lar," where the whole town can take refuge when a

windstorm comes along. A North Carolina guinea had a neet in a hedgerow. A crow discovered it, and after trying in vain to break an egg with its beak, clenched one in its claws, and flying up forty or fifty feet in the air it fall, and thus accomplished its purpose.

A Presque Isle man's house took fire the other day. His neighbors not only assembled and helped him put out the fire, but stayed and reshingled the roof, which was burned, and took up a collection to pay for the shingles, the whole being finished before

Thomas Cary of Fishkill Hook, New York, insists that he has a hen turkey that for three weeks past has laid one egg every day except Sunday, and then has laid two. He says he can't be mistaken, because there is no other ben turkey anywhere about that neighborhood.

Dr. J. Milton Bowers, the San Francisco physician who was charged with murdering his wife, has been found guilty and sentenced to be hanged. His vic-tim was the third wife who had mysteriously died, leaving him considerable property. His method was to give the women phosphorus in small doses.

Companies that insure against loss by wind storms are fast being organized in the West. One of them has this advertisement in a Kansas City newspaper: The black monster of the air has already appeared in 1886. Take out a tornado policy in the Pioneer Cyclone and Windstorm Company."

It is gravely related in an Illinois newspaper that after a peach tree on the farm of James M. Baker of Palmyra had blown down, the broken trunk was stuck in the fire under a soap kettle. Not a blossom was on the tree, but when the heat of the fire penetrated the branches the tree burst into full bloom

Mr. and Mrs. Saiathiel Burke of Neoga, Iil., bave been married thirteen years. He is 37 and she a year younger, and they have nine fine children, and among them are foursets of twins. First a pair of boys, then a pair of girls, then a pair of boys, then a pair of girls, and the baby is a poor, lonely little girl. Many of the men who took claims on the Crow

Creek reservation in Dakota, under the Arthur proc-lamation, have put in large crops thereon and intend to harvest them, while the Indians declare they will harvest those crops themselves. Over a million forest trees have been set out this spring by the set-

Ex-Congressman Amos Townsend says that Gen. Phil Sheridan never plays poker, even when at the headquarters of the fishing club on the islands off Sandusky. He says this is remarkable because as a rule, the higher in rank an army officer the better poker player he is. Grant was a great poker player, and loved the game, he says.

Small shares of lottery tickets are frequently sent to the newspaper offices in Havana that the pro-ceeds, if the ticket happens to draw anything may be sent to some orphan asylum or other charitable institution. This is not wholly for sweet charity's sake, but because it is supposed to bring luck—sometimes—to the rest of the ticket.

A family passed through Hannibal, Mo., recently, bound West, that attracted attention. The father was a six-footer and weighed fully 225 pounds. The mother was a delicate little fair-haired blue-eyed woman, who would weigh perhaps 115 pounds. The children were four pair of twins, all boys, the oldest 14, the youngest 7 years old. Each pair was dressed exactly alike.

Farmers in many parts of Chemung County, N. Y., and other Southern-tier counties, are much pushed to account for the unusual growth of red sorrei this season. Fields are covered with it where it was scarcely ever known before. Nor is its appearance confined to poor or inferior land. Some of the best wheat and tobacco land in the county which has been seeded down is now ablaze with red sorrel.

The setting seide of the will of the late A. D. Dit-mars of Langueter, who left \$40,000 has apperain what children were created to do," leaves it for some one else to try to develop his currious idea. One of the features of the institution which he hoped to found was a room containing mention instrument, tools used in the various kinder, and other appli-ances. When a child yes brought to be squared into the institution, it was to be salest into the room and its actions observed. If the little mark inclination had it in he market. In the little mark inclination had it in market. It is desired, a pro-to be educated as a symbolic. If in desired, a principal while he hangest it, one life at the countries the latest engagement.

A LIBERAL OFFER

Five Thousand Dollars to any Charitable Institution.

It It Cannot be Done as It is Stated.

Rochester, N. Y., Union and Advertiser. Friends of Ex-President Arthur are very much dis-

Of course he is not going to die! He is in the hands of a very particular physician.

His doctor does not call it Bright's Disease! No, It is stomach disorder that he is suffering from now, and every few hours he takes a cold, and from time

and every few hours he takes a cold, and from time to time many other symptoms are developed. These symptoms the public should know are really secondary to Bright's Disease.

