

# RELIGION PHILOSOPHICAL JOURNAL

SCIENCE, LITERATURE, NOTES, L PHILOS, ROMANCE AND GENERAL REFORM.

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

VOL. XL.

CHICAGO, JULY 17, 1886.

No. 21

Readers of the JOURNAL are especially requested to send 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.

## CONTENTS.

FIRST PAGE.—Phenomena. The Delights of Death Graphically Depicted.  
SECOND PAGE.—Judge Holbrook and "Christian Spiritualism." A Paper that Can Act but Will Not. Letter from Paris. A Defense of Henry Slade.  
THIRD PAGE.—Woman and the Household. An Address by Ex-Senator Windom on the Relations of Capital and Labor. The E. M. of Drayer as Portrayed by an English Infidel. Magazines for July, not Before Mentioned. New Books Received. Miscellaneous Advertisements.  
FOURTH PAGE.—Social Purity—Moral Education. Materialization. Celia Logan on D. D. Home. Teachings of Prominent Ministers on Last Sunday. The Fools are not All Dead Yet. Married to the Mother of His Son. General Items.  
FIFTH PAGE.—Spiritualist Camp and Grove Meetings. Independent State-Writing. Notes from the Pacific Coast. General News. Miscellaneous Advertisements.  
SIXTH PAGE.—Winneshago. The Christianity of God. An Open Letter. Umbrella as Factors in Religion. Independent Meetings in Brooklyn, N. Y. Winter Resort in Florida. Holt. Personal Character. New Spiritualist Society. Spiritualism in Champana, Ill. Spirit Power Exemplified. The Death of a Young Man in New Orleans Laid to Voodoo Incantations. American Society of Miscellaneous Subjects. Notes and Extracts on Miscellaneous Subjects.  
SEVENTH PAGE.—Haunted by His Dead Wife. A Juvenile Story. The Cowboy Evangelist. Miscellaneous Advertisements.  
EIGHTH PAGE.—A Gentle Recitation of Trance Speakers Illustrated. The Social Position as It Is. Notes from Onset. Miscellaneous Advertisements.

## PRENOMIAL.

### The Delights of Death Graphically Depicted.

"Our Happiest Hour is when the Soul at Last is Freed"—A Watery Grave a Luxurious Bed—Interview with Departed Spirits.

"O, World! So few the years we live, Would that the life which thou dost give Were life indeed! Alas thy sorrows fall so fast, Our happiest hour is when at last The soul is freed." —Longfellow.

"If I had strength to hold a pen I would write how easy and delightful it is to die." So said the eminent "William Hunter" at the last conscious moment on earth. No one will deny that duality of being extends to human consciousness; the inner consciousness, which is related directly with God, the Infinite Consciousness of the Universe, is never suspended—cannot be; and it often flames up the brightest just prior to the spirit leaving the material.

The poet Herbert, on being asked in his seeming death-struggles, "Are you suffering?" with almost his last breath replied, "It is delightful; oh, so delightful!" The English poet Keats, as he was passing to the spiritual life, was asked what his feelings were, replied, with just breath enough to be heard, "Better, my friend; I feel as if daisies were growing all over me." The heavenly inspiration of our own sweet poet, Longfellow, prompted him to say, "Our happiest hour is when at last the soul is freed." The English Quarterly Review records of a person rescued from drowning that he had not experienced the slightest feeling of suffocation, that he neither feared his fate nor wished to avert it; he could see the sun shining through the water, while a quiet consciousness crept over him that his eyes were about to be closed upon it forever. His sensations were very soothing and gratifying, which made his

"WATERY GRAVE A LUXURIOUS BED." Why should we fear death, for it has no pang save those of parting? But yet we part not, for we in our real life come nearer to the object of our love and affection. Universal nature presents two leading conditions belonging to all existences, which conditions are present at all times and places and under all circumstances, and are known as the positive and negative conditions of existence. The highest positive or acting conditions belong to the sphere of causation, or spirit, and the opposing negative condition belongs to the sphere of effects, or sensible materiality.

In every age of the world the existence of a great first cause, invisible and incomprehensible in its mode of existence and action, has been impressed on the human mind. Man has an animal or physical nature, and a mental or spiritual nature; and these two are united or connected by a system which sustains a sort of media position between the two, and which we will call the nervous system. Man, as a compound being, composed of the animal and spiritual natures, occupies a position between the two spheres of causation and effects. His animal nature connects him with and causes him to live in the sphere of effects. His spiritual nature connects him with and causes him to live in the sphere of causation; and his nervous system connects together his physical and spiritual elements.

Man in his physical constitution is exclusively animal; that is, he holds his physical constitution in common with the brute creation, higher in degree of development, but only in degree. He possesses the same organs, has the same physical senses, receives and digests his food the same way. His physical senses, like those of the animal, only re-

veal to him physical effects. All that he learns beyond what sensation reveals is the result of his spiritual perceptions.

The senses are the only avenues to the mind through the physical form, and are not constitutionally formed to take notice of remote or ultimate causes, principles and relations any more than the eye is formed to see sound or the ear to hear light; and therefore the senses can not perceive principles and causes, nor the mind undeveloped beyond the scope of sensation perceive them.

## MAN'S SPIRITUAL NATURE

is exclusively his own; that is he holds it exclusive of the brute; and it is this nature which connects him with the sphere of causes and leads him to search after ultimate and remote causes. This nature is an exotic of this sphere of physical effects, and cannot be satisfied with anything belonging to it. The spiritual nature has its peculiar constitution; has its own instincts, appetites and desires which call for those things necessary for its spiritual health and development. These spiritual desires are the appetites of the soul and demand gratification as the only condition upon which happiness will be conferred upon man. These appetites of the soul demand such food as is suited to the nature of the spirit in the same manner as our animal appetites demand food suitable to our animal nature.

Man's physical body is mainly useful to him as a means or instrument connecting his mind with the world of effects, by means of which he can observe the practical workings of those principles with which he will become more familiar when he enters the sphere of causation. By carefully observing their workings here he will develop the element of wisdom in his soul, and be better prepared to understand their nature hereafter. Hence the importance of seeking after truth as a hidden treasure, and embracing it whenever found, of embracing, appropriating and obeying all truths as emanations of life and light from the central throne of God.

What are the appetites of the soul, and what is the food to satisfy its hunger? What mind is there but what is craving after the truth—a knowledge of what his future is to be? Never will the mind or soul of man be satisfied until that longing desire for this spiritual food is gratified and appeased. It matters not how earnestly and devotedly the mind may be occupied in worldly occupations, yet that latent thought will ever come to the surface. How can it be appeased? Will the mysteries of religious teachings of to-day satisfy that appetite and develop the soul? The soul and heart of man desire a knowledge, not a dogma, a belief or a mysterious supposition. "Jesus Christ," when on earth, taught spiritual truths on a general basis, taught by example the life a man should live, and leaves for inference what we may expect by leading such a life when we leave this world. He does not give us any positive knowledge as to what the nature of the heavenly world is, and when he left this world he did not leave us any knowledge of his Father's house. His transfiguration was an evidence, and is at this day, that there is a world around and about this natural earth invisible to the physical eye. The inner mind of man to day is a hungered for that knowledge of a world which he cannot see or feel with his material senses; he longs to see and feel by medium of his physical senses that such a world does exist. Love, truth and wisdom is the food the spirit longs for in this world, and the spirit of man must have it in order to develop the spiritual body. God has heard the cry of His famishing children, and has sent His angels loaded, heavily loaded, with all the rich food which His Kingdom affords; these messengers of mercy are hourly knocking at the doors of the dwellings of our soul, offering this food of knowledge, of wisdom, truth and love. It is because of their willingness to so bountifully give that we doubt their sincerity and slam shut the doors in their very faces, and tell them, "Begone! You are deceivers; your food is false, and we know it, without even trying or tasting it. Our religion teaches us that you are."

The particulars of a remarkable "Trumpet Séance" which we witnessed will relate for the very great satisfaction given. This séance was most convincing to the skeptical mind in all its results and details and I will be very careful in rendering them in the most minute particular, for the phenomena were startling and wonderful in every way. I wish to say that, notwithstanding the many marvelous séances which we have been witness to, yet our mind is so far skeptical that we will not take for granted anything as true until our five senses are fully satisfied of its truth. We are loth to state a fact, but we feel compelled to do so, and hope it will at least prove beneficial to many believers in Spirit Phenomena. It is this: That, as a rule, Spiritualists are too apt to credit as true everything in the way of phenomena, and anything out of or contrary to natural laws, as they view it, they credit as true, without even giving it the slightest investigation. As an illustration: Hundreds of Spiritualists attended the exhibition of "Kellar, the Magician." Simply because his feats of legerdemain were wonderful—so wonderful, that without investigating the means he used in accomplishing them they at once said he was a Spiritual medium, although he denied having any such powers. Yet I heard several staunch Spiritualists insist that "Kellar" was a medium, but did not know it. Common intelligence can explain every trick he performed. Therefore, we say to every investi-

gator, be he old or new in the faith, keep burning in your mind the fire of skepticism, for the very moment you let it go out you are gone. Startling facts and truths beyond any question of doubt are alone incredible to the finite mind, without adding any

## HOCUS FOCUS TRICKS

to make them mysterious. But to our "Trumpet Séance." Of this we will state just what we heard, saw and felt, and no more. At the hour of seven o'clock, evening, found us at the residence of Mrs. S., and at 7:30 o'clock, everything being ready, we took our seats. Before doing so, however, Mrs. S. requested that I should examine carefully the room and everything in it. This I did to my entire satisfaction. I lifted the small table, put it in a different place from where it ever had been before, covered it with a shawl I had brought with me for the purpose. A new trumpet was also used, in size and shape as the former one. This I also placed in position fully four feet from where we were to take our seats at the table. In a word, I arranged everything myself. The night was cool; there was a small parlor stove in the room, in which was a nice bright fire, and although the stove doors closed tight, yet not close enough to shut out the light entirely, it emitted light sufficient to see every object in the room. We thought this would be a great detriment to the séance, and we thought best to relight the gas and ask the "Control," on the slate, what we should do. He replied:

"We will try and do the very best we can. I do not think the small light does any harm, for you two form a very strong battery."

The gas was again turned off, and we waited patiently for fifteen or twenty minutes before any demonstrations were made. The trumpet was placed accidentally in the ray of light from the stove; we therefore could see it distinctly. Our wonder and amazement can be more easily imagined than described when we saw that trumpet swing up in the air, as if on a pivot in its center, then slowly raise until the mouth of it was as high as our head, and then it came straight toward us, and when about six inches from our face the well-known voice of Willis spoke as follows:

"How do you do, Mrs. L. and Mr. Harry, I think we will have a good time to-night; the light from the stove is so small it will do no harm; it will enable you, Harry, to say you saw

## GHOSTS IN A HORN.

"Mrs. L., I hope you feel better than you did the last time we met in this manner. I purposely avoided making any noise to alarm you, for owing to the light I will need all the power possible, and I wish to demonstrate the fact that these phenomena can be produced in the light if the conditions are all right. Your spirit wife and children will try to materialize, be as passive and quiet as you can. We will do the best we can."

The trumpet then tapped Mrs. L. and myself on the head and hands, and slowly retired to its place. This was very strange, to see that trumpet set itself down on the exact spot from whence it came, and every time it was taken up and the speaker ceased talking, it was always placed in that same spot.

Again the trumpet arose, as at first, and slowly came toward us, first paying its respects to Mrs. L. by tapping her gently on the head and hands. It then came to me, going through the same performance. Then the mouth of the trumpet came to my face, and covering my mouth, three distinct kisses smacked through the trumpet, loud enough to be heard throughout the room. Then the well-known familiar voice of my spirit-wife spoke as follows:

"MY DEAR HUSBAND:—You cannot imagine how rejoiced and happy myself and our children are to meet you again. Oh, what a blessed privilege it is to be permitted to come to you in this manner, and talk face to face as we do. I say it is a privilege and a blessing, unexpressed; for there are many equally as worthy as we are, who would gladly avail themselves of this means of communicating with their loved ones, but those whom they have left on earth will not open the doors of their minds and hearts to allow them to speak. But oh, if mortals only knew how their spirit wives and children are striving to make them listen to their voices, they would break the bonds of skepticism and religious prejudices and bigotry, and seek the homes of those they love. My heart, my dear husband, pours out its gratitude to Almighty God for the blessing vouchsafed to me in opening your mind and heart to receive us, and blessing you with this beautiful truth of spirit intercourse. As we wish to try and materialize I will not use any more of the power just now—be patient."

The trumpet again slowly retired and was placed on the exact spot from whence it raised. All was silent for a few moments. Presently I called Mrs. L.'s attention to a small star resting on the small end of the trumpet. She expressed the opinion that it was a reflection of the light from the stove, as the material of the trumpet was new and bright. As soon as she uttered this opinion the voice of "Willis" was heard in these words: "You are wrong, Mrs. L.; that star represents Mrs. Harry. Watch it closely; you will see what it means." Our doubts were soon set at rest; the small star began to enlarge. Slowly at first, then very rapidly, so that very soon the trumpet seemed to be enveloped in it. Silently we gazed, our hearts filled with awe and amazement, and so excited that every throb could be heard in any

part of the room. The enlarging process continued until the light formed a bright cloud, but emitting no light—it moved from the trumpet, which we saw standing in its place, the small light from the stove seemed to grow dim, and the room became very dark—as the darkness became so very dense the form of a female began to manifest, and in less time than I can express it in words there stood my spirit-wife, whose features we at once recognized, and being within a few feet of me I had an excellent opportunity to scan her features perfectly. Her face in appearance was as she appeared when at the age of twenty years, with all the freshness, vigor, and beauty of her youth. I saw her lips moving as if to speak. I involuntarily arose and bowed my head in adoration before the angelic spirit. I advanced toward her with outstretched arms to embrace her. She extended her hand, placed it in mine, and said:

"MY DEAR HARRY: I know what your impulse is, but do not embrace me until I am done speaking, for in doing so the material coming in contact with the delicate covering with which I am enabled to appear before you will dissolve it and I will become invisible to your sight. Do not feel hurt, my dear husband, at what I have said."

I replied: "I cannot feel hurt at anything you may say, for I know full well your anxiety to show yourself to me is as great as mine is to see you. I am astonished at your youthful appearance. Can you enlighten me on that subject?"

