

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

VOL. XL.

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

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For the Bellgio-Philosophical Journal. TRUTH STRANGER THAN FICTION. IS BOSTON THE BANNER CITY OF DECEPTION? Mrs. Tyler's Story of the Temple. It is said to be the "hit bird that flutters

the ulcer, hiding or denying its existence, will effect a cure, being somewhat of a "met-aphysician," I can for a while stand that method of treatment. But if required to call method of treatment. But if required to call an ulcer a rose, or a mortal arrayed in paint and cheese cloth "a pure spirit, who has been gone five thousand years," my metaphysics fail me. Quoting from "H. K.": "Why en-deavor to brand with suspicions and insin-uated accusations of imposture, persons against whom nothing has been proved? To invent methods of counterfeiting spiritual manifestations is by no means to prove they manifestations is by no means to prove they are all counterfeit [True, very true!] For instance, it does not demonstrate that spirits occurred or could have been brought about by dishonest device."

A DUPLICATION OF SPIRIT GARMENTS.

Now, it is not so much the fact that I did duplicate the garments worn by "spirits' upon various occasions, as that every step of the way. I trod in my research was itself a link in the chain of evidence—first proving to myself that they were, indeed, material robes, illuminated by material hands, by a material chemical possessing its material odor and effects, that would convict the medium of imposture and trickery before an intelligent public. Briefly, let us test the links for a little way in this chain of evidence.

MINT "FROM THE BANKS OF THE NILE."

One evening in May, 1885, a party of us were at the home of Mr. Caswell for a scance, and there was thought to be a wonderful manifestation of spirit power. The circle was formed in the usual horse shoe shape, shutting out two corners of the room in the rear, in one of which was a window heavily draped. The carpet in this corner was observed to be luminous with a soft light, which was ascribed to an effort of spirit to materialize outside the cabinet, back of the sitters. I had watched with delight in this corner (my seat being close by the cabinet, I was brought almost facing the rear of the room) a little above the heads a light which I believed to be a spirit light; at the break-ing up of the circle, approaching I touched the light which was upon a drapery, and pricking my finger, worked out a pin, and taking the light in my hand, put it in my pocket-book with a lock of the prophet's hair, and a bit of mint said to have heave heave and a bit of mint said to have been brought from the banks of the river Nile, and which were given to each as a souvenir of the scance. Upon reaching my home I placed the fragrant mint within the leaves of my Bible, and gazed long and earnestly at the spirit light which I found to be a tiny bit of lace, bright, but not as bright as in the seance room. The next morning, and many times thereafter, I examined that bit of lace, but never again did it appear other than ordinary lace. This incident did not especially excite my skepticism; it was the light that was the phenomenal feature and it had vanished as supersenual phenomena are likely to do, when for a moment they have attracted mortal consciousness. CHRMICALIZED MATERIAL. It did not dawn upon my unilluminated mind that this bit of lace was by any material means-chemicalized, or that by any effort of mine I could recall its luminosity. Weeks and months passed, when in October at a se ance given by Mrs. Beste in the city of Hartford, the supposed spirit Appollonius was seized. lights turned on, and the illuminated gauze torn from the form of Mrs. Beste, who tremblingly made a confession which was put into the form of a sworn affidavit by a lawyer present, and signed by Mrs. Beste, in which she said her robes were soaked in a chemical solution and spattered with luminous paint, which gave the beautiful and misleading effect; and further stated that 'all the Boston mediums used the same." This confecsion impressed me, and I resolved to solve the problem of ancient illuminated spirit business, as I had observed this phase of materialization to have cropped out in most of the cabinets and scance rooms at about the same time. That time being close upon the arrival of Mrs. Beste in Boston about two years previous, and for her was claimed the honor of having brought to this city the ancients to do a "mighty work," and it was logical that they should seize upon every avenue, "workshop," or cabinet, to accom-plish their purpose. The light they brought with them seemed verily from the heavenly city, giving the most delicate lace the ap-pearance of sunlight, moonshine, sea foam, or a more ethereal mist, as occasion required, and was to me a most charming and con-vincing feature. If one could only produce this, the rest was not so very wonderful. In the meantime, the Temple seances or those in the interest of the Temple work, were be-ing given, some with Mrs. Hatch, others with Mr. Caswell. and still others, with both these mediums-the positive and negative elements in the cabinet at the same time-and won-derfully beautiful robes were shown upon forms claiming to be dark-skinned Orientals, their garments emitting a sometimes faint, and other times stronger odor. At one of these, given in the auditorium of the Temple before a somewhat promisenous assembly, Mrs. Hatch as medium in the cabinet, twentytwo forms, arrayed each in its peculiar dress.

CHICAGO, AUGUS'I (, 1886.

require heroic treatment, and if ridicule or public reproach will cleanse and heal, let all brave souls honestly welcome it; or, if the method suggested by "H. K." of covering up the ulcer, hiding or denying its existence, will effect a cure, being somewhat of a "met-

A STORM AT LAST AROSE-CONFESSION OF MRS HATCH

A somewhat skeptical gentleman at my side whispered, "Observe closely the breadth of these forms, the motions, gestures, the slight hitch in the walk, and tell me if they do not draw wonderfully from the medium." This had been no unusual criticism in all the seances. About this time there was a cloud in the sky, a few days later a storm had arisen, and amid confusion and consterna-tion we learned that the "negative instrument" or element had, from motives hidden within her own breast, confessed that all the phenomena we had witnessed with herself or Mr. Caswell, associated or singly, was fraud-ulent and of natural and not spiritual origin, ulent and of natural and not spiritual origin, explaining the mental tests, etc., that had so wonderfully impressed us with the power of spirit. One thing, however, she refused to do, without a guarantee that no harm should come to her from the consequences of having obtained money under false pretenses, viz.: to produce and exhibit the suits which she had used in personating spirits, thus failing to prove her confession as her desire for pro-tection, she states, met with a decided re-fusal. This woman, condemned, ostracized, fusal. This woman, condemned, ostracized, branded a "liar," I sought, believing it my privilege to hear all, using what judgment and common sense were at my disposal in forming conclusions. I found her perfectly sane, realizing keenly the position in which she had placed herself, adhering firmly to her statement that she had lent herself to a grad triffing with the most search affactions. cruel trifling with the most sacred affections; that as she was in advanced years she had decided to unlosse the burden of guilt this side of the "river," and that to the above mentioned scance in the Temple, she went fully determined at the close of the exhibition of making her confession, but that her heart failed her, and her lips refused to fulfill its bidding. Many were my queries, and her replies and explanations appeared to me

ing until the first of June. At the com-mencement we were told these were not for an evening would be able to materialize, but that the marvellous power with which these ancients were to endow the Temple and all its future, as also each individual, would abundantly repay every one who by their presence and means would thus constitute a battery, making it possible for them to so engage in a work at once spiritual and ma-terial. On one of these occasions my seat terial. On one of these occasions my seat was by the side of Mr. Ayer, when the "Sat-urn spirit" was our distinguished visitor. As usual, after perambulating about the cab-inet awhile, it drew very near to us and tak-ing up his beautiful robe placed it near my face, saying, "No odor, no edor." This was because I had remarked that the peculiar odor was to may a stumbling black and this odor was to me a stumbling block, and this garment emitted it so faintly, the spirit thought there was none. It further stated that I was to be endowed with great healing powers; that at the expiration of the current year I would heal diseased persons at sight. It then said to Mr. Ayer in a coarse whisper, "You did well to offer the woman one hun-dred dollars to produce the garments, and would have been safe in making it one thousand, for no human hands can duplicate these; this garment I now wear has been five thousand years in the making!" A PASTEBOARD STAR.

Later, on a visit to Mrs. Hatch I told her plainly she could not blame people for hesitating in accepting her statement regarding the garments or spirit robes; they were so very beautiful and unlike any thing seen in actual life; that since she had taken legal advice, her reasons might be good and suf-ficient for declining to show the "wardrobe still in her personsion made by horself and still in her possession made by herself and Mr. Caswell," but I desired further proof and must not only see, but handle some article I could identify as having seen in some after a with herself and Mr. Caswell as officiating mediums; that until such proof was afforded I should never be satisfied. After a few weeks delay, she called and giving me a pasteboard star covered with muslin, about four inches in diameter, said, "If you wish to test whether it is spirit or mortal, at the scance to-night, hold this star before the form, and I'll warrant it will not again go up the aisle. In her opinion no medium ever went before an audience but with more or less trepidation or fear; this apparent nervousness is often ascribed to the "travail of mediumship," but she asserted that it was from an unassured safety, and said the medium seeing this star would fear some bolder move, and bldding me throw to the winds all my notions of hurting conditions, said, "It is the medium masquerading every time, with none other than his own individual spirit." She, however, informed me that if I expected the star to be luminous, it must be exposed to the light before I went. This last instruction was of itself an illuminator, for I quickly thought of my speck of lace, and when my visitor had departed. I sought and found it within the folds of the pocket book where all these months it had rested, and placing it for a few moments in the sunlight. I then pook it into a dark closet, when lo! my spirit flight had returned! Almost faint with astonishment and surprise, recovering I found that the star and that piece of lace were alike illuminated, either by mortal or spirit. THE SHINING STAR.

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the medium for this series of circles continu- | articles, which taken into the dark that the illuminated effect might be visible, I recognized as having seen on former occasions, and believed to be of spirit importation; one mencement we were told these were not in the gratification of the curious or wonder-seeking merely, but were for a purpose the import of which far exceeded our human comprehension; that probably but one spirit are avaning would he able to materialize, but will thus testify. No sooner was one wish gratified than it was supplanted by another. I now desired the chemical by which this effect upon lace and cloth could be produced, the effect being such that a pure white hand-kerchief beside it would look dark; but was told she could obtain it only through Mr. Caswell, and that any name it possessed was carefully withheld from her. From this time forth I was possessed of one idea, im-pelled as it were to find the chemical and duplicate the phenomena. I next availed myself of several opportunities of conversing with the oldest, most "successful, and in my humble opinion most satisfying medium in the city, one whom I have observed and whose scance I have occasionally for the last ten years visited. Telling her I believed there was in my possession positive proof that the forms shown as illuminated spirits were bogus, she admitted the fact, wished me success in revealing it, saying that the se-cret of the whole matter was a certain pow-der without we discussion for its solution and der, giving me directions for its solution and use. Calling at her residence she took a bottle of it, and for a moment exposed it at a window, then invited me into a dark closet where at a glance I saw that it was what I was most in search of, and that moment would have given any price for a teaspoonful, but was informed that at considerable expense and trouble she had secured that vial full, satisfying herself of what was in use among her contemporaries; that its name to her was unknown, or where to obtain it, un-less a certain well known medium, whose name I withhold at his own request, could furnish it. To him I went, stating my desire to procure some powder such as was in use among the materializing mediums. He in-quired: "Madam, do you possess any powers in this direction?"

"Very faint, if any," I replied. "I advise you," said he, "to go home an honest woman, and use the gifts heaven has

and not knowing whether the arrow fired from the bow of "H. K." through the Spirit-ual Offering of June 19th was aimed toward me or not, I only wish to be satisfied it was, to exercise my privilege of fluttering. I do not know who the author of the article in the RELIGIO-PHILOSOPHICAL JOURNAL to whom "H. K." refers, is, and am not disposed to criticise the spirit in which it was written, since in this goodly city of Boston there is a deal of righteous indignation, and my neighbor's way of expressing his, might not be my way of expressing mine, and vice versa.

I do, however, believe the writer to have been honest, and pronounce his statement correct in the main, if somewhat inaccurate in detail. If I am the "modern Erostratus" in the mind of H. K., it can be shown to him and any interested that were money or notoriety the prompting motive, a little of both can be guaranteed when I will accept either of two offers to give to the public my last year's experience with phenomena precented under the guise of Modern Spiritualism; and if eventually led to give the esoteric history of the scances of the "inner circle," "the chosen," which is yet unwritten and untold, it will be in the interest of truth as I under-stand it. H. K. knows that if the half is told of what people have been led to believe and do by "spirits" claiming to be Jesus, Agrippa, Solomon, Zoroaster, Hiram Abiff, the prophets and others familiar to us sitters and inquirers, it would be ridiculous in the extreme, and any righteous judgment upon it, would justly be tinctured with reproach and ridicule. We are told to "try the spir-its"; and for a moment forgetting the me-dium, I recall the "spirits" as invariably dettoring their medium and his efforts just flattering their medium and his sitters just in proportion to their capacity to remunerate him by money or influence; ever on the alert to catch at some prominent trait or quality, some darling project or desire to excel in the mind of the investigator, that they may mag-nify it and use it as capital in further communications. Profuse in prophecies, they promise without stint or limit. Contradicting their own statements, they are wholly unabashed when questioned regarding it or take refuge in some silly subtarfuge. Mix-ing a little truth with a mountain of error and rubbish, we have swallowed the whole dose. because of the sweet flavoring of truth, or because some revered and sacred name has been associated with it. If on various occasions, the form standing in our midst claiming to be Jesus, urging upon us our acceptance of him in this his "second coming," impressing us in well-chosen words of the honor conferred upon us, and the responsibility incurred by us, in being thus chosen to receive him; if indeed, I have in thought unjustly accused a medium, and it was the veritable Nazarene who blessed us with his presence, I can only account for my revolt upon the theory that "offences must needs come;" that as a Judas and a Peter were essential in the fulfilling and completing of his first mission, I have been elected to play in this later drama one of these ignoble but nevertheless important parts, and if need be, as penalty for this revolt will gracefully submit to the same as that pronounced upon the ancient Brostratus when to the temple of Diana he had applied the destructive toreb, which punishment was that "never sgain should his name be mentioned in the temple." (There are moral sores upon the otherwise fair face of Spiritualism, which

"Tell me, in your experience as a medium these many years, is there no such thing as materialization?" I tremblingly and finally questioned.

plausible and truthful

"None," she said, "with flesh, bones, mus-cles, pulse and breath, that you can grasp, kiss and embrace; neither in my own, nor behind the scenes in the séances of three other mediums whom I have from time to time assisted. All that I know of form presentation is of a shadowy, steam or cloud-like appearance, which if you approach would recede, or were you quick enough to grasp, your hand would close on vacancy; it moves with a glide instead of a step, and needs no music to drown the creaking floor or otherwise divert attention. But even these are rare, and do not come at the beck and call of mediums three or four times weekly to satisfy the vo-racious appetite of people who would keep a magician's cunning and capacity at high pressure in supplying imaginary ghosts for them to swallow. Some of these have lost all relish for the simple truth in their mad chase after the impossible, or as yet unat-tainable. When they come to our circless they tell us that up at Miss Z.'s or Miss D.'s, the spirits do thus and so, walk, talk, sit in our laps, therefore we make haste that our spirits compete with those of our neighbors and in the race the genuine is crowded from the stage and forgotten, as for it we have no use. There are two conditions that can be required, and granted by every medium who does not intend to supplement or resort to dishonest device. First, let a majority vote of persons composing a scance about commencing, decide where in the room the port able cabinet shall stand. Again, upon the appearance of a form, let four persons with extended arms surround it with assurances of safety and welcome, then request it, or all that is phenomenal, whether it be the transfiguring or transforming of the medium, or the whole figure, to dissolve into its native or spiritual element. If it be spirit-power, your request is easily granted, but in too many instances, were this tried, and all that is spirit to leave, as solid a corpse would be in your midst as was ever entombed."

These were and to-day are, the expressed sentiments of Mrs. Hatch to me; a "mater-ializing medium" formerly enjoying a fair share of patronage by admiring and enthus-lastic followers. From my first interview with her I went to my home a saddened, it not a wiser woman, and lest any think this disclosure was not to me a serious stroke, I would frankly state that for weeks I was to-tally unfitted for either work or pleasure. Unloosed from my moorings. I was striving to steer straight between the lunacy of an extreme credulity and blind faith on one hand, and the paralysis of an obstinate skep-ticism on the other, that threatened to strand one upon the rocks of agnosticism or materialism.

ENDOWING THE TEMPLE.