His physicians say that everything that medical skill can do for him is being done.

This is not so!

This case is a prominent one because the general is an ex-president; and yet there are thousands of farmers quietly dying, in their farm houses, of secondary symptoms of Bright's Disease, called by every other conceivable name; thousands of workmen, likewise dying, leaving helpless families; hundreds of thousands in all walks of life who have sickened, and are likewise dying, helpless victims of powerless physicians.

Eight years ago a very well known gentleman was about to enter upon large commercial transactions. His medical adviser quietly dropped into his office one day and told his confidential clerk that he would be dead in three months, and that he ought to settle
up his business affairs at once!
That man is alive and well to-day, yet he was given up as incurable with the same disease that is kill-

ing General Arthur! Our reporter met this gentleman yesterday and in

Our reporter met this gentleman yesterday and in conversation about the General's case, he said:

"I will give \$5,000 to any charitable institution in the state of New York, to be designated by the editor of the New York World, the editor of the Buffalo News and W. E. Kisselburgh of the Troy Times, if Warner's safe cure (taken according to my directions) which cured me eight years ago, cannot cure General Chester A. Arthur of Bright's disease from which he is suffering?

disease from which he is suffering."
"Now I want you to understand," he said, "that " we do not profess to make new kidneys, but we do "know from personal experience and from the ex-perience of many thousands of similar cases, that we can stop the consumption of the kidneys. Many "a man has gone through life with one kidneys. many
"a man has gone through life with one kidney with"out inconvenience. Thousands of people have liv"ed a majority of their life with one lung. They
"did not have a new lung made. We do not make
"new kidneys, but if the kidney is not consumed too
"much we can stop disease and prolong life if taken

This offer comes from H. H. Warner, proprietor of Warner's safe cure, of this city.
Mr. Warner also said, "My dear sir, there are governors, senators, presidential candidates, members

"of congress, prominent men and women all over the country whom I personally know have been cured of disease, such as General Arthur suffers "from, by our Warner's safe cure, but owing to the circles in which they move they do not care to give public testimonial to the fact."

Mr. Warner is interested in General Arthur's case he says that it is a shame that any man should be allowed to die under the operation of old-fashioned powerful cathartics, which have no curative effects, rather than that a modern, conceded specific for kidney disease whose worth is acknowledged worldwide should says him.

wide, should save him.
"If you doubt the efficacy of Warner's safe cure," say the proprietors, "ask your friends and neighbors about it. This is asking but little. They can tell you all you want to know."

"We have kept a standing offer before the public for four years," says Mr. Warner, "that we will give \$5,000 to any person who can successfully dispute

were General Arthur a poor man, unable to be left "in the hands of his physician," he would use that great remedy, as many thousands of others have done, and get well. How absurd then for people to ear that averaging the contract the average of the contract the state of the contract the state of the contract the state of the contract the con say that everything that can be done is being done for the ex-president, when the one successful remedy in the world that has cured, or that can cure a case like his, has not been used by them.

Auxious to be Relieved.

During the terrific thunderstorm that came over the city last week a little eight-year-old boy living in the northern part of the town was awakened, and called his mother, who was sitting in the drawing-room down stairs. She sat with him awhile, and told him he need have no fear, because God took care of little boys, and would not let the lightning burt them.

"But God is away up in heaven," said the child.
"Yes," replied the mother, "but he is here, too.
He is staying right in the room with you. He can protect you, but I cannot. As long as God is here, you need not be afraid."
The child was guisted and the mother left him.

The child was quieted, and the mother left him and went back to the drawing-room. Pretty soon there came another deafening clap of thunder, when the boy, crawling out of bed, came to the head of the states and called again.

"What do you want, George?" asked his mother.
"You come up here and stay with God awhile, and let me go down stairs," was the reply.—Ex.

The Poor Little Ones.

We often see children with red eruptions on face we often see children with red cruptions on face and hands, rough, scaly skin, and often sores on the head. These things indicate a deprayed condition of the blood. In the growing period, children have need of pure blood by which to build up strong and healthy bodies. If Dr. Pierce's "Golden Medical Discovery" is given, the blood is purged of its bad elements, and the child's development will be healthy, and as it should be. Scrofulous affections, rickets, fever-sores, hip-joint disease or other orrays maladies. fever-sores, hip-joint disease or other grave maladies and suffering are sure to result from neglect and lack of proper attention to such cases.

