Beaders of the Journal are especially requested to sena in items of news. Don't say "I can't write for the 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 phenomens are always in place and will be published as soon as possible.

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PHENOMESAL.

The Delights of Death Graphically Depicted.

"Our Happiest Hour is when the Soul at Last is Freed"-A Watery Grave a Luxu-

"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 happlest hour is when at last
The soul is freed."
—Longfel

-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 spir-

it 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 pangs save those of parting? But yet we slam shut the doors in their very faces, and part not, for we in our real life come nearer tell them, "Begone! You are deceivers; your 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 sus- of its truth. We are loth to state a fact, but tains a sort of medial position between the we feel compelled to do so, and hope it will 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 exclu sively animal; that is, he holds his physical constitution in common with the brute crea tion, higher in degree of development, but only in degree. He possesses the same organs, has the same physical senses, receives and digests his food in 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 thesenses 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 activated with the sphere of the s 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 appetites. 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 ele-ment 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

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, soffering this food of knowledge, of wisdom, truth and love. Is it because of their willingness to so bountifully give that we doubt their sincerity and

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 Scance" which we witnessed we will relate for the very great satisfaction given. This seance 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 at least prove beneficial to many believers in Spirit Phenomena. It is this: That, as a rule, Spiritualists are too apt to creditas 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 leger-demain 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 hav-ing any such powers. Yet I keard several stanch Spiritualists ineist that "Kellar" was a medium, but did not know it. Common intelligence can explain every trick he per-formed. Therefore, we say to every investi-cited that every throb could be heard in any son may get power to appear to you. I see

tell them, "Begone! You are deceivers; your

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 POCUS TRICKS

to make them mysterious. But to our "Trumpet Scance." 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. 8., 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 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 cool; there was a small parlor stove in the 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 scance, and we thought best to relight the gas and ask the "Control" on the eleta what we should de-'Control," on the slate, what we should do.

"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 as follows:

"How do you do, Mrs. L. and Mr. Harry, l 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

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 unspeakable; 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 re- on the flageolet. Willis at the same time ligious prejudice 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 reeting 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 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 gased, our hearts filled with awe and amasement, and so expart 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 ex-

tended 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 gradu-ally 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 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 high status of their first truth—a knowledge of what high status of their first truth as a ninger round the stove; we therefore could sink and impurities of their earth life, but see it distinctly. Our wonder and amaze ment can be more easily imagined than described when we saw that trumpet swing up old age in this world as on the earth. Spir-life the surrounding them appear, truth—a knowledge of what high status is the food to satisfy its hunger? What mind is there but what is craving after the toward us, and when about six inches from the stove; we therefore could sand amaze never before. All children grow to the same never before. All children grow to the same 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. Spir-life becomes filled with these Divine at their file becomes filled with these Divine at the filled with the becomes filled with the 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 poslett, 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

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 intermis-

"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 flageo-

"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 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 aspi rations 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, the voice of "Willis" was heard in these do you know I enjoy good humor and fun? I words: "You are wrong, Mrs. L.; that star 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 so-ber-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

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

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 luminious cloud broke away from its position and moved out into the center of the room. It waved 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 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 fel-

lows:
"My DEAR PAPA: I know you are disappointed in my norbeing able to fully show my face and form. I am as much disappointed as you. It is a great pleasure and happiness for the to afford you pleasure, and then, aside with that, it is so wonderful to me to aside in 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 won?"

"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 sus-pended in mid air, and there it remained for at least ten minutes perfectly motionless. I endeavored to get a question answered as fol-lows: "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 ceived 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 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, sked 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 instru-

" 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 organism. 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 kisees 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 Biolith Page.)

Judge Holbrook and "Christian Spiritualism."

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

in the Editor of the Religio-Philosophi

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 Jour-NAL. 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. I maintain that the recalcitrant heel that Spiritualists so often lift against Christians tianity, is not only an evidence of the license exhibited by human nature broken loose from the infernal tyranny of priests and the devil, but also of an imperfect understanding of the nature of the Christian philosophy.

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 relation-ship; 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 dogma, 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 firesides—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 indefinitely greater being whom we call Infinite, by a ligure 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 comry 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 Spiritualist 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 profi and power depended upon the ignorance of their votaries. Philosophic Christianity and Modern Spiritualism, the theoretical and the phenomenal aspects of the same great sys-tem 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 dely 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 won-derful variety of theoretical explanations offered to account for the wonders which the forts of modern Spiritualists have made so patent to all through their mediums and semoss, suggests the necessity for the adopsome general principle of guidance which, however we wander in search of demile, will prevent us from going wrong in the main. We hear of the unconscious, the ouble or multiple personality, the general sinds etc., and we have no difficulty in perciting the individual parentage of each hy-

pothesis to meet some particular hobby or crotchet 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 cultus, which no longer reets content with mere speculative solutions of the problems of existence. Here welhave Neo-Buddhism pretending to satisty 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 seons, 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 betwen 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 percipient 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 il-lustrates 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

"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 themmon to both, i. e., a language or system of selves must be either toys or fatal implesigns constituting an artificial and tempora- ments 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 him-self 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 ning toward danger. A young girl in one of advance into the regions of natural science the Eastern States walked a mile through as to be able to justify ourselves in thrusting surf, and crawled on her hands and knees 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 away. 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 handmaiden 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 princi-ple, 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 satisty 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-finder, 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 distingoished 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 diguity 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 Ecuminical 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 pain-ful 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 imperit 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 flud the lost one. Delicate ladies will almost unrobe themselves to get something to wave that a passenger train may be stopped that is run-ning toward danger. A young girl in one of the Eastern States walked a mile through 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

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 up on 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 misfor-tune 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. 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, com-mencing 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 enfoldment of the most erring of all the races of mankind. This evolutionary vein becomes a veil 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 volution it might be objected that man has the power to offset one force, or law against another, and thus nullify action or lange 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 pre-sents 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 familiary and the state of the 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 auspicies 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 would be 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 ried, 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 genuine ness 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 be a 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 told 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 sugar 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. Zöllner, and must not be expected, he soured at once. Having evidently stated to his friends that whatever they chose to call for in Stade'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 condi-tions 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 base. ualism 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 cituation. 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 on 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 Rappell, 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 Rappell 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 Rappell 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. del' 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 scance.

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

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. Kenlemans 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, belitting decorations cannot be officially awarded him in acknowledging this special service. Notwithstanding these disparaging reports Stade 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 instance 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 prese 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 ap-peared, and independent voices were heard, no cabinet being need.

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-dis-tinet at the last which was held Wednesday evening, June 23d. J. Shemons 21, Rue Beaujen, Paris, June, 25, 1886. J. SIMMONS.

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. Hearts as frozen as your own

To that radiance gather; You will soon forget to moau Ah! the cheerless weather!"

If the world's a wilderness, Go build houses in it! Will it help your loneliness On the winds to din it? Raise a hut, however slight, Weeds and brambles smother. And to roof and meal invite Some forlorner 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. It is desired that the school shall be kept open during July, August and Sept. Classes from twenty-five of the public schools have already been invited to participate in free instruction during the coming vacation. Among the signers of the petition are some of the most philanthropic women of New York.

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. And just so long as poor slope are given to the working man, will he crave something to fill the want and that craving will be for beer or spirits of some kind. Besides, his starved brain and nervous system deteriorates for the want of proper nourishment, and his children are shriveled and dwarfed. Good food, regularly served, will be the greatest of all missionary and temperance work among the poor. Preaching is of no avail when every nerve cries out for proper nourishment. It is not in ordinary human nature to stand the strain. Beer or alcohol keys up the system and brings forgetfulness, and so the habit is formed which leads down to the drunkard's pit.

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. And the ordinary man yields to the cravings of the body. Supply its needs with the best food, demand no more work than he can do well, give him pleasant recreation, and then appeal to his higher nature.

That is the law of nature which no manmade law can contravene. All the common appeals for temperance will fail, unless this truth is met fairly and squarely. It is better 'spirit of justice on to go to the root of the matter, than to lop | ist must learn that off the branches and have a dozen saplings start up around the stem.

cooking is taught should be connected with every public school, and tuition therein be considered necessary for every girl. It is certainly more necessary than acquaintance with music or mathematics, Euclid or grammar. It is well to have a knowledge of these things, but it is better to know how to make

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. It is probably from the pen of the editor, H. S. Drayton, M. D. More wholesome truth could not well be penned in so brief a space. When the age that worships intellectual acuteness and material riches shall have passed away, such sentiments will not be so rarely seen in our leading journals. The article is entitled.

THE WANT OF MORAL TRAINING AND CRIMIN-ALITY.

f "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. We pointed to the chief actors in cases of official dishonesty, in the frequent robberies large and small in the walks of commercial life, and in the irregularities of the social circle, and showed that they as a class belonged to the educated. We cited the rolls of prisons and penitentiaries in our older States, to show that the great majority of their inmates could read and write, and a large proportion had attended the public schools two years or more. Our motive in writing at such times was to show the great necessity for moral training, as well as intellectual, to the young of our population; and that the integrity of our national institutions, and the selid development of our people, was dependent as much upon moral training as upon intellectual.

'Now, we would add a statistical item or two to the statistics given aforetime, and then consider another point that the matter involves. In one of the Pennsylvania penitentiaries there was recently said to be 1,014 inmates. In another prison of that State 1,605; in still another 2,383 convicts. Nearly all of these could read and write. Of 1,368 persons confined in the State prison at Auburn, N.Y., 1.182 were said to have more or less educa-tion. But we are told in this connection that of the 1,014 only seven were mechanics; of the 1,605, 1,219 had no practical knowledge of any trade; of the 2,383, 1,950 were in the same pursuitless condition. In the Auburn prison fully as large a per centage of the tradeless were found. And later, of 2,184 persons arrested in Chicago, 1,438 had no defin-

ite occupation.

"Here we get at one grand reason for the idleness, vaciliation 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. There appears very soon, in such a case, a weakness of will, a loss of individuality, and the youth becomes the subject of his environment, the pliant tool of circumstances. Moral training is the most efficient aid to motive—just as it supplies reasons for useful activity in one's immediate sphere—reasons flowing out of personal responsibility, as a brother, father, husband, friend, sitizen, man—so it indicates opportunities occurring directly in ane's

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. There are many brilliant cranks among us, men and women, who elicit our admiration at one moment and our contempt at another. They are onesided, unsteady, because lacking in moral development. Would that the world could recognize the necessity of moral culture to mental poise. Washington, Jefferson, Webster, Seward, Lincoln, avowed the need of religious sentiment to render our nation substantially prosperous, permanently great. They saw in the feeble morality of the peo-ple the decline of the State. So we see in the abounding extravagance and frivolity of metropolitan life a falling away from the sober mental poise that is consistent with moral strength—and that our cities supply the bulk of criminals that crowd the State prisons is not strange.

"'Humble toil and heaven-ward duty, these will form the perfect man,' writes Mrs. Hale—and she is right. 'Morality when vigorously alive.' Mr. Froule says, 'sees farther than intellect, and provides unconsciously for intellectual difficulties.' We must do more for the youth of the land who are crowding into the graps of life. from the common ing into the arena of life from the common schools. We must provide them some security against the temptations, and excitements that thickly abound at the very threshold. So long as their characters are permitted to form irregularly, haphazardly, without the discipline and checks of moral sentiment rendered active and influential by training, we must expect the majority to be saddened or sobered, dismayed or broken down by disappointments, and worse than that, we must expect many to yield to the incitements of vice, and plunge madly into the whirlpool that leads to crime and destruction."

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 unspeakable dread upon an adjustment of our greater industrial problems by other than peaceable means. I realize and appreciate the magnitude of this peril, but I firmly believe there is moderation, wisdom, nd statesmanhips enough among the Amerc an people, not only to avert the threatened danger, but to evoke from the present conditions of unrest and discontent better and happier relations between labor and capital than have ever existed. To accomplish this will require conciliation, moderation, and a spirit of justice on both sides. The capital-

AN ENLIGHTENED SELF-INTEREST For this reason, schools in which plain requires him to treat his employers with justhat a division of dromes with the v men 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." He must remember that in this country labor is not fairly remunerated when an honest, industrious, and so-ber man is not able by his earnings to feed. clothe, and comfortably house himself and family, and to lay by something for his fut-

The working man must also learn, if he does not already know, that the remedy for existing evils can only be found through lawful and peaceable methods; that relief will not come through violence, nor in any of the forms by which agrarianism, socialism, and communism are generally understood; and that rights of property, and the legitimate means of acquiring it, must always be respected. In this country, where all may participate in making the laws, there is less excuse for law-breaking than in any other. There is also a better opportunity for correcting anything that may be wrong in the laws than elsewhere.

It will not be denied, I think, that the la-borers of this country have rights which have not always been respected. They have suf-fered wrongs which should be redressed. They have not received their full share of the wealth which their hands have helped to create. While some men have piled up their hundreds of millions; while the country as a

HAS GROWN IN WEALTH

beyond any parallel in history; while the land groups with the burden of "over production" and business stagnates for want of a market, there are, nevertheless, 300,000 will ing workers to day without employment, and thrice that number of women and children dependent upon them who are in distress. Millions of people in our large cities are crowded together in unwholesome tenement houses, where, amid filth, destitution, crime, and moral pollution, are bred the dangerous classes of society, and where death reaps a richer harvest than on the battle-field.