"Oh, yes, I can enlighten you on my youthful appearance. As you see me now, so will I ever be, for it is a

## LAW OF DIVINE ORDER

That all spirits, of whatever age they may be, when they enter the Spirit-world gradually return to and appear as at adult age. This is so after they are cleansed of all the sins and impurities of their earth life, but never before. All children grow to the same adult age, but never beyond. There is no old age in this world as on the earth. Spirits live in wisdom, love and truth, and as their life becomes filled with these Divine attributes or virtues the more brilliant the spheres of life surrounding them appear. The children desire to appear before papa. I must give way to them. I doubt if they can do so. They will try. Place your face nearer, and I will kiss you. Good by."

During the last sentences spoken I noticed that her form was getting dimmer, and as she kissed me her hand seemingly dropped from mine, and she was gone. This is the third time that I have enjoyed the delight of seeing with my physical vision the form of my spirit wife. Is there an imagination so vivid as to picture in language the emotions crowding my heart and soul during this extraordinary and exalting interview? Dear reader, place yourself in my position, standing in reverence and awe before one of God's heavenly angels, her voice in loving tones of sweetest sympathy speaking to you—then, perhaps, you may come near to imagining what my feelings were. Her garment was similar to her last, only more brilliant—a loose flowing white robe, with a girdle around her waist, her hair hanging loose over her shoulders was exceedingly glossy and soft in appearance. This materialization was certainly the most satisfactory of any, for now I know, and in my mind's eye I can always see, the features of my spirit wife, and in my thought of her can truthfully bring her before me as I know she is in her Heavenly home.

A few moments after the materialization, the trumpet raised as at first, pointing toward us, and approaching very near, Willis spoke as follows:

"Harry, I see you have a sort of flute in your overcoat pocket. Suppose you get it and let us have some music during the intermission."

"Why, Willis, how did you know that?" I asked.

"Oh, I always make it a point to examine things in this room, and know what is here; that is part of my business and duty."

"That is not a flute, Willis; it is a flageolet."

"Well, get it, Harry. I have heard you play it at your home. Play some fast, lively music, and I will accompany you by drumming on the horn."

I took the instrument from my overcoat, and, resuming my seat, I began a lively air on the flageolet. Willis at the same time commenced drumming with his fingers on the trumpet, much to our astonishment, and with such accuracy as to lead me to say:

"Willis, you must have been a drummer in the army during the war. Were you?"

"Oh, no. I was in the army, but my aspirations were no higher than that extinct individual, a high private. Harry, I see the power is getting stronger; play us another lively tune, and by the time we get through the conditions will be all right."

I again played, but in different time from the first. It was wonderful to see how quick Willis would change the beat. He finally stopped and, lifting the trumpet, said:

"Harry, you and I could make a good drum corps. Now that we know we can have music, we will try again in the near future. Harry, do you care much for good humor and fun? I do not care much for long-faced, sober-sided people. We do not have such people in this world. Every one here is happy, and I might say, jolly, just as I am. There is nothing here to make a person long-faced or sober-sided, as I have seen what you call good people on the earth. I am just talking in this strain in order that your daughter and son may get power to appear to you. I see

that they are about ready, so I will take a back seat for a while."

When Willis ceased his good-humored talk, our attention was attracted to a bright, silvery cloud surrounding the trumpet. After a few moments this luminous cloud broke away from its position and moved out into the center of the room. It waded to and fro, at times getting very dim, then brightening up as before. Finally the seeming vapory part disappeared, leaving a bright outline of a female form, but no features distinguishable. At last the outlines gradually faded from sight. The trumpet then began to swing up, and as soon as it reached a height on a level with our heads it came directly toward us, and a rich, pure liquid voice spoke as follows:

"MY DEAR PAPA: I know you are disappointed in my now being able to fully show my face and form. I am as much disappointed as you. It is a great pleasure and happiness for me to afford you pleasure, and then, aside from that, it is so wonderful to me to be able to appear in a form that you can see me, and I think, papa, that it is fully as wonderful to me as it is to you. Brother and I did not know that we could communicate with our loved parents until our dear mother joined us in this world."

Question: "When you left the earth you were a little baby. Were you aware that you had earthly parents before mamma joined you?"

"Oh, yes, papa, indeed I was. Aunt Ada received me when I came, and took charge of me. She attended to me and educated me; and as soon as I was old enough to understand and appreciate, she instructed me as to my birth on earth and of you and mamma."

Just at this point of the conversation, Mrs. L. was called from the room, and to my great astonishment the trumpet remained suspended in mid air, and there it remained for at least ten minutes perfectly motionless. I endeavored to get a question answered as follows: "My daughter, by what power do you sustain the trumpet?"

No answer came, but as soon as Mrs. L. opened the door, and before she had time to shut it, my daughter spoke as follows: "Now, papa, I will answer you. The power I received from you to sustain the trumpet, but I could not speak until Mrs. L. came in. O, I could have held the trumpet up longer."

Question: "Daughter, mamma has told me you sing beautifully; can you sing for me this evening?"

"I do sing, papa, but I do not know that I sing beautifully. A great many say that I do. I can not sing for you this evening; the power is not sufficient. I will sing for you when we meet again in this manner."

"Well, then, I want you to be sure and be with me at my room every night. I wish to teach you a song. Will you do so, and if so, how will I know you are present?"

"O, yes, papa! Mamma, brother Julian and I are with you every evening at your home, and do all we can to you."

## CHEER UP YOUR LONELY HOURS

By instilling into your mind the feeling of our presence. Do you not feel our presence? To make you feel sure hereafter mamma will fan you on the left cheek and I on the right, and then you will know we are with you. I will learn your song and will sing it for you when we meet you here again. Papa, will you please play something pretty on that instrument you have?"

I complied with the request and performed some waltzes, the same as when my wife was on earth we used to play together, as we were both adepts on the "flageolet." Imagine my surprise and also of Mrs. L., during my performance on the instrument, hearing some one whistling a second part to the piece I was playing. The whistling was correct, clear and distinct. I was utterly amazed. The instrument dropped from my hands. I asked Mrs. L. if she did the whistling. She replied, she did not and could not. I took up my instrument and played an air from "Lohengrin," and again the whistling accompaniment commenced.

This time, to make me sure it was not Mrs. L., the whistling was near my right ear. Mrs. L. was seated to the left of me. As before, the accompaniment was correctly executed, and knowing that my spirit wife could whistle nicely when in the earth life, I asked if it was she. The reply came independent of the trumpet: "Yes, dear Harry, you are right. I did the whistling. You did not bring my instrument, so I was obliged to do the best I could."

Question: "Will you play on my instrument?"

"No, dear, I can not this evening. When you come again bring my flageolet, and we will try and play one of our duets. We must not impose upon Mrs. L.; we may exhaust her too much. We have not done so well this evening as we hoped. I think the ray of light from the stove very much weakened the power. We feel under many obligations to you, Mrs. L., for the use of your grand organ. Our son Julian regrets very much that he was not able to talk with papa. We will all kiss you to-night."

To my surprise the trumpet arose and came to me, the mouth of it covering my face, and three kisses smacked through it; the trumpet retired to its place, but instantly arose, came to me as before, and three more kisses were smacked through it. The same performance was repeated the third time. After the trumpet retired it again arose, and "Willis," full of humor spoke: "I say, Harry, it seems to me you have enough kisses to last until you get home. I am sorry we have

(Continued on Eighth Page.)



Judge Holbrook and "Christian Spiritualism."

BY JOHN E. B. PURDON, M. D. (Ex-Scholar, Trinity College, Dublin.)

To the Editor of the Religio-Philosophical Journal:

The letter of Judge Holbrook from Texas, which appeared in your issue of May 22nd, is one of the most important that has ever appeared in your valuable educational JOURNAL. It raises the tremendous question of the establishment of a totally new religion, at the expense of the old, with the utter eradication from our hearts of all the Christian traditions hallowed by centuries of belief.

To be quite clear as to the import of my remarks and to free myself from the imputation of upholding dogmatic or, so-called, orthodox Christianity at the expense of Spiritualism, I begin by asking the important question: Was Jesus in any way more mysterious in his nature than ourselves? To this I answer at once and emphatically, No! When I follow this by the equally radical and important question, Is it necessary to go outside of human nature to provide a spirit of evil in contraposition to the beneficent power of Deity, named by the believers in his reality and activity, The Devil? And when to this I also emphatically answer No, I simply become the mouthpiece of intelligent Spiritualists all over the world, who believe that man and God are in reciprocal relationship; that ignorance, or limitation of the knowledge of our own nature and faculties, is the true cause of evil, and finally that man must work out his own regeneration by effort and suffering, if need be, to the utter exclusion of the belief that the sufferings of another man can effect the same end.

Christianity, then, for us who have been brought up as Christians, reduces itself to the question of the relation existing between man and God according to the doctrine of Jesus Christ, with the rule of life founded thereon. Religion which has hitherto been founded on dogmas, and which has remained in the hand of ignorant expounders of acknowledged mysteries, is now joining hands with science, so that all intelligent men may become their own priests to the exclusion of a class. The Spiritualist who belongs to the party of progress claims his right to be the religious instructor of his own family, and adopts as his motto, "pro aras et focis"—for our altars and fireplaces—to the exclusion of any foreign authority. What is that relation which was preached by Jesus Christ, and which renders it necessary and expedient that his name should never be excluded from the conception of Spiritualism as the basis of a great religion? It is neither more nor less than that which is determined by the fact of personality.

When Jesus is reported to have said, "I and my Father are one," he enunciated the philosophy of the future. What was true for Jesus was true for me and for all men. I am a finite individual in relation with an infinitely greater being whom we call Infinite, by a figure of speech, as we handle the infinite in geometry. It is only on the grounds of a personal relationship, tending to verification and identity, established through the mediumship of something common to both, i. e., a language or system of signs constituting an artificial and temporary bond, that we can expect to hold on any longer to the idea of God, in the face of modern scientific criticism. This language between God and man is the universe and our own bodies. Our difficulties arise in not perceiving how the thought and the thing signified may be the same, but we may say that for God all are thoughts or all are things from the analogy of the human subjective and objective standpoints. As man learns more his intercourse with God increases and with his knowledge of himself and nature the symbolic relationship is extended.

Now I maintain, as self-evident, that ordinary Spiritualism, i. e., the belief in the survival of men in another state of existence, the Summer-land, etc., etc., can do just as well without the idea of God, regarded as a systematizing unity and regulative principle, as agnosticism here on earth can do without it, eating and drinking and propagating the species free from let or hindrance, if it only have the common sense to obey the ordinary laws of nature. The learned Judge Holbrook, by objecting to the term Christian Spiritualism as not thorough-going, as only milk and water, asserts implicitly that not only is the Christian philosophy false, but that Spiritualism has a philosophy and the true and ultimate philosophy of the human race, towards which all the efforts of the best brains from time immemorial have been working. I say that the term Christian Spiritualism is one which is more comprehensive than either Christianity or Spiritualism, taken separately. It includes on the one hand the philosophy, and on the other the mechanics of man's future enlargement. Christianity without the confirmation of Spiritualism, would perish from inanition in this age of barren agnosticism, in which mere faith is laughed to scorn and regarded as an evidence of imbecility and ignorance. Spiritualism without its interpretation, justification and application already provided in a generalized Christianity, which makes all men the sons of a personal God and Father, must remain forever the playground of the unstable nervous system, or at best the dream-world, borrowing its order and law from the disordered sequence and irregularity of neurotic disease. Wedded together, after a divorce which should never have taken place, and which, during a happy union in earlier days, was only brought about by the false priests and teachers whose profit and power depended upon the ignorance of their votaries. Philosophic Christianity and Modern Spiritualism, the theoretical and the phenomenal aspects of the same great system of truth, will supply the craving human spirit with that formula of knowledge written in terms of the intellect and the senses which, founded on human responsibility as well as freedom in its largest sense, that of body as well as mind, forever must defy the attempts of king or priest to reduce the race to slavery.

Even to one who has not made this subject a matter of special contemplation, the wonderful variety of theoretical explanations offered to account for the wonders which the efforts of modern Spiritualists have made so patent to all through their mediums and séances, suggests the necessity for the adoption of some general principle of guidance which, however we wander in search of details, will prevent us from going wrong in the main. We hear of the unconscionable, double or multiple personality, the general mind, etc., and we have no difficulty in perceiving the individual parentage of each by

pothesis to meet some particular hobby or crotchets of the professor whose views they cover. On the other hand a large and influential circle, mystics and Theosophists, take refuge in the well worn philosophy of the East that seems to set at naught the Western outlaws, which no longer rests content with mere speculative solutions of the problems of existence. Here we have Neo-Buddhism pretending to satisfy the longing of the soul for a knowledge of itself, the world and God, by reference to the mechanical routine of universal change, which returns all things into Brahma or chaos at the conclusion of vast cycles of ages, only to begin again the same vast weary round, where the impersonal Godhead wakes from that sleep of eons, during which all things cease to be. This playing at philosophy, Western as well as Eastern, forces us to the recognition of some general principle large enough to cover all these conflicting systems and at the same time account for the variations in natural order, the interpretations put upon which have suggested the former. We feel that principle in the enlargement of the language or system of signs, interposed between the Creator and his creature, that outward world of things with its subjective world of feeling in self, through which the indefinitely great communicates intelligibly with the unit which is finite man. This enlargement can, from the very nature of things, come only in and by the restricted modes of realization, which we call the sensori-motor agencies receiving an amplification which introduces the perceptible intelligence into another order of events, not realizable to the same intelligence when returned to its restricted system of instrumentation, and, therefore, a fortiori, untranslatable for the understanding of another into the terms of earth life, except symbolically. In mathematics that symbolic enlargement of our powers of direct sensuous observations, God has given us the clew to draw ourselves to himself and through which to partition ourselves off in a sacred enclosure from all others of his lower creatures. We are not to infer that because an animal will take the diagonal of the square to save itself the labor of passing along the two other sides of a triangle that, therefore, that lower intelligence in anyway has even a dumb and deaf and blind knowledge of the fact that in flat space any two sides of a triangle are together greater than the third. The application of the principle is built into the living animal as it is into a ray of light. If the action illustrates, the intelligence, it is that of the designer and not that of the executive instrument, which as part, independent of the environment for the application of its powers, is as naught, but which with all its environment and possibilities is certainly more than itself as it appears to the outward eye of sense.