A girl from Bath, Me., had scarlet fever while at boarding school. She recovered and went home, and a trunk containing clothing worn while she was ill was put away in the garret. Six months after-ward two little children playing in the garret opened the trunk, and took out some of the clothing. In a week both were taken very sick with scarlet fever, and one died. No other persons in the neighborhood were ill.

A Lovely Complexion.

"What a lovely complexion," we often hear persons say. "I wonder what she does for it?" In every case the purity and real loveliness of the complexion depends upon the blood. Those who have sallow, blotchy faces may make their skin smooth and healthy by taking enough of Dr. Pierce's "Gold-en Medical Discovery" to drive out the humors lurk-

An Indian funeral procession in eastern Oregon is thus described: "The defunct had been set upon a hore", and a stick had been lashed along each side of his body to keep it in an upright position. The head was not supported in any way, and as the horse trotted along the body seemed bowing in every di-rection and the head shaking in a borribly grot sque manner. The widow, dressed in her mourning paint, trotted along behind on a lazy mule, to which she kept vigorously applying the whip."

She has the complexion of a peach. Pezzoni's Medicated Complexion Powder did it. Sold by all

Bananas are a lately introduced novelty in the English trade. They are brought from the West Indies in a chamber in the vessel the temperature of which is carefully regulated by machinery. The English people look at the fruit askance, and sugat that an appetite for such products is probably

A pungent, pleasant, powerful, perfect, pain pre-reptive is N. K. Brown's Kes. Jamaica Ginger.

John Boynton Hill, a prominent lawyer in Maine, and the man who drafted the original Maine Liquor law, reasonly died. He was ninety years old, and was a desemble of Raiph Waldo Emerson, being graduited from Harvard College in 1821.

Mild, sendbing, and healing is Dr. Sage's Catarris

AYER'S PILLS.

AYER'S act directly on the digestive AYER'S are sugar-coated, safe and APILL'S occurs, promoting a health-

AYER'S are far superior, as a eathar-APILL'S tie, to any that are furnished APILL'S I had given up all hope of Johnson, Montery, Mexico.

Lunding, W. Peleinna Parish, La.

ful action, imparting strength, and eradi-their action, and invaluable for the relief cating disease. These Pills contain no and cure of Headache and Constipation. mercury, or other dangerous drug. **For ** For several months I suffered from the past two years I was troubled, con- Headache, without being able to remove stantly, with pain in the side and back. the trouble by medical treatment. I My stomach was also in a disordered con- finally began taking Ayer's Pills, deterdition. After taking many remedies, mined to give them a fair trial. They without relief, I tried Ayer's Pills, by the benefited me very much, and speedily use of which, for only a few weeks, I was effected a complete cure. - Mrs. Mary cured. - T. T. Sampson, Winona, Minn. Guymond, Flint Village, Fall River, Mass.

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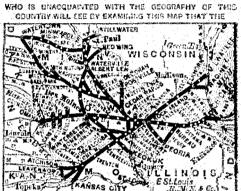
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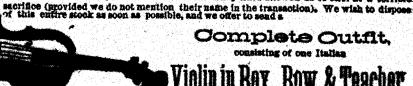
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(Continued from First Page,) OOL. B. G. INGERSOLL'S HINDU ADAM AND EVE

It will be remembered that Prof. Max Muel we ventured the assertion, that, not withstanding the exposure of the Jacolliot forgeries, his Adima and Heya would continue to make their appearance in many a lecture-room and book. In fulfiliment of this, the action of Col. Robert G. Ingersoll may be cited. This eloquent and witty orator, in one of his most popular lectures, "The liberty of Man, Woman and Child," in order to depreciate the Hebrew story of Adam and Eve, and show its inferiority to, if not its plagiarism from, the alleged Hindu legend, first refers to the legend in Genesis, and then gives a summary of the Adima and Heva parrative in Jacolliot's book. He refers to the latter as if it was a genuine ancient legend, and so many thousands of persons in America have heard this lecture of the Colonel, it is probable that he has thus been the means of misleading a vast number of people, and that it is currently believed among the freethinking masses that the Hebrew narrative is an inferior version of an ancient Sanskrit legend. It is not known whether Colonel Ingersoll is aware of the falsehoods of Jacolliot's book. I believe that he is not a very studious scholar, and for his own credit it is to be hoped that he has failed to post himself in this matter. A marked copy of this paper will, however, be sent to him, and let us trust that hereafter he will omit that portion of his lecture which is based upon Jacolliot's fictitious narrative.