Mr. Caswell, the associate medium, had abelled false this whole statement of Mrs. Hatch, declaring it impossible for human hands to duplicate the garments shown, and spirits controlling himself and Mrs. Dyar, affirmed that the Hatch woman was deranged, insane, and would probably soon pass out of the body. A semi-monthly seance had been instituted in the red room of the Temple which was most beautifully adorned and decorated by sitters at the dictation of "Rose," the familiar of Mr. Caswell, who was to be

Sector States

Now, whatever one may do in or out of a seance-room, to satisfy one's self whether or not they are being duped, is in the estimation of the devotee an unpardonable sin, and so to the Temple scance I went more like a veritable culprit than an honest, truth-seeking woman. When the spirit-whether Confucius I forget-stole slowly out from the cabinet and stepped down among us, it stopped at the first row of sitters on the left of the aisle, and lifted its hands as if to give its blessing; then turning to the row opposite blessed them, and returning blessed the sec-ond row on the left in which I was the fourth sitter. In the row behind, third row from front, were four empty chairs, and reaching behind the three individuals first in my row, I held in front of these vacant seats this shining star, watching the spirit as it turned to bless that row. Its arms suddenly dropped, and leaving the remainder of the assembly on either side of the aisle "unblessed and unhonored," rather quickly for a spir-it made its way to the cabinet, and soon after Rose " called out to a gentleman in the andience, saying, "Will you please take your chair and sit close to my medium's cabinet ust as though you were bees of the seance?"

This person, a guest of the evening by invitation of the medium, well known as agent for other materializing mediums, complied with the request, but the results were meagre. and no spirit or mortal personating spirit, on that or any following evening, ever again ventured up the aisle, or down into our midst.

THE ILLUMINATED PAINT USED IN PERSONAT-ING SPIRITS.

Procuring some luminous paint, I found that upon lace it would not preduce the desired results, since like other paints it is mixed with oil and would rob delicate lace of its soft, airy effect. Seeking again Mrs. Hatch, she inquired if I thought I could identify a certain article that had been repeatedly used in their circles. Believing I could, she brought and placed before me two

given you, and let this damnable stuff you seek alone; it has brought only wreck and ruin to all who have used it, and for proof of my words I bid you look at Mrs. Beste, Mrs. Hatch, the Temple work?"

He also gave me two other names "equally guilty," but as their names are not on the list as confessors further time is granted them.

"I know," said he, "what you seek and also of what are its results, and I declare I will have nothing to do with it."

ZOBOASTER REPRESENTED BY AN ARTFUL VIL-LAIN.

Disappointed, but thanking God for this man's honest resolve, I bade him good morning, with only another medium's testimony to the knowledge of this trickery, added to my list. The next scance given by Mr. Caswell at the Temple I attended, and carried a piece of illusion lace having upon it large chenille spots, the spots being danbed with luminous paint. "Zoroaster" was our "spirit" visitor, his veil of diaphanous material was three yards long, covered with illumi-nated spots, looking like an ocean of stars as he proudly and gracefully swayed it before our wondering vision. Calling Mrs. Dyar to the front and placing his hand upon her head, she was thus inspired by his wisdom to address us. Cautionsly arising, I held in

a bunch the lace, with my hat behind to shield it as much as possible from the audience, my motive being the observance of the effect upon the spirit or mediums; but as I thus held it, a part dropped from my hand, while a murmur ran through the audience causing Mr. Ayer (who, sitting in the row front did not see the cause of the ripple) to say," Please do not whisper, especially when a spirit is transmitting through a medium." In resuming my seat I had probably in my nervousness touched an honest elderly gen-tleman by my side who whispered, " Did you see that?" "Yes," I answered. "What did it look like?"

- "Like a very bright light." "How did it appear to you?"
- "Like a star that broke into smaller stars," ie replied.

Again he whispered, "Didn't you put up your hand?"

Thinking he suspected me, I said "Yes." I tried to hold it, and the poor old gentleman told me it was very wrong, and would proba-bly "backen the work," and on no account ever again attempt to catch or hold what was evidently "an independent spirit formation outside the cabinet."

HOW EASILY DECRIVED.

Showing how easily we are deceived in the dark, I will say that after the scance in listening to opinions no two persons seemed to have seen this little mysterious phenomenon of mind alike, and one lady close in front whose shoulder the lace in its fall had touched, knelt by the side of Mrs. Dyar, en-thusiastically rehearsing what had occurred when the following words dropped from Mrs. D.'s lips: "Yes, I saw it; it was a little child. I saw ite arms as plain as could be, and think it was "Crystal." I heard the "control" tell this lady to rejoice and be encouraged, that the oft-repeated promise of the spirits through Mr. Caswell, that she should develop as a materializing medium was even now at its fulfillment, as this little manifestation near her

(Continued on Mighth Page.)

RELIGIO-PHILUSOPHICAL JOURNAL.

PSYCHOGRAPHY AND CONJURING.

A CALL STREET

With Special Reference to a Paper by Mrs Sidgwick in the "Journal" of the Psychical Research Society of June, 1886.

BY GEORGE HERSCHELL, M. D., LONDON.

As a commencement I may say that I am an amateur conjurer of fourteen years standing, and that for the last few months I have been investigating the slate-writing of Mr. Eglinton with the especial object of finding out what light the art of prestidigitation could throw upon the phenomenon. I started as a complete skeptic, but am now compelled to admit that they are undoubtedly genuine.

Such being the case, and knowing how easy it is for a great many people to be misled by reading a clever and plausible paper like that of Mrs. Sidgwick, I feel bound in the cause of truth to publicly make known my conclusions, and the way I have arrived at them

I shall begin by an analysis of Mrs. Sidg-wick's paper, and shall endeavor to point out the errors into which she has fallen. After this I shall show to what extent conjuring can imitate slate-writing, and how such imitation differs from the genuine phenomenon.

The perusal of her paper has caused me much amusement, as it is an excellent example of feminine logic. It is, I think, universal-ly admitted that the average woman, however educated and intellectual, will, when given certain premises, invariably draw the opposite conclusion from them to that which the laws of logic point out, and which one of the opposite sex would infer. Woman, as a rule, is unequal to a syllogism. This is not a de-fect, but a feminine characteristic; women, as a class, are charmingly illogical, and Mrs. Sidgwick by her paper has proved that she is no exception to the rule.

The first part of her paper is taken up by reports of sittings with Eglinton by competent observers, extending over forty-five octavo pages. All this evidence is favorable and conclusive as to the genuineness of the phenomena, and nearly all the observers state that they are convinced that Eglinton does not himself produce the result. Nevertheless, she coolly says that the conclusion she arrives at by studying these reports is that the writing is produced by Eglinton's own muscular action.. She, who has never seen herself any writing (as nothing happened at the three sittings whilst she was present), sets up her judgment against that of the many credible witnesses who testify in favor of it, and says, in effect, that their evidence is unreliable.

As to the contents of the paper I would take exception to the following passages: She says: "The juggler's art consists largely in making things appear as they are not. Can we suppose that it has caused facts which did not compare to be impringed and facts which did not occur to be imagined, and facts which did occur to be overlooked to the extent required to make the cases before us

explicable by ordinary human agency?" First of all, I would point out that she is wrong in her terms. "The juggler's art" is quite distinct from prestidigitation, or conjuring proper, this latter only being the science of deception. The former deals with balancing, cannon ball feats, et hoc genus

Secondly, I deny the fact that conjuring can influence the imagination to the extent required, and shall prove my assortion presently. She "has no hesitation in attributing the performances to clever conjuring." It is very astonishing the unlimited power of doing impossibilities that people who know nothing about the subject give to conjurers.

The fact is really that the art of prestidi-gitation consists of only a few broad methods to either cause to vanish, appear, change, or metamorphose an object, and all tricks can be referred to one or other of these heads, although people who are not conjurers a hazy sort of idea that the possibilities of the art are unlimited. That is why the evidence of conjurers is especially valuable in cases like this, as people like Mrs. Sidgwick do not hesitate in referring things they cannot account for to the agency of an art of the capabilities of which they are entirely ignorant, whilst an expert in the art would see at once that the phenomena were quite different to anything he could do. It would be instructive to learn whether Mrs. Sidgwick's experience of conjuring is equal in amount to her experience of psychography (viz., nil).

instance of writing in securely closed slates, and that a dublous one." Is not Eglinton's locked slate a securely closed one, and are there not numbers of cases on record where writing has been obtained in it? Is not my fenestrated slate, described on p. 151 of 'Twixt Two Worlds, and upon which writing was obtained in the presence of two competent observers, a securely closed one? It was made under my own supervision, and the cover secured with brass screws.

We now pass to her statement, "I do not think that writing on a slate produces any vibration perceptible to the touch of ordinary people." The vibration that is communicated to a slate by a piece of slate-pencil de-pends upon the size of the piece, the surface in contact with the slate, the roughness of of the slate's surface, the hardness of the pencil, and the amount of pressure used. So that the crude experiment of Mrs. Sidgwick is quite inadequate to set this point at rest. One thing at least is certain, and that is the pressure on the pencil is sometimes very great indeed, sufficient even to reduce the pencil to fragments. Besides which there is the well-known fact that physical effects produced by spirit agency are very frequently accompanied by vibration; to wit, the vibra-tion in a table which accompanies spirit raps, although any one, if he tries, will find it quite impossible to make it vibrate by any amount of raps that he may give to it, with any instrument.

I now pass on to the methods by which it is possible for a conjurer to imitate psychography.

1. First of all we have the classical method by which Mr. Maskelyne helped to secure the conviction of Slade. A metal thimble carry-ing a small piece of pencil is worn on the third finger, which is underneath the slate. The writing is done on the under surface of the slate, which has to be turned over and a fresh crumb of pencil placed on it to replace the bit which has fallen on the floor during the act of turning over, a feat easier to de-scribe than to accomplish without being detected.

Eglinton allows the sitters to initial one side of the slate, marks the crumb of pencil placed on the slate, and allows the corner of the slate to project from the table, so that if any one is not convinced that the slate is not turned over it is his own fault.

2. Thumb-writing .- A very great deal has been said about the position of Eglinton's thumb. It is possible to get possession of the crumb of pencil on the slate, and getting it under the thumb-nail to write upon the surface of the slate, the slate resting the while upon the performer's knees. Eglinton has proved to me that he does not use this method by allowing me to pare his thumbnail almost to the quick, after which his séances were just as successful as before. This fact is worth any number of observations as to the position of his thumb, which, as it happens, he never moves under the table, but only to the side, where it rests in a hollow cut for that purpose in the edge. This movement will be found necessary to relieve cramp by any one who will try and hold up a slate for an hour under a table.

3. The use of a slate with a false side,-At all the shops where conjuring apparatus is sold, a slate can be procured having an extra side which lies loose upon one of the sides of the slate. The inner surface of this flap is covered with blotting paper. When the slate is shown round as clean, this flap is held in position by the thumb, and after it has been shown not to have anything written on either side is placed with the false side downwards upon a piece of blot-ting paper lying upon the table. The false side falls out upon the blotting paper, from which it cannot be distinguished as its upper surface is covered with similar paper, and the writing which had head provided writing the writing which had been previously written upon one of the true sides of the slate is disclosed. This trick was sold after Mr. Eglinton's famous seance with Mr. Gladstone. as purporting to be the method used by him. It is not necessary to say any more about this way of producing the writing, as I only insert it for the sake of completeness, it being obviously impossible to work it under the conditions that are observed at his scances. It is in fact merely a stage trick, and could not be worked with people bringing their own slates. 4. Having a pencil fixed to the under sur-face of the table and moving the slate. have experimented for a long time with this method. After some hours practice I was able to write a word or two by it, but the necessary movement of the slate is very noticeable, and all my friends detected the manœuver at once. There is also the difficulty of fixing and removing the pencil, and as Eglinton allows any one to examine the under surface of the table at any stage of a sitting he would never dare to make use of such a transparent device. Besides, there is no method of fixing a bit of pencil securely enough to the under surface of the table to bear the strain of writing with, that does not leave a mark of some sort. Eglinton was courteous enough to allow me to thoroughly examine every part of the table he uses, and I failed to find any such mark. 5. The use of sympathetic ink .- It has been suggested that the long messages entirely filling one side of the slate are produced by previously writing the message on a slate with "some chemical" which will come out to resemble slate pencil writing after a lapse of time, and then changing this slate for the one brought by the sitter. There are several points against this theory. 1. The only chemical which will at all resemble slate-pencil writing is a chloride of barlum, or calcium, in solution. This is invisible, but if wetted with a weak dilution of sulphuric acid, the white sulphate is precipitated on the surface of the slate, and looks on a superficial observation something like slate-pencil writing. But this writing always smudges, and is indelible. Now the long messages. Eglinton gets rub out quite easily, proving conclusively that it is not the result of chemical action. I have spent considerable time in experimenting in this direction, and have consulted distin-guished chemists and prestidigitateurs about it. The former assure me that there are no other chemicals to produce a like result, and the latter that they have themselves always used the "flap-slate" described above in these performances. So that I think we may safely assume that there is no sympathetic ink which will produce a good imitation of slatepencil writing. 2. Besides, even if Eglinton had a slate previously written upon, there is the difficulty of changing it for the other one. It is very easy for people to say, "Oh, but he changes the slate." In order to do this one must first have your written slate concealed. And after the change you must have somewhere to put the one for which you have changed it. I have carefully examined Eg-linton's room and table, and have no hesitation in asserting that there is no place where this could be done. A slate, moreover, is too bulky to be hidden under one's clothes, and Mrs. Sidgwick complains: "It is surely Righton, as he sits exposed to the view of significant that there should be but a single both sitters, could not attempt anything of

the sort without instant detection. Besides, he allows one to initial the siltes to prove

that they are not changed. Besides these methods that I have enume-rated, there are none others known to conjurers by which slate-writing can be produced. I will now draw attention to some investigations of mine, which I hope will dispose of some minor doubts. One afternoon I paid Eglinton a visit with the express purpose of ascertaining for myself certain facts about the locked slate. Previously I called at one of our leading manufacturers of conjuring apparatus, and was permittd to examine all the apparatus which opened here a const the apparatus which opened by a secret method, such as the "Spiritualistic collar and handcuffs." At Nottingham-place Eg-linton allowed me to subject the locked slate to a most minute examination, extending over some time, and I thoroughly convinced

myself that there was no way by which it could be opened without the use of the proper key. I also found that even if it was held under the table unlocked, it was impossible to shut it again without such a loud click as would infallibly betray the fact to anyone in the room.

I then wrote a sentence on one side of it and holding it open on my knees under the table, found that I was unable to read a sin-gle word, as although it was broad daylight there was a very considerable amount of darkness under the table. I also found that could not read a word in a book placed open upon a slate and held under the table, much less find a page and count a line and a cer-tain word in that line.

I think that these ascertained facts ought to quite convince those people who still have an idea that Eglinton manages somehow to read the message written in the locked slate before the answer is written.

I would also draw attention to the fact that even were it possible to imitate the sound of pencil writing, as some observers seem to think that the sound of the writing and the writing itself are not synchronous, it very frequently happens at successful scances that the messages follow each other in such quick succession (as in my first scance reported in "LIGHT") that even if it were possible, as I have proved, I hope, that it is not, there would be no *time* for a message to be written in the interval which elapses between the time of apparent writing as judged from

the sounds of writing. So that taking all the facts into consideration I think that all conjurers, at least, cannot do otherwise than come to the conclusion that their art has nothing whatever to do with the phenomena of psychography. In conclusion, I would say that I regret to

find in Mrs. Sidgwick's paper an absence of that calm, dispassionate judgment which should always characterize scientific inquiry. I know that as regards herself my paper will be wasted, as it is quite useless to argue

with people possessing the fatal facility for drawing false inferences from given premises to the extent of Mrs. Sidgwick, who I am very much inclined to believe belongs to that class of skeptics about whom it has been said, upon the best authority, that "if they hear not Moses and the prophets neither will they be persuaded, though one rose from the dead."-Light, London.

For the Religio-Philosophical Journal. The Social Position as it Might be. NO 1. BY CHARLES DAWBARN.