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. Wicked men, who seek to destroy rather than build up, may fasten themselves upon it. The Anarchists, Socialists, Nihhlists, and desperadoes who infest the slums of our great cities, have already done what they could to bring the labor movement into disrepute. In some quarters an effort has been made to cast odium upon it by reason of the violence and folly of these men. This is unfair. Honest workingmen have no sympathy with these miscreants. They have openly repudiated them, and united with the authorities to bring them to well merited punishment. The

sooner we recognize the fact that 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.

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VERY SATISFACTORY IN PROSTRATION. 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. Can you account for this, dear Christian apologist? I, too, prayed to the Lord for five years; and, at the end or that time, finding he gave me nothing, I came to the conclusion that the Lord was deaf, and the game of praying not worth the candle. It is recorded only in that book of contradictions, the Bible, which can be understood only by a delirious brain, that the Lord has answered prayer. Nowhere else is it on record that he has ever given a poor starving and devout supplicant the most trifling gift, such as a red herring or a handful of manna. Then you must, dear Christian, either admit your God to have wilfully ignored all prayer, or admit him to be deaf. Choose either alternative, and, in making your choice, grasp at the stronger rotten straw, and merely acknowledge your God to be dull of hearing, and that you must solicit his attention by howling to him, and imitating the voice of one crying in the wilderness. 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 repented that he made man (Gen. vi. 6), to man's divine whining, known as prayer. In addition to the prayers of his dearly-beloved people-the people whom he stigmatised as stiffnecked 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. In the good old days, when the Lord was younger, he did not stand much abuse at the hands of Secularists, but. on the contrary, inspired his divine clique to roast the fearful heretics alive, or torture them to death on heaven's chief cornerstone, the Rack. But, O Lord, of all the heretics you cut to pieces, or otherwise murdered, be-fore finally assigning them to your Christian hell, the voice of noble Hypatia's blood arises to us through the mist of the centuries which have rolled by since she, who worked hard to elevate mankind—mankind who, like swine, weltered in ignorance and superstition during your accursed supremacy—was killed by the club of Peter the Reader. What frame of mind were you in, O Christian God, when you inspired your infuriated mob to drag Hypatia from her carriage into one of your churches, and there take away her life, scraping the living flesh from off her bereau ing the living flesh from off her bones, and tossing her down to Satan, robbing Humanity of a most noble representative? Were you, Lord of Hosts, suffering from the bad effects of freely imbibing with your drunken friend, Noah, on the previous night? Thous-ands upon thousands were, in the days of true Christianity, through the trinity of God, Ghost, and Son, and the analagous trinity of Prayer, Debauchery, and Dirt, hurled straight from this planet to spend eternity with the devil and his angels. At that time the Lord was more lusty, and delighted himself in revolting human butchery; but now-none too soon—his days of slaughter and sacrifices are well nigh over, and even prayers, tallowcandles, and holy water are almost superseded .- Charles E. McKay, in The Secular

Magazines for July not Before Mentioned.

Review.

THE CENTURY MAGAZINE. (The Century Co., New York.) The illustrated papers of this number, are a double article on Cross-Country Riding in America; Homing Pigeons; A Day in Surrey with William Morris, and American Country Dwellings. The frontis-piece is a profile portrait of Frank R. Stockton. The war papers are profusely illustrated. France and Indo-China deals with the causes and fruits of the recent French war in Asia. A Bozu of the Monto Sect. describes a visit to a Monastery of the Buddhist sects of Japan. The Labor Question is treated from thelpoint of view of a Western manufacturer. The poems of the number are good, and with much more readable matter fills many pages.

THE ENGLISH ILLUSTRATED MAGAZINE. (New York.) The frontispiece of the July number of this sterling monthly, is from a drawing by Davidson Knowles, entitled Autumn. The continued stories are, My Friend Jim, and A Garden of Memories. Modern Falconry; On Handwriting; Charles Kingsley and Eversley; Days with Sir Roger de Coverley, and Ostrich Farming in the Cape Colony, with poems and illustrations compose a good contents.

BABYHOOD. (New York.) Marion Harland has been experimenting upon the cooking of a few of the best known infants' foods, and her experiments make the leading subject in the July Babyhood. There are also numerous other important articles.

THE UNITARIAN REVIEW. (Boston.) Contents: On Maccabean Psalms; Henry George on Free Trade; Theocritus; Present aspect of Religion and Theology in Germany; The Universal Birthright; The Prophets; Editor's Note-Book; Reviews of Current Literature.

THE SIDEREAL MESSENGER. (Northfield. Minn.) Contents: Pulkowa Double-Star work; Diffraction; Short Method for Computing Occultations; Personal Errors in Double-Star Observations; Editorial Notes.

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

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

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 illus-

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

mation for Governor by the Republicans of Kansas. The platform, among other things, demands the enforcement of the State Prohibitory law. A syndicate has been formed in St. Louis with a capital of \$5,000,000 to control the coal

mines of Southern Illinois.

John A. Martin was renominated by accli-

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, LL. D. Chicago; S. C. Griggs & Co. Price, \$3.00.

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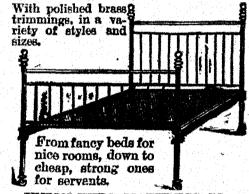
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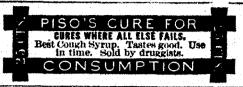
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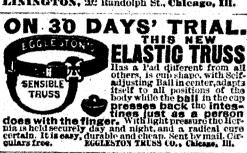




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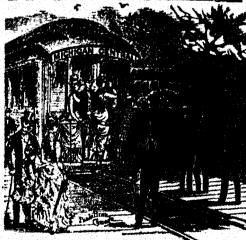
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Exchanges and individuals in quoting from the Rr-LIGIO-PHILOSOPHICAL JOURNAL, are requested to distinguish between editorial articles and the communica tions of correspondents.

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

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

CHICAGO, ILL., Saturday, July 17, 1886.

Social Purity-Moral Education.

There is a grand and strong movement set ting in for social purity and moral education. For such a movement there is sore need. Crimes against women, abuses by drunken husbands, outrageous assaults on tender children, the sale of the innocents to be led like lambs to worse than slaughter, are signs of the peril that comes when passion rules. Physiological education is needed and moral education with it An intelligent sense of the sanctity of womanhood, the divinity of motherhood, the beauty of marital fidelity and the nobleness of chaste self-control and self-reverence, must take the place of degrading weakness and selfish crime. Licentiousness and intemperance are twin demons, growing by what they feed on, and women must help in the warfare against them. She is coming nobly to the rescue. All along the line from London to Chicago and beyond, she is acting with man for social purity.

In The Philanthropist for June we find mention of the fourth annual meeting of the London Moral Reform Union, at which a resolution was moved by Mr. Shean in regard to Sir Charles Dilke and supported by Dr. Elizabeth Blackwell, that "it is a grave public scandal that any man should be permitted to occupy an honorable position who, upon any grounds whatever, allows himself to be accased in a public court of justice, in the course of proceedings to which he is himself a party, of gross and disgusting and criminal immorality, and does not at once seize the opportunity afforded of meeting the accusation with his own solemn denial, and offering himself for cross examination."

The British Contagious Diseases Act is re pealed, a result of the persistent efforts of English men and women eminent in good works, as well as in ability and earnestness. The fourth Triennial Congress of International Federation for the abolition of State Regulation of Vice, (which so-called regulation implies the licensing of prostitution) was held in London early this month, with Aaron M. Powell and Mrs. Anna R. Powell as delegates from New York. The awful traffic in young girls for immoral purposes has reached across the ocean to our very doors, and a New York Society for the suppression of vice has adopted this timely

MEMORIAL. To the United States Senate and House of Repre

Whoreas, a Quebec telegram of the 16th ult., widely published says:—
"Wholesale trading in young and innocent girls

for the purpose of prostitution has come to the no tice of the authorities.

"Agents from disreputable houses in the large cit ies in the United States have been in the habit of

coming here and have ingratiated themselves with young women and got them to go to the United States where they are drawn into a life of infamy. The trade has been carried on to au alarming ex tent, sometimes as many as fifteen girls being shipped in a week." The telegram adds: "The police au-thorities and clergy held a consultation to-day over

the abduction of two young Women to Chicago by female, who intends to dispose of them for lumora purposes. The girls left by the Grand Trunk rail way on Monday night, and every attempt was made to arrest the woman within the Canadian line. The American consul has been consulted, and an im-portant letter has been drafted for the British consul at Washington

"It is stated that over fifty girls have been sent to one Chicago house within a year;" therefore your memorialists, the New York Committee for the Prevention of State Regulation of Vice, respectfully and carnestly ask that you will duly provide for, and cause to be made, a thorough official inquiry con-cerning this alleged international traffic in girls for purposes, and take such sction as may necessary to speedily and effectually abolish ARBEY HOPPEE GIBBONS, President

Aaron M. Powill EMILY BLACKWELL, M. D. | Presidents ANNA RICE POWELL, Secretary. LIZABETH GAY, Treasurer.

New York, May 22, 1886. Like memorials might well pour into Washington from all over the land. The Iown legislature has taken a short step forward by raising the "age of consent" of girls from ten to twelve years, while other liks bedies are discussing this grave quesand the Massachusella li

shamefully refuses, thus far, to change its old and bad laws. The last time, probably, that the noble wife of Wendell Phillips ever wrote her name was to sign a petition to the legislature for right action on this matter. and over one hundred and fifty such petitions have been sent to the blind and stubborn legislators of the Old Bay State.

The Northwestern News at Davenport, while 'grateful for so much" (or little) that the Iowa legislature has done, says:

Now a female child must be twelve years old before her male protector can legally get her consent to outrage her person, blast her life, ruin her char-acter, degrade her honor, and forever place her on the role of perpetual social ostracism from which there is no hope of redemption with perfect safety to himself. Every mother who knows of this law feels outraged in the person of her child.

The tide of feeling is rising, and men in public places must heed it or be swept into oblivion by its angry surges. There may well be most righteous indignation at such statements as these by a Paris special correspondent of the London Sentinel, and that indignation will increase, and alarm be mingled with it, when we know that like erime against innocent girlhood prevails in Quebec and New York.

The Sentinel writer says:

The general fact that there are persons in Paris who for some £20 will procure, at two or three days who for some £20 will procure, at two or three days notice, a respectable young English girl for any debauchee or house of prostitution that may give them an order, is a fact of general acceptance among persons who are acquainted with life in Paris in its immoral aspects. In a great many instances they are perfectly innocent and pure, and have been lured to that fate by the most villainous will a ord strategory, by having here, propried rewiles and stratagems, by having been promised repectable and profitable employment.

Mrs. Elizabeth Powell Bond, Sunday speaker of the Cosmian Society at Florence, Mass., lately gave an excellent address on Moral Purity, and Frances E. Willard lately spoke admirably in this city on the same subject. Fanny H. Carr writes from Camden, N. J., to the Philanthropist on the need of family education as follows:

Ten years experience as a temperance speaker, as well as in evangelistic work, have given me excep-tional opportunities for observing the moral questions and perils of the hour, and the result is that Ihave had what friends call a concern for the rising generation.

There are certain neighborhoods in our own State (I say it with sorrow) concerning which were one a plain unvarnished statement, the narrator's reputation for veracity would likely be challenged. Thoughtful and conscientious matrons, residents of the same, have told your correspondent of a state of

things simply appaling.

Perhaps it is easier to diagnose a disease than to intelligently apply the remedy, but certainly the marked attention of parents, teachers, and guardians must be called to the urgent need of leaving no stone unturned to remedy the evil and to arouse the young to a wholesome moral sentiment.

Let this work go on, strong in the united efforts of the best women and the best men. Startling exposures of crime in high places. as well as in low, indignant protests, the abolition of old abuses and the framing of better laws, physiological and moral education, spiritual culture, the supremacy of enlightened will over the senses,—all are needed to uplift the present generation and to people a riper world with coming men and women who shall be mutual helpmeets, loving and wise, tender, true and chaste.

Materialization.

A. S. Hayward has a very sensible article in a late number of the Banner of Light on materialization. He asserts that the only difficulty to-day seems to be to know where deception begins and ends in what is alleged to be spirit form manifestations. He claims that cabinets and darkness do not necessarily denote fraud and deception; but without question deception can be more readily accomplished in the dark than in the broad day light; still all that takes place in the dark should not be set down as fraud, even if the matter under consideration be spirit manifestations. Doubtless darkness often adds to the power, of a physical nature, utilized by invisible spirit identities.

Mr. Hayward alludes to the phenomena produced in the presence of Mr. A. M. Hix. 535 East 5th street, South Boston, Mass. Mr. Hix has been connected with or employed in two of the Massachusetts State Institutions. sectarian church in Maine—the man being above and beyond practicing deception upon his neighbors and friends in such a sacred and important matter as the return of departed spirits through his organism. He sits down with his friends and relatives in his parlor, with the lights extinguished, leaving the room in total darkness. A tea-bell is placed on the table, also a fan; and while the persons who compose the seance continuously hold one another's hands, the fan will be passed about the circle, and generally all present will be fanned; also the bell will be taken about the room and placed upon the sitters' heads, or placed on their laps, or rung about in the room in answer to questions, while Mr. Hix asserts that he is unconscious all the time, and knows nothing whatever concerning that which has taken place during the scance. Mr. Hix often gives wonderful tests while entranced, and full-sized hands are placed upon the heads of the sit-

Mr. Hayward concludes by saying: "Let us be satisfied, if need be, with few manifestations, if we cannot get more, but let us also be sure that those we witness are wrought by tricks having their source in spirits yet clothed in habiliments of flesh."