8. P. PUTNAM'S POEM OF ADIMA AND HEVA. A few months since, Mr. Samuel P. Putnam, Secretary of the American Secular Union, published a poetical version of Jacolliot's story of Adima and Heva, under the title of Adima and Heva, a New Version. Being published by the largest freethought publishers in America, and advertised weekly in probably the most extensively-circulated freethought paper in the country, and selling for ten cents only, it may secure an extensive perusal. In the advertisement it is thus decribed: "A poetic version of the Indian story of the Garden of Eden, in which its superiority to the mutilated copy—the Genesis legend is shown." This advertisement thus voices a positive falsehood, and the title of the book is in keeping with the untruthful advertisement. Both in Wilford's and Jacolliot's narratives, the alleged first man is called Adima, a genuine Sanskrit word. Mr. Putnam, evidently in order to make the resemblance closer to the Biblical Adam, has, without any warrant therefor, arbitrarily changed the name from Adima to Adami; the same letters are used, but the "i" and the second a" are reversed in position. The name Adami is a pure coinage of Mr. Putnam's brain, palmed off upon the world as a Sanskrit name of the first man.

As evidence of the manner in which this book is regarded by its readers, attention is invited to the following notice thereof by an intelligent and active freethinker, Mr. J. J. McCabe, of Albany, N. Y., published in the Truth Seeker of March 6, 1886: "It is a poetic version of the old Asiatic fiction which inspired the founders of the Sanscrit nation to deeds of patience, valor, exploration, horror (Psic) virtue, and marital love and fidelity. This aspirational fiction, the outcome and evidence of sage and varied experience, refined and virtuous manhood, was in after ages plagiarized, corrupted, and adopted by from the Mosaic narrative, the Colonel's a nation of polygamists who were rooted by statement that all the commentators so asinheritance to a land of sterility, whose imperial priesthood pressed the yoke of ignominious servitude on the shoulders of an ignorant and superstitious people. It ought to become a companion book to Mr. Arnold's 'Light of Asia.'" No intelligent person need be told the foregoing is absurdly false from beginning to end. It manifests great ignorance to call the Hebrews a race of polygamists in contradistinction to the Hindus. Polygamy was practiced to a certain extent among both peoples, and the Hindu sacred books give far greater sanction to polygamy than can be found anywhere in the Hebrew Scripture. How absurd to talk of the monogamous Hindu legend being corrupted by the polyga-mous Hebrew, in the face of the fact that the Hebrew story of Adam and Eve is strictly monogamous. It represents God as saying," will make him (the man) an help meet for him,"-one and one only. It narrates the creation of one woman only from a rib of the man, and then the man says "therefore shall a man leave his father and mother and shall cleave unto his wife; and they shall be one flesh,"-that is, one wife, and the two, one man and one woman, shall be one flesh. This passage teaches monogamy plainly, for if man had more than one wife, the expression, "he and his wife shall be one flesh," would be inapplicable. Nothing is said in the Bible of Adam having another wife, and as the woman is named Eve. "because she was the mother of all living," it is plain that the Bible intends to teach that the whole human race sprang from a monogamous marriage Mr. McCabe's remarks about the beautiful Sanskrit legend being corrupted by polygamists is in the highest degree absurd. Contrast the condition of woman in India at present and through the ages with that of woman among the Hebrews both in ancient and modern times. And with regard to the despotism of the priesthood, no where on earth probably has there been such an arrogant priesthood "pressing the yoke of igno-minious servitude on the shoulder of an ignorant and superstitious people" as were and are the Brahmans of India. The regulations of the Hebrew priestly code sink into insignificance, as regards despotism and galling, crushing tyranny, when compared with the ancient Brahmanic Code of Manu or the caste regulations in operation in India to day. To cap the climax of absurdity, the recommendation is made that Mr. Putnam's Adima and Heva, an exaggerated version of the nineteenth century forgery, bearing a partly-spurious title (Adami Instead of Adima), should be greeted as a companion vol-