There have been many republics in the past, which have grown up, matured, and passed out of existence, like every other form of government. Human nature is the same, yesterday, to-day, and forever. Nature's laws produce inequality; and inequality means discontent with all its consequences. The famous Greek republics, which are quoted as exhibiting true freedom and a grand manhood, were simply slave-holding democracies, considering all labor as servile, and scorning even the freeholder who worked for wage. Away in the distant past we hear Ulveseeking of a realm we should call a county, and rule by a board of supervisors-we hear him boasting that no man in his realm could outplow him with oxen, or do a better day's work cutting grass with a scythe. But his descendants reversed all that, and compelled the slave to plow, hoe and toil, while his master should talk sweetly of liberty and exhibit his prowess as a professional fighter. It is obvious we cannot compare the condition under which we now live, with a social state exactly the opposite; for the personal industry which we place as the crown of civilization and honor of manhood, was to them a sign of degradation and inferiority; yet it is interesting to notice how the same problem of wealth and poverty rushing to extremes, excited the same passions and produced the same results as with us to day. The orator who sought political power was then as now proclaiming that the rich were oppressors, and the poor were victims, whilst the remedy was an equal distribution of wealth. Aristotle, who lived in the days when these republics were dying out, and who in his cool way analyzed the cause, tells us plainly that attacks upon rights of property always proved fatal to the State which permitted it. Coleridge once remarked, "Property! I hate the name, because I have not got any." Nevertheless, every man who has saved five dollars demands that he shall be protected in its possession, for that is the essence of civilization. Otherwise he will return to barbarism and protect his rights with his own strong arm. We have the old-time disease. The oldtime remedies proved failures every time; but surely if our progress be real and equal to our boast, science and philosophy should discover the cause of social sickness and pre-scribe the true remedy, and we have more than one problem that cannot be evaded, save as we may refuse to investigate the cause of the deadly fever, and leave it to continue its ravages until our own children become its victims. In preceding articles I have proved that the same forces that have destroyed kingdoms and republics in the past, are at worl in this good land of ours; and that remedies must be discovered, or our present form of government will presently be discarded as too feeble to maintain order, or secure the rights of property. We noticed one fact that need not be further discussed, for I showed that indirect taxation presses 70 per cent. more heavily on the hardworking toiler than upon his millionaire employer. That is a plain fact we should all remember as long as we have a vote and strength enough to carry it to the poll. But I want now to discuss the question of property from a broader standpoint; that is to say from its relation to the laborer: to the community; and to its owner. What is the relation of property to manhood? Is it ser-vant or master? Is it to be the object of our life, or is there a grander goal to be reached by manly effort? There are motives that belong to life's action that may be either primary or accorda-ry; but count for good or ill according to which comes first. It is impossible for our country to grow into a grander nationality, except by developing first of all a higher manhood amonget its citizens. But man-hood advances through conduct, and not by money. So, though money be in itself a blessing, it stands accord to conduct. The blessing, it stands second to conduct. The highest type of manhood of which we can conceive, will place conduct first; and the wealth that flows from honest labor as second in the steps to a nation's happiness.

We thus very quickly establish the distinction between a man himself and his saved up industry which we call wealth. We place the man first, and his money second every time; although that is not the way of the world around us. So we agree that the object of life should be the development of manhood. Yet we are still face to face with the question of property, since unless there has an approach to constant in the dustriant of the should be the state of the should be the state of the s be some approach to equity in its distribution, there will be very little true development of manhood.

Nature does her work through inequalities just as if she wanted a great variety, that she might choose the best for survival, and let the others die. It is useless our seeking or expecting uniformity, when we find form, shape, talent, taste, health and mental tendencies never alike in any two individuals. Therefore to work for a dead level is nonsensical. But property, like every thing else, has its tendency to run to extremes; and as a practical people we know that those get along best in life, who avoid extremes of every kind.

Here are a million men whose lives are moulding the immediate future of this nation. The more manly they grow, the better the nation. But they can not grow manly unless they have enough of the comforts of life for true manhood. But we find the property produced by their joint labor creeping away to one end of this long line of a million men. That means poverty, suffering and a lessened manhood all down the line. And where the property accumulates that means a lessened manhood there too. It means selfishness, abuse of power, self-glori-

fication, and a constant use of this property to make the situation worse instead of better.

Thus, just as property gets out of balance, the nation's happiness and manly growth gets out of balance too. All this is just one truism after another; but now let us see where it will lead us. We see the evil, but is it an evil that actually inheres to civiliza-tion, or is it the result of mistakes and ignorance? If we can only find a remedy that question will answer itself.

(To be continued.)

For the Religio-Philosophical Journal. EMPIRICS OF SPIRITUALISM.

BY GEO. F. A. ILLIDGE.

Believe mechanic virtuesi Can raise them mountains in Potosi, Seek out for plants with signatures To quack off universal cures.

-Butler. The impositions practiced in the name of Spiritualism are many, and none realize the fact more keenly and should strive to eradicate them more perseveringly than the intel-ligent and progressive Spiritualist who has the good of the cause at heart. Every reform movement necessarily attracts a nu-merous pack of sophisticated bipeds who are distinguished more for noise than knowledge, and Spirituaism is no exception. Not only with reformatory movements is

this the case, but the learned professions have these vampires to contend with, and in business life they are numerous. Turn where we will, go where we will, the ubiquitous fraud abounds and flourishes. In the legal profession we find the "shyster." The clerical profession is not exempt but, owing

AUGUST 7, 1886.

shifts; to turn mountebaaks, quack-salvers, empiries"-and thus it is with the ignorant who guil the unthinking under the cloak of spirit control and clairvoyance. The claim is generally made by the "doctor" that he, or she, as the case may be, is controlled by the spirit of an eminent physician or Indian Madicine Man bot in maither case is it such Medicine Man, but in neither case is it sub-stantiated. That it is false is evidenced from the fact that the allopath who in earth-life wrote his prescriptions in Latin and strictly adhered to the tenets and materia medica of handred to the tenets and materia medica of his school, is made to prescribe and com-pound simple remedies, such as roots and herbs, and though capable of writing through the hand of the "doctor" the names and pro-portion of each, it seems has so rapidly re-trograded since his entree into the world of snirits as to be mable to name a Latin prospirits as to be unable to pen a Latin prescription or practice his profession as of old; while, on the other hand, the old Indian, whose inability to speak English, write, or call plants and herbs by their proper names when a denizen of this sphere was an admitted fact, has, since his debut into the invisible realm, so far advanced as to be capable of doing either through his "medee" and . even more, if more be required. Here, then, . we come in contact with an antagonizing element which completely sets aside the law of eternal progression as taught by Spiritu-alism, and in its stead substitutes retrogression for the wise and progress for the unwise. It is also a lamentable fact that notwithstanding so many "eminent physicians" return and seek, for their old-time compensation, to alleviate the ills to which flesh is heir through their material "instruments," not one has ever performed a surgical opera-tion. Now, if the "instrument" can be con-trolled to examine disease, his speech to give a diagnosis and his hand to write out a list of harmless remedies, why can not he be con-trolled for the purpose of amputating a leg. performing the operation of ovariotomy or setting a fracture of the femur? Perhaps "Dr." James A. Bliss (recently dubbed by his "band") or Silas J. Chesebrough "M. D.," the great "Confacian instrument," and his "spirits of a high order" can enlighten me. This condition of affairs rather confounds the skeptic, and taken in connection with the frands of the cabinet and seance room. causes many an honest investigator to turn

his back and heap vituperations on the cause. It seems to me high time that Spiritualists combine for the purpose of crushing out the wrongs heaped upon the shoulders of the greatest reform movement the world has ever seen. The parasites, who are mere repre-sentatives of a bastard Spiritualism, should be dealt severely with. The JOURNAL has for years nobly waged war against them and has been the means of much reform, but should not the JOURNAL be seconded in its efforts by other Spiritualist publications, and should not Spiritualists combine and persistently strive to eradicate these evils, or, at any rate, to lessen them? It seems to me that to the want of organization can be attributed many of the evils which choke the avenues of Spir-itualism, and redemption from many of them can only be brought about by organization. It is to be regretted that certain Spiritualist multipations with the second spiritualist publications wink at these grave matters and lend their columns to the "shysters" of Spiritualism, or in other words permit them to advertise therein and publish articles eulogistic of their humbuggery

Spiritualism is to-day attracting the attention of more eminent men than ever before, and it is to be hoped that every available effort will be made by its adherents to suppress chariatanry and encourage honest me-diumship as well as those who are seeking light on the subject. New Haven, Ct.

Colleges and Ministers.

President Clapp, of Yale, in a tract on "the Religious Constitution of Colleges." publish-ed in 1754, said: "Colleges are Societies of ed in 1754, said: "Colleges are Societies of Ministers for training up Persons for the Work of the Ministry." A few years later, in his "History of Yale College," he said: "The primary design of all Colleges is to educate Ministers of religion." Little did President Clapp think that out of a Yale class of 140 to be graduated, in 1886, only six would take up the work of the ministry. A pamphlet, published according to custom by the Senior Class at Yale, two or three weeks before Commencement this year, contains statistics, furnished by the students themselves, showing that of the class 57 intend to become lawyers, 27 to go into business, 11 to become physicians, 19 to teach, and 5 to become civil engineers, while only 6 of the 140 members intend to become ministers of the gospel. Ex-President Porter is a Doctor of Divinity-as is his successor-and instruction is given largely by ministers; the col-lege affairs are directed by Congregational ministers who control the corporation: the Theological department has been richly endowed; the students of the Academical department are required to attend religious exercises; and yet but a very small proportion of the students evince any disposition to go into the pulpit. These facts and figures are significant. According to an address by Rev. Dr. Herrick Johnson, given at the Ninety-fifth General Assembly of the Presbyterian Church, held in Saratoga recently, the supply of ministers from colleges generally is fail-ing off, and the Church "is threatened with a famine of ministers." "Our Church," said Dr. Johnson, "number 5,741 congregations; and by no possible figuring can ministers be made to match churches. Take in every stated supply and retired minister, and still 500 churches are pastorless. When the taper burns at both ends, look out for darkness. There are no grounds of hoped-for relief in the colleges and theological seminaries to supply the demand. The trend is continual-ly the wrong way. Of the students in twelve colleges in the last decade only 19 per cent. entered or proposed to enter the ministry."-Index.

Her next statement is:

"The validity of all the evidence here presented (with one doubtful exception . depends on continuous observation." She goes on to say that she has a very low estimate of the power of exercising continuous observation of herself and others. What she says about herself may possibly be true: she ought to know best, but men of science. whose whole lives are spent in the continuous observation of intricate phenomena, observation much more continuous and intense than outsiders have any conception of. To take only examples from her own paper, men like Wagner, Professor of Zoology, Bontlerof, of Chemistry, and Dobroslovin, of the University of St. Petersburg, and Professor Oliver Lodge, and mon-like these likely to relax their observation during such child's play to mem as a sitting of merely an hour's duration? Besides, she has overlooked the important point that there being always more than one present it is extremely unlikely that the attention of both will be diverted at one and the same moment. Again, when a couple of expert conjurers go to a sitting with Eglinton, knowing from their own experience that if elate-writing is a trick their attention has got to be diverted at some critical point/(this being in conjuring parlance called making a "temps"), if the trick is to succeed/is it likely that both of them will allow their attention to be diverted at the proper' moment by any of the hackneyed devices that they have themselves been accustomed to use all their lives? Mrs. Sidgwick must, I am afraid, be measuring other peo-ple's mental capacities by her own. As re-gards Mr. Wedgwood's writing in the sealed slate she says "Mr. Eglinton saw the slates at the first scance. . . I cannot perceive that we have any means of knowing that a pair was not prepared in imitation and substituted at the second scance." This is simple nonsense. Apart from the mechanical difficulty of effecting substitution, which I shall fully consider later on, there remains the fact that it is extremely difficult to procure two slates whose frames are exactly alike. There is always some slight differ-ence, as they are cheap slates and made in large quantities. This would lead to detection if the observer had any claim to consider himself an observer. Then there is the almost impossible mental feat of remembering enflicient detail about the method of sealing, the quality of the paper used, the kind of wax, the seal, &c., to give the substitution a shance of deceiving the person who had ared the original ones.

to the necessity of certain outward conformities and the rather slim probability of financial success, they are restricted.

The medical profession is notorious for them. They are pretenders of no particular school, but represent themselves as botanics, eclectics, electricians, hydropaths, analytics, biologists, Indian doctors and doctors of every description, with ability to cure all known diseases, chronic or otherwise. Addison records that at the first appearance a French quack made in Paris, a boy walked before him publishing with a shrill voice: "My father cures all sorts of distempers," to which the "doctor" added in a grave manner:" The child says true.". This was a rather novel way of advertising his humbuggery, but still more novel methods have been adopted by his more modern brothers of the craft.

With the advent of modern Spiritualism a new class of mountebanks have made their debut, and claim through clairvoyance or spirit control to work far greater wonders than their less pretentions prototypes. Un like Hahnemann, the German physician, who renounced the tenets of Esculapius and ad-vocated the truth of the principle Similia similibus curantur in the science of medicine, these empirics denounce the methods of regular practitioners and with solemn faces and pretended knowledge from the Spirit-world strive to more effectually prey upon the emotions and sophisticated reasoning of the credulous. It is astounding to contemplate the number of self-dubbed doctors and professors who, under false pretences, ally themselves to the spiritual movement and like the black ants of Australia fatten upon their victims. The uninitiated who after noticing from time to time that these iniquitous chatterers are seemingly brought forward as legitimate representatives of Spiritualism - and some of the spiritualistic publications are to blame for it to a great extent — soon become disgusted when, on entering the domain of investigation, they discover that these socalled doctors and professors are as uncultured as the Kubus of Sumatra, and comprise the very creme de la creme of scoundrelism, the picaroons of truth and honesty. Some of the most ignorant, unscrupulous and fanatical of both sexes I have met in connection with Spiritualism are either "doctors" or "profes-sors" whose lack of all knowledge of medicine, clairvoyance or Spiritualism per se is in striking contrast with their pretentious claims in that direction.

I do not dispute the fact that there are some excellent clairvoyants fully capable of diagnosing and treating disease; neither do I deny the existence of a number of magnetic healers whose God-given powers are unques-tioned and should be highly prized as a blessing to suffering humanity. It is not against these I inveigh—although I take the ground they have no right to the appeliation of "Dr.," but should be known as medical chairvoyants and magnetic healers in contradistinction to physicians who are educated in the theory and practice of medicine and surgery — but their bitterest enemies, the scoundrels who with pedantic arrogance represent themselves as being what they are not. Burton in his "Anatomy of Melancholy,"

states that " many poor country vicars for Dr. J. L. WILLIS, Etiot, Me., Says: "Horsford's want of other means, are driven to their Acid Phosphate gives most excellent results."

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A Texas judge, says the New Orleans Picayane, has put colored Baptists under bonds to refrain from "shouting, screaming, jumping, and yelling in their religious wor-ship." This knocks the life out of colored religion in the Lone Star State, and it is unconstitutional. Civil and religious liberty goes to the colored man with the chromo of freedom. Hoodlums, of course, can scream and yell and shout and jump without being molested. They have more political influence.--Ex.

Nature seems to fight against the people who want water in some parts of the West. In Denver when they bore an artesian well they are almost sure to strike a big vein of natural gas or gold, and then they forget all about wanting water, and will recognize nothing but champagne.-New York Tribune.

Horsford's Acid Phosphate, RECELLENT RESULTS.

AUGUST 7, 1886.

RELIGIO-PHILOSOPHICAL JOURNAL.

Woman and the Mousehold.

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

AFTER THE STORM.

At night the sky was black with sullen clouds, In swaying torrents fell the hoarded rain; The lightning's flash revealed the misty shrouds Of wind-swept trees writhing as if in pain.

At morn, the blackness vanished from the sky, O'er the glad meadows golden sunlight poured, Leaves glanced, flowers bloomed, bright song-bird floated by, And far and fair the infinite heaven soared.

O heart on which the bitter blast has blown, f On which at dead of night the lightning fell; O human heart, appalled, bereft, and lone, While waves of anguish darkly surge and swell,-

Let the storm rage, nor fear its turbulent roar, Though sorrow's whirlwind bow these to the dust Round these are sheltering arms unfelt before, And thou shalt rise into diviner trust.