"All are but parts of one stupendous whole, Whose body Nature is, and God the Soul." It is to the beings who realize these truths in abstract terms that the Almighty opens His mind freely, albeit in these restricted terms which do not contradict the limitations He has imposed on His creature man. The religious system which may enable man in his condition of enlargement, at first through the eye of faith, to contemplate this world and all those who dwell therein in their higher possibilities, is that which will keep him contented, until the change occurs when he shall no longer see as through a glass darkly. Until the interpretation furnished by the doctrine of enlargement is put upon the wonder-world, these wonders themselves must be either toys or fatal implements of perversion for warping and destroying the higher instincts of our race toward a union with God and a dependence upon him for our life, liberty and happiness.

I claim that as Spiritualism, the historical Spiritualism of the historical Bible, existed before Modern Spiritualism and its exponents, the latter have no right to burn up the former as so much rubbish, claiming for themselves the title of Scientific Spiritualists, as the learned Judge has done for himself and his co-religionists. Nay, on the contrary, he is not a scientific Spiritualist; he is no more than a phenomenalist, which I fail to distinguish from a mere materialist. We might as well allow a man who complains of a pain in his heart, to call himself a scientific physiologist, as permit one who has a mere sensuous knowledge of Spiritualism to call himself a scientific Spiritualist. Nay, the age of scientific Spiritualism is in the future, and there its possibility depends upon a true philosophy of man in relation to the whole universe, which will be rendered by the common sense of the race, that last and highest court of appeals. Mediumistic facts and misunderstood physiological perturbations are not science, which is common sense reduced to law and order. When we are still in the chaotic stage of the occurrence of facts, we cannot claim such a great advance into the regions of natural science as to be able to justify ourselves in thrusting out the greatest exponent of the nature of man from the history of religious philosophy. I have nothing to say whatever in favor of the priestly dogmas against which Judge Holbrook so justly inveighs, but I do maintain that his honor has given an *ex parte* judgment against the philosophy of Christianity.

Let me not, however, be thought to be fighting the battle of the Christian Church, or any particular sect. I have nothing whatever to do with any of these. I merely attempt to put modern Spiritualism in its proper place as the physical and physiological handmaid of ancient and modern religion. It has facts enough, but not one word of original philosophy or science which it has not revamped from more ancient sources. I challenge Judge Holbrook to produce one single scientific generalization, dealing with definite data of a quantitative order, which can trace its origin to a Spiritualistic source without falling back upon the great army of geniuses and calling them mediums; a fact which I am not prepared to deny since I believe that all truth comes from God and must come through man.

Many may be inclined to think that I have been pleading for the preservation of the name Christian, and that Christianity, as I understand it, is not Christianity at all. I have nothing to say to this remark, but that the central fact of Christianity always appeared to me to be the realization, as a great and holy truth, by the man Jesus Christ; that he was the son of God, a soul-saving principle, which I venture to share with him on conviction. I merely hold that modern miracle supplies me with data to construct the physical side of the tentative realization of such a philosophic belief, just as I hold that the miracles of Jesus were to him, no doubt, a justification of the truth of the great principle for which he died.

I therefore, in conclusion, maintain the healthy, necessary and legitimate use of the term "Christian Spiritualism" until the central spiritual fact of Christianity be proved to have been a false conclusion, based upon the exuberant play of an enthusiastic temperament. The resulting philosophy of the

"Spiritualism of the unknowable" may satisfy some who merely worship the idols of the senses, Spiritualism being to them no more than a disordered materialism; but philosophy, proper, there will be none, since Force will then have usurped the function of Spirit. But this can never come to pass until critical science feels itself justified in neglecting all considerations of not only God the Force-ender, but of God the mathematician of the universe.

For the Religio-Philosophical Journal. A Power that Can Act, but Will Not.

BY WM. C. WATERS.

While conversing recently with a clergyman of the Calvinistic order, the question came up as to whether the Ruler of the universe has the power to stop a cyclone when under full headway, so as to save life and property. The reverend gentleman thought if he could not do that, he would not be Divine. I reminded him that God had never been known to do that. He replied that the reason God did not interfere in such matters, was because they grew out of the natural action of law. If this apology of the clergyman be thought sufficient, touching non-interference with affairs of law governing cyclones, then it must be good concerning all other affairs coming within the domain of law. When Humboldt, with other distinguished men of science, after many years of patient observation and study, reached the conclusion that this world is ruled by law, they do not differ so very much from the friends of John Calvin as to how the world is ruled. The scientist does not know whether there is a God in existence having power to stop a cyclone. But the clergyman has the advantage in knowledge on this important point. He knows there is such a power that could act but will not, and that out of regard for natural law, which he would prefer should be unobstructed in its mode of proceeding. How the clergyman ascertained that God has the power to prevent all accidents by whirlwind, storm, fire or flood, but will not from lack of disposition to do so, is not very plain. This class of men seem to think that they must concede that His Serene Highness can do both the possible and the impossible in order to uphold the dignity of the ruler and stand on the sunny side of Him.

When some clergymen went over to Europe to invite clergymen from there to attend a World's Ecumenical Council of clergymen in New York, some of the ladies objected to their husbands crossing the ocean, lest they should be lost to them on such a voyage. They were assured that the Lord would never allow such a precious load of passengers as a body of ministers, bound for the Holy Council, to be lost at sea; but the Lord, it would appear, did not so very much respect these worthy gentlemen over and above other men, since several of them on their return voyage were lost through a collision of steamers. It is said in the Scriptures: "Then Peter opened his mouth, and said, of a truth I perceive that God is no respecter of persons; but in every nation he that feareth him, and worketh righteousness, is accepted with him." This was a deeply significant and far reaching thought on the part of Peter. He perceived that principles ruled the world over. Righteous acts were good under the law, wherever and whoever performed them. The value or quality of the acts were not changed through any error in theology or ethical ideas.

I would not question the good intentions of those who claim it to be an indispensable attribute of Deity, to be able to reverse the entire order of all natural law at his pleasure. It is certain that they are not in possession of any authentic information on this point. And they seem to lose sight of the fact that in setting up such a claim they make God, in a general sense, responsible for all that goes wrong in this world, and the entire universe of worlds. A power that is entirely good must do the best possible thing at all times. If His Holiness could just as well put a stop to all the error, all the painful misfortunes and afflictions to which the human family are subject, and will not do it, then he must entertain for himself altogether a different code of morals from those held by the best men and women in existence. It could not be far from the truth to say that more than half the members of the human family will readily imperil their own lives to save the lives or property of others. Let it be understood that a child is lost in the woods and people will turn out for miles around, and hunt day and night to find the lost one. Delicate ladies will almost unrobe themselves to get something to wave that a passenger train may be stopped that is running toward danger. A young girl in one of the Eastern States walked a mile through surf, and crawled on her hands and knees over an iron bridge in a wild storm, to give timely notice to a coming train, that a bridge on the track of the road had been swept away.

This tender regard for the welfare of others is supposed to be an attribute of divine origin—an incarnation from the fountain source of all goodness; and yet we are told by our excellent orthodox friends that the God they worship has the power to protect his earthly children from all distressing accidents, but from some ulterior purpose not revealed to mortals will not do it. By the thousands their homes and bodies may be destroyed by the merciless gale as it onward sweeps, and great ship-loads may be swallowed up in the sea, while all on board are praying him to help them. If a human being should say, "I might have saved a thousand fellow-beings from sudden death but from a motive only known to myself I would not do it," what would be our opinion of the moral status of such an individual? If God was the author of the golden rule, has he no interest in upholding its principles in his own mode of proceedings? No earthly parent would allow his children to lie down upon beds of languishing, month after month, or year after year, tortured and racked with pain, if he could prevent it. A mother's love will follow her child through any misfortune or worldly disgrace. Can the love of the Heavenly Parent be any less? We might travel far to find a sincere Christian who would be willing to accept as applicable to him or herself, more or less points of character charged to the Jewish Jehovah. The Christian might reply: "We gather our ideas of the character of the Most High from the ancient inspired prophets." That would raise the question as to who inspired those prophets. Certainly not the Sublime Ruler of the Universe. The blunders of the prophets preclude the thought of plenary inspiration, for that means without mixture of error. For the light of the present century sweeps away such a claim. The devout churchman might be pardoned for asking us, "how we can place God in any better or truer light than orthodox theology has done?" We would discard the thought of his being able

to pursue other than the one course, and that the very best thing possible to him. To say that he could have taken any other course of action, would be simply an assumption. We only know what he can do from what he has done. The evidence to my mind is clearly in favor of evolution as his mode of action. This is demonstrated in every man, woman and child, from the cradle to the grave. It is proved by every seed planted, in its growth, flowering and fruit, and that from the plant of the shortest life to the century plant, which reaches its blossoming period in one hundred years.

It would to-day be difficult to find an intelligent individual who does not apply the evolution theory to all world making, commencing with nebulous cloud for a nucleus, and slowly advancing along the ages. Such a view of the matter dispenses with all possible inconsistencies on the part of the Divine Power. It excludes a Prince of Evil from the universe—resolves sin into a lack of growth or development of the intellectual and moral faculties. Endless punishment becomes a myth, and a shining pathway is opened up along the centuries for the most belated child of the Common Father. This leaves no doubtful questions about the goodness, justice, mercy or long-suffering patience of God with all humanity. It spreads a mantle of charity, high, deep and broad enough for the enfolding of the most erring of all the races of mankind. This evolutionary vein becomes a well lifter—a cloud sweeper—allowing the mind to peer deeper into the glories of the divine purpose. In such an atmosphere of thought the soul dwells in freedom from all alarms about an avenging Deity—flaming hells, and endless torments—in fact from all the troop of fancies and vagaries invented under the old system of theology. To evolution it might be objected that man has the power to offset one force, or law against another, and thus nullify action or change results. Does not Deity do the same? It should be borne in mind that man is but an extension of nature. As an individualized entity, God does innumerable things through man as an instrumentality and co-worker, that so far as we know he never does without him. As a general rule, His Serene Highness presents nature to his children in a crude state, leaving them to do the polishing, and to fill the world with their inventions, thereby rendering civilization possible.

Bordentown, N. J.

LETTER FROM PARIS.

A Defense of Henry Slade.

To the Editor of the Religio-Philosophical Journal:

Many thanks for the JOURNAL, which comes regularly and is read with increased interest now that we have so little in the way of English literature. After reading the article headed "Slade's Mediumship" in No. 16, of June 12, copied from Light, I decided to write you a few lines, as there are always two sides to a question. To those unacquainted with all the facts and circumstances concerning much that has been published relative to Slade's mediumship since our arrival in Europe, many erroneous impressions have doubtlessly been conveyed. The Mr. Wiesendanger of Hamburg has had much to say; though when I tell you he never had but one sitting with Slade, and that under very adverse or unfavorable conditions, it will readily be seen that no importance attaches to his statements. During our stay in Berlin Slade received a letter from Wiesendanger, inviting him to visit Hamburg; in which he stated that he was President of the Society of Pneumatology, and that the sittings would have to be given under its auspices in order to prevent interference by the police. Believing his statement to be true, I took up the correspondence in which it was arranged for us to go to Hamburg, and give sittings only to persons presenting a ticket issued by the Society, countersigned by President Wiesendanger. On our arrival we were met by Mr. Fischer, Vice-President of the Society, accompanied by a few friends who escorted us to Hotel du Nord.

On the following day, after securing a table, Wiesendanger and Fischer were invited to a sitting. Mr. Fischer had previously shown me a book-slate, incased in wood, and asked whether it were possible to obtain writing in it. I told him not to bring his slate, but come and see what might occur; this being the first sitting here he need not feel disappointed or discouraged if nothing was obtained. At the hour appointed Mr. Wiesendanger and Fischer came accompanied by a gentleman who was introduced as their Secretary, who they insisted should join them in the sitting. They had disregarded what had been said about their bringing slates, and came abundantly supplied with slates previously tied, sealed and fastened together in various ways, the sight of which was rather a set back after I had told them repeatedly not to bring them.

Here we were confronted by three persons; neither of whom possessed the slightest practical knowledge of mediumship; each intent on pursuing a course devised by himself in order to settle the question as to the genuineness of the phenomena occurring in the presence of Slade. It was soon apparent that all attempts to explain were useless, so the discussion was terminated by my saying to Wiesendanger and Fischer that if they chose to leave their slates in my room they could go in and have their sitting. If not there was nothing more to be said.

The Secretary was excluded. After a moment's consultation between Wiesendanger and Fischer, the terms were accepted, though they succeeded in smuggling a double or hinged slate into Slade's room. After the sitting they returned to my room bringing this slate with them.

Both expressed themselves satisfied with the results obtained. Pointing to the slate, I said in taking it with you after all that had been said I regarded as treatment so contrary from that which we had a right to expect from persons claiming to be friends, that I regarded it as an insult. Fischer seemed to comprehend the situation, realizing the justice in what I had said, though Wiesendanger may have thought otherwise. He never came for another sitting. Nor did we see the Secretary after that. The next morning Mr. Fischer called at my room, after expressing regrets for their mistakes, gave me a sample card of the Society which would entitle the bearer to a sitting, providing they were countersigned by Wiesendanger. For some days sittings were given only to persons having tickets, though we were told many were anxious to come who would not, unless they could do so independent of the Society. Before a ticket could be obtained, the applicant was required to become a member of the Society, pay a small fee and six months dues, which with the ticket amounted to sixteen Marks. They also deducted two Marks from the twelve we were charging, which left them six Marks for every person having a sitting.

Mr. F. W. Hermann, who kindly came to

our assistance in the capacity of interpreter, showed me a note he had received from Wiesendanger, in which he said that if Slade gave sittings to persons not having tickets he would compel him to leave Hamburg.

About ten o'clock one evening after matters had been going on in this way for some days, a policeman called at my room, saying he had been directed to ascertain what we were doing, what our purposes were, etc. After I had given him all the information possible, he said me that Wiesendanger, or the Society had no more right to take money for the sittings than we had, and advised me to go and state the case to the proper authorities. The next morning Mr. Hermann accompanied me to police headquarters which resulted in our being informed that we were under no obligations to the Society or Wiesendanger, and that so long as no disturbance was created, we would not be molested.

When evening came, Mr. Fischer called as usual to redeem the tickets taken during the day. I then informed him what had transpired, telling him we were no longer amenable to the Society, and requested him to pay over the amount that had been withheld, viz.—two Marks on each ticket. The next day he refunded the amount and seemed inclined to do right, saying he had been governed by Wiesendanger.

Mr. Hermann assured us that the Society of Pneumatology had not to exceed five members; that by having Slade under their control, they hoped to increase the number of members, also their funds.