It is very improbable that Mr. Putnam is not acquainted with the true character of Jacolliot's book. Mr. Putnam has been a contributor to and reader of the Truth Seeker for a term of years, and his present address is the Truth Seeker office. In that paper has appeared, since his connection with it, articles referring to the criticism of Prof. Mueller and others upon Jacolliot's work. One of the most constantly advertised books in the Druth Secker's column is "Bible Myths," a redical antichristian work, which Mr. Put-nam is almost sure to have read. It is also probable that Col. Ingersoil may have like-wise examined his pretentions work. Aligh its author and compiler admitted into chamns a vast mass of unreliable and ficse matter, he yet drew the line at Jacolitious matter, he yet drew the line at Jacon-list; Eersey Graves, and "Antichrist," and No got alling describe quote from either of these surginious writers. On page 13 of this book me per toad. "There is no Hindes legend of the sur Grassian signifier to the Parsian and Habrew in screenists, and Device, was never toltered to us are last, the Parsidise or house of our limit

ume to Edwin Arnold's Light of Asia,a poet-ic version of genuine Buddhistic legends.

parents, although such stories are in circulation." The author then quotes, with reference to this, John Fiske's estimate of Jacolliot's Bible in India, as above, and adds, "This writer [Jacolliot] also states that according to Hindoo legend, the first man and woman were called 'Adima and Heva,' which is certainly not the case."

With this staring him in the face, Mr. Putnam has yet been bold and reckless enough to write and publish a metrical version of Jacolliot's forgery. Bearing in view these facts, together with the lack of scrupulosity indicated in his fabrication of the word Ad ima, I am forced to the conclusion that Mr. Putnam well knew the story to be a nineteenth-century forgery when he poetized and published his paraphrase thereof. There are a large number of freethinkers of just this stripe, including a number of Spiritualists who in their attack upon Christianity and upon other freethinkers or Spiritualists differring in opinion from themselves, never suffer themselves to be trammeled by such paltry considerations as truth, fair play, honesty, or honor. Presidio of San Francisco.

P. S. Since writing the above I have examined the authorized edition of Ingersoll's lecture on "The Liberty of Man, Woman, and Child"; and in it I find that the Colonel makes the most extraordinary statement that the so-called Hindu story of Adam and Eve quoted by him, is four thousand years older than the Mosaic or biblical version, and that all the commentators agree that the Hindoo version was copied from Hebrew narratives. Moses probably lived about 1,300 B. C., but the Adam and Eve legend in the Bible was probably written, as we now have it, in the ninth century B. C., or thereabouts. The very latest date at which it could have been written was in the fifth century B. C., and four thousand years before this period would carry us back to over 4,400 B. C. Whence Col Ingersoll derived the idea that the Jacolliot's fabrication was written over 6,000 years ago is a mystery; certain it is that no Sanskrit scholar could possibly sanction such an utterly absurd hypothesis. The God Brahma figures conspicuously as the Creator, in the narrative; and as this deity was first evolved in India, through the speculations and reasonings of the Brahman priests, about 1,000 B. C, or perhaps a little earlier, it was an impossibility for such a leg-end to have originated prior to that time. Moreover, this so-called Brahmanic legend in legeted in Caylon and Caylon was only or is located in Ceylon. As Ceylon was only occupied by the Hindus a few centuries before the Christian era, the legend—if it were a legend-would hardly have been written before that time. But as Ceylon became Buddhistic immediately succeeding its Hindu occupation, and remains Buddhistic to this day, it is extremely unlikely that a Brahmanic legend of this character would have been located in that island. In fact, the whole of this clumsy forgery is prima facie proposterous in the extreme. Instead of being over 6,000 years old, as confidently asserted by Col. Ingersoll, it is now less than 20 years old; and when first quoted by Ingersoll in order to belittle the Hebrew legend, it was probably not 10 years old.

As, in all probability, not a single biblical commentator in the world has ever even referred to the Jacolliot forgery, much less claimed that it was borrowed by the Hindus sert is purely fictitious, is wholly devoid of truth.

FALSE TEACHING.

BY W. WHITWORTH.