Peace lies in wait for thee, grief-stricken one! Morning shall dawn, and soft airs fan thy brow; And rays will reach thee from the Eternal Sun, Turning to good the ills that pain thee now.

Trust in the Love Bivine that circles thee, And on thy heart will drop its healing balm, Till sweeter than thy dreams of heaven shall be, After the storm, the spirit's inner calm. -Mary Fenn.

IN MEMORIAM.

The mysterious vell which separates this sphere from that above, has lifted, to let the sweetest of all sweet spirits, pass upward into undying life and light. Through indescribable sufferings of body and soul, her character had been sublimated and refined, until, before the end, Mary Fenn Davis was called by many "Saint Mary," the "Mary Mother" of those who came within her influence.

The outward record of her life I shall not dwell upon at length. That will be done, la-ter, by a worthier hand than mine. Suffice it to say that Mary Fenn was born in Claren-don, N. Y., April 17th, 1824. Her father, Chauncey Robinson, a farmer of unusual intelligence and worth, possessed much zeal in the cause of liberty and reform, and his excellent writings upon temperance, anti-slavery,etc., were privately printed for family use. His wife was his fitting companion. Of them it might be said that "the unremitting retention of simple and high sentiments in obscure duties, hardened the character to that temper which will work with honor, if need be, in the tumult or on the scaffold." Of such stock are the true nobles of our land.

There were children on either side by previous marriages of her parents, but Mary was the eldest of this union. Marked from her birth by unusual elevation and sweetness, it seemed as if her spiritual nature was open to Divine sources, even in childhood. The old neighbors remembered that they heard her devout utterances in their conference meetings with a feeling of awe. Having a thirst for knowledge and culture which to the last was a portion of her being. Mary made stren-uous exertions to secure scholastic education, and at the age of twenty-one, was graduated with honors at Ingham Institute, at Leroy, N.Y. At this date her name stands on the book as vice-president of the Alumni Association. The following year she became the wife of Gurley Love, then a teacher in Buffalo, N. Y., and at once took up her work with him. In 1854, for reasons which both considered sufficient, she secured a divorce from him in Indiana, and on April 15th, 1855, Mary Fenn became the lawful wife of Andrew Jackson Davis, then at the height of his career as seer and lecturer on the Harmonial Philosophy. According to his statements in the Magic Staff, she had been selected by his "Guides" as his eternal companion. During the next twenty-seven years they lived together in wonderful harmony and oneness of purpose, Mary being denominated "the Angel of the Household." She threw herself into all good works with an ardor and single-mindedness that bore fruits innumerable. Her clear and well trained intellect, her warm and unselfish heart, were always tributary to the re-markable powers of Mr. Davis, which she reinforced and strengthened until, in consequence, her own vital forces were permanent ly exhausted. Her matchless sympathy for all the suffering and oppressed, her sunny and winsome gentleness, her unselfish love of service for others, created an atmosphere that attracted those, even, who could not comprehend the elevation, abnegation and symmetry of a soul whose only faults were too great humility, generosity and trustful-ness. Year by year her character broadened and deepened, while multitudes, cherishing for her a marvellous affection, confided in her those sorrows and trials which she made her own, while she gave them of her choicest Like some exquisite exotic, transstores. planted to the wayside to shed fragrance and beauty over the weary and heavy laden who toiled along life's dusty thoroughfare, Mary was an exhaustless source of comfort and inspiration. How many tender, heroic acts she performed for the humblest and poorest of her kind, none but the angels know. Were it fitting, deeds might be told that show how brave and grand she could be for others. For herself, she was a shrinking, nonassertive woman. During all these years, Mary was an untiring worker for temperance, woman suffrage, social purity,—in fact for all good things. She had a passion for serving others; above all, she had a passion for woman. She under-stood the womanly soul, she believed in it, trusted it, wrought for its unfolding. She could hardly believe in perverse manifestations, being herself beyond all guile. She was one of the earliest members and active workers in Sorosis, where she was honored not only with official rank, but as a sainted mother and friend. At the last social meeting in June, she read the poem, which heads this column, and which she afterward sent to the Index. It was a bit of autobiography. As a speaker. Mary was magnetic and delightful. With a pleasing and graceful delivery, and face fascinating as one through which shines immortal loveliness, a rare spell was cast upon her hearers. But for undue humility and a desire to put another in the foremost place, Mary Fenn might have won fame on the platform or by her pen. With a genuine literary instinct, her taste was chaste, refined and discriminating. As editor of the Herald of Progress for several years. she did work that would have been creditable to any name among our authors. It is no exaggeration to say that here, almost for the first time, was to be seen a person having superior literary culture, and an equally fine culture of the sonl. There was a balance between her powers that created a harmony only found in perfect music. Her rare soul soared into spiritual realms of being; it was a reservoir into which Divine inspiration poured in exquisite measure, that, in turn, became a living fountain for the uplifting of these less gifted or more groveling. They were then touched with a curious electric sympathy, and helped to higher planes of thought and action.

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After some years in the arduous work in the lecture field at the West, Mr. and Mrs. Davis purchased a pleasant home in Orange. N. J., and here, after a while, the two child-ren of Mary, by Mr. Love, came to join her. For some years her time was spont either in work in the Children's Progressive Lyceum, on the Herald of Progress, with headquar-ters in Canal street, New York, or in domestic duties at home. Hither came Mr. Davis's widowed sister and her three children, and here lived and died his venerable father. Harmony. serenity and mutual affection, made this home a kind of Mecca to their acquaint-auces. Their burdens were many, but their faith large and unfailing. Mary's son, Charles G., grew up to be a devoted son, worthy of the methor he reveal and method. the mother he revered, and went to Washington where he has ever since filled well a position in a governmental department. Fanny, the softened copy of her mother, was married in 1871, to Frank W. Baldwin, editor and proprietor of the Orange Journal, a young man respected by everyone. Mr. Davis's sister and her children made a home of their own, and Mr. and Mrs. Davis went to live with Mr. and Mrs. Baldwin, afterward all removing to the homestead. Little children came to gladden them, and the warm ma-ternal heart of the grandmother threw its caressing mantle over those new lives. In a few years came the first blow, Fanny departed, leaving four little ones, the eldest scarce more than a babe. Between mother and daughter existed a love of the spirit rare even in this relationship, and bitter was the separation. But Mary became the loving

mother, filling that place for ten years, with the same fidelity and thoroughness which she carried into every relation or work. In these arduous duties she was helped by their fether between when out here if an other father, between whom and herself existed a remarkable relationship. Mr. Baldwin, devoted to the memory of his wife, regarded her mother with a reverence and affection that spoke volumes for his own character as well as hers. Never woman leaned upon a better or truer son.

In the year 1882, an astounding convulsion shook the very ground under the feet of Mary Fenn Davis, and in 1884, the domestic altar, reared twenty-nine years before, and cemented by mutual consecration, crumbled into dust and ashes. The foundations of love and life were shaken, and she withdrew from all old associations into unutterable loneliness and agony. She made every preparation for death which seemed imminent, and was ready to slip away, heart-broken, from a life where the most precious and real possession had proved to be only a shadow. But the grandeur of her nature and the healing power of Divine Love, were stronger than wish or will. The highest triumph of her strange life had yet to be attained. Slowly she came back, with shattered health, purer and more spiritualized than before. A host of friends gave to her their tokens of sympathetic affection, and gradually she took up her lines of work again, serene and patient, with the holy light of one set apart upon her madonna-like feat-ures. She held her peace to the world, and the public has never heard the story of her life, though it was fully confided to her friends. It was impossible for one so delicate and sensitive, to pour out her personal affairs for the delectation of the vulgar and the curious. Her life must stand for itself. against every thing. She could not descend to contradiction.

Concluded next Week.

For the Religio-Philosophical Journal. Study of Primitive Christianity.*

Few, it is to be presumed, are aware of the fact that in the City of Brooklyn there has been for several years a society devoted to patient careful study upon a theme very large and difficult, yet profoundly interest-ing and inspiring, viz.: the early thought and religious history of our race. The members are, I believe, all persons engaged in active life, their days full of the press of affairs, and yet they have found time and strength to give to these pursuits a good measure of the immense labor and research that such themes require. I doubt not some of the best work done anywhere in the country in this direction, has been performed by this little band of laymen and women, the

England Spiritualists'

AUGUST 1st,

Sunday,

Tuesday. Wednesday, Thursday,.....

Thursday, Saturday, Sunday, Thesday, Wednesday, Thursday, Friday,

Friday Saturday,..... Sunday,....

Tuesday Wednesday..... Thursday.....

Thursday, Friday, Saurday, Sunday, Tuesday, Wednesday, Thursday, Thursday,

Friday, Saturday, Sunday,

for accomplishment even to the busiest and most preoccupied among us. The plea of want of time is generally a cover to conceal want of time is generally a cover to concease the want of energy to command the time requisite, or the needed inclination to use what we have already in possession. One of the fruits of this noble industry we have in the volume of Mr. Janes lately pub-

lished. It is a production of genuine merit, wise, instructive, and full of enrichment upon a theme on which it imports for us most of all to become informed and well grounded. Mr. Janes has given us the best results of modern research and scholarship here, in a form well adapted to meet the plane of the popular mind. To many of us it is an eman-cipation to know that Christianity is a thing thoroughly normal, natural, not an element or a feature miraculous in it; that it belongs not out of but wholly in the line of human devel-opment. This story Mr. Janes tells us much of and very interestingly, gives us the incunabula, the cradle of the new faith, its genesis, antecedent conditions, and the formative influences that went to make it what it became.

Mr. Janes' paragraph upon the apparent presence of remnants of solar myth in some of the relations, particularly in John's account of the logos, and the miracles of Christ, is bright and very suggestive. Viewed in such light, several of the stories of miracles have a significant interpretation. The fact that there is survival, at least reminiscence of mythologie mythologic ideas in instances both in the Old Testament and the New, brings Christianity into nearer connection with the other religions of the world, and enhances for us

the value of the study of mythology. It would be interesting to know, if we ever may, how much is of mythic source in the relations we have been taught to believe as veritable, and in instances as sacred history. Important discoveries have been made of late in this realm, taking away on one side much, but giving on another, far more, pouring new beauties into what had become old, faded, effete, imparting life and power to the lifeless. It is safe to say that what has with such degree of success been accomplished in the field of Aryan mythology and the dim the near of Aryan mythology and the dim historic relations, will yet be done in that of Semitic, and particularly Hebrew, but every step must be taken with utmost care and caution. Too much pains can not be used thoroughly to test and check every conclusion by wide comparative studies.

No one can read this wise, thoughtful volume without being impressed anew with a sense of the vitality of human nature. It has grown Christianity, all its qualities and worth are in that soul; it has viven birth and all the fullness of his endowment to

Jesus. It is yet to produce greater and more. Mr. Janes sees how partial is all in the past; sees something of what higher, grander real-izations are to arrive in the future than any that history has known. The religion of universal humanity is to come down and be established among men, the worship pure and simple of truth and beauty, centering in nothing historic or personal, grounding in no institution or *cultus* descended from a former age, but living and rejoicing in the privilege, the freedom of the ever progres-sive soul. Passages, beautiful and inspiring. I might quote in illustration of his broad and generous faith.

This volume is an attempt-and here lies its great interest and value-by a careful, dispassionate scholar and thinker, writing always with balanced judgment, to read a portion of the religions history of the human mind, and that the most near and vital to us, a history that has blossomed out into the various institutions, faiths and usages that now cover the best part of the globe. Of this history we may say that it has exhaustless charm, it is a tale that is being ever more and more told, yet is never told. These books are published and not published, said Aristotle. By it we are carried back to our own childhood and more, to our ancestry and their thoughts, questionings and illusions as well as perceptions, our own religious heritage. Sir G. W. Cox, referring to the stores age. Sir G. W. Cox, referring to the stores of popular tradition, the tales, legends, myths, etc., many but one, with the great themes they rest on, speaks of "those old forms, of which mankind, we may boldly say, will never grow weary." It is emphatically so here; of the story of the religious experi-ance. Brooklyn Association for Morai and Spiritu- lence, the growth, the struggles, and slow al Education. Such results as we here wit- | painful ascents of humanity, the mind can ness, give us new hints of the possibilities | never tire.

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Whether accepting or rejecting the con-clusions of this careful student and interpreter, the reader will invariably find him self stirred to fresh thought and inquiry, a stimulus that is among the best of effects that any book can afford.

CHARLES D. B. MILLS. Syracuse, N. Y.

* A Study of Primitive Christianity, By Lewis G. Janes. 320 pages. Boston. 1886. Frice, \$1.50. For sale at the Religio-Philosophical Journal office.

Partial List of Magazines for August Received.

ST. LOUIS ILLUSTRATED MAGAZINE. (St. Louis, Mo.) The usual good reading matter and illustrations are found in this issue.

THE LIBRARY MAGAZINE. (John B. Alden. New York.) A select contents from the lead-ing periodicals fill this month's pages.

THE ECLECTIC MAGAZINE(E. R. Pelton, New York.) Contents: Genius and Insanity; Is Medicine a Progressive Science? Indian Arms; Gustave Dore; International Copyright; In Osman Digna's Garden; Who wrote Dickens? Goethe and Carlyle; An African Arcadia; The Greek Home according to Homer; A Mysterious City; Sermons and their Hearers; Levity; Military Tournaments; Mystery and Romance; Literary Notices; Etc.

THE QUIVER. (Cassell & Co., New York.) The Quiver for August has a goodly propor-tion of light reading for the warm weather.

New Books Received.

EGYPT AND SCXTHIA, Described by Herodotus, Cassell's National Library. New York: Cassell & Co.; Chicago: S. A. Maxwell & Co. Price, 10 cents. VOYAGERS' TALES, From the Collections of Richard Hakluyt. Cassell's National Library. New York: Cassell & Co.; Chicago: S. A. Maxwell & Co. Price, 10 cents,

HISTORY OF THE CONQUEST OF MEXICO, with a preliminary view of the Ancient Mexican Civil-ization, and the Life of the Conqueror, Hernando. Cortes. By William Prescott. New York; John B. Alden. Price, complete in two vols., §2.25.

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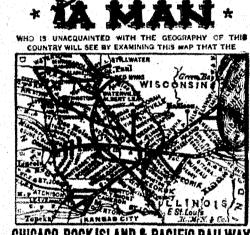
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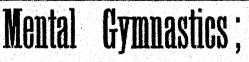
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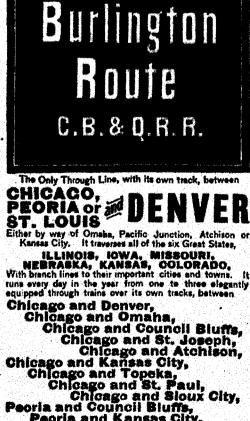
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Music.

That the Managers of the Lake Pleasant Camp Meetings mean to sustain their reputation for furnishing the best of music it is only necessary to say that they have engaged for the 18th time the Fitchburg Military Hand of 24 pleaces and the Russell Orchestra of 16 men. Concerts daily at 9:80 a. M., and 1 r. M.; also, full-band concerts each evening, from 6:80 to 7:80. The orchestra will play for the dances at the Pavilion. Good singers will be secured for the lectures, and singing by the audience, led by cornet, will be one of the features. J. Frank Haxter will also assist in the vocal exercises, the last week of the meeting.

The Hotel

Under the management of H. L. Barnard. of Greenfield, will be open for guests July 1st.