The JOURNAL gladly grants all that its friend Hayward asserts as to the good character of Mr. Hix, but gently suggests that for the purposes of science, the moral character of the medium cannot be admitted as a factor in finally determining the nature of physical manifestations; and Dr. H. will no doubt readily grant this. We are glad to see such sensible views as Dr. Hayward incorporates in his communication, appearing in the solutions of our selected destensionary.

Cella Logan on D. D. Home.

Cella Logan has an article in the New York World, on the life of that remarkable medium, D. D. Home, in which she endeavors to cast a dark shade over his character, and impugns the motives that actuated him during his eventful career in this country and in Europe. She gives some points, however, in his life, which show that he was a most remarkable personage. She goes on to say that an orphan boy, Home was brought from Scotland to the United States by an aunt who in vain tried to make a farmer of him. One day when he was about fourteen years of age he was sharply reprimanded by his aunt for not going to work in the field as directed. He excused himself on the ground that he had seen and been in communication with the spirit of a playmate whose death had greatly affected him. Strongly imbued, as the Scotch mostly are, with a high respect for second sight and everything pertaining to be supernatural, the aunt unhesitatingly credited his statement. He would, the writer claims, tell the story of how he lay lounging on his bed one hot afternoon, thinking what he could say to his aunt to excuse his absence when suddenly the spirit of his departed friend rose before him and made plain and clear his future lifework.

Early manhood found the whilom penniless and barefoot boy, a full-fledged medium, with money enough to try his fate in other lands than ours. He aimed high, his mark being naturally Louis Napoleon. Home had two sittings with him. Marvellous were the events said to have occurred in these occasions. Home himself told Miss Logan (she claims) that Louis, Eugénie and several dignitaries of the court were present each time. The first time the sitting accorded him was not long enough to do more than to materialize a few spirit flowers-one of which struck the Empress full in the face and greatly alarmed her. A few shadow forms appeared, which the Emperor said he recognized as relatives of his.

At the next sitting Home said he was in full power and a number of disembodied spirits were materialized. They formed a circle around the Emperor to his evident amazement and terror. He recognized and called his mother by name. Suddenly they all vanished, and one solitary figure appeared, and advanced to the Emperor. He was dressed as the pictures of the Little Corporal, and was easily recognized as Napoleon L.

Louis turned white, but, with trembling lips, managed to utter the words:

"My fate?"

In the same tone in which a person in life would speak the reply was given, only low and impressive: "Like mine - discrowned

and death in exile." As the spirit spoke he placed both hands on

his nephew's shoulders. Louis fell back in his chair as if about to faint. With a moan the Empress swooned, the spirit form vanished, and in the alarm and confusion of resuscitating Eugenie, Home was hurried from the Tuilleries, nor could any entreaty of the medium ever induce their Majesties to admit him to their presence again.

After going on in that favorable strain with reference to the mediumistic achievements of Home, Miss Logan then lashes him fiercely, and closes by saying:

"In the metropolis, where he had achieved his most splendid triumphs. Home was loudly and publicly proclaimed an impostor and a swindler. Former friends passed him without recognition, and those who were once credulous believers in his power stigmatized him as the Caglicetro of the nine teenth century. Never robust, for years afterwards he languished in obscuvity, and has at last expired it a comparatively early age, almost unknown to the present generation."

Hundreds of investigators throughout the world who were brought in contact with Mr. Home, and who had an opportunity of witnessing the remarkable phenomena given through his mediumship, will wonder how the author of the above could have been so utterly regardless of truth, in making such and his father is highly connected with a a statement and thereby slandering the dead. The eminent scientist, Prof. Wm. Crookes, of England, adds his testimony in favor of Mr. Home. After the most careful and critical investigation of his mediumship he says:

"Of all the persons endowed with a powerful development of Psychic force, and who have been termed mediums, upon quite another theory of its origin, Mr. Daniel Dunglas Home is the most re-markable Among the remarkable phenomena which occur under Mr. Home's influence, the most striking, as well as the most easily tested with scien-tific accuracy are—(1) the alteration of the weight of podies, and (2) the playing of tunes on musical instruments (generally an accordeon, for convenience of portability) without any direct human interven tion, under conditions rendering contact or connection with the keys impossible. Not until I had wit nessed these facts some half-dozen times, and scrutinized them with all the critical acumen I possess did I become convinced of their objective reality. Still desiring to place the matter beyond a shadow of doubt, I invited Mr. Home on several occasions to come to my own h use, where, in the presence of a few scientific enquirers, these phenomena could be submitted to crucial experiments."

The testimony of such an eminent scientist, based on actual experiments with Home himself, far outweighs the snarling vituperation and condemnation of Miss Logan. The Banner of Light, alluding to a cablegram to the Philadelphia Times, wherein it is asserted that the manifestations purporting to excarnated spirits, and not accomplished by come through the mediumship of Home, were

simply the result of trickery, says: "A more outrageous falsehood than this was never fisshed over the wires. The instrument used for its transmission under the Atlantic may well be called the tell-lie-graph. The volumes of "Incidents" cited above are filled with unimpeached and dents" cited above are filled with unimpeached and unimpeached testimonies to facts which admit of no such exposure, nor do we believe it had ever been attempted, as regards the more important of them. We put the statement on record in this connection as a proof of the infamy which the identification of Spiritualism are ready to insur in the appear of staying its progress. But the truth is mighty, and will prevail."

The Springfield Republic The RELEGIO-PRILOR

course, as "representative of that class who desir-to see a glorious cause divested of the charlatan-and frauds that have so long intested it." This i-all very well, but the R.-P. J. should not omit to state that Home was regarded by most outsiders a-merely the cleverest charlatan and fraud of them

The Globe, Toronto, Ont., the Chicago Herald, and other papers have also published articles impugning the life and work of Mr. Home, which have no foundation only mond the novelist. The Republican is too wise a paper not to know how little value in idle rumor and the romancing of Dr. Hamlies in the verdict of "most outsiders" in this instance. The evidence on which " most outsiders" unfriendly to the claims of Spiritualism make up their judgment, is derived from such unconscionable opponents as Dr. W. A. Hammond, who was cashiered while Surgeon General, and who, in the opinion of so kind and tender hearted a man as Abraham Lincoln, ought to have been shot. Prof. John Fiske is not above using the opinions of Hammond as facts in his attempt to belittle Spiritualism, and it is not unlikely that it is through this channel the Republican draws its information. "If the Republican writer will carefully and candidly study both sides of this case he will agree with us that Home has been grossly maligned. So sure are we of this that we agree to pay him liberally for the time spent if he does not alter his present

Does the Republican consider the vindictive assaults made upon itself by officeseekers, party whippers-in and disgruntled politicians, the kind of testimony on which the next generation should base its opinions of an independent, out-spoken newspaper? Hardly.

Teachings of Prominent Ministers on Last Sunday.

Last Sunday Judge Charles I. Scofield, who is at present presiding in one of the Circuit Courts here, occupied the pulpit of the Central Christian Church. The Judge's theology is of the rigidly orthodox pattern, and not a sentence of his discourse would have been challenged by the most pertinaceous Puritan or Covenanter of history. Selecting as his subject the story of man's temptation and fall in the Garden of Eden, the Judge sketched the entire plan of salvation right down to the crucifixion and resurrection of Jesus, and proved from Scripture that Christ was the Messiah of prophecy who would crush the seed of the serpent. He would probably, if he had lived during the Salem witchcraft, been in favor of hanging all those accused of being witches.

"The Roman Catholic Church" was the subject chosen by the Rev. C. S. Blackwell of the Central Christian Church for his discourse, which was the first of a se ries of Sunday evening lectures on the leading denominations. He said that historically the Roman Catholic Church had the oldest organization, but he denied its claim of antiquitythat it could trace its organization back to Christ and the apostles; it was not possible to trace it back to a more remote period than 300 years after the life of Christ.

The pulpit at the Fourth Baptist church was filled by Rev. I. W. Reid, of Rock Island, who preached a sermon, taking his text from the following passage of scripture: "Be ye therefore perfect." The preacher said that after man had wandered far away from the divine law God loved him and gave his son to help man to bridge the chasm and bring God to man and man to God. It was possible for us to attain a perfect state. Before the fall man was in a state of holiness. After the fall he was in a state of death. Therefore there was a necessity for bringing man back. This was the work of Christ. His sermon

was intensely orthodox. Rev. Madison C. Peters, of Philadelphia, preached at Plymouth Congregational church. His text was: Thy word is truth (John xvii., 17.). The discourse was in effect a defense of the bible as the inspired work of its forty writers. Mr. Peters believed in the genuineness of the bible because all the languages if traced to their source, would be found to have their origin in the Hebrew tongue, the language in which the bible was first written. But while the human language and the world's chronology were positive attestations of the truth of the bible, there were other facts which strengthened the proof and rendered it more certain, and foremost among these was the wonderful accuracy with which the word of God confirmed the universal history as narrated by others.

The Fools are not all Dead Yet.

It appears from the Chicago dailies that

Maria Schurt, aged thirty-five, and in good circumstances, resident of North Wells street, went not long since to a Mrs. Sorup, female clairvoyant, and entered into negotiations to secure a spouse by mystic means. The pretended medium labored diligently with the 'epirite," and by gradual assessments secured ninety dollars from her client. Miss Schurt | a gentleman, pay a fine, or go to jail." obeyed all instructions faithfully. She went to Graceland Cemetery and to other burying grounds night after night, and spat upon twelve graves while she uttered the Lord's prayer backwards. She unraveled woolen socks and buried the varn in the back vard with a paper on which her desires were inscribed. She killed a black cat and tasted its blood while she mumbled some fetich jargon. She went through all the incantations and voodoo performances as instructed, and one day when she called on Mrs. Sorup, she was led into a darkened chamber and told to pray. In the midst of her devotions, a door flow open and exposed an adjoining chamber, in which a man sat with his head howed and the same halfold. Mere therein and man and

nformed Miss Schurt that this man was the husband for whom she had prayed, sent to her by the mysterious powers which control the fates and destinies. Miss Schurt was overjoyed and readily accepted her given spouse. She lived with him as his wife for six weeks. She went to Justice Barker and swore out warrants against the man and the woman for conspiracy and obtaining money under false pretences. The man, whose name is Philip Leonard, an expressman, was arrested and gave bail. Mrs. Sorup has not yet been caught.

Married to the Mother of His Soul.

To the Editor of the Religio-Philosophical Journal:

As a sequel to my announcement last week. that Mrs. George Chainey had procured a divorce from her late husband on the grounds of desertion. I have now to state that a few days ago the marriage of Mr. Chainey and Anna Kimball took place in San Francisco. I learn that the youthful George and the sextagenarian Anna disdained tonnvoke the aid of a minister or of a legal functionary to tie the knot, but the two married them-WM. EMMETTE COLEMAN.

In August, 1884, an impecunious, disgruntled individual who had at different times in his career imagined himself a Methodist, a Unitarian, and a Materiallist. strayed into Cassadaga Camp, and almost in the twinkling of an eye became an enthusiastic Spiritualist. In a day or two he had mastered the whole stupendous subject, phenomena and all, and was ready to expound it from the rostrum-for money. He also found there a white-haired adventuress, against whom he was repeatedly warned by an officer of the camp and others. But he had experienced a change of heart too many times to be fooled by these would-be friends, and gave the blase creature the title

of "Mother of my Soul." Escorted by this new recruit to his family circle; Chainey—that is his name—soon after went through the ordeal of qualifying as a Theosophist. Later on, both he and his soulmother were expelled from the Theosophical Society for cause.

Although the Journal was soundly berated at the time by some zealous Spiritualists for not exulting over the accession of so brilliant a genius, its judgment has since been confirmed, and the versatile preacher is now tabooed by Spiritualists.

The American public will learn with pleasure that Chainey is to take the mother of his soul to New Zealand; and it is to be hoped they will find a congenial home some where in the earthquake region of that faroff land. Sulphurous odors and clouds of ash-dust will give them the proper environment.

GENERAL ITEMS.

Mrs. Maud E. Lord spent a couple of days in Chicago, last week, on her way from Wisconsin to Malone. New York

Dr. H. H. Jackson, Cincinnati, Ohio, paid us a call last week. The Doctor is looking

Col. Blood, once the husband of Victoria

Woodhull, passed to spirit life lately in South. Mr. John McDougall of New Orleans, La.,

called at this office a few days since en route to the Northern summer resorts.