It is a great misfortune that many well meaning people with the best possible intentions, no doubt, give forth so much false teaching that is of incalculable injury to those who believe it. Such is notably the case in a large amount of what may be termed the the goody-goody style of literature, especially designed for the young. Impossible good children are cited as models; and it is a crowning mercy that they are almost invariably killed off before they have become developed into unnatural monstrosities. Wrong conclusions are drawn from equally wrong pre-mises; the immutable laws of nature ignored to make way for impossibilities; and the prime duties and necessities of this life thrust out of sight to make place for those of imaginary importance in a world to come.

striking example of this sort of false teaching appears in a short versification under the title of "Master Sparrow," in which the third stanza recites:

"Master Sparrow's wants are always By his Master's hand supplied; And the Lark, Thrush and Gold Finch Are provided for besides,

"Oh, if God so kindly feeds them-Keeps them ever in His view, Will you not believe, dear reader, That he surely caree for you?"

At the very outset this starts off with false statement, and the falseness, by impli-cation is carried through to the end. There are thousands of instances where in the wants of, not alone Sparrows, but the whole range of birds are not "always" supplied, neither by God or any one else. In every conceivable case where there is scarcity of food, if Master Sparrow fails to find enough to eat he, is bound to starve. Nothing can save him. It is an immutable law of nature, that whenever there is lack of needed food supply destruction of life will be the result. Myriads of birds have starved to death, with any amount of Master Sparrows in the heap, and myriads of human beings likewise. If there should chance to be nothing to pick from on the street, or deep snow has buried every eatable out of reach, the Master Sparrow that waits for food to spring up to his needs out of the only appointed methods of nature's supply will have a fearfully hungry time of it. It was originally ordained that Sparrows as well as all the rest of the birds, must hop around and scratch industriously for their living to appare its attainment and that if living to ensure its attainment, and that if they fall in this duty they shall die. So far as Master Sparrow is particularly concerned in his city life, the arrangement of his food supply is very simple. It comes mainly from animal refuse. It being a matter of necessity that there should be animal refuse, it would be the hight of absurdity to claim that this refuse is especially provided for the use

of sparrows. I do not wish it inferred that I doubt God's bountiful design to give adequate means of subsistence to every creature. But I do ob-ject to the false inference that God is enject to the false inference that God is engaged in the special work of feeding the little sparrows from his hand, like some careful farm-wife throwing corn to her chickens. Nor does he take upon himself to specially feed any man, even to take note of the fullness or emptiness of his buttery. Man is well supplied with hands and brains, and if he falls to use them persistently in the sarrowest of his brand he. He had seen any other power, save pos-

sibly the poorhense, will step forth to prevent it. In like manner the verses go on with the false twaddle:

"Look at Master Sparrow's garmente!
Mark his coat so smooth and glossy!
Twice a year he gots a new one;
Without any bill to pay.
Will not He who robes the Sparrow,
Clothe his children day by day?"

No! he won't! Not a single clothe. There never was a case wherein God clothed a human being in any thicker garment than his skin, no matter where he lived; whether in the sun-scorched plains of Africa, or the icecovered rocks of Greenland. He may rub grease and colored earth on his cuticle to ward off the stinging insects, or kill bears and deers for the warm robes needed to keep away the cold. But if he fails in either case, looking for some superior being to come and "clothe him day by day," he will be stung to death or froze to like condition in a very short time. Even our first great mother, Eve, in her sore extremity, was obliged to fabricate a garment out of fig-leaves.

As to master Sparrow's new coat, it comes simply to this: In the regular course of nature his feathers drop out, as they do out of the hens in the barnyard, and if new ones did not come in their place the race of Sparrows would soon come to an end. Hence there is little sense in claiming that the new feathers are a proof of God's special care, for if he had not made the creative arrangement of sparrows in such shape that old feathers must drop out, there would be no need of any new supply.

Touching man, the inference sought to be applied is still more untenable. He has no feathers dropping out, hence there is no provision for new supplies. It is true that his hair, in these later days, falls out to a fearful state of baldness. But if he wants even partial renewal he has to call in somebody's hair invigorator at considerable cost and worry, and for the chief part with rather dublous results. If his coat wears out, though, and he is without money or credit. not a tailor living can be constrained to furnish a new one. If he expects, under such circumstances, to be "re-clothed day by day," he'll have a chilling and exceedingly sorry time of it.