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

Cheep Excursion Rates from the West to Lake Pleasant Camp Meeting. Arrangements have been made with the Central Traffic Association for greatly reduced rates to parties west of Buffalo, as will be seen by the following letter from Mr. Geo H. Daniels, Assistant Commissioner. DUFICE CF THE ASSISTANT COMMISSIONER. CHICAGO, JUNE 17th, 1986. DUFICE CF THE ASSISTANT COMMISSIONER. CHICAGO, JUNE 17th, 1986. DUFICE CF THE ASSISTANT COMMISSIONER. CHICAGO, JUNE 17th, 1986. DUFICE CF THE ASSISTANT COMMISSIONER. CHICAGO, JUNE 17th, 1986. DUFICE CF THE ASSISTANT COMMISSIONER. CHICAGO, JUNE 17th, 1986. DUFICE CF THE ASSISTANT COMMISSIONER. CHICAGO, JUNE 17th, 1986. DUFICE CF THE ASSISTANT COMMISSIONER. CHICAGO, JUNE 17th, 1986. DUFICE CHICAGO & Alton E. B. between Chicago and St. Lonis, on the east by Toronto, Buffalo, Salamance Pitte-tor find the line of the Chicago & Alton E. B. between Chicago and St. Lonis, on the east by Toronto, Buffalo, Salamance Pitte-ton and the line of the Louisville and Nashville and the Chicakinsti, New Orlean & Terms Pacific Ballroads between Louisville and Lexington and Chicamati, has agreed to make a rate of CON KI AND ON El-TIFIFELD Mass. July Sist to September 1st. In order for parties is avail theomedvee of this concession in the stoket from the to request from the thoket seller a certificate is avail through from the starting point to Montague Station, and to request for the Oamp Meeting Association certify on the reverse of the contributes to bave the Secretary or Clerk of the Camp Meeting Association certify on the reverse of the contributes that the holder or Clerk, 1f BHOOMES AN OFFEN ON THE TOKET AGENT AT MONTAGUE STATUM FOR that the holder or Clerk, 1f BHOOMES AN OFFEN ON THE TOKET AGENT AT MONTAGUE STATUM FOR that the holder or Clerk, 1f BHOOMES AN OFFEN ON THE TOKET AGENT AT MONTAGUE STATUM FOR that the the contribute will not be honcored. however, When the cortificate has thus been certificate to bave the strate of the reduced rates on the return trip, certif

Very truty yours, For particulars concerning transportation of camp equipage and baggage, leasing tents and lots, engaging lodging and board, schedules of railroad fares, sto., etc., see annual circular, which will be sent post-paid to any address by R. S. REMEY, Oberk, Lake Pleasant, Montague Mass.

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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, August 7, 1886.

Kiddle's Erostratus-" A Modern Youth."

Some weeks ago the JOURNAL published a series of articles in which the writer attempted to give an exposition of alleged spirit phenomena as exhibited in Boston and in the First Spiritual Temple of that city. The author of those communications has been a Spiritualist and an investigator of the phenomena by scientific methods for many years. He is one of the comparatively few who have the. qualifications requisite to make experiments and record them in a manner to render the work of value to the public. He has proven his devotion to Spiritualism by sacrifices from which most men would shrink. He did not volunteer the work or the reports published, but undertook the arduous task at the request of the editor of the JOURNAL. He heard all sides of all stories so far as practicable, conferred with Mr. Ayer, wrote the reports strictly in accordance with the evidence and in a judicial spirit. During their publication the editor of the JOURNAL called upon Mr. Ayer at his place of business in Boston, and had an extended and very pleasant interview. No complaint was made at that time, nor has there been since, by Mr. Ayer of the spirit in which the JOURNAL'S of Diana (Spiritualism) applaud the underrepresentative performed his assignment. It was left for a God-fearing, Christian gentleman who within few years has been, in his own opinion, instrumental in assisting in "illustrating, and confirming the fundamental doctrines of the Christian faith" by the publication in book form of spirit messages from Moses, Pontius Pilate, Jim Fisk, St. Paul. Aaron Burr, Boss Tweed, St. Peter, John the Baptist, Napoleon Bonaparte, Pio Nono and a long array of spirits, good, bad and indifferent, it was left for this professed Christian and Spiritualist to attack the reports and malign the motives of the reporter. The name of the meek, charitable and prayerful man who edits spirit messages from Moses down to Jim Fisk and assumes to fill the office left vacant by the enforced retirement from the Spiritualist newspaper field of Jonathan M. Roberts, is Prof. Henry Kiddle. This most worthy gentleman is editorial contributor to a sheet published by a man whose business and social record is such as to cause honest and virtuous men to blush with shame for their sex. In this sheet Prof. Kiddle has for several years persisted in misquoting and misrepresenting the JOURNAL in a way that would be called diabolical if done by other than a professed follower of the meek and lowly Jesus. He stigmatizes and villifies the motives of the JOURNAL's editor and in such skillful and learned phrases of indirection as would warrant their being called jesuitical and treacherous were they not the work of one who has held close communion with Pio Nono and Aaron Burr.

anonymous, is concerned, it may be said that one less familiar with dead languages and ancient prophets than is "John the Baptist's" nineteenth century publisher, would be held inexcusably ignorant did he not know that when a newspaper publishes communications in the way those from the JOURNAL'S special Boston correspondent appeared, the paper

makes them its own, and stands responsible for their authorship. This editor of meesages from "Christopher Columbus," "Mozart" and "Converted Spirits" is a gentleman of versatile talent; he is skilled in clothing preposterous falsehoods and diabolical charges in proper and elegant phrase: there is a gloss, a smoothness to the products of his fanaticism and malice that is really refreshing. The classical touch with which he finally clubs the editor of the JOURNAL, will be pleasing to those who admire literary art. The JOURNAL wrests this brochure from obscurity, and in order not to be accused of garbling, gives the paragraph

entire. He closes his attack upon the JOUR-NAL, its editor and correspondent, thus: If the penalty be, as it often is, merely the petty pillory of the Spiritualist sheet we have referred to, it is of little account: because the well-known character of this organ among Spiritualists makes the infliction only a cause of sympathy for an important sufferer, not of disgrace to an offender. In the mat-ter to which we have here referred, the case is somewhat altered, as we notice that, coincidently with the appearance of the Spiritualist Journalist in Boston, there has appeared in one of the evening papers of that city, this same anonymous attack, preceded by an extravagant puff of the Spiritualist editor and his paper, which is pronounced "the ablest Spiritualist newspaper in America." Of course. this publication is headed: " A Bomb for Spiritualand we trust that the friends of Spiritualism will not fail to observe, and will not forget, who it is that has concocted this "bomb;" and aimed and

fired it against the cause which they hold dear. We believe, however, that the terrible "bomb" will, from a deficiency of powder, fall short of its mark, and the missiles will be scattered hurtless in the air if they do not, boomerang-like, take a backward course, and leave the aspiring artillerist "hoist by his own petard." It was a very but strangely, ambitious youth that to gain notoriety " fired the Ephe ian dome;" and we perceive that, in a small way, a modern youth, similarly ambitious, has been desperate enough to engage in an enterprise somewhat like And how the enemies of Diana applaud the undertaking!

The editor of the JOUBNAL was never in the office of the Boston Transcript, the paper referred to above, neither is he, to his knowl edge, acquainted with any person connected with that paper, nor did he in any way connive at or procure the notice characterized above as "an extravagant puff of the Spiritualist editor and his paper." On the contrary he spent most of his brief stay in Boston, not in efforts to advance his personal or professional interests, but, as he supposed, in advancing the interests of psychical research and knowledge of spirit phenomena, by conferring with Prof. Wm. James of Harvard College, and Rev. M. J. Savage, both members of a committee of the American Psychical Research Society, and with others equally interested, including the very man he is accused of assaulting through the JOURNAL-Mr. M. S. Ayer. But these facts are not for the amateur editorial contributor to a newspaper owned and conducted by a dead-beat and free-lover, they are for the great public which in the end will be just in its judgment. Mr. Kiddle indirectly but very plainly says that the editor of the JOURNAL has fired the Spiritualist Dome. "And how the enemies taking." Let it be seen who some of these "enemies of Spiritualism" are and in what language they "applaud"! First on the roll of these "enemies" come tens of thousands o Spiritualists and they "applaud" thus: Col. Bundy has made his paper the ablest exponen of the phenomena, philosophy, and ethics of modern Spiritualism to be found in this or any other coun-try. His integrity is inflexible, and his observations In spiritual phenomena, in the main, microscopical-ly accurate.—Dr. N. B. Wolfe, Cincinnati, in appen-dix to Stariling Facts in Modern Spiritualism, pp. 601-3.

sponed to dispuss questions in excellent vigage Inter-Ocean. Seems die Mr. Bundy is the best equipped editor in his pecul-iar line of journalism in the country.--Chicago

Daily Nees. Col. Bundy is not a fanatic, * * Exposes all frauds with rentices vigor. * * There isn't a man in the universe whe doesn't want to believe in immortality. -New York Evening Telegram.

Eight years ago when the opponents of the JOURNAL were more numerous and vastly more powerful than now, its editor in reply to insinuations and charges akin to those lately made by Prof. Kiddle published an editorial, from which the following extracts are now given:

.The editor of the JOURNAL is a firm and steadfast Spiritualist, the assertions of pseudo mediums and their dupes to the contrary notwithstanding.

He has sublime confidence in a future life and in spirit communion. This confidence is based upon absolute knowledge of spirit phenomena. Possessed of this certain knowledge he is enabled to look calmiy and serenely upon the downfall of the huge superstructure of fiction which has been reared by illegitimate speculators in Spiritualism and bigoted ex-church members, who have not outgrown the blind superstition of their early training.

In the same mail which brought the letter spoken of at the commencement, there came a short message:

I know very well that the fight in which you are engaged is "the good fight" and I have full faith in your just victory; it will, however, take much time and impose severe trials. BUT YOU MUST GO FOR-WARD.

Go forward he will and in time hopes and believes that many good people who now fail to understand him, or honestly oppose him, will be numbered among his most steadfast friends.

What his correspondent then predicted has come to pass. Every position taken by the JOURNAL has proved the strongest and best for Spiritualism; and this is becoming more and more clear day by day to rational Spirit ualists. Large numbers who once honestly and vigorously opposed the JOURNAL are now its staunch friends and the work GOES BRAVE LY ON.

Evangelical Turpltude.

The JOURNAL does not hesitate to mention deceptions practiced under the cloak of Spiritualism, hence it cannot be accused of sectarian antagonism in airing the swindles perpetrated by pious preachers. Some time ago the pulpit clown, Talmage, delivered a phillipic against Spiritualism and sent, as is his custom, printed copies in advance of delivery to various daily papers in different sections of the country, knowing these papers would lie to their readers by claiming the sermon was telegraphed, thus misleading the public and magnifying the importance. of Talmage and the impecunious sheets. Judge Dailey, of Brooklyn, N.Y., wrote an able reply to this sermon and had it distributed to Talmage's congregation a few Sundays after; since which the preacher has refrained from his customary attacks on Spiritualism.

Talmage is not the only pulpit palaverer

have not been sanctified by the grace of Storrs and Talmage's God.

That defaulters, forgers and thieves should be daily discovered among men holding positions of trust, and who are noted for their pions zeal and prominence in some Evangelical church, is not a matter of surprise when one considers the force of example, and that the same principle which inspires men to deceive after the manner of Storrs and Talmage, will also inspire to almost any crime short of murder.

Mountebankism.

The people of San Francisco and vicinity are having a full supply of mountebankery under the fascinating name of Spiritualism. Here is the style in which a star performer of psycho-intellectual jugglery is announced, in large type and catch lines:

"Colville the world renowned Prodigy and Prophet, the Wonder of the Age. Will be the Speaker Morning and Evening at the Great Convention of Spiritualists in Mammoth Pavilion! Alameda from the 9th to the 13th of August...... Free admission to the grounds where the children will be amused with swings, etc. 10 cents admission to each session in the Pavilion or \$1.00 Season Tickets." At the late Oakland camp some who depend upon commercial Spiritualism for a livelihood, were seriously disgruntled because the Management imported an English What-is-it to be exhibited as the chief attraction, and restricted the facilities for individual advertising usually enjoyed at such places. Discovering that the intellectual monstrosity exhibit was a paying one, for the camp, the side show folks seem to have hit upon the scheme of utilizing him to draw the crowd, with the hope of creating a furor for their less popular but more common wares.

These attempts at sensationalism are sometimes, though rarely, engineered by people with the best of motives, but as a rule they are only thinly disguised mercenary schemes to corral the silly, senseless and ignorant. Such meretricious methods do not belong to Spiritualism and should be discountenanced and vigorously denounced by all intelligent. reputable Spiritualists. They are on a level with the devices of the street fakirs, and no more moral or dignified than the tricks of the brass jewelry vendor, or the fancy soap peddler.

Between the promoters and patrons of these demoralizing shows which lead to emotional dissipation and intellectual prostitution, and are no better than an old-fashioned Methodist camp meeting or revival, between these Spiritists and the class who seek spiritual knowledge, to the end that it may aid them to a higher intellectual and spiritual level, show them new channels and better methods for helping the world and finally fit them to enter well prepared the life beyond the mortal, and who are really Spiritualists, between Spiritists and Spiritualists the line should be sharply drawn. This differentiation must de clearly denned by Spiritualists; it will not be done by Spiritists, who do not know it exists; it will not be done by the press, pulpit or pews, for they are justified by appearances in declaring there is no such difference. So long as a large number of Spiritualists holding positions of honor and influence in business, social, professional and political circles hesitate to openly discourage the methods of Spiritists, condone the offences of persistent tricksters and pool interests in camps and public meetings with sensation mongers, just so long is the outside world justified in classing them all in one lot and tarring them with the same stick. Spiritualists have it in their power to remedy all this, promptly and effectually. Will Spiritualists do what is their manifest duty? Time will tell!

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Our old subscribers will recollect the young and excellent medium, May Shaw, who passed to spirit-life some years since from this city. Her early departure was greatly mourned by a wide circle of friends. Brother Colby, of the Banner of Light, sends us an advance proof of a message relating to her and says: "The spirit is anxious that the above be

May Shaw.

copied into the JOURNAL." Here it is: We have with us this afternoon one who was a We have with us this alternoon one who was a blessed worker for humanity ere she was called from the body; one whose years on earth were few, but they were filled with usefulness for mankind on both sides of life; one who was called upon to spend her vital powers for the world, not for self, and who, in passing away in tender years, bore with her the love of many, many hearts that had been consoled and uplifted through her ministrations. The spirit does not speak thus of herself, but we of the Banner of Light Circle are very giad to speak of her in this Light Circle are very glad to speak of her in this way as a tribute to her fidelity to truth and her lifework. This spirit comes with a smile upon her face and sunshine in her heart, which she would radiate upon all her friends. She brings much love, and a spirit of peace, and wherever she goes she will dis-pense this influence, so that no friend can be otherwise than chored by her presence. While sending her love and her beautiful thoughts of good will and encouragement to all friends, she especially sends her affectionate tenderness to one who is very dear her an exclusive tenuerness to one who is very usar to her, one who perhaps will not remain on earth many years, whose thought turns often to the Spirit-world and its beauties. This soul may feel encourag-ed, stimulated and uplifted, knowing that it has the presence and the ministrations of bright and beauti-ful angula from the higher life.

Drivence and the ministrations of bright and beauti-ful angels from the higher life. The young spirit of whom we speak was known as May Shaw, a beautiful medium, who has friends in different parts of the West. She sends particular greetings to friends in Chicago, and also to parties in Indianapolis. With her comes her father, Dr. Shaw, whose benevolent life was exercised in good works for others. He, too, joins in the beautiful in-fluences sent forth by his daughter to friends every-where. where.

J. Madison Allen's Home School.

Mr. Allen publishes an article in The Post of Camden, N. J., in defense of the Home School at Ancora. He says: " The Home School has never been, is not, and never will be, so long as I can prevent it, a free love colony. It has never sanctioned, taught or practiced any other than the purest monogamic relations between man and woman." The Camden Post says:

"We have certainly no desire to misrepresent the workings of the Ancora Harmonial Home or any other institution. J. Madison Allen justly exhibits considerable heat in coming to the defense of the work of his hands, and is entitled to the public hearing which we gave him yesterday. It is possible, and may be probable that his statements are more correct than the wild rumors concernng his enterprise, especially as he has stood the test of a legal investigation in which he was 'vindicated.' It is also probable that any thing outside the usual routine in an agricultural community will excite comment and criticism, while the same thing in a city would pass unnoticed. All sides of the ques tion have been sufficiently ventilated, and if Madison Allen suffers for conscience sake ie should remember that that is the common lot of all who run counter to prevailing sentiment."