Geo. H. Brooks started East last week to fill engagements in Ohio and New York. During his absence he intends to visit his native

Pettibone, the travelling swindler, who was caught at his tricks in the Journal office. was in Cincinnati a few days ago, plying his old game. Mrs. J. Anson Shepard, the well-known lec-

turer, is in Oakland, Cal., where she is recuperating her health. She will spend some time in California. The Theosophist for June is received, and we are prepared to fill orders at 50 cents a

same price. Mrs. M. C. Wilson, the Magnetic Healer, who has had a successful practice in Chicago, is now located at the Siloam Mineral

copy. Back numbers can be supplied at the

Springs, near Clayton, Ill. Dr. S. D. Bowker of Kansas City, has gone to California for a brief visit. We commend Dr. B. to the Spiritualists of Los Angeles, San Diego. San Francisco and other points he may visit.

Dr. J. C. Hoffman, Jefferson, Wis., has issued a ten page circular containing words of encouragement and good cheer from ex opium eaters to their former comrades in addiction. It will be sent free to any one applying to the doctor.

It is said that, not long ago, the notorious Rev. Joseph Cook visited Tecamseh. Neb. The statement is made that he was very rude and ungentlemanly towards the citizens there, and the Tecumseh Journal declares that should "he ever visit our town again. he would either conduct himself as becomes

L'Ere Nouvelle is "the monthly organ of the League of Spiritual Instruction." It is published at Bordeaux. The following is from the third number: "The journals of the Department of Haute de Vienne have been publishing narratives of 'singular occurrences' at the farm-house, La Chabrouli, near Limoges. Loud noises, accompanied by movements of furniture, begin regularly at nine P. M. and end as regularly at three A. M. Numerous visitors come, to the further annoyance of the inmates, and are loud in the expression of their divers opinions about the cause. One imitated the neises made by beating the door with his stick, when this was ed from his band and thrown to a great

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 a 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 Ancora, 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. Celby, 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. M'Kaig (formerly a Unitarian minister), Dr. T. B. Taylor, Rev. Mr. Ravelin (late a Baptist minister), Prof. Whipple, Mrs. E. L. Watson, Mrs. E. F. M'Kinley, 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 scance-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, Scranton. 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 sulted in my receiving the writing upon the aggregate. These petitions are alike in slates that I had carefully wrapped up in paform, 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 May 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, composing room remaining on the sixth floor, the business and editorial rooms being on the paratory sistings, three or four days apart, third floor, and the press and shipping rooms were necessary; but it source upon leaving

The House bill pensioning ex-soldiers and | 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 sup plied 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. 17tb, and closes Sept. 23d.

The Connecticut Spiritualist Camp Meeting Association commenced its sessions July 8th, 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 Associ-

ation holds its fourth annual camp meeting at Mount Pleasant Park, Clinton, Iowa, com mencing August 4th, and continuing one

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 scance in that it reper and securely tied with strong twine be-fore bringing them to the house of the medi-um, and that were not at any time in possession of the latter, and remained unopened until the e: d of the scance, 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 i 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 tabl opposite to him, our four hands resting on the package on the table which contained the slates. The medium soon became entranced and "Kemun," his spirit guide, said he was glad that the experiment had been proposed, and inactive as he perceived that the suggestion proceeded from a good motive and a sincere desire to have the truth established he would

each time I took the slates with me. Upon | indemnity, and has authorized Russian torcoming 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 scances 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 cance. 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 manuer, every opportunity for inspection being furnished; ometimes the hands of the medium a 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 an-addressed on the subject .- A mason from nounced 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 be fore opportunity had offered for such pre-sentation. 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 re A. A. HEALY. alized

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 Chainen. 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 26th 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 sphynx, etc., so far as truth and common sense are concerned, the least 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 nescience. 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, philos-

ophy, 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. 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 Chainey, the theoso phic 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 WM. EMMETTE COLEMAN. distant day.

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 empower ing of rural laborers to acquire small holdings of land. Such a ministry would in-clude Mr. Goeschen. Sir Henry James, and the duke of Argyl.—Turkey has paid to Rus-sia another installment of 250,000 on the war

pedo-boats to pass the Dardanelles on their way to Odessa.—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 cantelever bridge to Lewiston, seven miles, in half an hour. On reaching the whirlpool he opened the manhole 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 cut 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 begun, the Lake Shore road carried on its work without incident, moving two thousand car-loads of freight, even delivering a train at Packingtown. 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 réports 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 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 Beckwith.

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The Grand Old Man-A Leader.

Up Alma's hill the Ensign went A boy! but terribly intent; His should be foremost of the riage 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 them !" crie The Colonel. But the lad replied, 'No! lead you up the men who lag, And bring them forward to the dag!

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

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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 1880. The beauti-ful 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 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 route of travel ever organized."

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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.
Ohlo, and Miss Jenute B. Hagan, Mass
Sunday, August 1—G. H. Brooks, O. P. Kellogg and Jenniz
B. Hagan.
Monday, August 2.—Conference.
Tuesday, August 3.—J. Frank Baxter of Mass.
Wednesday, August 4.—Jenuie B. Hagan.
Thursday, August 5.—J. Frank Baxter.
Friday, August 6.—Jennie B. Hagan
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 15.—Mrs. H. S. Lake.
Saturday, August 14.—J. J. Morse of London, England, an e.
Walter Howell.
Sunday, August 15.—I. J. Morse and Transac C. Water C. W.

Sunday, August 15-J. J. Morse, and Lyman C. Howe #2 Fredotia, N. Y.

Erecous, 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.—R. S. McCormick, of Franklin, Pa.
Saturday, August 21.—Lyman C. Howe, and Mrs. Elgyn
Matson of Jamestown
Sanday, August 20.

Watson of Jamestown.
Sanday, August 22—A. B. French, of Clyde, Onio. and Mys.
B. S. Lillie, of Ecston.
Monday, August 28—Conference
Tuesday, August 28—A. B. French.
Wednesday, August 25—Mrs. S. E. Bishop, of Indiana.
Thursday, August 27—Mrs. S. E. Bishop.
Friday, August 27—Mrs. S. E. Bishop.
Saturday, August 28—A. B. French and Mrs. E. F. Lillie,
Sunday, August 28—A. B. French and Mrs. E. F. Lillie,
Sunday, August 29—Mrs. S. Lillie, and A. B. French.
Monday, August 29—Mrs. R. S. Lillie, and A. B. French.
Monday, August 29—Home Sweet Home.
Any one-wishing further industrial for any objects the sentence of the first of the Secretary Rise 164 M. Lines, Frederik, R. V.
Do not conclude the sentence without attending the

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INFORMATION ON VARIOUS SUBJECTS.

Winnebage.*

BY T. D. CURTIS.

From the hunting-grounds of earth-life, To the fields of spirit-birth life, On a mission that is worth life, Winnebago labors well, Giving messages of gladness. To the mourners in their sadness, Breaking through the mists of madness Hanging o'er them like a spell.

By no selfish motive driven, But repeating what is given,
Many sombre clouds are riven
By the fitly-spoken word;
And the souls in spirit-prison,
Have from error's bondage risen,
Like a transcendental vision, When the freeing truth was heard.

Skeptics with derisive feeling. All their inwardness revealing. By the arts of their concealing. Soon their vain conceptions change; While their dreams of dark collusion Bring upon themselves confusion, And they leave with the conclusion, There is something very strange?"

But the humble, earnest seeker Meets a friendly, pleasant speaker, And the timid souls and meeker Ones of earth a welcome find; And they need not be believers, But they must not be deceivers, Nor of falsehood's web the weavers, But the true in heart and mind.

Standing at the misty portal, Just within the realm immortal. Winnebago will support all Who aspire the truth to know: It is there he fills his mission, Helping on the great transition, Through which, in sincere contrition, Every nascent world must go.

May his robes of snowy whiteness, Warp and woof of fleecy lightness, Bathed in hues of rainbow brightness Show to all who may behold, By their elements of beauty, And their elequence so mute, he Never swerved from honest duty. Nor from honor's pathway strolled.

Like an arrow in his fleetness. As the flowers exhale their sweetness, May the glory of completeness Hang around him like a veil, And his race, through his endeavor, When the ties of earth they sever, Lead the train of progress ever On the never-ending trail.

* Control of Mrs. Sarah F. DeWolf, 520 Madison Street, Chicago.

The Christianity of God.

No public utterance called forth by the recent grave disturbances in the relations between capital and labor has received or is certain to command such profound and general attention as the pastoral let-ter addressed by Bishop Henry C. Potter of the Amer-ican Episcopal Church to the clergy of the diocesse of New York. Alike by its source and by its tenor it is a memorable avowal of sympathy and faith. An eloquent appeal for the revival of the communistic sentiments, if not the communistic practices, of primitive Christianity was least to be expected from a Church which is an offshoot of the Anglican Es-tablishment, and which, like its parent communion, has a special attraction for people of social consideration and wealth. Nor is it improper to add that among the clerical members of the Protestant Episcopal body the former rector of Grace Church. which has been popularly regarded as a shrine of Mammon, might not have been singled out by the casual observer as most likely to prove the advocate lized society everywhere is now obliged to pass.

Dr. Potter is far from approving the oppressive or violent methods by which certain labor organizations have tried to enforce their will on the whole wage-earning community, as well as on the wage payers. Neither is he prepared to defend as either practicable or desirable the application to a vast and complex population of the principle of absolute community of property, which undoubtedly pre-vailed among the early converts to Christianity when the religion of Jesus clung most closely and devoutly to the precepts of its founder. Dr. Potter does not go so far as the Russian religious and social reform-er, Count Leo Tolstol, but he draws very near to him by his firm conviction and deliberate affirmance that society must be reorganized until it reflects the lessons of the Sermon on the Mount far more faithfully than now. He recognizes and declares that this cannot be done by almsgiving, for the eleemosynary palliatives have been tried and failed. He tells the representatives of organized capital that the funda-mental doctrines of their political economy have been tested by the touchstone of Christ's teachings and found wanting and that their vaunted principle of supply and demand must be radically modified before its releutless gyves are immovably fastened upon the lives and hopes of men. No longer by the followers of Jesus should the iron law of wages be accepted and enforced. Men that call themselves Christian should concede to wage earners a larger share of the products of labor than accrues to them under the pitiless conditions which array organized capital against disunited and competing toilers.

But for the fundamental change in the relations of employers and employed which he pronounces indispensable to the safety of the State, Dr. Potter would call into action none of those repulsive agencies of violence and persecution which generate resistance and defeat their end. He would recall the pulpit to its duty and all public teachers to their mission; he would set in motion every influence by which opinion can be leavened through and through with that spirit of all-penetrating benignity and brotherhood which ought to animate every honest follower of Christ. With public opinion thus in-spired, no revolution would be needed to bring about a welcome change in the direction of equality in agrarian, economical, and social conditions. Legislation would speedily obey the impulse of sym-

nathy and kindness. Of this Christian Socialism, this effort to transfuse the State with the fraternal centiments of primitive Christianity, Bishop Potter is the first eminent and eloquent expounder in this country. By the noble aspirations expressed in his pastoral letter he has ranked himself with such men as Lamennals in France, as Bishop Von Ketteler, in Germany, as Count Leo Tolstoi in Russia, and as Frederick Manvice and St. George Mivart in England.

"And when Jesus heard it, He said unto him, One thing thou lackest yet: sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven: and come, follow me. But when he heard these things, he became exceeding sorrowful; for he was very rich. And Josus, seeing him, said, How hardly shall they that have riches enter into the kingdom of God! For it is easier for a camel to enter in through a needle's eye-than for a rich man to enter into the kingdom of God. And they that heard it said: Then who can be saved? But He said, The things which are impossible with me are possible with God. And Peter said, Lo, we have left our own and followed Thee. And He said unto them, Verily I say unto you, There is no man that hath left house, or wife, or brethren, or parents, or children for the kingdom of God's sake, who shall not receive manifold more in this time, and in the world to come eternal life."-New York Sun.

An Open Letter.

WM. BEMETTE COLRMAN—Esteemed Friend:] am now in my 80th year, and do not expect to tarry here very much longer. I have had some difference with you, but my admiration of you as a scholar (far ahead of myself) and an honest man (which Pope says is the noblest work of God) is almost boundsays is the noblect work of God) is almost bound-less. When I see your name I never fail to read what you say, and have never yet found you trying to deceive any one, or of using any unfair means to carry a point. I am at this time led to make these researchs by the perusal of your article, "Alleged Minny Legend," in the RELEGIO-PHILOSOPHEGAL SCHEMAL. I say very respectfully thing. Hough Union, Ky, H. L. Hade.

Umbrellas as Factors in Religiou.