The above is a brief history of our experience in Hamburg, and may help to explain the course pursued by Wiesendanger since we came to Paris. He seems to have seconded Schmidt, of Bohemia, in trying to prejudice the public mind against Slade. While I am writing, a few words respecting Mr. Schmidt may not be out of place. He made the same mistake that Wiesendanger and Fischer did by approaching Slade with endless cords and other appliances previously prepared on the evening of our arrival at his house. When told those were unusual manifestations which had only been obtained with Prof. Zollner, and must not be expected, he scoured at once. Having evidently stated to his friends that whatever they chose to call for in Slade's presence would be forthcoming, he was greatly disappointed; said he regretted our coming, and advised us not to go to Vienna, Munich and other points where in his letters he had said Slade was wanted. We remained with him eight days during which the usual manifestations were obtained, though only a few outside of his family were invited to witness them. Under these conditions our stay with him was decidedly disagreeable, and we were glad when the time for our departure arrived. Since then he has used his pen quite freely, though his influence with the public is being steadily overcome. There are constantly springing into notice representatives of two classes who seem to delight in seeing their names in print. One may be called the suspicious, the other egotistic. When the question of Spiritualism is being discussed, the former have free access to public journals, in which a well authenticated statement of facts would not be admitted. To give color to their suspicions, insinuations are so interwoven that inexperienced readers often mistake them for arguments in support of facts. This course meets the approval of prejudiced minds who admire the sagacity and ability of the writer. The egotist on the other hand fancies himself master of the situation. If he happens to be a Spiritualist he gives you to understand that he knows all about it. He is free to tell you that you are liable to be deceived, while under the same conditions it is only necessary for him to glance at the subject to enable him to settle it for all time.

Soon after the second article reflecting on Slade appeared in the *Rapport*, in which the writer occupied several columns in setting forth his suspicions and insinuations, Mr. Keulemans favored us with a call. He said that Mr. Farmer, after receiving the *Rapport* containing the second article, had requested him to visit Slade, investigate the matter and report to him. On Slade inviting him to step into the adjoining room and examine the table about which the writer in the *Rapport* seemed to entertain vague suspicions, he assured Slade it was unnecessary as he had had so much experience in the way of spiritual phenomena that he knew all about it. Previous to this Slade met Keulemans at the house of Justin de Tracy, No. 26, Ave. de l'Opera, where Slade gave a séance. Subsequently he gave three more at the same place at which Mr. Keulemans was present.

It was at the last two of these that Keulemans said Slade was caught cheating. Besides Mr. and Mrs. de Tracy there were present at the table three gentlemen, one of whom was attended by a valet who also took part in the séance.

The alleged catching was accomplished by the sharp eyes of the valet, though Mrs. de Tracy claims to have seen Slade acting suspiciously with a thread about fifteen inches long.

This is quite enough to enable one knowing all about it, to analyze, separate and classify whereby lines between the true and false can be drawn with self-assurance.

To Mr. Keulemans belongs the credit of making the discovery that Slade often resorts to cheating in order to induce the power to manifest itself in a more regular way (see *Light*, May 15). For this alone Spiritualists are under great obligations, and it is to be regretted that in the absence of thorough organization, besting decorations cannot be officially awarded him in acknowledging this special service. Notwithstanding these disparaging reports Slade seems unconcerned, pleads not guilty, and pursues his labors with fidelity and good faith in the powers that have so long sustained him. Independent writing is readily obtained on slates brought by investigators. In some instances between two slates wrapped in paper, securely tied and placed on the floor where the owner was requested to place his feet upon them, or on a chair when he would sit on the slates while the writing was being produced. Many representatives of the press availed themselves of the opportunity to witness the phenomena on being invited, though some declined. Up to the present time their promised reports, with a few exceptions, have not appeared.

During the last month a gentleman from Scotland, member of the Psychical Research Society, has been having a series of sittings at which some interesting results were obtained. As he intends publishing I will not particularize further than to say he sat with Slade for materialization when forms appeared, and independent voices were heard, no cabinet being used.

At the few sittings given for this phase of the phenomena there was evidently a marked improvement at each succeeding one from the first when only dim outlines of the form could be seen; the features being quite distinct at the last which was held Wednesday evening, June 2nd. J. SIMMONS. 21, Rue Beaumont, Paris, June, 25, 1886.



Woman and the Household.

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

THREE HELPS.

If the world seems cold to you, Kindle fires to warm it; Let their comfort hide from view Winters that deform it.

If the world's a wilderness, Go build houses in it! Will it help your loneliness On the winds to die in? Raise a hut, however slight, Weeds and brambles smother. And to roof and meal invite Some forlorn brother.

If the world's a vale of tears, Smile till rainbows span it; Breathe the love that life endears, Clear of clouds to span it. Of your gladness lend a gleam Unto souls that shiver; Show them how dark sorrow's stream Blends with hope's bright river.

The New York Board of Education has received from the lady managers of the New York Cooking School, a petition praying that cookery be added to the studies in the public schools, and that the existing course of instruction be continued for that purpose.

This movement, if successful, would be among the most important reforms that could be instituted. When good, substantial, well-cooked and unstimulating food is served upon every table, then will temperance receive the greatest help it has ever had.

When will men and women recognize that, while the normal governing power is always the spirit within and above the body, yet it acts through a nervous system which is sensitive to every outward influence.

That is the law of nature which no man-made law can contravene. All the common appeals for temperance will fail, unless this truth is met fairly and squarely.

For this reason, schools in which plain cooking is taught should be connected with every public school, and tuition therein be considered necessary for every girl.

Indirectly connected with this topic is the following article from a late editorial in the Phrenological Journal, principally owned by Mrs. Charlotte Fowler Wells, who has either wholly or partially had the management of this excellent magazine for forty-five years.

THE WANT OF MORAL TRAINING AND CRIMINALITY.

"In the years passed we have penned editorial items in which ground was taken against the common view that education, as our common schools generally supply it, is the grand remedy for vice and crime of high and low degrees.

"Now, we would add a statistical item or two to the statistics given aforesaid, and then consider another point that the matter involves. In one of the Pennsylvania penitentiaries there was recently said to be 1,014 inmates.

"Here we get at one grand reason for the idleness, vacillation and shiftlessness that prevail in our large towns and cities. Want of purpose, fixedness of attention to some settled employment in a young man—or woman—tends to laxity of nervous fibre and instability of intellectual action.

sphere for the employment of time and talent; and this contributes to peace and satisfaction of mind.

INTELLECTUAL CULTURE NOT MORALITY. It matters not how far the cultivation of the intellectual faculties is carried, if the morals are neglected there will be evidence of irregularity, unbalance, excess.

"Humble toil and heaven-ward duty, these will form the perfect man," writes Mrs. Hale—and she is right. "Morality when vigorously alive," Mr. Froude says, "sees farther than intellect, and provides unconsciously for intellectual difficulties."

But one word need be added to this plain statement. It is, that Woman is the natural teacher and leader in morals, and that her training and opportunity be coequal with her innate powers.

An Address by Ex-Senator Windom on the Relations of Capital and Labor.

Ex-Senator Windom delivered an address at Northfield, Minn., July 3d. His subject was "The Relations of Capital and Labor," and in the course of his remarks he said:

The key-note of the declaration of independence is to-day the key-note of industrial reform. Great changes are impending. Many contemplate these changes with grave apprehension. They remember the terrible cost of blood and sorrow it required to confirm the political equality of all men, and they look with unexpressed dread upon an adjustment of our greater industrial problems by other than peaceable means.

AN ENLIGHTENED SELF-INTEREST requires him to treat his employers with justice; that a division of profits with the workmen will secure better work and more of it, and in the long run prove more profitable than the present system of "get all you can, and keep all you get."

It will not be denied, I think, that the laborers of this country have rights which have not always been respected. They have suffered wrongs which should be redressed. They have not received their full share of the wealth which their hands have helped to create.

HAS GROWN IN WEALTH beyond any parallel in history; while the land groans with the burden of "over production" and business stagnates for want of a market, there are, nevertheless, 300,000 willing workers to-day without employment, and thrice that number of women and children dependent upon them who are in distress.

THE LABOR MOVEMENT, so called, may not always be wisely conducted. Mistakes and serious wrongs may be committed—indeed, they have already been committed. Unscrupulous men often obtain control of a good cause and seek to use it for their selfish ends.

BEHIND THIS MOVEMENT there is a principle, and that in some form, and by some method, it is sure to work radical changes in our industrial system, the better it will be for us all, for, in that case, we shall endeavor to aid what is right in it, and as far as we can restrain what is wrong.

Horford's Acid Phosphate. VERY SATISFACTORY IN PROSTITUTION. Dr. P. P. GILMARTIN, Detroit, Mich., says: "I have found it very satisfactory in its effects, notably in the prostration attendant upon alcoholism."

The Efficacy of Prayer as Portrayed by an English Infidel.

Christian England, with all its parsons, priests, and prayers, which cost its Christian and anti-Christian inhabitants over £10,000,000 a year, did not in any measure tend to diminish the late cholera in Spain, which the Lord, in his loving kindness, inflicted on his "worms of the dust" located on that part of his footstool; neither could its National Church prompt the Lord to give England the victory over the army of the Mahdi—that army which the Christians, in their condescending piety, term infidel and rebel.

No wonder, indeed, that the Lord is dull of hearing when we recognize the fact that he must have had to listen, ever since he re-joined the prayers of his dearly-beloved people—the people whom he stigmatized as stiff-necked and a generation of vipers—he has had to endure considerable heckling at the hands of Secularists, and to listen to the everlasting yelling of "Holy, holy, holy" by the beatific beasts.

When you visit New York take a trip UP THE HUDSON RIVER. The fast steamer MARY POWELL leaves East of Vestry St., at 3:15 p. m., daily (except Sunday), stopping at Cranston's, West and West. The boats of this line are large and safe, and are furnished with every convenience.

IRON BEDSTEADS

With polished brass trimmings, in a variety of styles and sizes. From fancy beds for nice rooms, down to cheap, strong ones for servants.

PARALYSIS

The scientific use of Electricity in all forms of Paralysis, Locomotor Ataxia, Loss of Voice, St. Vitus' Dance, Neuritis, Chronic Rheumatism, Sciatica, Gout, Gravel, or Big Neck, Nervous Exhaustion and PAJID Weakness in Men or Women, resulting from Excess, Intemperance, Poor Blood or other Depressing Causes. Name your disease and we will send Medical Journals free, referring to methods of treatment.

Mental Gymnastics; OR, MEMORY CULTURE.

A practical and easy system by which any person, old or young, can train themselves to memorize anything they desire.

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

THE HERALD OF HEALTH. (New York.) Good articles are found under the following heads: General Articles; Answers to Questions; Topics of the Month, and Studies in Hygiene for Women.

THE HOMELETIC REVIEW. (Funk & Wagnalls, New York.) This monthly is replete with sermonic literature and discussions of practical issues.

OUR LITTLE ONES AND THE NURSERY. (The Russell Publishing Co., Boston.) The short stories and illustrations can not fail to amuse the little ones this month.

THE PHRENOLOGICAL JOURNAL. (New York.) The table of contents of this issue shows a variety of reading matter, with many illustrations.

THE ANNALS OF HYGIENE. (Lancaster, Pa.) A monthly journal devoted to the fostering of preventive science and the preservation of health.

John A. Martin was renominated by acclamation for Governor by the Republicans of Kansas. The platform, among other things, demands the enforcement of the State Prohibitory law.

New Books Received.

THE HISTORICAL JESUS AND THE MYTHICAL CHRIST. By Gerald Massey. Springfield, Mass. The Star Publishing Co. Price, paper cover, 50 cents.

GEOLOGICAL STUDIES; or Elements of Geology. By Alexander Winchell, L.L.D. Chicago: S. C. Griggs & Co. Price, \$3.00.

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

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

DYSPEPSIA

Causes its victims to be miserable, hopeless, confused, and depressed in mind, very irritable, languid, and drowsy. It is a disease which does not get well of itself. It requires careful, persistent attention, and a remedy to throw off the causes and tone up the digestive organs till they perform their duties willingly.

Sick Headache

"For the past two years I have been afflicted with severe headaches and dyspepsia. I was induced to try Hood's Sarsaparilla, and have found great relief. I cheerfully recommend it to all." Mrs. E. E. ANNABLE, New Haven, Conn.

Mrs. Mary C. Smith, Cambridgeport, Mass., was a sufferer from dyspepsia and sick headache. She took Hood's Sarsaparilla and found it the best remedy she ever used.

Hood's Sarsaparilla

Sold by all druggists. \$1 six for \$5. Made only by C. I. HOOD & CO., Lowell, Mass. 100 Doses One Dollar.

THE COLLEGE OF PHYSICIANS AND SURGEONS OF CHICAGO. Regular session opens Sept. 21, 1886. Finest and best arranged College Edifice in this country.

ALBANY BOATS--People's Line. Leave Pier 41 N. E. foot of Canal St., daily (Sunday excepted), 6 p. m., connecting at Albany for all points North and West. The boats of this line are large and safe, and are furnished with every convenience.

MARY POWELL. When you visit New York take a trip UP THE HUDSON RIVER. The fast steamer MARY POWELL leaves East of Vestry St., at 3:15 p. m., daily (except Sunday), stopping at Cranston's, West and West. The boats of this line are large and safe, and are furnished with every convenience.

IRON BEDSTEADS. With polished brass trimmings, in a variety of styles and sizes. From fancy beds for nice rooms, down to cheap, strong ones for servants.

UNION WIRE MATTRESS CO. Salesroom 229 State Street, Chicago.

PARALYSIS. The scientific use of Electricity in all forms of Paralysis, Locomotor Ataxia, Loss of Voice, St. Vitus' Dance, Neuritis, Chronic Rheumatism, Sciatica, Gout, Gravel, or Big Neck, Nervous Exhaustion and PAJID Weakness in Men or Women, resulting from Excess, Intemperance, Poor Blood or other Depressing Causes. Name your disease and we will send Medical Journals free, referring to methods of treatment.

Mental Gymnastics; OR, MEMORY CULTURE. A practical and easy system by which any person, old or young, can train themselves to memorize anything they desire.

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

THE HERALD OF HEALTH. (New York.) Good articles are found under the following heads: General Articles; Answers to Questions; Topics of the Month, and Studies in Hygiene for Women.

THE HOMELETIC REVIEW. (Funk & Wagnalls, New York.) This monthly is replete with sermonic literature and discussions of practical issues.