The JOURNAL would inquire of Mr. Allen if the "Home School" believes in and practices monogamy as that term is understood by the public and interpreted by the laws of enlightened nations

Here is a specimen of the mild and truthful style in which this amanuensis of Napoleon Bonaparte and George Washington speaks of the JOURNAL and the reports of its Boston correspondent:

But the plot against him [Mr. Ayer] thickens. We see published conspicuously in a notorious Spiritualist sheet, of noisy and vehement pretensions to superior intelligence, virtue and morality in its advoca-cy of a modified Spiritualism, in which it shows a peculiar kind of zeal, a most flagrant anonymous attack upon Mr. Ayer and his doings in connection with the New Temple....

Both the JOURNAL'S editor and its Boston correspondent have the highest regard and kindliest feeling for Mr. Ayer and will not hesitate to declare his integrity of purpose and manly character at all times. So far as is known at the JOURNAL office there is none other than the most cordial relations and mutual respect between Mr. Ayer and the parties whom the editor of messages from "unprogressed spirits " attempts to place in the attitude of enemies to the builder of the spiendid edifice on the Back Bay. So far as the assertion that the JOURNAL'S reports were

A grand paper! I am fully in sympathy with its objects and aims; it is a tremendous power for good. -Dr. Joseph Beals, President New England Spiritualists' Camp Meeting Association.

Your course has made Spiritualism respected by the secular press as it never has been before, and compelled an honorable recognition .- Hudson Tut-

Its general character, candor, dignity and manifest devotion to truth, are attractive to cultured minds, even though it may cross their prejudices.-Lyman C. Howe.

I am entirely satisfied with it.-Eugene Crowell.

I cannot perceive why any man, who has a due re-gard for the welfare of society, should not support the JOURNAL..... Your ultimate success is no prob-lem of difficult solution.-...W. K. McAllister, formerly on the Supreme Bench of the State of Illinois. and now one of the Judges of the Appellate Court. As an old subscriber to the JOURNAL I value and

appreciate it, and am sure it is doing a grand work .---Lady Caithness, Duchesse de Pomar, Paris, France.

Your paper is one of my great consolations. I feel that you are an earnest and honest seeker of truth. Chevalier Sebastiano Fenzi, Florence, Italy.

God and the angel world will bless you for your noble work.... I have long felt to thank the Jour-NAL for its careful weighing of facts bearing upon the philosophy of Spiritualism.—Elizabeth Lonce Wat-

This list might be extended to fill several copies of the JOURNAL, and it would include expressions of confidence and approval from a large majority of the representative Spiritualists, including several hundred mediums and lecturers.

Here is how they "applaud" who are not Spiritualists and whose act is not, therefore, in the eyes of the class whom Prof. Kiddle represents, quite so reprehensible as that of those quoted above:

Of over forty papers which come to my table the JOURNAL is the best.-E. P. Powell, Clinton, N. Y. I wish you the fullest success in your coursgeous course.—R. Heber Newton, D. D.

I have a most thorough respect for the JOURNAL, and believe its editor and proprietor is disposed to treat the whole subject of Spiritualism fairly.—Rev. M. J. Savage, (Unitarian) Boston.

THE RELIGIO-PHILOSOPHICAL JOURNAL IS & representative of clean Spiritualism. Though I do not admit and believe all Spiritualists claim for their belief, yet I think there is a great deal in Spiritual-ism to be found out. If a man can manifest himself here, he can, under certain conditions, hereafter.---W. T. Harris, LL. D.

Is the ablest Spiritualist paper in America. ** ** Mr. Bundy has earned the respects of all lovers of the truth, by his sincerity and courage.—Boston Evening Transcript.

eeking partnership with the daily press in the humbugging business.

The noted Dr. Storrs, whose eminence and Christian zeal have made of him a shining pillar of piety for thirty years, was selected to invoke the grace of his God upon the Decoration Day exercises at Riverside Park, New York City. As the pageant was especially designed to advertise that town, the brokers. railroad thieves and gamblers who engineered it wanted a preacher who was well up in worldly ways. Storrs was equal to the occasion; he wrote out the advice and requests he desired to publicly lay before the God of his clients. He did more, he allowed it to be printed in advance and mailed to distant newspapers, knowing that he was a party to a fraud in doing so. Unfortunately for Storrs, his eloquent printed appeal, to be delivered spontaneously under the deep inspiration of a sublimely solemn occasion, fell into the hands of one honest editor. This is the way the Rochester (N.Y.) Union received and treated the strictly orthodox prayer:

ed the strictly orthogox prayer: We are in receipt of a printed and advance copy of the prayer which Rev. Dr. Storrs is to make at the Riverside Park exercises, New York, to-day, with permission to put it in type and print it "not earlier than four P. M." We shall more than comply with the request by not printing it at all. We have with what Prof. Fitch would call "a nose for news," gone through the inspiration, which consists of sixteen paragraphs and would fill a column of our space, and have failed to discover anything but the ringing and have failed to discover anything but the ringing of the changes, without originality, upon what we have heard or read thousands of times before, as have the plous readers of the UNION, all of whom say their own prayers.

As a literary production, in the line of cool, calcu-lating address to the Delty, Dr. Storr's prayer no doubt has merit; just as the patent printed sermons sent out by mail in advance of delivery by Rev. Dr. Talmadge and fraudulently paimed off upon the readers of that wicked newspaper, the Rochester Democrat, as received by telegraph fresh from the tongue and lips of the divine affiatus, have merit of construction. But no real and honest newspaper would give space to Talmage's patent printed ser-mons as telegraph matter. Every minister of religion in Rochester is the equal of Dr. Storr's in offer-ing genuine, heartfelt prayer, and when occasion re-quires that prayer shall be published, we shall choose and print the production of some one of our local clergy.

Storrs is the author of a popular series of lectures on "The conditions of success in Preaching without Notes," published in 1875. The JOURNAL'S library does not contain this valuable text book, hence we are unable to tell whether therein Dr. Storrs explains to young preachers who aspire to "preach without notes," how their glory may be magnified and their audiences increased by first printing their preachments and prayers, and then conniving with the press to palm off the product as "preaching and praying without notes, specially telegraphed."

That a poor, half-starved, undisciplined, | ing to the world, and equivocate about. uneducated medium, who has had no opportunity to cultivate his moral sense, should be weak enough to attempt to deceive the public and wicked enough to persist in it, is not so very strange, but when preachers like Storrs | untenable grounds and into the quagmire of and Talmage descend to co-partnership with | tergiversation in defence of their new found fraud, it is astounding-at least to those who | faith!

Mrs. Tyler's Story of the Temple.

When the JOURNAL published a communication from its special correspondent relating to the Spiritual Temple of Boston, it was supposed to be all that was necessary to say upon the subject. Every detail therein given was a matter of common talk in Boston Exaggerated stories were traveling over the country, and it was only a matter of kindness to all concerned to give the true history so far as it could be gleaned by a trained newsgatherer. Prof. Henry Kiddle. in a manner perfectly consistent with his erratic course, followed ever since Spiritualism has had the misfortune of his allegiance, attacked the truthfulness of that report. Mrs. Tyler, the leading witness depended upon in the report, feels called upon to tell her story and the JOURNAL accords her space, as it will Mr. Ayer if he desires it. Mrs. Tyler assures the JOURNAL that even now she feels it best to suppress some names, and details of a startling nature.

This narrative is published because (1) the JOURNAL believes Mrs. Tyler tries to tell the exact truth and does tell it so far as relates to matters within her own knowledge: (2) the Spiritualist public and the public at large are entitled to the facts; (3) no superstructure of a permanent nature, no "Dome," can be reared until the foundations of Spiritualism get below the quicksand of delusion, deception and fanaticism.

The JOURNAL'S faith, posited on knowledge, is so secure that it fears not to meet and to deal frankly and vigorously with what makes men like Prof. Kiddle quail, shrink from giv-Shame upon that ghost of Old Theology which haunts the minds of all who have once been within the orthodox fold, and, seeking the unbalanced among these leads them on to

GENEBAL ITEMS.

S. B. Averill, Canton, Dakota, would like Mrs. Van Duzen's address.

Dr. D. P. Kayner is arranging for a vacation. and expects to be in Chicago within two weeks. All correspondence for him can be directed in care of RELIGIO-PHILOSOPHICAL. JOURNAL office till further notice. He will answer calls to lecture, attend funerals or examine patients.

By invitation of the Union Spiritualists" Society, Henry D. Moore will deliver a series of lectures. In their Hall, 115 West Sixth street, between Vine and Race, Cincinnati, Ohio, commencing Sunday evening, July 18th, 1886, and continuing on successive Sunday evenings.

R. B. Champion writes as follows from Antwerp. Ohio: "The Spiritualists of Paulding county, O., and vicinity, will hold their sixteenth annual grove meeting on Saturday and Sunday. August 21st and 22nd, in the Wentworth grove, three miles south of Hicksville. Walter A. Howell will be one of the speakers, and Chas. H. Brown will give tests from the rostrum. All the friends are cordially invited to attend."

The last number of Light is largely devoted to discussions of Mrs. Sidgwick's position concerning independent writing and to evidence in support of the bona fide character of the phenomenon. Mrs. S. may congratulate herself on being the cause of the placing of much valuable evidence before the public. and of stimulating Spiritualists and investigators to greater caution in experimenting.

The Chicago. Rock Island and Pacific Railway have made some important changes in the ticket department. Mr. E. St. John, for many years the efficient General Ticket and Passenger Agent, has accepted the position of Assistant General Manager; Mr. E. A. Holbrook takes the vacant chair of the General Ticket and Passenger Agent, and Mr. Geo. H. Smith is installed as Ass't General Ticket and Passenger Agent. All who are acquainted with this road, its officers and fine equipments, must wish them the same success and good will that has attended them since the road was incorporated.

Under the head of "Wicked Funeral Extravagances," the New York Freeman's Joursal (Catholic) says: "The 'Gates Ajar,' the 'Broken Pillar,' the 'Cross and Crown,' the 'Sheat of Wheat,' and another hideous invention of the funeral florist, the 'Vacant Chair,' were all there. Knough money had been spent in these useless and ostentations things to keep the dead man's family for several months. His coffin was piled high with foral emblems,' and twenty-five carriages waited around the corner to join the regula-

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tion six which were permitted to stand before the church door. This was a pleasing way of 'getting ahead of the priest,' who had wisely forbidden that more carriages than the half dozen should attend any of his parishioners' funerals. The next week the friends of the deceased were engaged in arranging a collection 'for the procuring of a sewing machine for'-so the printed card of appeal said-'a starving family.'"

Mrs. Hester M. Poole, the talented editor of the JOURNAL'S Woman and the Household column will represent the paper at Lake Pleasant camp the current month. She will occupy the JOURNAL'S headquarters, adjoining the quarters of President Beals. We trust all our readers who attend that camp will make the personal acquaintance of this noble woman who is doing so much for humanity.

A Mrs. Merschon, who is described as the "trance evangelist," is conducting a religious revival in a big tent near Marion, Ind. Sometimes five thousand persons are present. and at the close of the sermon the whole audience is on foot, pressing toward the platform, surging, groaning, praying and shouting till late, then following the revivalist home and pleading for prayers and blessings. The fanaticism is said to be spreading through adjacent counties. "Mrs. Merschon," an account says, "after a terrible day of excitement and work, often goes into a trance, and after being unconscious for three or four hours, comes out thoroughly rested. She believes that her work is nearly ended, that the prophecies and revelation have been all but fulfilled, and that the second coming of Christ is near at hand."-Index.

A horrible story comes from Stroudsburg, the county seat of Monroe county, Pa. Hillary Hoganshelf and Alvin Kemming were farmers and lived on adjoining farms. They had a quarrel about a new fence, went to law, and Mr. Hoganshelf defeated Mr. Kemming. Hoganshelf then commanded Kemming never to speak to him and even remain from his funeral. He warned his people, and hoped the lightning would strike his coffin if his wishes were not respected. Finally Hoganshelf took sick, and again emphasized his wishes about Kemming. Death soon came, but Kemming was invited to be a pallbearer, and he accepted. The funeral took place, and nothing happened until the straps were being removed from under the coffin. Suddenly a black cloud sailed over the heavens and rain fell in torrents. A flash of lightning startled every body, crashed into the grave, and split the coffin. The mourners fled in terror, and the grave was not closed until after the storm.

A Vienna letter in the Paris Figaro speaks as follows of lottery gambling in Vienna: Apropos of loto, which is the rage just now, murdered her aunt, a rich old fortune teller, and sordidly avaricious. The Judge was seeking with all his ingenuity to gather together the threads of proof of the woman's guilt, which he could not succeed in establishing, when he learned that two hours after the murder, at a moment when nobody as yet knew what had happened, the accused had drawn three numbers at the lottery-83, 25, and 47. Now, 83 was the age of the victim, 25 the number of the house in which she lived, and 47 signifies in the credo of loto gamblers life and death. The Judge regarded this coincidence of numbers as the most overwhelming of proofs. The wretched woman was accordingly condemned to death.

sent out. The pavilion was handsomely decorated with ferns, flowers, flags, Japanese lanterns, banners, and in the full blaze and abundant light it looked a veritable bower of beauty. The company assembled at half past eight P. M., prompt to the time the hall was opened by a grand march headed by the host and hostess, the assembled guests stretching in a long line, all moving round the floor to the inspiring strains of the Middlebore band, especially retained for the occassion. The dance programme consisted of eighteen

numbers, and to judge by the evident zest of the dancers, the various selections were heartily enjoyed. At an early part of the evening, Mr. W. S. Butler desired Mr. J. J. Morse to address the friends present, in words of welcome, which the above gentleman did in his usual admirable and felicitous manner, saying, that on behalf of the genial host and hostess he extended a cordial and hearty welcome to all present, a pleasant and harmless opportunity of enjoyment being thus provided. It was the hope of the providers that all would enjoy it to the fullest extent. The directors of Onset Bay Grove had very generously profferred the use of the Temple for this gathering, but Mr. Neal of the Hotel Onset having been first in the field with the offer of his annex. the other offers were accepted as pleasant proofs of the kindly interest and respect entertained for the host and hostess, as also was the fact that the transfer company had provided free transportation to the guests upon the ground.

The speaker was vigorously applauded as he made the foregoing intimations. He then closed by saying that under the inspiring strains of music, the flashing of bright eyes from the brave men and fair women, there could be no question that a joyous and agreeable evening would be spent, which would undoubtedly cause them to remember the occasion as a noticeable event at Onset. His remaining duty was to present on behalf of Mr. Ford, Onset's florist, a handsome bouquet to Mrs. Butler, which he did in a graceful manner amid the hearty applause of all present.

During the evening a presentation to the members of the New Bedford Yacht Club, of a ship of flowers, was made by Mr. A. A. Wheelock, of Washington, D.C., in a neat and happilly turned speech, to which a suitable reply was made. Supper was served at eleven o'clock, after which dancing was resumed until two o'clock Saturday morning. The event was one to be remembered for its pleasurable circumstances, and for the generosity exhibited in all the details pertaining to it and contributing to its success.

ONE HUNDRED YEARS AGO AT EAGLE COTTAGE. Charles W. Sullivan on the evening of Thursday, the 22nd, entertained his friends with an old fashioned baked bean supper, and a costume representative of "Grandpa" and ye ancient days, at his antiquarian rooms, which was heartily enjoyed. The baked beans were pronounced the best of all the season.

RECEPTION TO J. J. MORSE.

On Monday evening, the 26th, some two hundred of the friends of J. J. Morse convened in the Temple to meet him personally, and bid him God speed in the spiritual vineyard. Mr. Charles Dawbarn, of New York, was chairman and made the opening remarks in his very pleasant and agreeable Singing, followed by the Onset manner. Quartette, Mrs. Capp, Mrs. Tufts, Mr. Packit has played a very curious role in a recent trial here. An unfortunate woman, nearly starved to death by long years of starvation starvation of New York; recitation, F. L. Union, Onset; starved to death by long years of starvation starvation starvation by Mrs. H. L. Jeffers, of Wicket Island; and scenery around. He asked, have you

gleam through its fringe of trees, not only preventing any annoyance or discomfort from that direction, but affording a delightful resting place for the eye. Mr. B. M. Budington has a new set of bath rooms on Montague street near the hotel, and under the bandstand on Lyman street; R. O'Hara of Greenfield keeps a news-stand, where the JOURNAL may always be found. He also has a fine selection of flowering plants into which campers make great inroads.