To the Editor of the Religio-Philosophical Journal

The London Saturday Review has a very suggestive article on "Umbrellas in Religion," an abstract of which we give, in order to draw a lesson there from. It appears from a historical examination of this subject that the umbrella is properly a remnant this subject that the umbrella is properly a remnant of solar worship, and it is only the degeneracy of later times, and especially the leveling and democratic spirit of Europe, which has debased it to the pairty uses of keeping one's self dry, and, with a few ancient persons, not on that account to be accused of sun-worship or Sabaistic heresies, of warding off the fierce rays of the sun. The robust people of old times did not want to be protected from sun or rain. They were too hardy and too much insun or rain. They were too hardy and too much in-clined to do nothing unless they could not avoid it to care for the elements. If there was a very heavy to care for the elements. If there was a very heavy tropical shower, they simply got under shelter. The primitive fisherman rather liked being wet than otherwise when he hauled in his nets. The rice cultivator absolutely revels in slush. Umbrellas are not, therefore, necessarily a sign of the degeneracy of the human race, though superficial observers might think them so. The Slamese work, the "Thai Chang," gives us the correct notion of their proper origin. "The expression San Kouang," (the three brilliant things), says the learned author, "deelgnates the sun, the moon, and the stars." These illuminate the world by the command of the world illuminate the world by the command of the world by the command of the Lord of the heavens, and disseminate their beneficent rays into all parts of the universe. To point the finger suddenly at them is a grave breach of respect and merits grievous punishment." Here, then, we have the true first notion of the umbrella. Weak human nature is unable so to govern its actions as to be uniformly mindful of the celestial powers. In the common affairs of life men are constantly pointing in all directions, and might inadvertently stare rudely at the moon, or the stars, or even the sun, though there is not so much danger of that. In order to protect themselves against such thoughtleseness, and moreover to avoid the danger of unseemly actions and possibly disrespectful ges-tures in full view of the God of Day, the umbrella was invented. Consequently, when the article first came into use, it was most generally used in fine weather, when the sun was high in the heavens, and thus was most liable to be offended. In rainy weather the danger was not so serious, for the great luminary covered up his face in clouds as with a vell, and when it was not so necessary to guard against being rude to him. As a natural conse-quence, whenever it rained the primeyal sunshade inventors put down their umbrellas and were happy. In later days, skeptical people who did not scruple to speak disrespectfully of the sun, let alone the stars, found the parasol—in the etymological sense convenient for keeping off the rain; and, when the pious-minded were lowering their umbrellas, these heretical weaklings unfurled theirs to shelter their

sorry bodies. Hence the modern desecration of the ancient implement of worship.

The umbrella having a distinguished origin, it is not to be wondered at that in the East it is one of the chief royal insignia, and is guarded from being put to too common uses by severe sumptuary laws. In Africa it is not at all uncommon to find a tribe in possession of one umbrella only, and that umbrella the distinguishing mark of the King—his entire re-galia, in fact. But in India, and especially in Indo-China, where Sabaism is not yet altogether dead, the umbrella is a very important State appurtenance and the King of Burmah, as every one knows, is not only Lord of the White Umbrella but of the umbrella-bearing chiefs. There is a very formidable etiquette of umbrellas. None but the King and the white elephant may have white ones. The King has eight of them, duly carried round about him, all at once, seven feet or more across, and elevated on 12 foot poles. Englishmen who have unwarily ex-panded shades with white covers have expiated the helnousness of their offense by penance in the stocks, with nothing to shelter them from the aveng-ing rays of the sun, kindled to unwonted anger by the bad language the victims made use of on the oc-

Thus we can observe the progress of superstition in the world through the instrumentality of the umbrella. The cross, too, has played its part in religious matters, and though no more sacred than a clod of earth, it is held in deep reverence by thousands of people. The world, however, is gradually emancipating itself from all superstitious notions; it is slowly but surely evolving from the thraidom in which it has been submissively held.

Chicago, Ill. Independent Meetings in Brooklyn,

N.Y. To the Editor of the Religio-Philosophical Journal:

During the last three Sundays of June a series of independent services were held in Conservatory Hall, cor. Bedford Ave. and Fulton St., as above, under the direction and ministry of Mesers. Howel and Morse, of England. A most cordial support, in money and sympathy, was extended towards the effort, and the results fully justified the confidence extended. Excellent attendances were secured, a most harmonious feeling was generated, and a memorable season was generally enjoyed. Mr. John Slater, test medium, fraternally gave his valuable services on Sunday mornings, and Mesers. Howell and Morse alternated in occupying the desk. An excellent concert was held on Monday evening, June 2021. 28th, which was tendered the gentlemen named above as a testimonial benefit in their behalf. At the close of the final Sunday evening service the fol lowing resolutions, moved by Hon. A. H. Dailey, and seconded by Capt. Martin, were unanimously and enthusiastically adopted by the audience: WHEREAS, we, Spiritualists of Brooklyn, N. Y., having listened in this Conservatory Hall during the

Sundays of the month of June to the ministrations of Mesers. Howell and Morse, as agents of the Spiritworld, and

Whereas, we desire to express our sense of the great pleasure and profit we have derived from the able, eloquent, logical and philosophical addresses delivered through the aforenamed earnest workers,

Whereas, we desire to bear our sympathetic and hearty testimony in support of their having generously stepped in to assume the conduct and respons ibility of those meetings on the recent abrupt sus-pension of the meetings of the First Society, as otherwise our meetings would have been terminated

be it therefore Resolved, that we do extend to them our hearty and grateful thanks for their labor and ministry with us and for us/commending them to Spiritualists everywhere as honest, earnest and able workers

in our ranks: Resolved, that the name of John Slater, test mediim, be included in these resolutions, in consideration of his fraternal assistance in freely placing his services at the disposal of the gentlemen in question, thereby contributing to the success of our late

meetings.

Resolved, that a copy of these resolutions be sent to the prominent spiritual papers.

Winter Resort in Florida.

To the Editor of the Religio-Philosophical Journal:

Now while our northern friends are seeking cool etreats among the mountains or at the seaside, and prospective campers are getting their tents ready for Onset, Lake Pleasant, and the many other camp grounds, is a good time to agitate the question of establishing a winter resort in Southern Florida where Spiritualists who wish to escape the severe cold of more northern regions, can have the benefit of lectures, spirit intercourse and such fraternal greetings as abound only among those who enter-tain a similar faith. Animated by a desire to in-augurate a movement that shall help to meet the growing demand for something of this kind, the Spiritualists of Lake Helen, Orange City and viciniiy, after due consideration have appointed G. W. Webeter, of Lake Helen, and H. W. Chant and E. French of Orange City, a committee to correspond with such parties as may be interested in the matter, and to take such preliminary measures as they think best calculated to promote the object in view. Beautiful grounds covered with tall pine trees and over-looking several small lakes have been selected. They are within a little less than a mile from the depot located at Lake Relen on the Blue Springs, Orange City and Atlantic R. R. in Volusia Co. Lake Helen is about five miles southeast from De Land, and the is about five miles southeast from De Land, and the same distance from Orange City. The above named towns are well supplied with hotels and boarding houses, and are already popular winter resorts. Parties intending to visit Florida the coming winter who may wish to aid such an enterprise either by putting up cottages or by helping to reise funds for improving the grounds and putting up suitable buildings, are requested to correspond with the committee.

Can the world do without hell or the devil? Although the moral philosopher or metaphysician is satisfied that this fiery domain can be dispensed with, the question is, has the world arrived at that point of self-reliant intelligence so as to be able to dispense with this ancient bugbear? As an observer I am afraid it has not. It is true the revisors of the Bible have toned down hell from being a fiery, sulphyrous starps place of torment to that of Shaol s phurous, eternal place of torment, to that of Sheel, place of darkness or the grave, thus depriving the poor devil of a fiery residence, but still allowing him full power and activity to mislead poor human creatures into all manner of wickednesses.

The conception or invention of hell and the devil has shoosen made were containly severe treatment of

by whoever made was certainly severe treatment of poor, erring humanity; and before atonement and absolution were introduced, very harsh indeed. The discovery of these two benevolent compromises with an offended Deity, was perfectly God-like! By yielding to the efficacy of these two principles the great-est sinner could purchase remission for every species of transgression against the laws of humanity before his or her final leap into the inevitable—death, and could be launched into the realms of eternal bliss at once!

The immortal Jesus among his many obscure sayings at times enunciated many self-evident truths. In one of his remarks to his disciples (Luke, chapter xviii, verse 21) he said: "Behold the kingdom of heaven is within you," which is recognized as true by every thinking man, thereby signifying that it is not only a realm or place, but a happy condition of mind. Hence it rationally follows that hell, its opposite, is also a condition of the mind, a state of torment or unrest wherever the transgressor or subject chances to be located.

As one great reformer has extinguished hell as a locality, it invites our consideration as a condition of the conscious mind. This by all transgressors is easily and practically comprehended from the Wall street banker and the convicted ex-alderman to the

parson in the pulpit.

Now in regard to hell. There have been several methods invented to mitigate the prospective dread of hell to the self-convicted offender, viz., confession of faith in Jesus with the orthodox, and total absolution with the Catholics. The essence of the orthodox method may be summed up in the following beautiful stanzas:

"Nothing either great or small Remains for me to do, Jesus died and paid it all, Yea, every debt I owe!"

Absolution or the forgiveness of sins is still more pleasant in its operation when considered in one way and properly inculcated in its elastic faith, inasmuch as it not only spunges out spiritually, all our past transgressions, but gives us liberty to sin again until the next confessional, to be again absolved!

It is being entertained that if certainty of punishment succeeded transgressions, both physically and morally, and was duly enforced from childhood, our State prisons and penitentiaries throughout this vast Republic would not now be sheltering armies of hardened villains. But, perhaps, it is too much to expect much reform in crude human nature, charged as mankind is with so many inflammatory impulses to lead it astray.

As it is, the transgressors in our prisons, in exact proportion to the sensitiveness of their natures, suffer the pangs of hell. The mere sensualist suffers in the deprivation of his liberty and animal enjoyments; the more intellectual or better informed and refined in addition thereto, the hell of shame and self-con-D. BRUCE.

Brooklyn, L. L.

Personal Character.

BY THOMAS HARDING.

When we see character thus resting upon the two great pillars of humility and self-appreciation, we are apt to point it out as perfect, yet it must be but comparatively so. The highest point in character which is attainable in earth-life, must be but primary; this perfection is but the perfection of the acorn, which is but the send from which shall grow the which is but the seed from which shall grow the future oak; but we must possess the acorn or we can not grow an oak. I suppose the highest point in our education here is to graduate with the prima-ry class, and to reconcile, in their degree, the external (which associates us with our fellows) with the internal (which associates us with the Eternal). If we succeed in acquiring a full and practical recogni-tion of both associations, we shall then be in a con-dition to take the second degree when we enter the Spirit-world. But I do not expect that the time will ever come when there will not be a double experience; the outer and palpable, and the inner and mysterious. I suppose the highest archangel, so to speak, experiences the manifestations of "God" in his inmore soul, as we do; for the All-pervading is ever and everywhere the same.

The command, "Come up higher," will never be issued in any sphere of life, present or future, until we are fit to bear it, or until we shall have reconciled contradictions and hushed contentions within ourselves. But what can be said of those who have not learned, even their primary lessons, who are still filled with vanity and self-deception, who have not acquired, nor tried to acquire, the first lessons of earth, and yet are prating about the higher spheres? This is the school where primary lessons must be learned; this is the school of hard knocks and quick acquisition of introductory knowledge. It may be se hard to learn primary lessons "over there" as to learn secondary ones here, and it is possible that there are many in that higher sphere who are wishing and praying that they might be permitted to re-turn, and learn in another earth-life experience the essons which they had neglected when they had the

· IMPOSSIBILITIES.

But impossibilities are demanded of me sometimes by my critics, who rather satirically ask for definite information concerning a personal God or the latitude and longitude of heaven.

"Tell us about God?"
I reply: "He is a universal atmosphere which penetrates and surrounds every place, person and thing. He is a boundless ocean, rolling on and on,

recistlesely, forever."

You say: "Is he masculine?"

"He is neither masculine, feminine nor neuter, yet he is all three,"

Then he must be a principle." "He is not a principle, merely, because he possesse overwhelming intelligence, wisdom and power." "Au! You can't tell us about God; you may per

ceive your incompetency." "I confess it! I can not! but in this I am like very other human creature." "Then how am I to know that such a being ex-

"My brother, search for him in your own soul and "But how am I to search?"

"By schooling yourself in humility and doing unto others as you would have them do to you."

New Spiritualist Society.

To the Editor of the Religio-Philosophical Journal:

In my last letter I informed you in regard to the organization and progress of the West Pioneer Union, a society formed for the purpose of invesigating Spiritualism as taught in your valuable journal. The society is steadily increasing in num-bers and efficiency. At the last election Rue P. Lamb was chosen President and Corresponding Secretary. On the sixth day of June, under the leadership of Rev. C. S. Lamb, we organized another society, styled the "First Society of Spiritualists of Missaukee County." This organization elected H. S. Lamb, representative at large. Rev. Mr. Lamb designs purchasing a tract of land on the shores of a beautiful lake at the "County Seat." Lake City, Missaukee County, Mich., and establish a permanent camp-ground for Spiritualists. The Rev. C. S. Lamb is engaged in lecturing in Missaukee and adjoining counties, and will occasionally travel as far as Chicago and points in Indiana when called upon to lecture or organize new societies. I will keep the readers of the JOURNAL posted in regard to branch societies organized. Secretary. On the sixth day of June, under the posted in regard to branch societies organized. RUE P. LAMB, Cor. Sec'y.

G. E. U. Huckaby writes: It would be an irreparable loss to me to be deprived of the JOURNAL. irreparable loss to me to be deprived of the Journal, for it is the "Bread of Henren" to me. I can not say that I am a technical Spiritualist; yet under the guidance of the Journal, the way has become much clearer to me, and though I lack what so many of you claim to have, proof palpable of the continuity of life, yet death no longer has any terrors for me, as it did when I was in the clutch of dogmatic theology. Spiritualism in Champaign, Ill.