OUR LITTLE ONES AND THE NURSERY. (The Russell Publishing Co., Boston.) The short stories and illustrations can not fail to amuse the little ones this month.

THE PHRENOLOGICAL JOURNAL. (New York.) The table of contents of this issue shows a variety of reading matter, with many illustrations.

THE ANNALS OF HYGIENE. (Lancaster, Pa.) A monthly journal devoted to the fostering of preventive science and the preservation of health.

John A. Martin was renominated by acclamation for Governor by the Republicans of Kansas. The platform, among other things, demands the enforcement of the State Prohibitory law.

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

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

DYSPEPSIA. Causes its victims to be miserable, hopeless, confused, and depressed in mind, very irritable, languid, and drowsy. It is a disease which does not get well of itself. It requires careful, persistent attention, and a remedy to throw off the causes and tone up the digestive organs till they perform their duties willingly.

Sick Headache. "For the past two years I have been afflicted with severe headaches and dyspepsia. I was induced to try Hood's Sarsaparilla, and have found great relief. I cheerfully recommend it to all." Mrs. E. E. ANNABLE, New Haven, Conn.

Hood's Sarsaparilla. Sold by all druggists. \$1 six for \$5. Made only by C. I. HOOD & CO., Lowell, Mass. 100 Doses One Dollar.

THE COLLEGE OF PHYSICIANS AND SURGEONS OF CHICAGO. Regular session opens Sept. 21, 1886. Finest and best arranged College Edifice in this country.

ALBANY BOATS--People's Line. Leave Pier 41 N. E. foot of Canal St., daily (Sunday excepted), 6 p. m., connecting at Albany for all points North and West. The boats of this line are large and safe, and are furnished with every convenience.

MARY POWELL. When you visit New York take a trip UP THE HUDSON RIVER. The fast steamer MARY POWELL leaves East of Vestry St., at 3:15 p. m., daily (except Sunday), stopping at Cranston's, West and West. The boats of this line are large and safe, and are furnished with every convenience.

IRON BEDSTEADS. With polished brass trimmings, in a variety of styles and sizes. From fancy beds for nice rooms, down to cheap, strong ones for servants.



EUREKA SILK CO., Chicago, Ill.

A full assortment of above as well as the celebrated Eureka reeks Knitting Silks, Hosiery, and Wash Knitting Silks, all of which are Pure, Dye and Wash Colors. For sale by all leading dealers.

PISO'S CURE FOR CONSUMPTION

CURES WHERE ALL ELSE FAILS. Best Cough Syrup. Use in time. Sold by druggists.

WARREN'S ELASTIC TRUSS. The best Elastic Truss in the World for Dress-Making Purposes. The only Dress Truss that is suitable for Summer Wear. Made in White and all colors. Perfectly fitting and comfortable. For sale by all leading dealers.

I GURE FITS!

When I say cure I do not mean merely to stop them for a time and then have them return again. I mean a radical cure. I have made the cure of FITS, EPILEPSY or FALLING SICKNESS, a lifelong study. I want my remedy to cure the worst cases. Because others have failed us no reason for not now trying a cure. Send at once for a treatise and a Free Bottle of my infallible remedy. Give Express and Post Office. It costs you nothing for trial, and I will cure you.

WANTED. An active business man or lady to act as General Agent, Physician or Druggist, preferred, in each city for the introduction of a Positive Cure for Rheumatism, Dropsy, Indigestion, Catarrh, Constipation and Kidney troubles. No drug or patent medicine but Medical Lake Salts, nature's remedy, and a positive cure. From \$5.00 to \$12.00 a month unaccompanied with an investment of \$10.00. Circulars free. Sample package by mail on receipt of \$1.00. Money refunded if not cured. C. C. LININGTON, 32 Randolph St., Chicago, Ill.

ON 30 DAYS' TRIAL. THIS NEW ELASTIC TRUSS

Has a Pad different from all others, is cup-shaped, with Self-Adjusting Elastic Straps, fits itself to all positions of the body, and the ball in the cup presses back the Intestines just as a person lies down, and a radical cure is secured. It is so easy, durable and cheap. Sent by mail, Circulars free. Address: J. J. DODGE, Magnetic Healer, 5000 treated at his

RIVERSIDE. Mineral Springs, Hamilton Ill. Patients and Boarders Big Cures. Able Physicians, Magnetic paper one week \$1. Movement Cure. Hot Water Cure. Health Teacher free.

GOT CORNS

LIEBIG'S CORN CURE WILL CURE. All kinds of hard or soft corns, callouses and bunions, causing no pain or soreness, dried instantly, will not rot anything, and never fails to effect a cure; price 25 cents. Circulars sent by mail prepaid on receipt of 30c. The genuine put up in yellow wrappers, and manufactured only by J. M. ROSEBANK, Druggist, Minneapolis, Minn.

Going North? Famous Resorts of Wisconsin.

It so, write for the exquisite books, "Apostle Islands and Lake Superior," and "Famous Resorts of Wisconsin," sent FREE to all intending visitors of this region of delights.

"Come to these scenes of peace. Where, to rivers murmuring, The sweet birds all the summer sing, Where cares and toils and sadness cease."

Address JAMES BARBER, Gen'l Pass'g' Agt., Wisconsin Central Line, Milwaukee, Wis.

"HOTEL CHEQUAMEGON," Ashland, Wis. (Lake Superior). The largest and finest summer hotel in the World. Magnificent Surroundings. Superb Accommodations. Splendid Summer Resort. Address at once for circulars. S. H. BROWN, Manager

AN UNPARALLELED SUCCESS! The Celebrated BOUDOIR ORGAN with Steel & Rock, only \$65.00.

Warranted equal to Organs sold for double the price. Largest size, best materials, sent FREE to all intending visitors of this region of delights.

W. J. DYER & BRO. 148 and 150 Third Street, St. Paul, Minn.

MICHIGAN CENTRAL

"There is but one Niagara Falls on earth, and but one direct railway to it. The Michigan Central, Toledo and Detroit to Grand Rapids, Saginaw, Bay City, Mackinac, Toronto, Buffalo, Syracuse, Boston, Albany and New York. Through Sleeping Cars. Trains leave Chicago, foot of Lake Street, daily at 8:30 p. m., 8:15 p. m. and 9:45 p. m. and daily except Sunday at 6:50 a. m., 9:00 a. m. and 1:00 p. m.

THE NIAGARA FALLS ROUTE. There is but one Niagara Falls on earth, and but one direct railway to it. The Michigan Central, Toledo and Detroit to Grand Rapids, Saginaw, Bay City, Mackinac, Toronto, Buffalo, Syracuse, Boston, Albany and New York. Through Sleeping Cars. Trains leave Chicago, foot of Lake Street, daily at 8:30 p. m., 8:15 p. m. and 9:45 p. m. and daily except Sunday at 6:50 a. m., 9:00 a. m. and 1:00 p. m.

Send stamp for "Something about Niagara," illustrated, or 15 cents for "Facts and Figures about Michigan and Year Book for 1886." "In Summer Days," profusely illustrated, will be sent to any address on receipt of stamp for postage.

For information regarding routes, rates or accommodations apply to any agent of the Company, or to F. L. WHITNEY, Asst. Gen'l Pass'g' & Trk'g' Agt., CHICAGO.

VITAL MAGNETIC CURE, VITAL MAGNETISM

and its application to the treatment of MENTAL AND PHYSICAL DISEASE. BY A MAGNETIC PHYSICIAN.

In this volume of 216 pages the author furnishes the key to the system, to carry an immense mass of digested information, ready for production on demand. By experiment we have tested the author's mnemonic resources, and been moved by them to wonder.—A. S. CROFT, Chicago Times.

This work, with written instructions by the author, will be sent postpaid to any address on receipt of price, \$1.00. Address DANIEL AMBROSE, Publisher, 45 Randolph St., Chicago, Ill.

VITAL MAGNETIC CURE, VITAL MAGNETISM and its application to the treatment of MENTAL AND PHYSICAL DISEASE. BY A MAGNETIC PHYSICIAN.

In this volume of 216 pages the author furnishes the key to the system, to carry an immense mass of digested information, ready for production on demand. By experiment we have tested the author's mnemonic resources, and been moved by them to wonder.—A. S. CROFT, Chicago Times.

This work, with written instructions by the author, will be sent postpaid to any address on receipt of price, \$1.00. Address DANIEL AMBROSE, Publisher, 45 Randolph St., Chicago, Ill.

VITAL MAGNETIC CURE, VITAL MAGNETISM and its application to the treatment of MENTAL AND PHYSICAL DISEASE. BY A MAGNETIC PHYSICIAN.







The House bill pensioning ex-soldiers and ex-sailors of the Mexican War passed the Senate last Monday.

Next week we shall publish an article from the pen of the Duchesse de Pomar of Paris, France, treating of the life and work of D. D. Home.

Dr. J. H. Rhodes will have a news stand at the Parkland, Pa., camp meeting this year. The RELIGIO-PHILOSOPHICAL JOURNAL will be for sale and Dr. Rhodes will take subscriptions for it.

"Dr." J. Madison Allen's Harmonial Colony at Antora, N. J., has broken up. Misgovernment, starvation and constitutional disease combined to settle the business, and on Monday last the law officers finished it.

W. R. Colby, claiming to be a medium for materialization and independent slate writing, is now in San Francisco. The JOURNAL of May 2, 1885, gave a brief biography of this trickster and common liar. He is a sharp one and may possibly have some medial power, but is an untrustworthy character and to be avoided.

A fund is now being raised by the friends and admirers of Theodore Parker, to improve the condition of his tomb, in the Old Protestant Cemetery, Florence, Italy. It is proposed, among other things, to place over the grave a bronze bust or medallion of the great reformer. The nature and extent of the improvements that will be made will depend upon the amount of money that is collected. All subscriptions should be sent to The Index, 44 Boylston street, Boston, Mass.

E. P. Powell, writing to the Independent on the bird question, says: "Our crops are suffering from an increase of insects. The apple crop is not less than one-half ruined. Our trees are frequently defoliated. It is probable that our country would be absolutely reduced to a desert in a few years if the birds were wholly destroyed. Few people are aware how close the fight is between the insects and man for the possession of the world. Our bread, as well as our summer joys and our poetry, is dependent on bird life. The insect-eaters are largely the singers."

On Monday, July 5th, the Spiritualists' camp meeting in Oakland, Cal., closed after a successful season of a month. President Amos Adams is highly praised for his able management. Besides W. J. Colville, the regular speaker, the following persons delivered lectures: Judge E. S. Holbrook, Hon. I. C. Steele, J. J. Owen, editor of the Golden Gate, Mrs. S. Seal, John Allyn, Dr. W. W. McKaig (formerly a Unitarian minister), Dr. T. B. Taylor, Rev. Mr. Ravelin (late a Baptist minister), Prof. Whipple, Mrs. E. L. Watson, Mrs. E. F. McKinley, Mrs. A. M. Scales, and others.

The United Society of Spiritualists, of Chicago, held an opening meeting in their new hall, 116 and 118 Fifth avenue, last Sunday, July 11th. Their President delivered an instructive discourse on "Spiritualism as a Mind Cure," after which several remarkable tests of spirit presence were given. The society raised enough money by subscription to pay half of their annual rent. The new hall in which the society meets is in the Mail Building, and has been richly furnished and decorated. It is in every respect the finest hall that any spiritual society has ever met in, in this city. Meetings are held each Sunday from 2 to 5 o'clock, P. M., at which the seats and services are free.

Dr. J. K. Bailey spoke at Auburn, N. Y., a lecture and séance—May 20th and 21st; Moravia, N. Y., 23d; Waverly, N. Y., 30th; Penn Yan, N. Y., June 6th; Jamesburg, N. Y., on the Labor Problem, June 17th; Newark, N. J., 20th; Bridgeport, Conn., 25th; New Haven, Conn., 27th; Waterbury, Conn., 28th; Bristol, Conn., July 1st; New Britain, Conn., 2d; attended the annual picnic of the Spiritualists' Association, at Poquonoc, Conn., 3d; at Hartford, Conn., July 7th. He expects to remain at home during the balance of July and the month of August, but will respond to calls for lectures, and treat the sick, in person or by letter. Address him at Box 123, Seranton, Pa.

The headquarters of the National Legislative Committee of the Knights of Labor, in Washington, D. C., is being flooded with petitions from local assemblies to be presented to Congress urging action upon the measures named in the recent list submitted by the National Committee. Petitions received July 3rd, bore about fifty thousand signatures in the aggregate. These petitions are alike in form, having been printed and distributed to the local assemblies for signatures, but many of them are accompanied by letters of the most vigorous sort. Ralph Beaumont, chairman of the legislative committee, declares it to be the purpose of the knights to test the sense of Congress on the measures named, and to find out whether the politicians mean to pass measures for relief of the people; and whether the right of petitioners is to be respected. Mr. Beaumont expects to present to Congress within a few days, similar petitions bearing at least one million signatures. The papers from some of the Western States are said by the local assemblies forwarding them to bear the names of entire communities, not alone of the Knights of Labor.

The Union Signal is one of the leading temperance papers of this country. Wherever it is taken it makes a deep and lasting impression. Those who have it in charge may be found "at home" in their new and commodious quarters, 161 LaSalle street. The Signal says: "Until My 1. The Union Signal had its local habitation entirely on the sixth floor. Now its belongings are scattered, its composing room remaining on the sixth floor, the business and editorial rooms being on the third floor, and the press and shipping rooms in the basement, speaking tubes and telephones bringing them into close connection. Visitors, come first to the business room, open the door of 46, and you are in a busy place. At the desk opposite the door sits Mr. Hall, studying out the plans which are bringing such success to our beloved W. T. P. A. In the opposite corner is the desk of our faithful bookkeeper, Miss Ruby I. Gilbert, who is also recording secretary of the Illinois W. C. T. U. Midway between sits 'our Agnes,' Miss Spensley, who for nearly four years has been the guardian of our subscription list." The Signal is the special organ of the National Woman's Christian Temperance Union, and is controlled exclusively by women. They have made it a great success and are worthy of all praise, for the work in which they are engaged is a noble one.

The society of United Spiritualists have leased a pleasant and convenient hall at 116 and 118 5th avenue, near Madison street, on second floor, and hereafter will hold regular services every Sunday at 2:30 P. M., consisting of lecture, conference and tests. The services will be conducted by Dr. J. H. Randall, residing at 78 Seeley ave., the President of the society.