The genial President of the association, Dr. Joseph Beals, and his excellent wife, are here, ready to aid by word or act any who may need such friendliness. The superintendent, Mr. Henry, is ubiquitous, and the new comers are not likely to let him rest from his labors.

The new bridge to the Highlands is a very great improvement to the camp. It brings that charming suburb very near, and renders it, in many respects, the choicest part of the ground to those who desire occasional quiet and solitude. It is built in a substantial manner. The view from it of the lake, is a picture to be remembered. Mr. Barnard manages the hotel to the satisfaction of his guests of which there are already a goodly and constantly increasing number.

Different portions of the country are already well represented. From Brooklyn there are, beside Judge and Mrs. Dailey, his sister, Mrs. Boardman; Mrs. S. B. Nichols and Miss Blanche Nichols and Mr. and Mrs. Rynus, and most of the Eastern States have their quota. Among them are a number who have been here every year since the camp consisted of a gathering of a few A tents. Some of them, in recalling the names of those who were prominent campers here in years past, but have now gone to join the heavenly host above. recall the names of between seventy and eighty who are no longer in the flesh. It seems a great number, but most of them were well along in middle life before joining the Association.

The arrival of the Fitchburg band on Saturday morning made a pleasant excitement. The principal points are beautifully lighted by electricity.

On Sunday morning a goodly crowd assembled to participate in the opening exercises of the summer session. After music Dr. Beals gave a short address, teeming with retrospect of the past twelve years, and of hope for the future. He mentioned with much feeling five persons, who had been somewhat prominent in these meetings, and who would be missed by all, as they have, within the last year "joined the great majority." They were Mr. S. W. Lincoln, Hartford, Ct., who came here with the expectation of passing away before the close of the gathering, and who went late in August. The others were Mr. M. V. Lincoln of Boston; Mr. N. D. Ross of Troy, N. Y.; Mrs. L. A. Pasco of Hartford and Mrs. E. Severance of Boston.

Of Judge Dailey's address, which followed I can only give a brief abstract. His theme was "Demonstrated Immortality is Essential to human Progression." After referring to the auspicious opening of the thirteenth convocation of the Association, the speaker said the grounds where they were convened were chosen by the Spirit-world as well adapted to so great a use. The dry and sandy soil was able to bear pine and fir trees which perfumed the air with health-giving odors, while St. Jacob's well was yielding waters impregnated with mineral substances which invigorated and toned the physical man, and from the spiritual side of nature the spiritual and chronic hunger, was suspected of having recitation. Miss Failis. Remarks were made ever thought of the close relations of heaven murdered her annt a rich old fortune teller. by Mrs. W. S. Butler, of Boston; Charles W. to earth; that they are ever interchanging; to earth; that they are ever interchanging; that one seems largely dependent upon the other; that nature in herself is a moral teacher, and the law of rewards and punishments is nature's law, and the doctrine of atonement was older than the creeds of the churches, and that a vicarious atonement of late, was so precarious that good men did not need it and bad ones were afraid of it? The lecturer then proceeded to speak of the spiritual side of nature, and to show that as a study and science it had been neglected because its possibility had been ignored. Persons who wished to a ttain spiritual knowledge should draw in the kites of their imagination and commence at this, not that, end of the line; that the social condition of people was such the issues raised must be met. These great problems would be more easily regulated by a knowledge of the divine law of our being, and that so long as their existed in the minds of persons an uncertainty as to the future life, as we all know there is in so many millions, such persons are bound to get all they can of good out of this world, and as there is a great difference in the minds of people as to what is good, there must be over reachings and oppressions, and the unfortunate will be putting an end by their own hands to all they can of their own existence. The speaker then proceeded to elaborate the premises, pointing to the effect of the dissemination of spiritual knowledge when found to have a basis in facts. He referred to the great teachers in all ages having given evidence of spiritual influences dwelling at considerable length upon the so-called "demon" of Socrates, and of the great work of that philosopher who, like Jesus of Nazareth, left no writings behind. He spoke of the condition the world would be in if it adopted and acted upon true spiritual principles, but said the phenomena was essential as it ever had been and ever would be. He referred to the letter of R. Heber Newton to the editor of the JOURNAL, and of the position of some other leading divines who encouraged the investigation of spirit phenomena from scientific standpoints in order to prevent fraud to the end that Spiritualism should be shown to have an unquestionable basis in fact.

Tassed to Spirit-Life.

It has never fallen to my lot to record a more sad bereave ment, or one which awakened more intense sorrow and heart felt sympathy, than this which I now transmit to the Jour NAÈ

NAL. Some four or five years ago Mr. at d Mrs. Ru-ker (formerly of the State of Ohio) moved to their nice and beautifully lo-cated place, four miles north of Stærgis, Mich. making it their permanent home. Their land is b-rdered in part by Grosmon Lake; a large sheet of limpid water, which, in these quiet evenings, looks as though it were a composition of sil-ver and glass, so sweetly it sparkles in the midsummer moon-light. They had one son, Waiter, and only one! about 20 years of age; a young man of flue promise. He was the pick-et guard over home freasures. On the evening of Tuceday last, he went down to the lake to bathe, but the waters, treacherous though beautiful, clos-ed out o spirit-life July 27th, 1886. The tueral services were held at the house. They principally consisted of the reading of a poem by Miss Jessile Hishop of Sturgis; a young lady elocutionist who has recently graduated from Hoston, Mass.

The bereaved parents and sister have the consolation of Spiritualism to sustain them in this trying hour, and the very coul of sympathy is theirs. Sturgis, Mich., July 30th, 1886. THOS. HARDING. THOS. HARDING.

Spiritual Meetings in New York.

The Ladles Aid Society meets every Wednesday afternoon at three o'clock. at 128 West 48rd Street, New York. The People's Spiritual Meeting of New York City, has re-moved to Spencer Hall, 114 W. 14th St. Services every Sun-day at 2:80 and 7:45 P. M. No waardion for hot weather. FRANK W. JONES, Conductor.

Metropolitan Church for Humanitr, 251 West 23rd Street, Mrs. T. B Stryker, services Sunday at 11 A. M. Officers: Geo. D. Carroll, President; Oliver Russell, Vice-President; Dr. George H. Perlne, Secretary; F. S. Maynard, Treasurer.

Saratoga Springs, N.Y.

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

The Religie-Philosophical Journal

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

Cooper, 746 Market Street, Goldsmith, 10001/ Market Street, and 3 Eddy St. Scott, 22 Third Street, and at Stand corner Market and Kearney Streets. And at the Spiritual Meetings,

At Washington, D. C.

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

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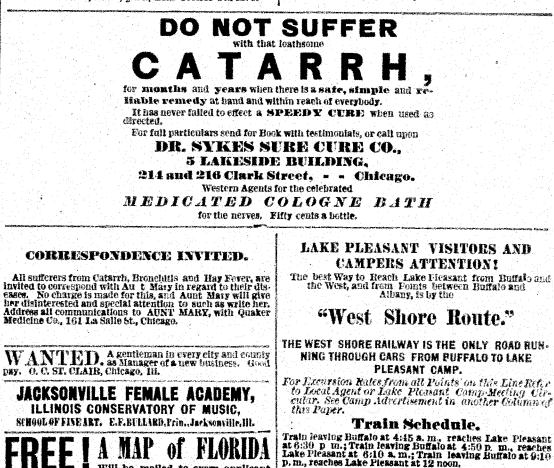
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NOTES FROM ONSET.

To the Editor of the Religio-Philosophical Journal:

Our meetings are progressing, and the people continue to wend their way to Onset. Every thing seems to indicate a harvest of good for the cause and a step forward in the grand march of truth. Individualization begins to assert itself, and the people are demanding a more honest and satisfactory investigation of so-called spiritual phenomena. It is truly wonderful to see what a change has been brought about in regard to materialization as presented to-day to the investigator. I think it is safe to say that 90 per cent. of the people that attend the materializing scances are bold to assert that the whole thing is a shameful piece of deception and unworthy of the name of Spiritualiem. Of course materialization has got its honest defenders and the business will continue until blind credulity is supplanted with demonstrable facts.

The social gatherings are doing a vast amount of good here by the candid inter-change of thought, comparing notes, getting each other's ideas, and profiting by the same. There is another good feature in the camp monther being our itinarant togethere meetings: they bring our itinerant teachers together, giving them a chance to inter-change thoughts and hear each other's ideas as they are given out to the people. I some-times think that if there is a class of beings on this planet that demand our sympathy, It is that class composed of our itinerant platform speakers who travel from one end of the country to the other to meet engagements and teach spiritual truths; so I say keep up the camp meetings, bring the speakers together-it is class day for them.

During the past week J. J. Morse, of En-gland; Mrs. R. S. Lillie, of Boston, and Chas. Dawbarn, of New York, have been the regular speakers here. They have done noble work, presenting thought worthy of close attention for present as well as future use. Joseph D. Stilles, of Weymouth, Mass., has been the platform test medium, reporting hundreds of the spirit friends. At the close of Mrs. Lillie's lecture, Sunday, P. M., the 25th, Mr. Stiles re-ported ninety-six full names with many personal incidents in thirty-three minutes, nearly every one of them being fully recognized.

Among the many very agreeable episodes of the past was the following

VERY PLEASANT RECEPTION.

Sullivan, of Onset; Mrs. May Mozart, of Ore-gon; fire test by Mrs. Isa W. Porter, daughter of the late E. V. Wilson. J. J. Morse responded in hisfeeling yet belitting style for the occasion. There was a sale of tickets amounting to a financial God speed of \$53.2

The above was under the guardianship of Mrs. W. D. Crockett, Mrs. W. S. Butler, Mrs. Sadie P. Andrews, and Mr. and Mrs. Mozart, of Portland, Oregon.

Sunday, Aug. 8th, George A. Fuller and Mrs. M. S. Wood will be the speakers. Mr. Charles Dawbarn spoke on Tuesday P.

M., the 27th, taking for his subject, "The Spiritualism of Science," giving his hearers one of the most thorough digests of our philosophy ever delivered at Onset. Mr. Dawbarn intends to make a tour through the West as soon as satisfactory engagement can be perfected.

Mrs. Lita Barney Sayles, of Killingly, Ct. has arrived at Glen Cove House. Onset, Mass., July 29. W. W. CURRIER.

NOTES FROM LAKE PLEASANT. [From our Special Correspondent.]

This beautiful little sheet of water never better deserved its euphonious name than when we approached the camp on Thursday last. The verdure lining its banks is still in its first freshness, and the reflections of shore and sky were brilliant and changeful as the tints of an opal.

On the ground, all was full of life and the sounds of saw and hammer were heard on every hand. Over a hundred families were already settled in their summer homes, and others constantly arriving. White tents gleam among green trees: cottages shine in new coats of paint; banners hang from bal-conies, and the tiny yards in front blazon with brilliant flowers on emerald backgrounds. Through looped arch-ways the passer-by sees a pretty parlor with carpeted floor, easy chairs, lounges, tables bearing gay spreads and gayer bouquets, while pictures and hangings adorn the canvas walls. In front of some of the cottages are rare plants arranged with much taste and care, and the whole aspect is greatly improved within two or three years. It is a festal scene, fit for the month when the locust and cicada sound their trumpets of tropic heat, and we long for woods and fields and the boundless canopy of the azure sky.

The night of our arrival witnessed two of the grandest thunder storms that ever passed over the State. Thunder pealed incessantly and the rain fell in torrents, but our tent proved to be impervious, and the morning found us dry and comfortable. A good tent is to be spoken of respectfully in such a storm.

Those who are competent to decide, declare that never have the prospects of Lake Pleasant Camp been more auspicious as to numbers than at the opening of the thirteenth annual meeting. As far as the physical comforts are concerned constant improvements are going on, and the water supply and sanitation are most excellent. Water pumped from springs far out in the lake is distributed through hydrants to every part of the grounds, and the well-water, which is used for drinking purposes, is of crystalline clearness. The auditorium is clean and sha-On Friday evening, July 23d, a very pleas-ant private ball was given in the Pavillon by Mr. and Mrs. Wm. S. Butler, of Boston, and for which upwards of 400 invitations were

Publisher's Notice.

The RELIGIO-PHILOSOPHICAL JOURNAL will be sent to new subscribers, on trial, thirteen weeks for fifty cents.

Subscribers in arrears are reminded that the year is drawing to a close, and that the publisher has trusted them in good faith. He now asks them to cancel their indebtedness and remit for a year in advance.

Readers having friends whom they would like to see have a copy of the JOURNAL, will be accommodated if they will forward a list of such names to this office.

The date of expiration of the time paid for, is printed with every subscriber's address. Let each subscriber examine and see how his account stands.

Specimen copies of the JOURNAL will be sent free toany address.

President Cleveland has signed the Oleomargarine bill.

The National debt decreased \$9,049,104 during the month of July.

Contraction of the second second

Will be mailed to every applicant for a sample copy of the Fiorida Rural Home, a monthly journal for everybody interest-ed in the "Land of Flowers." \$1.60 per year; single copy. 10 cts. No free copies. Fostage stamps not desired. Ad-dress THE FLOREDA RURAL HOME, Jacksonville, Florida.

THE ALPHA. Devoted to social purity and moral education. Garoline B. Winslow, M. D., editor. Eleventh volume. Best thoughts of philauthropists always found in its columns. "No paper in the land more worthy of universal patronage." —Parker Fillsbury. "I regard the Alpha as a necessity, the reginning of a great moral force."—Mary A. Livermore. Monthly. \$1.00 per year. Sample copies free. Address

BATES WAIST HEALTH: BEAUTY:

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p. n., reaches Lake Fiessant at 12 noon. The "West Misore Koute" has a passenger equip-ment unsurpassed by any in the world, and does not propose to be outdone in enterprise or facilities by any other line. All visitors to Lake Pleasant from West of Albany and within striking distance of the "West Shore" will, if they consult their comfort and convenience take this unrivalled route. consult their comfort and convenience take this unrivalled route. Chicago Passengers can be landed at the Camp without change of cars if they go via the Grand Trunk. If their pref-erence or convenience is better suited by taking either the Michigan Central or some other line, they will at an agreea-able hour of the day, change cars at Buffaio. Very many ex-perienced travelers prefer such a change rather than com-plete a long trip in the same car provided the change is made at a seasonable hour and without worry or annoyance as is the case in this instance.



Are caused by impurities in the blood, the nurification of which eradicates the unhealthy germs from the system and wards off many fatal maladies. At the urgent request of her many Catarris, Bronchitis and Hay Fever patients

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QUAKER MEDICINE CO., 161 La Salle St., Chicago, Ill.

GROVE MEETING.

The second annual Grove Meeting of the Clackamas County Society of Spiritualists will be held on their grounds at New Era, Clackamas County, Oregon, beginning Friday, Sept. 17th and holding ten days. George P. Colby, missionary at large from the State of Florida, and Col. C.A. Reed, of Pottland, are engaged as permanent speakers. Col. C.A. Reed will give the opening address on Filday the 17th, at two o'clock in the afternoon. Geo. P. Colby will lecture on the afternoon of the 18th 19th, 21st, 28rd 25th and 26th at two o'clock. Further arrangements, including a reduction of fare on the railroads to attend the meeting will be completed in time, WM. PHILLIPS, President. THOMAS BUCKMAN, Secretary.

IMMORTALITY.

AND * OUR EMPLOYMENTS HEREAFTER.

With what a hundred spirits, good and evil, say of their dwelling piaces.

By J. M. PEEBLES, M. D.

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SPIRITUALISM VS. THE BIBLE. By PROF. J. W. CADWELL. The author is a well known and successful Masmerist and has paid much attention to the study of Mesmerism and kindred science. Price, pamphlet form, 15 cents. For sale, wholesale and retail, by the RELIGIO-PHILOSOPHI CAL PUBLISHING HOUSE, Chicago. THE WAR IN HEAVEN. By DANIEL LOTT. This is founded upon Revelations 12: 7-9, and will be found interesting. Price 10 cents.

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ANTI-SPIRITUAL CHRISTIANITY.

A DIALOGUE.