Mrs. Edith B. Nickles, trance speaker and platform test medium, who for several weeks has been working for the promulgation of spiritual truths with the south side spiritual society which meets at Martine's Hall, Twenty-second street and Tradama areas in this site wided Charmening III. Indiana avenue, in this city, visited Champeign, Ill., on Saturday, June 26th. On the evening of her ar-rivel she gave a scance in the pariors of Dr. W. F. some twenty persons. On Sunday afternoon and evening the parlors were crowded with some of Champaign's first citizens, ladies and gentlemen, to hear the spiritual truths which were given through the organism of this gifted sensitive. After each lecture, tests, many and varied, were given to each one present. So much interest was manifested in hearing the controls of this medium's lecture that a hall was employed for Monday evening, June 28th, and Mrs. Nickles invited to lecture. The subject, "Spiritualism, its Alms, and Objects," was given by the editor of the Champaign Datly Gasette. The editor, Mr. Dunlop, a non-believer in Spiritualism, gives the following account of the lecture in the Gazette of June 29th, of which we give a synopeia: "The hall was packed full Monday night to listen

to the lecture on Spiritualism by Mrs. Edith R. Nickles, of New York City. There were some devoted believers, some on the ragged edge, many who came merely to see the show, and more skeptics. The lecturer was taken possession of by some man spirit, who devoted nearly an hour to talling what The lecturer was taken possession of by some man spirit, who devoted nearly an hour to telling what Spiritualism is. So far as we were able to gather from the lectures that the medium has given, the creed amounts to about this:—There is no such place as heaven where streets are paved with gold and an awful being on a white throne who site an judges impartially. Neither is there any place of endless punishment for sins committed on this earth. We are not dependent upon any other person, man or god, for our salvation. No parent, no matter what his religious belief, thinks there is a place of damnation for his own child. It is always place of damnation for his own child. It is always his neighbor who goes to hell. We do not die, we simply leave the body, and the spirit exists in this atmosphere and sees all that is done, just as in life. Spirits try to help those living. A person who is good in life, and who does all that is possible for his fellow man, is living in a manner to inherit the greatest satisfaction in the other life. The only commandment to others at the depute of these set. commandment to observe is to do unto others as you would that they should do unto you. That the lady who acted as the medium did so under some controlling impulse other than her own, is beyond any question of doubt. That there is something more than humbug in the claim that a person in a clairvoyant state can tell one of things past and things to come, is no longer disputed by savants who have made the subject a study; but where the power comes from is more than we can tell. It is easy enough to say that it comes from the spirits, but it is quite another thing to prove it. So far as we can find out there is nothing repulsive in the doctrine taught, which is to obey the dictates of your own conscience, do right, set an example for others to follow, and you will, when you go to the other side, be enabled to enjoy all the rewards pos-

After the lecture the medium's Indian maiden control, "Sunflower," took possession, and going among the audience, she gave over one hundred tests, all of which were recognized. This visit of Mrs. Nickles to Champaign has awakened an in-terest which will result in a course of lectures being established in Champaign during the coming

Champaign, Ill.

Spirit Power Exemplified.

In the Editor of the Religio-Philosophical Journal:

For some days it has been noised around in spirit nalistic circles in Springfield that a certain young man of this city had been enabled by the assistance of the spirits to find important documents necessary for the securing of an enormous fortune coming to certain residents of this county. The Springfield Globe-Republic, in an extended article, solves the mystery. According to the article in the Globe-Republic the young man who found the document is Mr. James Ludlow, an employe of the Springfield Malicable Iron Company in the foundry department. He is an enthusiastic Spiritualist, and has clairvoy-ant gifts of an exceptional nature. It seems that becure the possession of a large fortune, estimated at between \$2,000,000 to \$3,000,000 to the heirs, who reside in Clark county. In no way could the record be found. At last Mr. Ludlow came to hear of it, and consented to try and find the missing paper. How he succeeded is told in his own words: "I arrived in Philadelphia June 2nd, and in ten days had accomplished my mission. I was directed to find a certain marriage certificate and succeeded in doing so by the exercise of my clairvoyant powers. Arrived in Philadelphia I put myself in communication with the Spirit-world and saw the missing record as plainly as I see you. I discovered in my mind's eye that it was in an obscure institution called the Associated Charities Library on Chestnut Street. went there and inquired for the books in which such information is kept. The librarian asked me what volume I wanted and I told him the one between 1760 and 1800. He threw down several antique and musty volumes and in one of them I dis-covered the confirmation that the parties were mar-ried February 10th, 1770. I turned my information over to the counsel of my employers and we will soon get a settlement of the case." Mr. Ludlow re-Mr. Ludlow refused to tell who the parties in Clark county are who inherit the estate. On June 2nd, Mr. Ludlow was granted leave to go to Philadelphia by his employers, on which occasion he discovered the mar-riage certificate. The case involves lands and city property in Philadelphia and also in Ireland, and the document which was required was the marriage certificate of Joseph Alston and Mary Barry. It is said that the eight heirs to the property will present the young medium with \$100,000 as soon as it is awarded to them by the courts. The case has been in the Eastern courts for some time and could not in the Eastern courte for some with anarriage cer-Springfield, Ohio.

The Death of a Young Man in New Orleans Laid to Voudoo Incanta-

The coroner held an autopey over the body of Henry Forschier, who died lately, the supposed vic-tim of voudoo incantations and charms. The Forschlers are of German origin, but, like some white persons tn Louisiana, believers in voudoolsm. When the young man was taken sick a regular doctor was called in to attend him, but he contined to grow worse. His father insisted that the sickness, which was of a mysterious character, was due to voudooism, and a mulatto, Gloplon Grand, son of the fa-mous voudoo queen, Marie Levan, and himself a practitioner of voudoo medicine, was called in. Golpion diagnosed the case and declared the young man had been charmed. Under his directions the floor was torn up, and a grigi, or vondoo charm, stuck full of needles was found buried there. He at once began his system of treatment, and the young man appeared on the road to recovery, when he suddenly passed away. The case had attracted a great deal of attention, and large crowds collected around the Forschier residence to see the man who had been voudooed. When his patient died Glopion was arrested, charged with murder, and locked up to await an autopsy. This was made to-day, and shows that the death of Forschler was due to Bright's disease; but two-thirds of the negroes in New Orleans and some of the whites are convinced that the voudoo grigi did it. Glopion says he has been practicing voudoo medicine for over twenty years and numbers many whites as well as negroes mong his patients. The matter has called attention to the large number of voudoo and quack doctors practicing among the negroes and poor whites of this city, and the board of bealth will try to break up their practice.—Ex.

A tramp asked for something to eat at a restaurant in Mattoon, Ill. The cook offered to give him two dozen fried eggs if he would eat them all. The tramp agreed and the eggs were set before him. Af-ter having eaten twenty-one eggs, a loaf of bread and some sardines, he fell seleep.

A Colorado cowboy was recently bitten on the finger by a rattleenake. He began to drink whisky as fast as possible, and had swallowed a gallon before it had the slightest effect on him. Then it began to get in its work, and the rattleenake poison had no show. But the cowboy came near dying just

American Society of Microscopists.

The working session, of the American Society of Microscopists to be held at Chautauqua, N. Y., will commence at 5 P. M., August 11th. At that hour Prof. D. S. Keillcott, of Buffalo, N. Y., and Prof. T. B. Stowell, of Cortland, N. Y., each in command of a boat and accompanied by those interested, will start boat and accompanied by those interested, will start on a dredging expedition on Chautauqua Lake. Wednesday evening will be devoted exclusively to photography in its application to microscopy, under the direction of Hou. J. D. Cox, of Ohio, assisted by W. H. Wamsley, of Philadelphia. Thursday afternoon will be set apart for two sessions in microscopical technology. At this early date a complete programme can not be given, but Prof. C. H. Stowell, of Michigan University, will give special methods of pathological investigation, and Prof. Louisa Reed Stowell, of the same university, will give practical illustration of the best methods of detecting adulterations in foods and medicines. Lucien Howe, M. D., of Buffalo, N. Y., S. M. Mouser, M. D., President of the San Francisco Microscopical Society, and possibly San Francisco Microscopical Society, and possibly others, will cultivate bacteria, show where and how to find them, and how to preserve for future examination. Dr. Lester Curtie, of Chicago, will inject a rat and prepare it for the microtome; Prof. A. Y. Moore, M. D., of Cleveland, will show the effect of apparature on objectives and C. M. Vores Francisco. aperture on objectives, and C. M. Vorce, Esq. of Cleveland, how to detect counterfeit handwriting, and also much else of value to the legal profession. Many other eminent microscopists, equally expert with those named, will assist. Some will cut, stain, and mount vegetable and animal sections; clean, mount, and arrange diatomes, make cells, cements, reagents, etc., while others will test objectives, measare angles of aperture, or do other microscopical

Somnambulism.

To the Editor of the Religio-Philosophical Journal:

Who can explain the mysterious nature of somnambulism? Philosophers in all ages of the world have attempted to do so, but have signally failed. As set forth in an article in the Globe-Democrat, like insanity, somnambulism may reverse the ordinary tendencies and sentiments of its victim. Thus a ry tendencies and sentiments of its victim. Thus a case is reported of a Carthusian monk who was remarkable for his candor and honesty while awake, but became a thief, robber, and plunderer of the dead when he walked in his sleep, and this, unfortunately, occurred almost every night. A plous clergyman became a genuine kleptomaniac in his sleep; on one occasion he even plundered his own church. A case occurred in Maine, some years ago, in which the tendency was to suicide. Watchers had to be employed to prevent him carrying out this idea. employed to prevent him carrying out this idea, which did not occur while he was awake. One night he escaped from his attendants, who soon heard an outery from a neighboring pasture. On investigation he was found suspended by a rope from the limb of a tree. When cut down he was found un-hurt, as he had tied the rope to his feet instead of to his neck.

Whatever acts the somnambulist commits are, nec secarily, the outcome of the prevailing ideas, which may be true or false. Sometimes there is a confus-ed condition of mind on awaking suddenly, espe-cially after great physical fatigue, which has been named "sleep-drunkenness." In this a predominant idea is carried out in action. Thus, two individuals having to stay over night in a place two intested with having to stay over night in a place infested with robbers, one watched while the other slept. The sleeper dreamed he was being pursued, and shot his friend through the heart on being suddenly aroused. St. Louis. Mo.

Notes and Extracts on Miscellaneous Subjects.

There are 16,000 colored school teachers in the South.

There are about eight thousand registered cattle brands in Montana.

Cheap prices for wool are crowding out the sheep raisers in Maine. In one British regiment 106 men have died in the

past two months in the Soudan. An old man's prayer that his house should burn was answered after his death at Carthage, Tenn.

An East Jordan, Mich., man is accused of hanging out a sign reading, "Knew Syder for saile."

A school for training nurses is to be established in It has been demonstrated at Pittsburgh that for broiling meats natural gas has not proved a success. In Germany, if false information is given to a

newspaper reporter he can collect damages of its A beautiful white blackenake has been captured

near Jewell, Md. It is six feet long and as white as The Pekin, Ill., girl who was winner in a chewing gum contest wagged her jaws 6,000 times in 60 min-

Over one hundred works written within the past

century have placed the time for the beginning of the millennium between 1885 and 1890. A lot of dairy cows have recently been shipped

from San Francisco to China, where the natives are turning their attention to the dairy business. Mrs. Rose Merkihoffer, aged thirty-seven years, of Williamsburg, N. Y., gave birth to a male child which had whickers fully half an inch in length on the sides of his face. The child only lived three

The German newspapers state that startling ex-periments have been made at Berlin with a new description of shell, charged with gun cotton, which produces most extraordinary results. No kind of defensive works, no matter how solid, it is stated, are capable of resisting a projectile.

Mrs. Burchard's parrot was sitting in the open window at Kankakee, Ill., when a hawk swooped down on it. The two fell to the earth and a sharp fight followed, in which the hawk found he had his match. The parrot as he fought called for help, and Mrs. Burchard came to the rescue of her pet with a potato masher and mashed the hawk. The parrot was none the worse for wear, and said at once, "Pol-

ly wants a cracker." Out of nearly seven hundred Vassar graduates out of nearly seven hundred vassar graduates about two hundred have been drawn in nupital noose. The full-blown buds left have taken up various callings. There are 17 physicians, 2 organists, 10 bookkeepers, 5 chemists, 15 school principals, 2 farmers, 1 census clerk, 2 insurance agents, 230 teachers, 6 artists, 1 law clerk, 5 librarians, 1 copyist, 12 music teachers, 3 astronomical assistants, 2 journalists, 3 gymnastic teachers, 2 missionaries, 3 public readers and 4 authors. And yet they say women lic readers and 4 authors. And yet they say women have no chance.

John B. Smith, of New Britain, Conn., had more apples than he knew what to do with last fall, so he stored 400 barrels in a neighbor's large ice house. In the winter the house was filled with ice, all around the apples, which were solidly frozen. To Mr. Smith's great surprise the fruit, a few days ago, was found to be in perfect condition. He shipped seventy-five barrels to New York, and they sold readily at \$3 a barrel. More were called for, and now the whole 400 barrels of hard, fresh, sound Baldwins have been sold at that price, right in the middle of June.