A few days ago J. J. Morse, the trance lecturer, met his brother C. E. Morse, whom he had not seen for twenty six years. He had served as a Captain in the U. S. Army.

Spiritualist Camp and Grove Meetings. Spiritualists are beginning to be well supplied with camp and grove meetings, as the following list testifies: The tenth camp meeting at Onset Bay, Mass., commenced its sessions July 11th, and closes Aug. 29th.

The New England Spiritualist Camp Meeting Association will hold its 13th annual meeting at Lake Pleasant, Montague, Mass., commencing July 31st, and closing Sept. 1st. The third annual camp meeting will be held on Lookout Mountain near Chattanooga, Tenn., from Aug. 1st to Aug. 30th.

The camp meeting at Queen City Park, Vt., commences Aug. 17th, and closes Sept. 23d.

The Connecticut Spiritualist Camp Meeting Association commenced its sessions July 5th, and will close Sept. 8th.—at Niantic, Ct. The Sunapee Lake, N. H., camp meeting commences Aug. 1st, and closes Sept. 1st.

The Mississippi Valley Spiritualist Association holds its fourth annual camp meeting at Mount Pleasant Park, Clinton, Iowa, commencing August 4th, and continuing one month.

The Spiritualists of South-West Michigan will hold their camp meeting at Lake Cora near Paw Paw, commencing Aug. 5th, and closing the 9th.

The Cassadaga Lake, N. Y., camp meeting commences July 31st and closes Aug. 30th.

The grove meeting at Temple Heights Northport, Me., commences Aug. 14th and closes the 22nd.

The Cape Cod camp meeting at Ocean Grove, Harwich, Mass., was opened July 11th and will be closed on the 25th.

The Solomon Valley, Kan., camp meeting commences Sept. 31 and continues ten days. The camp meeting heretofore held at Neshaminy Falls was opened at Parkland, Pa., July 15th and will close Sept. 5th.

Independent Slate-Writing. To the Editor of the Religio-Philosophical Journal:

Some three years since I narrated in your columns some rather remarkable experiences I had had in investigating phenomena through the mediumship of Mr. A. H. Phillips, whose loss to the cause is so much regretted by many who remember the very interesting and convincing manifestations that came through him, together with his unimpeached honesty and frank, courteous and thoroughly satisfactory manner in dealing with skeptics and investigators. I have recently had some equally interesting results from sittings with Dr. Henry Rogers, the independent slate-writing medium of this city, that resembled those received through Mr. Phillips. One experiment in particular furnished absolutely overwhelming proof of the fact of independent slate-writing; and although equally positive evidence of the same thing has been received by others and placed upon record, so long as the great majority of people continue to deny the reality of this very convincing form of spirit manifestation, fresh proofs will not be without value. The experiment which I wish now to chronicle for the benefit of others, was different from the usual slate-writing séance in that it resulted in my receiving the writing upon slates that I had carefully wrapped up in paper and securely tied with strong twine before bringing them to the house of the medium, and that were not at any time in possession of the latter, and remained unopened until the end of the séance, when I found the writing upon one of them. I had long desired to obtain the writing in this way, knowing that my skeptical friends would find it difficult to reconcile such an occurrence with the common belief of trickery upon the part of the medium. A previous attempt, having the same object, made by me some years since had failed, even with the medium Mr. Phillips, the cause of the failure, as stated by the controlling spirit being the anxiety of the medium in regard to it. When I proposed a trial of this kind to Dr. Rogers I found him very willing to undertake it. Before bringing my slates to him for the experiment I assured myself that they were entirely clean, placed a crumb of slate pencil between them, wrapped them up in heavy brown paper and tied them fast with strong twine, fastening the same with a peculiar hard knot of my own device. Upon arriving at the rooms of Dr. Rogers I seated myself at a table opposite to him, our four hands resting on the packages on the table which contained the slates. The medium soon became entranced and "Eman," his spirit guide, said he was glad that the experiment had been proposed, and inasmuch as he perceived that the suggestion proceeded from a good motive, and a sincere desire to have the truth established he would endeavor to make it a success. Three preparatory sittings, three or four days apart, were necessary; but of course upon leaving

each time I took the slates with me. Upon coming the fourth time, and while seated at the table in broad daylight precisely as above described, we heard a peculiar sound within the package upon the table as of writing upon slate with a piece of wood. Presently we were told by means of writing through the medium's hand, to open the slates, and upon doing so we found a message of sixteen words written in a clear, bold hand. I ought to say that I opened the package myself, and in doing so untied the peculiar knot which I have mentioned. Finding this knot undisturbed only served to make assurance doubly sure. I was very careful throughout the experiment, the slates never left my possession, and between the séances were under lock and key in my own desk.

Besides the experiment above described, I have frequently received the slate writing through Dr. Rogers in the more ordinary way, namely upon slates lying on the table and in full view during the whole period of the séance. Upon one occasion the writing came between two slates that had been placed upon the globe on a gas fixture five feet from either the medium or myself. In all these cases the phenomena came in a clear and unmistakable manner, every opportunity for inspection being furnished; sometimes the hands of the medium as well as mine rested upon the slates, sometimes they were held by me exclusively—in short, every assurance of the honesty of the medium was given that could be asked for by any reasonable being.

I should fail to convey a correct impression of Dr. Rogers' mediumship if I left it to be inferred that bare phenomena were all that could be derived therefrom. In the course of the sittings, names and allusions to circumstances were given that were well recognized by me, but which must have been wholly outside the knowledge of the medium. In conjunction with his wife, who is an excellent clairvoyant, I received from Dr. Rogers a very valuable test of spirit identity, which greatly fortified my belief in Spiritualism. The lady described as present a spirit, and said that he announced himself by a certain title, which, in connection with the description, caused me to recognize him. She said further that the spirit held something in his hand that looked like a piece of jewelry and mentioned one of my relatives. She was unable to see just what the article was. I failed to understand, but suggested that the spirit inform Dr. Rogers' guide what particular article it was that he held, in order that he might convey the information to me by writing. Thereupon Dr. Rogers wrote: "He says it is a scarf pin and that will know about it." Upon inquiry I found that the person referred to had purchased a scarf pin to present to the individual whose spirit thus communicated, but that the latter had passed to spirit life before opportunity had offered for such presentation. And I had never received intimation before that any such gift had been intended.

I earnestly hope that the health and powers of Dr. Rogers will continue in order that that present promise of notable service to the cause from his mediumship may be fully realized. A. A. HEALY. New York, June 20, 1886.

Notes from the Pacific Coast. Erratum Corrected.—The Oakland Camp-meeting.—Illness of Mrs. E. L. Watson.—Divorce of George Chalmers.

To the Editor of the Religio-Philosophical Journal: I was sorry to see that, in that portion of my article in the JOURNAL of June 25th upon the Hindu Adam and Eve, which refers to Mr. Samuel P. Putnam's poem of Adami and Heva, the printers have, in a number of instances inserted Adima instead of Adami. As I made the point that Mr. Putnam had, without warrant, changed the name "Adima" to "Adami," to render the resemblance closer to the Hebrew Adam, it reads queerly and inaptly to have the name of Mr. Putnam's book appear over and over as "Adima." It is presumed that the printers, having seen the word "Adima" so often in the earlier portions of the article, supposed that it should be the same to the end.

The Spiritual Camp meeting at Oakland, Cal., is a big success. Sunday after Sunday the attendance becomes larger and larger, hundreds being unable to secure seats in the tent in which the exercises are conducted. I am told that there has been much interest manifested in the lectures by a number of the more substantial and intelligent residents of Oakland and San Francisco, including many who never attended Spiritual gatherings previously. The result of the camp-meeting has been to give considerable impetus to the investigation of the claims of Spiritualism among thinking men and women of the community. The fluent oratory and ready improvisations of Mr. W. J. Colville have attracted marked attention. Some of his lectures have been, for the most part, very good; of others, such as those upon re-incarnation, the Egyptian pyramids and sphinx, etc., so far as truth and common sense are concerned, the said of them the better for the orator. It is to be regretted that Mr. Colville's lectures, attractive to the masses as they are, should be such heterogeneous mixtures of sense and nonsense, fact and fable, science and necesse. Commingled with the good attending them, they are productive of much harm, owing to the many serious errors of doctrine and of fact inculcated thereby, and the extraordinary manner in which he distorts and mangles the truths of science, philosophy, history, literature, etc.

Mr. Colville is expected to lecture in the Temple in San Francisco in July and August,—the camp-meeting closing July 4th.

I am sorry to have to state that Mrs. E. L. Watson is in bad health, necessitating it is feared her absence from the platform for a protracted period. It is to be regretted that the inspiring, elevating lectures of Mrs. Watson, which are free from the doctrinal absurdities and the scientific misstatements with which Mr. Colville's lectures teem, should give place to the latter, with their load of mysticism, idealism and error.

It is worthy of note, that not long since the wife of Mr. George Chalmers, the theosophic quasi-gnostic and cher ami of Anna Kimball, obtained a divorce from her erratic spouse on the ground of desertion. On dit, that George and Anna will soon depart for a lecturing tour in Australia, whitherward it is said Mr. Colville will turn his steps at no distant day. WM. EMMETTE COLEMAN, Presidio of San Francisco, Cal.

General News. Lord Salisbury has proposed to Lord Hartington the formation of a coalition ministry, with a platform of local government for Ireland, Scotland, England, and the empowering of rural laborers to acquire small holdings of land. Such a ministry would include Mr. Goschen, Sir Henry James, and the Duke of Argyll.—Turkey has paid to Russia another installment of \$50,000 on the war

indemnity, and has authorized Russian torpedo-boats to pass the Dardanelles on their way to Olessa.—Carlisle D. Graham, of Buffalo, went through the whirlpool at Niagara, last Sunday, in an oak barrel seven feet long, ballasted with cast-iron and a sandbag. He made the trip from the cantilever bridge to Lewiston, seven miles, in half an hour. On reaching the whirlpool he opened the man-hole and put out his hand, but concluded to be swept along until picked up by a boat.—In the jail at Ann Arbor, Michigan, after confessing the perpetration of a murder, a man from New Mexico hanged himself in his cell with a rope out from a hammock. Officers from Socorro are supposed to be on the way to claim him.—Levi R. Reese, treasurer of the Knights of Labor at Fort Worth, Texas, has been arrested for embezzling funds sent there to relieve sufferers by the strike.—M. J. Haley, a special agent of the general land office, seized a lumber-yard at Fort Keogh, for the unlawful cutting of timber on government land. He was promptly arrested under the territorial statutes, and will be prosecuted by the ablest lawyers in that region.—The Illinois Central road is about to build a branch to Helena, Arkansas, from Sardis or Yazoo City.—For the first Sunday since the Chicago strike began, the Lake Shore road carried on its work without incident, moving two thousand car-loads of freight, even delivering a train at Paekingtown. There have been fears of the wrecking of an engine in the turn-table at the round-house, where armed guards are steadily kept.—The Idaho Central railroad, designed to connect the Oregon Short line with the Northern Pacific, has been incorporated by Edward Dickinson, of Denver, with a capital stock of \$1,000,000.—A telegram from Fort Keogh reports a temperature of 110 degrees in the shade, with the grass curling up on the ranges.—Secretary Bayard has requested Representative Boutelle to obtain full statements of the driving of American vessels from Canadian fisheries, in order that the British minister may again be addressed on the subject.—A mason from Texas, who was discharged from work on a church at Springfield, Ohio, revenged himself by doing \$500 damage late Saturday evening.—Eighty Arkansas convicts at work in a brick yard, near Pine Bluff, made a dash for liberty, and three of them were killed by the guards.—Paul H. Hayne, the southern poet, was buried last Sunday, at Augusta, Georgia. An impressive funeral oration was delivered by Bishop Beekwith.

Three Reasons Why every one needs, and should take Hood's Sarsaparilla in the spring: 1st: Because the system is now in its greatest need. Hood's Sarsaparilla gives strength. 2d: Because the blood is sluggish and impure. Hood's Sarsaparilla purifies. 3d: Because, from the above facts, Hood's Sarsaparilla will do a greater amount of good now than at any other time. Take it now.

G. A. R. in San Francisco in 1886. The annual reunion of the most remarkable body of men the world now knows, meets at San Francisco during the summer of 1886. The beautiful commercial capital of a State famous for its wealth, its beauty and its hospitality, is well chosen. All the great western lines of railroad now lead to San Francisco. The Santa Fe Route is only one of these, but it has its advantages and charms, long since fully appreciated by the traveling public. To all those whose nearest route would take them through Kansas City or Atchison, it is, if its share of public favor is any sign, one of the most perfect routes of travel ever organized.

Scott's Emulsion of Pure Cod Liver Oil, with Hypophosphites. As a Remedy for Pulmonary Affections and Scrophulous Diseases. Dr. IMA M. LANG—a prominent physician in New York, says:—I am greatly pleased with your Emulsion. I have found it very serviceable in many diseases, and it is easily administered on account of its palatableness.

EDUCATED AND EXPERIENCED. Hood's Sarsaparilla is prepared by C. I. Hood & Co., Apothecaries, Lowell, Mass., who have a thorough knowledge of pharmacy, and many years practical experience in the business. It is prepared with the greatest skill and care, under the direction of the men who originated it. Hence Hood's Sarsaparilla may be depended upon as a thoroughly pure, honest, and reliable medicine.

150 Meals for \$1.00. For an infant. One of the reasons why people frequently try to get along without using prepared foods for their babies, is the high cost of many of them. This objection cannot be urged against Lactated Food. It is, in fact, a cheaper diet for infants than cow's milk, when it is necessary to purchase the latter. By using the large size of Lactated Food, the infant's food can be prepared at a cost of five cents per quart. A dollar box will furnish one hundred and fifty meals, or enough to last about one month. It is the safest food for infants, especially during hot weather, and every mother that cannot nurse her child should give it a trial. Sold by druggists.

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

The Religio-Philosophical Journal is on sale at five cents per copy by the following newsdealers in San Francisco, Cal.: Cooper, 746 Market Street. Goldsmith, 1009 1/2 Market Street, and 3 Eddy St. Scott, 22 Third Street, and at Stand corner Market and Kearney Streets. Post Office News Depot, corner Sansome and Washington Streets. Carl, 6 Hayes Street. And at the Spiritual Meetings.

At Washington D. C., by S. M. Baldwin, 207 1/2 St., near corner Pa. Ave.