In good truth, was ever such arrant bosh? Mr. Man must work for his clothing or go naked. If he loses a strip of skin, nature will kindly furnish a new supply, just as Master Sparrow gets his new feathers. But a new coat, whether Prince Albert broadcloth or cheap shoddy, never! Why stop at the coat however either of old the or feethers? the coat, however, either of cloth or feathers' If Master Sparrow loses a leg or wing will God give a new one twice a year, or at any time? Yet how vastly more important a new leg or wing, than a few feathers!

The great mischief growing out of this style of teaching lies in the false views of our life's duties it inculcates. Instead of pointing to the stern truth, that to accomplish anything worth achievement we must exert the faculties God has given for the purpose, the untrue light is held out that we may depend on a being outside our own best exertious, and thus dodge in idle shiftlessness the work that belongs imperatively to our own hands

Cleveland, Ohio.

NOTES FROM ONSET.

to the Editor of the Religio-Philosophical Journal: There has been a large number of cottagers arrived during the past week, as well as persons at the different hotels who are desirous

of taking a hand at bluetish catching in th

Sunday has been quite unpleasant for outof-door pleasure, on account of a steady northeast rain storm, which completely cut off the fishing business and yachting parties, yet the day is very little less enjoyable. on account of a little rain, by the cottagers at the home circle. All find enough to do and

ONSET STREET BAILWAY COMPANY. A bill has passed the Massachusetts Legislature giving an act of incorporation to the petitioners. Alfred Nash, William D. Crockett, E. Gerry Brown, Cyrus Peabody, Edwin Y. Johnson, George Hosmer, Walter W. Currier, their associates and successors, a corporation by the name of the Onset Street Railway Company, with a capital stock not less than twenty thousand dollars.

twenty thousand dollars. The Lyceum had a very pleasant and interesting session at 2:30 o'clock P. M., and a large audience came in to witness the regular work, Conductor D. N. Ford presiding. The Guardian and her assistant being necessarily out of town, their places were very appropriately filled by Miss Blanch Sheldon and Miss Jennie Bourne leading in the Banner March, and in the Target March. Singing, recita-tions, responses, and special remarks by Dr. E. W. Hopkins and Dr. York, were among the

good things of the session.

Miss Luiu Morse, of Boston, a little girl of seven years was present at the Lyceum to-day and favored us with a recital of Daisy's Faith. in her inimitable style. Very seldom do we find such development in the art of reading as is manifested with Lulu in such tender

Charles W. Sullivan of Boston is busy at work at Eagle Cottage, arranging his anti-quarian collections for the coming season. The straightforward course of the JOURNAL

in dealing squarely with Spiritual phenomena and those who abuse Spiritual phenomena by fraudulent impositions, is giving it many rea-ders. Two ladies who had been members of the Star Circle at the Spiritual Temple in Boston, called at Old Pan Cottage last Saturday, and after rehearsing much that had taken place in their presence, I asked them if taken place in their presence, I asked them it they had read the article in the Journal of June 5th, relative to the Temple and the manifestations that had been supposed to oc-cur there. I learned that they had not, but were anxious to see the paper, and get a chance to read it for themselves. The Jour-Al is being called for more than evek this season. W. W. CURRIER.

Onset, Mass., June 14th, 1896.

General News.

The real estate business of Chicago for the past week amounted to \$1,511,137.—The delegates to the national convention of telegraphers, in session last week in St. Louis, resolved to join the Knights of Labor.—The striking street-car employes of Pittsburgh have started lines of wagons on the Wylie avenue and Lakings tracks, and obtain a fair patronage.

—A dispatch from Buffalo states, as coming from a man of high yank in commercial signature. —A dispatch from Buffalo states, as coming from a man of high rank in commercial circles, that the railroad elevators in that city will before long be made free to their own business. This movement will take five elevators from the pool and revolutionise the grain trade of the lakes.—The railways of Great Britain are capitalised at an average valuation of \$215,500 per mile, while those of the United States are bunded and sucked for about \$50,000 per mile.—The Indonesia Remember of Wissensian backets! Seministrated Remember of Wissensian backets! Mary, with a debt of \$11,000.—The surplus reserve of the banks of New York has risen to \$14,623,400.—The Compte de Paris, after settling his affairs in France, will reside in England.—A Russian journal asserts that the Shah of Persia has granted to F. H. Winston concessions for the construction of railways between Teheran and the frontier towns of Afghanistan, and that the ex-minister will soon visit St. Petersburg to negotiate for the transportation of material.—Charles Bauer, one of the rioters indicted at Milwaukee, entered a plea of guilty and paid a fine of \$290 -A fire at Muscatine, Iowa, originating in the lumber company's yards, and spreading to bridges and residences, destroyed property valued at \$250,000.