A student in Michigan University wrote to a Kan-sas druggist about taking a place in his store as pre-scription clerk. This is what the druggist wrote back: DEAR SIR yours Reed in Beply I will Give you a Brief Discription of our Buisness Perhaps you understand the nature of a Drug Store in kansas we do some, liquor buisness in a Back Room By the Drink our Frescription trade Runs from two to three thou-sand Pr year Some Clerks objects to the Back Room trade I give you the facts in the case so that you will not be Discovered to the Back Room not be Disappointed your Bord By the week will cost you from \$5.50 to \$5.00 a week now if you except this position answer by telegraph at once as I kneed a clark very Bad & must have one as Soon as Post-

Last fall the windows of a vacant house in Danbury, Conn., were broken by stones thrown at them. No one could be seen throwing the stones, and the windows were boarded up. The other day the windows were boarded up. The other day the boards were removed, and at once the stone throwing began again. The News says that the stones used are small, round pebbles. They are thrown with such velocity and precision that often two or three go through the same hole in a pane of glass. The stones are thrown while people stand talking, and they cannot see them pass through the sir. It is presumed that they are fired from a gun operated by compressed air. Those who have stood and watched the windows and suddenly heard the breaking of the glass, without media; the missile that did the unistiles, are becoming quite superstitious over the missile.

Haunted by His Dead Wite.

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. Before she passed away Mrs. Hebron obtain-ed her sorrowful husband's solemn promise that he would live and die a widower. The wife died contented and was duly buried.

A short time afterward Hebron married again,

taking unto himself a buxom widow of forty summers. Her name was Mary Chandlee and she was a Roman Catholic. Hebron immediately renounced his faith in the Methodist Episcopal Church and embraced Catholicism. In many other ways he also endeavored to show his affection for his new wife. But the neighbors remarked that he was restless and seemed unwell. He said himself that he could not seemed unwell. He said himself that he could not sleep. One night he was awakened from an uneasy slumber by an alarm of fire. He leaped out of bed and going to the window saw the Episcopal church in flames. He watched the darting flames for a moment, then staggered back with an expression of horror. His wife asked what was the matter, but he did not appear to hear her. A strange fascination seemed to hold him. Suddenly he shrank back again, placed his hands before his eyes as if to shut out an awful vision, and trambled in every limb.

again, placed his hands before his eyes as if to shut out an awful vision, and trembled in every limb.

"See," he cried, "see, the spirit of my dead wife comes back to haunt me! Oh, Eva, why do you reproach me! O God!" he shrieked, "deliver me from this awful curse! See how she sneers and mutters:

'As you loved me in life, as you cherish my memory, as you value your peace of mind, I charge you never to marry again.' Don't look at me so, Eva. Your eyes will kill me. Forgive me, Eva. Do not scorn me. O God, can the dead thus return to the world to tantalize those who have wronged them? Heavens! Sheebrings an army of ghastly creatures to ens! Sheebrings an army of ghastly creatures to end my life. Ten thousand devils! How they jeer and gibe! Merciful God!"

The terrified man fell prostrate to the floor with a pitiful moan and fainted. From that night Hebron believed he was a doomed man. His dreams were bideous, his wakeful moments frightful. There al-ways hovered about him, it seemed to his imagina-tion, the haunting spirit of his buried wife. Dark-ness and daylight were the same; the dismal shadow was ever present. The man became a monomaniac. 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 frenzied him. He leaped from the bed, but the spectre followed. At length it pinioned him to the wall with one long, bory finger. He thought he felt his life blood ooze from his pierced heart and drin to the Hoor. Then he thought his heart and drip to the floor. Then he thought his departed wife licked up his fast-flowing blood with

ghoulish greed. "So," she screamed, "I sup the vitality of my false husbandin

This story convinced Hebron's friends that he was insane, and steps were about to be taken to have him removed to an asylum when one morning last week he was found dead in bed. No one disputed that he died from sheer fright. His neighbors do not believe that he was insane, but they think that he was over superstitious. Hebron left a will, re-cently made, dividing a few thousand dollars' worth of property between his wife and his sister. Mrs. Hebron has decided to contest the will on the ground that her late husband was insane when he made it. -New York World.

A Juvenile Story.

How Is this for a Twelve-Year-Old Vermont Girl.

The Rutland Herald gives the following school composition which was written by a little Vermont girl twelve years old. It is said to be given just as it

was written without correction. She was only half an hour in writing it and had no book of reference. She told her pape, however, that she had thought it well out the night before:

A Story of a Red Blood Corpuscle.—As I am resting in a piece of tissue to which I was sent; I thought I might as well write my adventures, which are many and varied. I first came to life with many of my relations in a large fighty room which I came of my relations in a large fieshy room which I came to know was the right ventricle of the heart, then by a sudden squeeze we were sent altogether into a long canal with hard walls (it was the pulmonary artery) there were so many of us that we were all jammed together and I said to myself, "I had a great deal rather go back into that nice large room again," so I ran back as fast as I could, but lo and behold, three little doors barred my way, and the more I pushed the tighter they closed, and so I gave it up and went back to my fellows. We then went on into some smaller veins or capillaries, and through the thin walls I could see the spongy substance called the lungs. On we travelled into an immense vein called the pulmonary vein, and from there into a smaller room than the one we were in first; presa smaller room than the one we were in first; presently another squeeze sent us from the left auricle, as it is called, into the left venticle, and from there into another large artery called the aorta; just then I and my companions were startled by a telegraphic message from the brain, "We are busy with a Latin verb and need red blood corpuscies to help us;" about 2,000,000 of us started for the brain, but we had been some adjusted to the brain of the latin were adjusted. hardly got half way before there came a dispatch from the arme, "We have been swinging clubs and have used a great deal of tissue. Come and help us." Half of us went on to the brain while the other went to the arm. And here I am expecting to be used up any minute. Ah, here I go! the arm has raised and

The Cowboy Evangelist.

The "Cowboy Evangelist" is distinguishing himself. He out-Joneses 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. Somebody said the Cowboy was drunk because he spoke plain last the Cowboy was drunk because he spoke plain last night. Speaking plain is my way. I can't help it, but I don't believe it is a fault. It is not wrong to speak the truth. If you only knew how rough I used to be just one year ago, you would think that the cowboy is coming out mightily. One year ago, when I would come whooping and yelling into a village, the doors would be fastened on my appreach. I was tough then, but I have been improving mighty fast. Somebody said I was drunk because I spoke the truth to him. Well, when you catch the cowboy drunk, you will be flying.

This sanctified business is another thing I despise.

There was an old ledw at Keckuk where I was

There was an old lady at Keckuk, where I was preaching a short time ago, that said she was sauctified. I thought I would ask her a few questions,

- "Did you ever sin ?"
 "I am sanctified," she said.
 "Did you ever sin ?" I persisted.
- "Did you ever tell a lie?"
- "Look out there! You had better stop or you will tell another one." She tumbled right onto herself then, and I guess

she will not try to play the holiness racket on any one again, very soon."

The first of the evangelists of this class was John Hay with "Little Breeches" and similar poems. By the way, how many converts has John Hay made?

The rosy freehness and a velvety softness of the skin is invariably by those who use Pozzoni's Com-

The census taken in Victoria, British Columbia, lately, is remarkable for the fact that the Chinese male population exceeds that of the white male adult population by 111.

A resident family physician—a bottle of N. K. Brown's Ess. Jamaica Giuger in the house. "N. K's." A lawsuit of seven years' standing and involving the right to \$3.10 was recently settled at Los Au-

John N. Weyman, one of the best bar-mill rollers in Pitteburg, has just fallen heir to property in Germany worth \$250,000.

If Florida has many more boys like Martimer and Roland Bunting of Madison her future is assured. These little fellows—they are 18 and 11 years old—have this year rented twelve acres of land and planted it with corn and cotton, have worked the crops carefully, and have good prospects of an abundant yield. This beside raising enough vagotables to supply the large family of their father, who is an invalid.

Natural gas is now used so extensively in Pitts-burgh that during the last year the consumption of coal has decreased 47,450,000 bushels.

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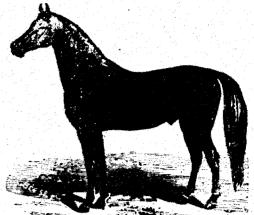
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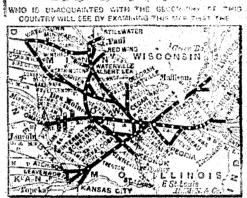
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The State Spiritual Camp Meeting at Oakland, Cal., which opened June 6th, has been very successful, the tent accommodations provided having been too small to seat the large audiences in attendance upon the platform exercises. I am pleased to state that the more disreputable classes of alleged mediums have been excluded from the grounds, none of the materializing harpies being present. So far the camp has been well and creditably conducted by Mr. Amos Adams, the Vice-President of the Association, and master of exercises. The principal attraction has been the lectures and question-answerings of Mr. W. J. Colville, and his ready improvisation and fluency of speech have ren-dered him very popular. Were it not that Mr. Colvill mixes up so much error with the truit in his ministrations, misleading the people, and also imposing upon them by a preferce of crudition and wisdom in his addresses, which he does not really possess, I should rejoice in his success. As it is, I am sorry that the people are misled by his pleas. ing cratory into mistaking nonsense for sense, and pretentious ignorance for scholarly knowledgs. A large part of what he says is destitute of value, and is calculated to do much harm to genuine truth. I am sorry, therefore, to learn that he has taken the Temple in San Francisco during July and perhaps August. It is a pity that the platnation, pyramid and sphynx absurdities, metaphysical healing, kabbalism, the hermet-

at the camp grounds of nearly a hundred, who pay him \$5.00 each for a series of lessons(?) ia "Metaphysical Healing." I am glad to see that Dr. Dean Clark has been ventilating, in the RELIGIO-PHILOSOPHICAL JOUR-NAL and other papers, the absurdities and worthlessness of this "Metaphysical Healing" and the various other theories of Mindcure with which the public are being humbugged and swindled. Notwithstanding their worthlessness and demoralizing tendencies, Mr. Colville and the other teachers continue to rake in the dollars, and no doubt they will continue to do so, so long as they can find people feelish enough to pay them. The con-sciention ness of receiving these funds from the credulous is not very apparent.

ic philosophy, transcendentalism, mysticism,

idealism, occultism, theosophy, and all the other nonsensical vagaries of Mr. Colville,

including the innumerable historical, scien-

tific, and literary blunders with which his

glib utterances teem.

The following critique upon a recent lec-ture of Mr. Colville, maugre a few slight changes, was originally written for possible insertion in the San Francisco Golden Gate, but the editor deemed it not best to publish it just now; he did not think it politic to publish anything that would weaken the peccle's valuation of Mr. Colville's inspiration or endanger the success of the camp meeting.

at is a well-known fact that when trance speakers of meagre literary and scientific culture venture to deal, in their lectures, with matters of a scientific, historical, or literary character, they are sure to fall into multitudinous blunders and make the most ludicrous mistakes; and in no one has this been more often or more completely exemplified than in the case of W. J. Colville. I have been examining Mr. Colville's published utterances for a number of years, and scientifically speaking, his lectures and answers to questions have been replete with error, misstatement, nonsense, and absurdity. On Sunday evening, June 13th, I heard him deliver quite an interesting and fluent address upon Evolution, much of which was pertinent, well digested, and clearly and forcibly presented. The value of the lectures was however lessened by its many scientific blunders, and by the liberal admixture, with the truth, of mystic idealism, derived largely from so-called cabalistic lore and the Hermetic philosophy, none of which really has any foundation in rational truth.

I distinctly heard Mr. Colville twice say, on this occasion that Steele's Fourteen Weeks in Geology divided geological time into six periods, namely, primary, secondary, ter-ziary, the age of reptiles, the age of mammais, and the age of man, these six corresponding to the six days of creation in the first chapter of Genesis. He also said that warious other eminent geologists have divided the geological history of the earth into six periods. I must confess my surprise at hearing such extraordinary statements, the first one especially, made to an intelligent audionce. As I have had a copy of Steele's work for mearly ten years, and as I have studied the 'works of the principal geologiste of America and Europe, examining the new works as issued, I was positively sure that meither Steele nor any other geologist could mibly have made such a preposterous division of geologic time as the six cras above epecified. The veriest tyro in geology could mover make so supremely absurd a statement. The mind that gave it utterance had no con-continu what he was talking about. He had ides of what those terms really signified,—as 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 have become substituted (1) palsocole, (2) mesozoic, and (3) cenozoic or kainozoic. The terms "primary" and "secondary" are no longer used as a rule, but the" tertiary" is retained as a subdivision of the cenozoic era. Steele's book has no primary, secondary, and tertiary eras, but divides geologic time into the three periods of palse zoic, mesozoic and cenezoic. He subdivides the first of these three into three minor periods, these three with the one period each of the latter two grand divisions making in all five periods, as

I. PALÆOZOIC TIME. 1 Silurian age (Age of mollueks). 2. Devonian age (Age of fishes). 3. Carboniferous age (Age of coal-plants), II. MESOZOIC TIME. 4. Age of reptiles.

III. CENOZOIC TIME.

five "ages."