DO NOT SUFFER with that loathsome CATARRH, for months and years when there is a safe, simple and reliable remedy at hand and within reach of everybody. It has never failed to effect a SPEEDY CURE when used as directed.

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. Fifty cents a bottle.

Summer Resorts. PROFILE HOUSE, WHITE MOUNTAINS, N. H. The largest Summer Hotel in New England. Less than 100 rods from the world-renowned Profile or Great Stone Face. More points of interest in this locality than in any other section of New Hampshire. STAFF & GHEENLEAF, Proprietors.

THE KENSINGTON, Union Av., opposite Congress Springs Park. SARATOGA SPRINGS, N. Y. OPEN JUNE 19 TO OCTOBER. JAMES H. ROBBERS, Proprietor.

HOTEL LAFAYETTE, Cape May, N. J. Beautifully located, within 50 feet of the ocean. Strictly first-class in all its appointments. Fire escapes and perfect drainage. Filtered ocean water for drinking purposes. Reduced terms for May, June, September. F. H. HILDRETH, Proprietor.

Educational. MISS PERLES' and MISS THOMPSON'S ENGLISH, FRENCH AND GERMAN BOARDING AND DAY SCHOOL FOR GIRLS. Will reopen Monday, October 4, 1886. 82 and 84 East Fifty-seventh St., New York. Special Classes in History, Literature and Art. Every advantage afforded to those desiring to study only Music and the Languages.

Cayuga Lake Military Academy, Aurora, N. Y. Maj. W. A. FLINT, Principal.

BYRON HAWES COLLEGE, NEW YORK, N. Y. A COLLEGE FOR WOMEN. The Program stating the courses of study for the next academic year will be sent on application.

\$2500 MONTH. Agents wanted. 80 best selling articles in the world. 1 sample free. Address JAY BROWNSON, Detroit, Mich.

UNION COLLEGE OF LAW, The Fall Term will begin Sept. 2nd. For circular address 23 SOUTH, CHICAGO, ILL.

PARAGON HAIR PIN, Sold by all Druggists and Perfumers.

The Grand Old Man—A Leader. Up Alma's hill the Ensign went. A boy! but terribly intent. His should be foremost of the flags. Though he and it were shot to rags. He looked round only once, to find The men a moment lagged behind. "Bring back the colors to the rear!" cried The Colonel. But he had replied: "No! I lead you up the men who lag. And bring them forward to the flag!"

So far ahead our Ensign leads The laggards tell us he secedes. He could not stay the fight to say Our victory lies the onward way! "Bring back the colors to the rear!" For those who fight the battle there! No! no! far forward he stands fast. First with the colors, to the last. No cry of laggards will be heard: A leader's duty is to lead. —Gerald Massey in London News.

Three Reasons Why every one needs, and should take Hood's Sarsaparilla in the spring: 1st: Because the system is now in its greatest need. Hood's Sarsaparilla gives strength. 2d: Because the blood is sluggish and impure. Hood's Sarsaparilla purifies. 3d: Because, from the above facts, Hood's Sarsaparilla will do a greater amount of good now than at any other time. Take it now.

G. A. R. in San Francisco in 1886. The annual reunion of the most remarkable body of men the world now knows, meets at San Francisco during the summer of 1886. The beautiful commercial capital of a State famous for its wealth, its beauty and its hospitality, is well chosen. All the great western lines of railroad now lead to San Francisco. The Santa Fe Route is only one of these, but it has its advantages and charms, long since fully appreciated by the traveling public. To all those whose nearest route would take them through Kansas City or Atchison, it is, if its share of public favor is any sign, one of the most perfect routes of travel ever organized.

Scott's Emulsion of Pure Cod Liver Oil, with Hypophosphites. As a Remedy for Pulmonary Affections and Scrophulous Diseases. Dr. IMA M. LANG—a prominent physician in New York, says:—I am greatly pleased with your Emulsion. I have found it very serviceable in many diseases, and it is easily administered on account of its palatableness.

SINCE LADIES HAVE BEEN ACQUAINTED TO HOOD'S GLENN'S SULPHUR SOAP in their toilet their personal attractions have been multiplied, and it is sad to see they are seen disfigured with blotches and pimples or rough or coarse skins. Sold by Druggists, Grocers and Fancy Goods Dealers.

GLENN'S Sulphur Soap, each box 15c. HOOD'S Cream of Hair Remover, 50c. HOOD'S Hair and Whisker Dye—Black & Brown, 50c. FINE'S Toothache Drops, each 15c. Minute, 25c.

Business Notices. SEALED LETTERS answered by R. W. Egan, No. 1027 Broadway, N. Y. Terms: \$2 and three 1 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. R. Butterfield, M. D., corner Warren and Fayette Streets, Syracuse, New York.

ENGLISH AGENCIES OF THE Religio-Philosophical Journal. John S. Farmer, office of Light 10 Crown St., Charing Cross, London, W. C. Eng. Subscribers received. Specimens sent up to 3d at three pence. All American Spiritualist books sent up to 10c.

H. A. Kelsey, Progressive Literature Agency, established 1874, 120 Nassau Street, New York, N. Y., England, will receive subscriptions for the RELIGIO-PHILOSOPHICAL JOURNAL, during the absence of J. J. Stone, at twelve shillings and sixpence per year, root free single copies, ten pence half penny each, or post free three pence, each.

DO NOT SUFFER with that loathsome CATARRH, for months and years when there is a safe, simple and reliable remedy at hand and within reach of everybody. It has never failed to effect a SPEEDY CURE when used as directed.

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. Fifty cents a bottle.

1886. THE Spiritualists OF WESTERN NEW YORK, NORTHERN PENNSYLVANIA, AND SOUTHERN OHIO, WILL HOLD THEIR SEVENTH ANNUAL CAMP MEETING ON THEIR Camp Grounds At Cassadaga Lake, Chaut. Co., New York. Commencing Saturday, July 31, and Closing Monday, August 30.

Speakers' List. Saturday, July 31.—G. H. Brooks, of Wis., O. P. Kellogg, Ohio, and Miss Jennie B. Hazen, Mass. Sunday, August 1.—G. H. Brooks, O. P. Kellogg and Jennie B. Hazen. Monday, August 2.—Conference. Tuesday, August 3.—J. Frank Baxter, of Mass. Wednesday, August 4.—Jennie B. Hazen. Thursday, August 5.—J. Frank Baxter. Friday, August 6.—Jennie B. Hazen. Saturday, August 7.—J. Frank Baxter and Mrs. H. S. Lake, of Wisconsin. Sunday, August 8.—J. Frank Baxter, and Mrs. H. S. Lake. Monday, August 9.—Conference. Tuesday, August 10.—Walter Howell, of England. Wednesday, August 11.—Mrs. H. S. Lake. Thursday, August 12.—Walter Howell. Friday, August 13.—Mrs. H. S. Lake. Saturday, August 14.—J. J. Morse of London, England, and J. Walter Howell. Sunday, August 15.—J. J. Morse, and Lymna C. Howe of Fredonia, N. Y. Monday, August 16.—Conference. Tuesday, August 17.—J. J. Morse. Wednesday, August 18.—Mrs. Nellie J. T. Brigham. Thursday, August 19.—Mrs. Nellie J. T. Brigham. Friday, August 20.—B. S. McCune, of Franklin, Pa. Saturday, August 21.—Lymna C. Howe, and Mrs. Clara Watson of Jamestown. Sunday, August 22.—A. B. French, of Clyde, Ohio, and Mrs. E. R. Little, of Boston. Monday, August 23.—Conference. Tuesday, August 24.—A. B. French. Wednesday, August 25.—Mrs. E. B. Bishop, of Indiana. Thursday, August 26.—A. B. French. Friday, August 27.—Mrs. E. B. Bishop. Saturday, August 28.—Mrs. E. B. Bishop, and Mrs. E. R. Little. Sunday, August 29.—Mrs. E. R. Little. Monday, August 30.—Home Sweet Home.

For more full particulars, send for circular, or call upon the managers by writing to the following: J. J. Stone, 1027 Broadway, N. Y. Do not conclude the same without consulting the People's Camp Meeting at CASSADAGA LAKE, N. Y.

People's Camp Meeting at CASSADAGA LAKE, N. Y.







Haunted by His Dead Wife.

When on her deathbed three months ago Eva Hebron, of Bound Brook, N. J., warned her husband Edwin not to marry again if he valued his peace of mind.

A short time afterward Hebron married again, taking unto himself a buxom widow of forty summers. Her name was Mary Chandless and she was a Roman Catholic.

The terrified man felt prostrate to the floor with a piteous moan and fainting. From that night Hebron believed he was a doomed man. His dreams were hideous, his waking moments frightful.

One morning his countenance looked more ghastly than ever, and he told his friends he had had a horrible dream. He thought Eva's skeleton lay by his side.

The idea frightened him. He leaped from the bed, but the specter followed. At length it plighted him to the haunting spirit of his buried wife.

This story convinced Hebron's friends that he was insane, and steps were taken to have him removed to an asylum when one morning last week he was found dead in bed.

The Cowboy Evangelist.

The 'Cowboy Evangelist' is distinguishing himself. He out-Joness Sam Jones. Here is an extract from a recent sermon at Kansas City.

Now I am speaking the truth. I said last night I was not going to tickle your ears.

The rosy freshness and a velvety softness of the skin is invariably by those who use Pozzoni's Complexion Powder.

A resident family physician—a bottle of N. K. Brown's Euc. Jamaica Ginger in the house. 'N. K.'s' a lawsuit of seven years' standing and involving the right to \$3.10 was recently settled at Los Angeles, Cal.

Scrofulous Affections

Humors are caused by a vitiated condition of the blood which carries disease to every tissue and fibre of the body.

I have used Ayer's Sarsaparilla, in my family, for Scrofula, and know, if it is taken faithfully, that it will thoroughly eradicate this terrible disease.

Since then, whenever she feels debilitated, she resorts to this medicine, and always with most satisfactory results.

I was very much afflicted, about a year ago, with Scrofulous Sores on my face and body. I tried several remedies, and was treated by a number of physicians.

The many remarkable cures which have been effected by the use of Ayer's Sarsaparilla, furnish convincing evidence of its wonderful medicinal powers.

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

Afferctions

Of the Eyes, Lungs, Stomach, Liver, and Kidneys, indicate the presence of Scrofula in the system, and suggest the use of a powerful blood purifier.

I was always afflicted with a Scrofulous Humor, and have been a great sufferer. Lately my lungs have been affected, causing much pain and difficulty in breathing.

The healing, purifying, and vitalizing effects obtained by using Ayer's Sarsaparilla

By Taking a few bottles of Ayer's Sarsaparilla my eyes and stomach have ceased to trouble me, and my health has been restored.

The healing, purifying, and vitalizing effects obtained by using Ayer's Sarsaparilla

are speedy and permanent. It is the most economical blood purifier in the world.

Sold by all Druggists. Price \$1; six bottles, \$5.

OUR RURAL HOMES.

UNPARALLELED OFFER! \$2.00 for only 50 cents

IN ORDER TO INCREASE OUR CIRCULATION TO 50,000 at once, we make this great offer.

OUR RURAL HOMES, Streets, Mich

JAMES PYLE'S PEARLINE

THE BEST THING KNOWN FOR Washing and Bleaching

In Hard or Soft, Hot or Cold Water. SAVES LABOR, TIME AND SOAP AMAZINGLY.

SUGGESTIVE OUTLINE BIBLE STUDIES AND Bible Readings.

By JOHN H. ELLIOTT, Author (with S. R. Riggs) of Notes and Suggestions for Bible Readings.

TOPICS in this book in relation to Bible Readings are discussed by such men as

George F. Pentecost, A. J. Gordon, Horatius Bonar, William Lincoln, Henry Morehouse, J. H. Vincent, George G. Needham, Charles M. Whitteley, D. L. Moody, R. C. Morse, D. W. Whittle, L. W. Mumhall, J. H. Brookes, Sec. & Co., Mich.

PRICE, \$1.00. SENT BY MAIL POST-PAID. 50 Bible Markers free with each copy.

DANIEL AMBROSE, Publisher, 45 Randolph St., Chicago, Ill.

BOOKS ON Spiritualism, Psychical Phenomena, Free Thought, and Science.

The crowded condition of the JOURNAL'S advertising columns precludes extended advertisements of books, but investors and buyers will be supplied with.

CATALOGUE AND PRICE LIST on application. Address, JNO. C. BUNDY, Chicago, Ill. NEWSPAPERS AND MAGAZINES.

CURE FOR THE DEAF

Dr. J. C. Ayer & Co. have discovered a certain remedy for the cure of deafness.

A SUPERB OFFER.

A First-Class Sewing-Machine, In connection with A First-Class Weekly Paper.

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

Chicago Weekly Journal

Send postal card for SAMPLE COPY which will cost you nothing.

JOHN R. WILSON, PUBLISHER, Chicago Evening Journal, 159 & 161 Dearborn St., Chicago, Ill.

"For Love and Bears."

A Description of a Recent Hunting Trip with a Romantic Finale. A True Story.

By JAMES DALY. Illustrated by Fifty Pencil Sketches.

WM. C. GRAY, Ph. D., writes "The Surgeon's Story," which is illustrated by the picture of "Agnes," the little heroine of the story.

Maj. H. M. ROBINSON, Author of "The Great Fur Land," writes a story—a scene from his experience in the North-West Territory.

DONALD MACKENZIE furnishes the poem "THE STOCKING."

Every copy of "FOR LOVE AND BEARS" is a fac-simile of the original story, with its errors, the original having been written on a type-writer.

DANIEL AMBROSE, 45 Randolph-st., Chicago, Ill.

THE GREAT SPIRITUAL REMEDIES.

POSITIVE AND NEGATIVE POWDERS. "Our family think there is nothing like the positive and Negative Powders" — says J. H. Wigzins, of Beaver Dam, Wis., and so says everybody.

DR. JOS. RODES BUCHANAN

19 Now giving attention to the treatment of chronic diseases. Suffer by psychical diagnosis and the use of new remedies discovered by himself.

DR. SOMERS'

Turkish, Russian, Electric, Sulphur, Mercurial, Roman, and other Medications. Baths, the FINEST in the country at the GRAND PACIFIC HOTEL, en face on Jackson-st., near La Salle, Chicago.

These baths are a great luxury and most potent curative agents. Nearly all forms of Disease Rapidly disappear Under their influence when properly administered.

SARAH A. DANSKIN, PHYSICIAN OF THE "NEW SCHOOL" Pupil of Dr. Benjamin Luab.