Berating Sam Jones.

The recent attack of Rev. Sam Jones on the Baptists in Columbus, Miss., in which he denounced men who claimed that baptism by immersion was necessary as liars, has aroused the Baptists generally. Rev. Dr. Dobbs, pastor of the Baptist church in Columbus, writes a letter in which he says:

Now that I see the charges repeated over his own signature I am indignant and feel outraged. Jones charges bear their refutation on their face. He says he made use of the language in an unpremeditated talk, and that he was sorry for it as soon as it had slipped his tongue. Yet here we have him justifying his contemptible and coarse vituperation by declaring it to be the "deliberate expressions of indignant protect against an open and aggreesive procelytism. In violation of my better judgment I went into the work."

The School Board of Vincennes, Ind., sensibly declared that the eight vain misses who happened to have white parents, but who did not inherit a tendency toward common sense. should not deprive their colored classmate of the privileges of graduation. Commencement exercises were held last week, Miss Grace Brewer, the colored student, being the class of 1886." The eight girls who should have stood beside her will receive no diplomas, but they can always cheer themselves with the recollection that youth is prone to folly and that they are at present youthful.

Death is the sphinx of the universe. No question can open its lips; no prayer can move it to speech. The thought of death is a cold thought. But we should not be afraid to think upon this subject. We should familiarize ourselves with this circum-tauce, and bring our minds to a wise contemplation of it. There is about death somewhat that repels. It is a sad mystery, but it cannot be an evil since every thing is subject to it. It often comes as a blessing, and is welcomed with a smile. Peace, that boon we often vain-

ly crave in life, is found in death.-L. K.

Washburn. This is the way the silver-tongued Tom. Fitch speaks about the hereafter: "There is surely another life than that on earth. Those who have gone before still live in our consciousness, though no more living in the flesh than the radiant children of the stars. We need no priest to tell us this, nor scoffer to deny it, for there is ever before each of us the testimony of his own soul. We give our dead not to the grave and the gloom, but the hope of the dawn that dwells beyond the sunset. The intellect with its endowments of knowledge and its attribute power goes indeed from its fleshy house, goes out with the tide. But the tide which ebbs here flows elsewhere, and even so the spirit, its garnered riches of earth life in its arms with its personality beautifled, but not absorbed by the new light, sails

morning of another light." The Great Australian Healer.

out of this earthly night into the radiant

Mr. Milner Stephen has received from the wellknown authoress, Miss Sarah A. Ramsdell, the fol lowing testimonial of his wonderful cure of her shattered condition; which her numerous friends, here and in Boston, will read with pleasure. "Denver, Col., June 3, 1886.—Dear Sir: It is with pleasure that I write to acknowledge the great service you have rendered me. I came to you a cripple in my arms and knee; through Rheumatism for fifteen my arms and knee; through Kneumausm for infecting years, the knee was also swollen with Dropey, so that I could not walk or rise from a chair without assistance. I was also exceedingly Deaf in both ears. Now after a few treatments, and taking your wonderful Magneticia Water, I feel like a new being! I can hear quite comfortably—can walk without a limp—and the dropsy is departed; and atthough one arm is fast through the enlargement of the elbow joint, the other is becoming straighter; and I feel sure that I shall by using the water soon be perfectly restored. With great gratitude, I remain, dear sir, yours sincerely. Sarah A. Ramsdell. To G. Milner Stephen, Esq., Commercial Hotel, Chicago.

During one of their recent raids Apache Indians murdered the wife and child of A. L. Peck, a ranchman living near Nogales, Arizona. He was away at the time. When he returned the loss made him nearly crazy. He said: "I have a ranch and four or fire hundred head of sattle that I never went to see five hundred head of cattle, but I never want to see them again. The Government won't protect me, so I will protect myself. I will kill every Indian in the country." Mounting his horse, he rode off and has disappeared.



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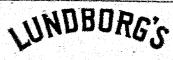
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