5. Age of Mammals. (See pages 96, 97.) Steele nowhere has six divisions, but, as above, three grand periods subdivided into

The absurdity of having an age of reptiles and an age of mammals following the tertiary is evident from this: The secondary period is in reality the same as the age of reptiles, and the tertiary period is identical with the age of mammals; in each case, they are two names for the same thing. According to the inspired (?) erudition of Mr. Colville, the age of reptiles succeeds the tertiary period, while, according to geology, the tertiary period (or age of mammals) succeeds the age of reptiles. According to the illuminated Colville, the age of mammals is two ages after the tertiary period; according to g-ology, the age of mammals and the tertiary period are simultaneous, - the age of mammals and the tertiary period being the same thing. According to Colville, the age of man is three periods subsequent to the tertiary; according to geology, it is the next following period. and some geologists and palæontologists think that man first appeared on earth during the tertiary period. It is impossible, geologically speaking, to utter anything more absurd or silly than the statement that the age of reptiles and that of mammals succeeded to the tertiary period. The person so asserting is ignorant of the first rudiments of geology. This is a characteristic specimen of the rubbish, scientific, historical, and literary, that Mr. Colville has been giving forth

for a number of years. Mr. C. further misrepresented Mr. Steele by saying that he posited an age of man, a sixth age, after the age of mammals, when, in truth he has no separate age of man in his work, - his age of mammals including the time

during which man has been on the earth.

A large and excellent picture of Professor Wm. Denton, the noted Spiritual geologist, adorns the platform from which Mr. Colville delivered his address on Evolution. What would Denton have said, had he been present and heard Colville twice asseverate that form devoted to the pure and beneficent min-istrations of Mrs. E. L. Watson should be ary, tertiary, reptiles, mammals, and man? made use of for the ventilation of re-incar-We can imagine how he would have flayed alive, with his sarcasm and eloquence, this beardless youth, pretending to teach scientific truth, although devoid of the first glimmering of substantial information upon the subjects which he professes to treat. Prof. Denton conversed with me concerning Mr. Colville during his last visit to San Francisco Mr. Colville is obeying Iago's injunction: as I can recollect, his exact words on one Pat money in thy purse." He has a class occasion were these: "This young man Colville is delivering a vast amount of trash and rubbish in the East, which ought to be properly criticised and exposed." We all know what excellent work Prof. Denton did in pointing out the numerous errors, claiming to be scientific truth, in Davis's Divine Revelations, Mrs. Cora L. V. Richmond's lectures, etc., etc.; and had he lived and returned to America, it is possible that ere now Mr. Colville's pseudo-science would have been by him shown to the world in its true aspect.

Mr. Colville's averment that various geologists have divided geologic time into six periods is scarcely borne out by the facts. I know of no geologist who makes such division. Lyell has four periods and fourteen subdivisions; Dana has five periods and nine subdivisions; Le Conte has five and fourteen. respectively; Page, four and eleven; Geikie, four and fifteen; De La Beche, three and thirteen; Winchell, five and thirteen; Nicholson, four and thirteen; Mantell, two and fifteen; Phillips, three and fourteen; Emmons, three and thirteen; Nicols, four and fourteen; Brongniart, four; Ward, three; Conybeare, five; Macculloch, three; J. Pye Smith, four and seventeen, and so on.

Mr. Colville's remarks implied a harmony between the six days of creation in Genesis and the supposed six periods in geology,

another fatal error of the young speaker. Countless attempts have been made to reconcile the hopelessly discrepant accounts of these two, - the "irreconcilable records" as Prof. Denton denominated them; and each one of these differs from all others: they mutually destroy each other. It is retrogression instead of progress for a Spiritual speaker to attempt to bolster up the relia-bility of the old Chaldean legend revamped by the Hebrews in the first chapter of Genesis. Quite recently Mr. Gladstone, one of the ablest statesmen, but a weak theologian and scientist, in a controversy with Prof. Huxley, attempted to establish a harmony between Genesis and Science; but Huxley annihilated him, — overthrew his positions completely. Mr. Colville, should cease to attempt the impossible, and leave the harmonization of the utterly discrepant alone. Certainly, of all the attempted reconciliations that have been made, that of Mr. Colville caps the climax of absurdity and nescience; namely, the 6 days of Genesis correspond to the six geologic periods, primary, secondary, tertiary, reptiles, mammals, man. Probably nothing so wildly judicrous as this has ever before been seriously broached relative to this matter!

Mr. Colville in the same lecture spoke favorably of Mr. Donnelly's books, Atlantis and Ragnarok, and said the facts concerning the continent of Atlantis, now sunk in the Atlantic ocean, that were contained in the Alexandrian Library, were told to Solon by the Egytians ere the time of Plato. As Solon was born about B. C. 638 and died in the neighborhood of B. C. 560, and as the city of Alexandria in Egypt was not founded till B. c. 332 and its library until near B. C. 300, it follows that Solon was dead some 250 years before the Alexandrian Library was in existence. How, then, the Egyptians could have imparted to Solon the wisdom of the Alexandrian Library is something no one can tell, unaided by the accurate and clear-seeing inspiration of W. J. Colville! | This is an average specimen of the historical misstatements of Mr. Colville.

scientific recognition. They are ingenious and interesting remances, that is all, full of absurdities and unreliable data and conclusions. To endorse such wild speculations and nonsensical theories as they contain, indicates that sound common sense is not an invariable characteristic of Mr. Colville's inspiration. There is no reliable evidence in existence that there ever was an Atlantis, or that the glacial epoch of our planet was caused by a comet striking the earth.

Mr. Colville also, in naming the ancient hieroglyphics and inscriptious which are now being discovered, mentioned the inscriptions on the "Ganges," in connection with those of Egypt and Central America, omitting all reference to those in Chaldea and Aseyria. It is well known that the decipherment of the cuneiform tablets of Balylonia and Assyria is one of the most noteworthy and valuable achievements of our century,this and the decipherment of the Egyptian this and the decipherment of the Egyptian hieroglyphics being the most remarkable and the most useful contributions to the nascent science of Paleography. To omit any reference thereto, and substitute therefor "the inscription on the Ganges," something unknown to the scientific world, is indicative of inspired ignorance indeed. What are "the of inspired ignorance indeed. What are "the inscriptions on the Ganges?" Who discovered them, who deciphered them, and what is their purport? I have been a close student for some time of Hindu archaelogy, including the recent explorations and discoveries but I must confess my ignorance of the alleged Gangetic inscriptions of so much import to the world. Had Mr. Colville said "inscriptions on the "Euphrates," he would have been correct, as that expression would cover the Assyro-Babylonian decipherments.

Mr. Colville also gave a quasi-endorsement to the statement that the Navajos and other Western Iudian tribes are the descendants of peoples more highly civilized than we are at the present day. Such an absurdity is not worthy of serious refutation. There is not the slightest evidence in the world for such a thing, but plenty of substantial evidence against it. There is not the least doubt that our present civilization far exceeds that of any past age in America or in the Old World; it renders Spiritualism a laughingstock for sensible people, to have such silly stuff as this, and all the rest of the same sort, given to the world as heavenly truth. It should be remarked that Mr. Colville called the Navajos, not by their correct name pro-nounced Nav.a-hoes, but Nav-a-joes. Although he was so well acquainted with the past history of this tribe, he did not know that their name was Spanish, and that the j was sounded as in Spanish, like h in English. More inspired ignorance!!

Mr. Colville has recently lectured at the camp meeting in favor of re-incarnation. Sensible Spiritualists scarcely need to be told that there is as much truth in what he teaches on re-incarnation, as in what he says about Steele's *Geology*, the Alexandrian Library, the Gangetic inscriptions, Atlantis, and the Navajos: and that what he has said on these subjects is not a whit more absurd and ludicrously nonsensical, than his theories and alleged facts in sustenance of that detestable abomination, re incarnation.

Presidio of San Francisco, Cal.

The Social Position as It Is. NO. 2.

BY CHARLES DAWBARN.

Civilization means a curbing of habits propensities and instincts that belong to savprior to his journey to Australia. As nearly age or solitary life. It is a matter of life as I can recollect, his exact words on one and death to society that the individual should be compelled to regulate his life so a to subserve not the interests of the greatest number, but the true interest of the men, women and children who constitute the one national whole. I use that word "compelled" deliberately, for the average man never willingly relinquishes the power to domineer and tyrannize. Our national life of to-day is marked by inequalities which mean extremes of poverty on the one hand, and of wealth upon the other; but with the vast masses of our countrymen living honorable lives of fruitful toil favorable to the attainment of the highest type of manhood yet reached upon earth.

The socialist leader gathers his followers from the ranks of poverty and degradation, which necessarily includes ignorance. We have already seen that nature's grandest forces are all unknown to ignorance, so the desperate savage, born of civilization, natu rally believes the "lamp post" remedy for his ills is the only one possible. He is not vet out of the "push and pull" era of savage manhood, and does not dream of any cause for his troubles, but that which he sees; nor can he conceive of a possible remedy save by brute retaliation.

It is a fact that society looks kindly upon great wealth, and counts its possessor as in some respects superior to common mortals. Now what does great wealth imply? Does it mean superior industry? The wage-toiler everywhere will tell you, "nay." Does it mean a higher manhood? I speak a well-known truth when I reply that the true nobility of self sacrifice marks the cottage home and the tenement far oftener than the palace of the merchant prince. Does it mean a grander intellect? It seems to me that the world's great thinkers and truth seekers count wealth as of less consequence than knowledge; and that our greatest benefactors stand like Michael Farraday, "too busy to make money." Are we to understand that because the citizen who has achieved competence is worthy of honor, therefore the millionaire is a yet greater blessing to society? trow not. Indeed, I believe and propose to prove that the man who holds in his right hand the bread for ten thousand, is by so much a fee to the true interests of society today, and a deadly enemy for to-morrow, and I claim that it is only through dishonest or ignorant legislation that an American citizen has ever been suffered to climb to any such position of terrible vantage over his fellows. But we must remember that the causes and coming effects of this terrific inequality do not lie upon the surface. Any figures I may use in this or succeeding articles I take from published reports of speeches by some of our most prominent citizens. But I use them only as figures, standing myselfabsolutely independent of any political party.

The first great fact we notice is that of our population; there are a little over 18,000,000 bread winners, earning incomes out of which themselves and families are supported, and out of which all savings must be made. Suppose we ascertain the average incomes throughout our country, out of which taxes must be paid and savings effected, and see if there is to be any provision for life's vicisel-tudes and the feebleness of old age.

We find first 16,000,000 workers of all classes whose average income is less than \$300 a year; that is to say, under one dollar for each day's labor. Next we notice 2,000,000 who stien hold of certain technical terms in ge- Moreover Mr. Donnelly's two books are of average an income of \$1,000 per year. Then lear, and used them without any definite no value- scientifically, and have received no we have 100,000 persons whose incomes aver-

age \$10,000. Thomas G. Sherman tells us there are 5,000 capitalists with incomes of \$100,000 each; and 100 who grown the social scale with incomes of not less than \$1,000.

000. When we have got those figures fairly into our heads, and feel calm enough to bear a few more truths, we should notice that human nature the world over has always insisted upon, or favored indirect taxation by its government; that is to say, we are willing to pay a tax upon what we eat, drink and wear: but particularly object to the tax-collector calling upon us for any of our hard earned

Here is the first serious mistake, affecting the prosperity of the wage worker. Indirect taxation means that we pay a tax upon our personal expenses, and that our income over such expenses goes untaxed. Let us see how this works. This country increases in wealth every year. Wealth is what is left from the earnings of labor after the immediate necessities of life are satisfied. We shall see how this wealth is divided, if we estimate the possible or probable savings of each class,

The 16,000,000 of poor wage tollers could not possibly average a saving of more than \$20 each. I wish I could feel that one in a hundred could do as well as that. Now take the 2,000,000 with an average income of \$1,000, and suppose that each man puts by \$100 against a rainy day. We now have \$520, 000,000 as the entire savings of these two great classes.

The incomes of the rich increase faster than they can spend their money. The million dollar men don't spend much over \$100, 000 a year. The men whose income is \$100, 000 probably live at \$30,000 or less; and the \$10,000 men hardly exceed \$8,000 of yearly expenses. So making every allowance, here are 105,000 people saving \$640,000,000 a year, whilst 18,000,000 of wage toilers can only save \$520,000,000. In other words, one-eighteenth part of the people are getting hold of much more than half the whole amount of the nation's wealth.

I know most of my readers are impatient of figures, but I must use them a little fur-ther as a basis for solid, useful thought on this important subject.

(To be continued.)

NOTES FROM ONSET.

To the Editor of the Religio Philosophical Journal:

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 "gruntle" 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 directors are doing all in their power to aid in the comfort of those who may be present during the eight weeks of campmeeting. The hotel keepers and caterers are fitting their several places in first class order to serve their patrons. The public may feel sure of a wholesome reception.

The Children's Progressive Lycenm met in the Temple at 2:30 o'clock P. M., Sunday the 4th, with increasing numbers. The Lycenm 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 sion 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 hero's 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 Railway on Monday, the occasion of the observance of the Fourth of July. W. S. Butles and wife, of Boston, Mass.

have taken possession of W. F. Nye's cottage, South Bonlevard, for the season. Rev. J. K. Applebee, of Boston delivered the oration at Onset on the observance of the

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.

W. W. CURRIER. Onset, Mass., July, 1886.



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