Office: 481 N. Gilmore St., Baltimore, Md. During fifteen years past Mrs. DANSKIN has been the pupil and medium for the spirit of Dr. Benj. Luab.

THE AMERICAN LUNG HEALER Prepared and Magnetized by Mrs. Danikin.

DICKSON SCHOOL OF ELOCUTION. (170 State St., Chicago.) H. M. DICKSON, PRINCIPAL.

MIND-CURE AND SCIENCE OF LIFE. Prof. A. J. Swarts, Editor and Publisher, 161 La Salle St., Chicago.

SOUTHERN CALIFORNIA. Reliable information about climate, crops, land prices, cost of living, and other information can be obtained from the old established magazine, the Southern Californian.

THE CARRIER DOVE. An Illustrated Monthly Magazine Devoted to SPIRITUALISM AND REFORM.

FREE GIFT! A copy of my Medical Book will be sent to any person afflicted with Consumption, Bronchitis, Sore Throat, or Neuralgic Pain.

THE FAMOUS ALBERT LEA ROUTE. It is the direct and favorite line between Chicago and Minneapolis and St. Paul.

Burlington Route C.B. & Q.R.R. The Only Through Line, with its own track, between CHICAGO, PEORIA and DENVER.

CHICAGO, PEORIA and DENVER ST. LOUIS. It traverses all of the Great States, ILLINOIS, IOWA, MISSOURI, NEBRASKA, KANSAS, COLORADO.

MEDIUMSHIP. CHAPTER OF EXPERIENCES. By MRS. MARIA M. KING.

VIOLIN-OUTFITS. We have made arrangements with one of the largest Importers of VIOLINS in the United States.

Complete Outfit, consisting of one Italian Violin in Box, Bow & Teacher.

Prairie City Novelty Co., 45 Randolph St., Chicago, Ill.

RISING SUN STOVE POLISH. For Beauty of Polish, Saving Labor, Cleanliness, Durability and Cheapness, Unparalleled. MORSE BROS., Proprietors, Canton, Mass.

THE TREATISE ON THE HORSE



AND HIS DISEASES, By DR. J. B. KENDALL.

This book contains an Index of Diseases which give the symptoms, cause and the best treatment for each of each disease, which is of great value in positively deciding the nature of the disease.



CHICAGO, ROCK ISLAND & PACIFIC RAILWAY

By reason of its central position and close relation to all principal lines East and West, it is one of the most important and convenient lines in that system.

THE GREAT ROCK ISLAND ROUTE. Guarantees its patrons that any of its routes can be made in the shortest possible time.

THE FAMOUS ALBERT LEA ROUTE. It is the direct and favorite line between Chicago and Minneapolis and St. Paul.

ANTI-SPIRITUAL CHRISTIANITY. A DIALOGUE. By "ALIF."

JUST PUBLISHED 12 Articles on PRACTICAL Poultry Raising.

By FANNY FIELD. The greatest of all American writers on Poultry for Market.

ANTI-SPIRITUAL CHRISTIANITY. A DIALOGUE. By "ALIF."

MEDIUMSHIP. CHAPTER OF EXPERIENCES. By MRS. MARIA M. KING.

VIOLIN-OUTFITS. We have made arrangements with one of the largest Importers of VIOLINS in the United States.

Complete Outfit, consisting of one Italian Violin in Box, Bow & Teacher.

Prairie City Novelty Co., 45 Randolph St., Chicago, Ill.



(Continued from First Page)
called in some things to-night. We must not
dream to do just as we wish at all times! We
will try and do better. Good-night, Mrs. L.
Good-night, Harry. Julian and I will ac-

SCIENTIFIC NESCIENCE
Of France Speakers Illustrated.

W. J. Colville on Geology, Archaeology, Pa-
leontology, etc.

The State Spiritual Camp Meeting at Oak-
land, Cal., which opened June 6th, has been
very successful, the tent accommodations
provided having been too small to seat the
large audiences in attendance upon the plat-

idea of what these terms really signified,—as
I shall plainly show.
In truth, the antiquated classification of
the geologic strata and of geologic time into
primary, secondary and tertiary is no longer
followed by geologists, and in their stead

idea of what these terms really signified,—as
I shall plainly show.
In truth, the antiquated classification of
the geologic strata and of geologic time into
primary, secondary and tertiary is no longer
followed by geologists, and in their stead

idea of what these terms really signified,—as
I shall plainly show.
In truth, the antiquated classification of
the geologic strata and of geologic time into
primary, secondary and tertiary is no longer
followed by geologists, and in their stead

idea of what these terms really signified,—as
I shall plainly show.
In truth, the antiquated classification of
the geologic strata and of geologic time into
primary, secondary and tertiary is no longer
followed by geologists, and in their stead

idea of what these terms really signified,—as
I shall plainly show.
In truth, the antiquated classification of
the geologic strata and of geologic time into
primary, secondary and tertiary is no longer
followed by geologists, and in their stead

idea of what these terms really signified,—as
I shall plainly show.
In truth, the antiquated classification of
the geologic strata and of geologic time into
primary, secondary and tertiary is no longer
followed by geologists, and in their stead

SCIENTIFIC NESCIENCE
Of France Speakers Illustrated.

W. J. Colville on Geology, Archaeology, Pa-
leontology, etc.

The State Spiritual Camp Meeting at Oak-
land, Cal., which opened June 6th, has been
very successful, the tent accommodations
provided having been too small to seat the
large audiences in attendance upon the plat-

idea of what these terms really signified,—as
I shall plainly show.
In truth, the antiquated classification of
the geologic strata and of geologic time into
primary, secondary and tertiary is no longer
followed by geologists, and in their stead

idea of what these terms really signified,—as
I shall plainly show.
In truth, the antiquated classification of
the geologic strata and of geologic time into
primary, secondary and tertiary is no longer
followed by geologists, and in their stead

idea of what these terms really signified,—as
I shall plainly show.
In truth, the antiquated classification of
the geologic strata and of geologic time into
primary, secondary and tertiary is no longer
followed by geologists, and in their stead

idea of what these terms really signified,—as
I shall plainly show.
In truth, the antiquated classification of
the geologic strata and of geologic time into
primary, secondary and tertiary is no longer
followed by geologists, and in their stead

idea of what these terms really signified,—as
I shall plainly show.
In truth, the antiquated classification of
the geologic strata and of geologic time into
primary, secondary and tertiary is no longer
followed by geologists, and in their stead

idea of what these terms really signified,—as
I shall plainly show.
In truth, the antiquated classification of
the geologic strata and of geologic time into
primary, secondary and tertiary is no longer
followed by geologists, and in their stead

SCIENTIFIC NESCIENCE
Of France Speakers Illustrated.

W. J. Colville on Geology, Archaeology, Pa-
leontology, etc.

The State Spiritual Camp Meeting at Oak-
land, Cal., which opened June 6th, has been
very successful, the tent accommodations
provided having been too small to seat the
large audiences in attendance upon the plat-

idea of what these terms really signified,—as
I shall plainly show.
In truth, the antiquated classification of
the geologic strata and of geologic time into
primary, secondary and tertiary is no longer
followed by geologists, and in their stead

idea of what these terms really signified,—as
I shall plainly show.
In truth, the antiquated classification of
the geologic strata and of geologic time into
primary, secondary and tertiary is no longer
followed by geologists, and in their stead

idea of what these terms really signified,—as
I shall plainly show.
In truth, the antiquated classification of
the geologic strata and of geologic time into
primary, secondary and tertiary is no longer
followed by geologists, and in their stead

idea of what these terms really signified,—as
I shall plainly show.
In truth, the antiquated classification of
the geologic strata and of geologic time into
primary, secondary and tertiary is no longer
followed by geologists, and in their stead

idea of what these terms really signified,—as
I shall plainly show.
In truth, the antiquated classification of
the geologic strata and of geologic time into
primary, secondary and tertiary is no longer
followed by geologists, and in their stead

idea of what these terms really signified,—as
I shall plainly show.
In truth, the antiquated classification of
the geologic strata and of geologic time into
primary, secondary and tertiary is no longer
followed by geologists, and in their stead

SCIENTIFIC NESCIENCE
Of France Speakers Illustrated.

W. J. Colville on Geology, Archaeology, Pa-
leontology, etc.

The State Spiritual Camp Meeting at Oak-
land, Cal., which opened June 6th, has been
very successful, the tent accommodations
provided having been too small to seat the
large audiences in attendance upon the plat-

idea of what these terms really signified,—as
I shall plainly show.
In truth, the antiquated classification of
the geologic strata and of geologic time into
primary, secondary and tertiary is no longer
followed by geologists, and in their stead

idea of what these terms really signified,—as
I shall plainly show.
In truth, the antiquated classification of
the geologic strata and of geologic time into
primary, secondary and tertiary is no longer
followed by geologists, and in their stead

idea of what these terms really signified,—as
I shall plainly show.
In truth, the antiquated classification of
the geologic strata and of geologic time into
primary, secondary and tertiary is no longer
followed by geologists, and in their stead

idea of what these terms really signified,—as
I shall plainly show.
In truth, the antiquated classification of
the geologic strata and of geologic time into
primary, secondary and tertiary is no longer
followed by geologists, and in their stead

idea of what these terms really signified,—as
I shall plainly show.
In truth, the antiquated classification of
the geologic strata and of geologic time into
primary, secondary and tertiary is no longer
followed by geologists, and in their stead



THE SAFEST FOOD IN SUMMER
For Young or Delicate Children.
A Sure Preventive of
CHOLERA INFANTUM.
It has been the positive means of saving many lives where
no other food would be retained. Its basis is Sterilized
Milk, the most important element of mother's milk.

WANTED: Lady agents to sell our standard goods. No
franchise. Franchise large. Address with Stamp,
or for sample, CROWN MANUFACTURING CO.,
Joliet, Ill.

Have You CONSUMPTION
Cough, Bronchitis, Asthma, etc.
HINDERCORNS: The Best Cure for Corns,
etc. 15 cts. at Drugists.

CORPULENCY.
Recipes and notes how to harmoniously, effectually, and rapidly
reduce obesity without starvation dieting, etc.
HOLMAN'S LIVER AND STOMACH PAD

NEVER SQUEEZE
A LEMON:
By so doing you force out the pungent oil of the
rind, and the bitter juice of the seeds. By using our
CENTRIFUGAL LEMON DRILL

THE CAROL
RELIGIOUS SONGS
FOR THE
Sunday-School and the Home,
BY
CHARLES W. WENDT,

THE JOHN CHURCH CO., CINCINNATI, O.
A THRILLING WARNING.
Man Traps of the City,
By THOS. E. GREEN.

Man Traps of the City,
By THOS. E. GREEN.
Mothers—place this book in the hands of your sons.
It treats of
The Tiger and His Den.
Cups of Flame.
The Scarlet Sin.
Embezzlement.
The Devil's Printing Press.

WAS JESUS DIVINE?
This pamphlet of 32 large pages, critically reviews the history
of Jesus parallel with antecedent ages of antiquity,
showing the genuine origin of Christianity. Price 10 cts.
Sent postpaid by enclosing the amount to the author,
W. B. CRAVEN, Southampton, Bucks Co., Pa.
For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL
PUBLISHING HOUSE, Chicago.

GHOSTLY VISITORS
"SPETRE-STRICKEN."
A Series of Authentic Narratives, with an Introduction by
M. A. (Iron). Cloth, pp 128. Price 75 cents, postage 5
cents. Wholesale and retail, by the RELIGIO-PHILOSOPHICAL
PUBLISHING HOUSE, Chicago.

NOTES FROM ONSET.
The usual harmony of this summer home
by the sea has been enjoyed by the residents
and visitors, with beautiful and pleasant
weather, during the past week, with the
exception of an occasional "grumble" by
some one of the half-dozen "kickers," who
infest all communities, and Onset is willing
to take its full share. The season is opening
as favorably as could be expected. Hotels
and cottages are well filled, and with the
opening of the Onset Street Railway, all can
reach the grove by rail and free from the
clouds of dust of the old-time stage coach.

The Children's Progressive Lyceum met in
the Temple at 2:30 o'clock P. M., Sunday the
4th, with increasing numbers. The Lyceum
being the center of attraction for all the
people at the grove on Sunday, and as each
succeeding Sunday finds more people here
for the season, so in the same proportion the
audiences and interest increase in the
Lyceum. Speakers, singers and readers are
ever ready to add their mite to keep the
session to its full time. The speaking and singing
by the children are listened to with close
attention by the audience which sometimes
cheer until the little heroes are compelled to
give an encore. We regard the Lyceum as
one of the grand attractions at Onset this
season. It is officered with competent men
and women who have the interest of the
children at heart, which insures success,
while the public manifest a lively interest
each Sunday by cheerful contributions,
which is another grand omen.

President W. D. Crockett and wife observed
the Fourth at Onset, stopping at Greenleaf
cottage, South Boulevard.
More than a thousand persons were made
happy with a ride on the Onset Street Rail-
way on Monday, the occasion of the observance
of the Fourth of July.
W. S. Buttes and wife, of Boston, Mass.,
have taken possession of W. F. Nye's cottage,
South Boulevard, for the season.
Rev. J. K. Applebee, of Boston, delivered
the oration at Onset on the observance of the
Fourth.

Mr. and Mrs. John T. Sibley left Onset,
Monday, July 5th, to attend the National
Convention of the American Association of
Instruction for the Blind, to be held in New
York the present week.
Mr. and Mrs. S. A. Barker, of Providence,
Rhode Island, are stopping at Mrs. E. A.
Pratt's cottage, Pleasant avenue.
Fore-Fathers' Day has been observed by the
citizens at Onset, and to their charge may
be credited the full measure of the howlings
of the hoodlums on Sunday night of the 4th.
Mrs. Sarah A. Byrnes, of Boston, and John
H. Harter, of Auburn, New York, will be the
regular speakers on Sunday, July 18th.

Onset, Mass., July, 1896.

DR. PRICE'S PURE FULL WEIGHT BAKING POWDER.
DR. PRICE'S SPECIAL FLAVORING EXTRACTS.
MOST PERFECT MADE
Prepared with strict regard to Purity, Strength, and
Healthfulness. Dr. Price's Baking Powder contains
no Ammonia, Lime or Alum. Dr. Price's Extracts,
Vanilla, Lemon, Orange, etc., flavor deliciously.
PRICE BAKING POWDER CO., CHICAGO AND ST. LOUIS.