By "ALIF." Suitable for distribution amongs' inquirers. Price 10 cents ostage 2 cents. For sale, wholesale and retail, by the RELIGIO-PHILOSOFIE PUBLISHING HOUSE C

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RELIGIO PHILOSOPHICAL JOURNAL.

AUGUST 7, 1886

Voices from the Leoyle. ARD

INFORMATION ON VARIOUS SUBJECTS.

The Spiritual Dawn.

An impromptu delivered by Mrs. E. L. Watson at the conclusion of her lecture at the Oakland (Cal.) Camp meeting, June 24th.--ED. JOURNAL.] Like th' dawn that comes silent and tender From infinite depths of the sky, And crowns with its reseate splendor The mountains mest solemn and high,

Then flings its bright blossoms out broadcast, 'Till the world is flooded with light, And every creature there dwelling Is filled with a namelees delight-

So, tender and sweet, from vast allence, Comes th' blush of a beautiful morn That kindles the hill-tops of science And heralds a faith yet unborn!

To the souls that tent on the highlands Of noble and all-loving thought, Comes the first living ray of that glory Through which "a new earth" shall be wrought;

Then down the vales of desire Where lurk the dark demons of pain, Shall th' Spirit pour freely its fire, Refining life's gold-every grain!

The truths that are hidden and cumbered With errors that ever grow near, And goodness that hath so long slumbered, And love that is mastered by fear,

Shall burst into blossoms supernal And garland the world's battle scars, While Hope wings upward eternal, And our souls join the song of the stars!

Wait patient the day-break that hovers The widening horizon of faith, In th' hearts of humanity's lovers. Swift-brightning the river of death.

Already the earth thrills magnetic-Beatlindes bud on her breast, And hearts beat proudly prophetic, While they yearn for the purest and best.

Side by side, in darkness and sorrow. Brother hath met brother in fear, But in the clear light of that morrow The God in them each shall appear!

And by that pure light shall our vision The home of the angels embrace, And learn that the "sweet fields elysian," Are simply dear Love's dwelling place;

Where harp chords are vibrant forever With th' music of tenderest thought, And prayer is earnest endeavor, While the good of all beings is sought.

And that world of sweet aspiration E'er widens its borders of bliss, By acts of divine consecration That build up God's kingdom in this!

On the Benefits of Superstition.

BY AGNES REPPLIER,

But superstition, it is claimed, begets cruelty, and cruelty is a vice now most rigorously frowned down by polite society. Daring spirits like Mr. Beennt may still urge its claims upon our reluctant considmay still urge its claims upon our reluctant consid-eration, Mr. Andrew Lang may pronounce it an es-sential element of humor, or a purely speculative genius like Mr. Pater may venture to show how adroitly it can be used as a help to religious senti-ment; hut every age has pet vices of its own, and, heing singularly intolerant of those it has discarded, is not inclined to listen to any arguments in their favor. Superstition burned old women for witches, doixed for ware worket. dotards for warlocks, and idiots for were-wolves but in its gentler aspect it often threw a vell of charity over both man and beast. The Greek rustic, who found a water-news wriggling in his gourd, toesed the little creature back into the stream, remembering that it was the unfortunate Ascalaphus, whom the wrath of Demeter had consigned to this loathsome doom. The medizeval housewife, when

Notes from Brooklyn, N. Y.

To the Riditor of the Religio-Philosophical Journal: MRS. MARY VENN.

At last " He giveth his beloved rest," free from all earthly pain, sorrow and disappointment, welcoused to her house with the angels by thousands of co-workers in the cause of progress, of womanhood, of spiritual knowledge and unfoldment-greated in the house of the scale by such woman as Lucretia Mott, works and the scale by such woman as Lucretia Mott, home of the scule by such women as Lucretia Mott, Ascha W. Sprague, Helen M. Slocum, Alice and Phoebe Cary, and others who in earth-life watched this noble woman's unselfish devotion to truth, prog-ress, and the enlargement of woman's rights, priv-ileges and responsibilities. She has been welcomed to her spirit home, also by such old-time veterans as Prof. S. B. Brittan, Drs. Hallock and Gray, Prof. Mapes, Prof. Hare, Epes Sargent and thousands of others who have preceded her. • To you, Mary Fenn Davis, the verdict of all wom-anhood in all the ages will be, that amid all your trials, struggles and misfortunes, you were the same loving, earnest, tender, trusty, true and noble woman. A NOBLE CHARITY.

A NOBLE CHARITY.

The world is moving towards a divine brother-hood, when a great daily newspaper takes up a noble work and carries it forward with an earnestness and persistence worthy the great soul of that worker for all humanity, the great commoner. Horace Greely. "The Tribune's Fresh Air Fund" has grown from y any small being in a ona of the most basefure a very small beginning to one of the most beneficent charities that compre in New York City. This fund charities that conject in New York City. This full is made up from yountary contributions from its readers and friends, who from year to year have read of its effective and beneficent work. For the nominal-arm of three dollars, each, boys and girls are taken from their poor homes in New York City, mostly from the crowded tenements, to homes around formate and other all over the country, who among farmers and others all over the country, who gladly welcome and care for them for two weeks. The railroads and steamboats carry them at a nominal sum, which is all the expense to be borne, and these waifs of humanity get pure air, pure water, sunshine, green fields, good food, loving, tender care. Already by this simple effort many children bave found permanent homes among their entertainers, and thus the foundation for useful lives have been made. Already 3,000 children have been sent on their summer vacation this year. Contributions come from all over the country—from churches, Sunday schools, children, fairs, etc.,—noble and generous contributions from those who are blessed in basket and store. Mrs. Leland Stanford recently sent a check for \$500; Mr. G. W. Vanderbilt, \$1,000; H. K. Thurbur, \$250; but the money comes mostly in small sums from \$3 to \$10. Reader, cannot you also help on this quiet but benevolent work. One wiser than most men has said: "It is more blessed to give than to receive." Try it, sister, brother or friend, for he also has said: "If you do it unto the least of these, ye do it also unto me.',

The poor ye have with ye alway, and this charity, so efficient for good, is not limited to any nationali-ty, sect or creed.

CAMP MEETINGS.

From July to October in different parts of our country will be held camps or open-air meetings; some of these for a few days only; others for several weeks. At many of the older camps, notably at Lake Pleasant and Onset, extensive and costly buildings have been erected by associative and individual enterprise. Some fourteen years ago a few friends met at the now historic grounds of Lake Pleasant for a day of picnicing in the woods and by the pure waters of the lake, and the result was the forming of an association known as "The New England Spiritualist Camp Meeting Association." The writer first became a member and an active worker at this camp in 1878, and during most of its conflicts and struggles, he has been a participant. He found at Lake Pleasant a large body of men and women, more or less intelligent, and more or less moral, Fortune-telling signs, materialization shows, and signs of professional mediums could be found on every street. He found then and now many worthy mediums, and made the acquaintance personally of some of the early and later workers in the cause. He also found men and women there who seemed to care less for the truth than some particular hobby. He also met professed teachers of the faith as well as mediums whose lives, were not in accord with their professions. In these eight years of conflict, Lake Pleasant Camp Meeting Association has gain-ed much. An effort was made on the part of some of its members to elevate the standard of mediumship, also so far as possible to eliminate from its list of speakers all whose lives were not pure honest and of good report. This conflict at Lake Pleasant was a severe one, and while much was accomplished, a great deal remains yet to be done before it and all other camp meetings can take such a position for good to the individual and to humanity in the aggregate as they should. What are the preliminary steps to accomplish this? 1. The camp meeting association at Lake Pleasant should own its grounds. 2. They should be able to sell lots and cottages and give a clear title. The present lease with the Fitchburg railroad has, if I mistake not, two years more to run. An effort is now being made to raise money enough by subscriptions of stock to purchase the grounds and im-provements. This stock should be held by Spiritualists of established character and reputation, who while receiving good interest on the capital invested. should also have other aims than making the associ ation a success financially. The secretary and clerk should be an active and energetic Spiritualist, a stockholder, and one who has a deep interest in the success of the camp, and should be well paid for all services rendered. All persons admitted to the grounds should pay an admission fee—say, of the nominal sum of ten cents. A wire fence could be erected along the line of the Fitchburg railroad and across the west end of the camp to the ravine at a small expense, and a large income could be collected yearly for the purpose of making improvements and towards paying necessary expenses. The standard of speaking should be made higher and broader. Representative thinkers of our time, like Minot Savage, Rev. Dr. Thomas, Rev. Heber Newton, Felix Adler and W. M. Salter should be invited to address the people, and be well paid. Our own speakers or those within the ranks of Spiritualism, should be better paid both for Sunday and week day lectures. A portion of each day should be given to the elucidation of a given subject of practical importance. The question of capital and labor, the relation of Church and State, the philosophy of life, etc. Schools of psychical research should be held. Mediumship should be discussed in a spirit of fairness and justice. All claptrap shows, humbugs, etc., should be banished forever from the camp. Are these suggestions too practical? Do they call for too much labor and effort? In the present state of the spiritual movement is not some such programme needed at Lake Pleasant? It should be the Mecca for all that is good among Spiritualists. It should attract to its beautiful woods and lakes, the best, noblest, and purest men and women who now shrink from any outward ac-knowledgment of their faith in Spiritualism, and who would gladly join us in our work in demon-strating to the world the sublime fact that man's individual spirit is indestructible, and that under suitable conditions its presence can be known and felt after it has passed to the life beyond. This can be made clear and plain to all who would know of the life continued and love immortal. Its philoso-phy and religion would reach and bless millions who now live in bliesful ignorance of its divine benefi-Our camp meeting will hold its section in the coming month. These suggestions will apply to every other camp in our country. Friends, co-labor-ers, workers, men and brethren, is not this worth our effort? Finally, a more united effort should be made by all Spiritualists everywhere to sustain and encourage our spiritual papers; particularly would I arge it upon them to strengthen and uphold the lion-hearted and stalwart editor of the RELIGIO-PHILOSOPHICAL JOURNAL. What yooman service he has done for the cause! How inadequately this service has been understood or appreciated in the ast. Reader, your duty and mine is to give the RELIGIO-PHILOSOPHICAL JOURNAL our sympathy, our money, and our earnest co-operation. Do not wait, but act now. This is my message to you, one and all. S. B. NICHOLS. Brooklyn, N. Y., July 24, 1886.

Comadaga Camp.

[Published by request of the Board of Trustres of the Osenadege Lake Free Association.]

When St. Paul of reversed memory, being arraigted before King Agrippa, was pleading his own cause with the beidness of one assured of its truth, a gentleman of the court with more candor than courtesy accused him in a loud voice of being beside himself. At the present time the world, representing Fusies, crise loudiy to Spiritualism, "Thou art bailde thyself." The advent of a new truth is ever attend-ed with a kind of spiritual varian, and it cannot be ed with a kind of spiritual vertigo, and it cannot be wondered at that Spiritualism standing with Materi-rialism on one hand holding the dear lost ones in the gastly shadow of its nevermore, and Calvinism on the other, demanding resignation to their eternal misery, that she, when the dazzling assurance of progressive life beyond the tomb bursts on her long-ing sight should experience an ecstasy that to the uninitiated seems the delarium of insanity. Now fact on fact has proven to those who will fairness investigate, that spirit return is not the baseless fabric of a dream; instead of a wonderful phenomenon, it is now as common as daily bread, and believ ers have settled down on the solid earth where they belong, to work out their own salvation as the Good Father has decreed and assured,

"That nothing walks with aimless feet, That not one life shall be destroyed,

Or cast as rubbish on the vold When God shall make the whole complete."

And Spiritualism using the expressive words of Paul, says: "I am not mad, most noble Festus, but speak the words of truth and sobernees, and if you don't care to believe me on my own words, come to Cassadaga campingground on the D. A. V. & P. H. R., and see for yourself a delightful spot on the border of the lakes of the same name, which nature and art have joined hands in beautifying. The quarters are comfortable and the rates reasonable. People of all de-nominations are flocking to the spot to enjoy the com-ing August session of the Casadaga Lake Free Association, the seven past August meetings having convinced them that Spiritualism is not mad, but speaks the words of truth and soberness on all the living issues of the day.

On these grounds will be found neither dogmatism nor proselytism. If one wishes to commune with nature in her lovliest moods in company with genial, happy souls, and wishes to hear sweet music and enjoy social evening entertainments without taking in the lecture, they can do so, and neither be import-uned or frowned down. But to the candid investigator, the seeker after understanding, there is offered a rich and various treat. Every week will give fresh attractions. Sunday, Aug. 1st, G. H. Brooks, of Wis., a speaker never heard at this camp, but well recommended, will try for his laurels. O. P. Kellogg, of Ohio, a veteran, will in his grotecque way, entertain the audience with mirthful anecdotes and jesting, all resting on a solid foundation of reason. Miss Jennie B. Hagan, of Mass., a young lady of poetic inspiration, will improvise on subjects handed to her from any one in the audience. Tueshanded to her from any one in the audience. Tues-day, Aug. 3d, J. Frank Baxter, a gentleman of cult-ure, who left a high position as a teacher to obey the call of his spirit guide, will speak, and then give platform tests of the presence of departed friends. No one seeing Mr. Baxter, can doubt his honesty. He is down for the Thursday and Saturday follow-ing, and on Sunday, Aug. 8th, will give his farewell address. Mrs. H. S. Lake, of Wis., will be the other speaker of the day. Mrs. L. is eloquent, sensible and witty, and no one can regret hearing her. She speakes Wedneeday and Friday of the same week. Satur-day, Aug. 14th, J. J. Morse, of London, England, and Walter Howeli, also of England, are to address the Walter Howell, also of England, are to address the audience. Neither of the gentlemen have ever spoken from this rostrum. Mr. Howell comes with good credentials, and J.J. Morse has a world wide celebrity in the literature of Spiritualism. Sunday, Aug. 15th, J. J. Morse speaks, also Lyman C. Howe, who holds forth in the semi-inner condition. Mr. Howe is forth in the semi-rance condition. Mr. Howe is logical and a favorite. Sunday, Aug. 22nd, A. B. French, of Ohlo, a scholarly gentleman, who has made antiquity his specialty, will speak on some scientific subject. Mr. French has few superior to him in ability. Mrs. R. S. Lillie is the other speaker of the day. She has always been a favorite on the grounds, as a speaker and lovely woman. Saturday, Aug. 28th, and Sunday, Aug. 29th, these two speakers will occupy the rostrum. Do not fail to come and occupy the rostrum. Do not fail to come and will hear for yourself, and you must then admit that a cause which calls to its aid such talent and eloquence can not be a mere bagatelle.

The North-Western Band of Meadville, Pa., is en-gaged for the full session. This band has a record WIGELY KROWD. It will hisy for the Wednesd and Saturday evening dancing parties. Other music, vocal and instrumental, will be furnished at each lecture. Mr. John T. Lillie, balladist, sings from the 15th on,—not continually, but sufficiently to convince all of the sweetness of his cultured voice. day evenings, Aug. 20th and 27th, the operatia of Cinderella will be rendered, trained talent from outside assisting. Do not forget or neglect this opportunity to be instructed and amused. The board of Trustees extend a cordial invitation to each and all and promise every reasonable attention that will add to your comfort and enjoyment Happy believers that the good time coming has be-gun, say, "Come and be happy with us." Sensible outsiders say, "Come and we will assure you that your sensibilities will not be shocked or feelings lacerated." And even the mosquito who takes up hour leaves, off, and improves the hours that don't shine, hums, "Hurry up! My time is short, for with the lighting of the grounds, I sing my death song and die in the flames I adore."

Orime, its Cause and Oure.

To the Milter of the No.

In a late liberal paper I read an article on orime. It contained the following: "No doubt that powerty, ignorance, intemperance, and other bad surroundings, are productive of much orime, impelling if not irresistible forces, as it were, which lead to It, for there is no pleasure in a crim-inal life, as the proverb is strictly true, that the way of the irranspressors is here if a co

inal fife, as the proverb is strictly true, that the way of the transgressor is hard," etc. * I do not think that poverty alone has any thing to do with crime. Some of our greatest and best men have been born and reared in powerty; but ignor-ance and intemperance are certainly productive of crime, but to get at the real or primary cause of it all, we must study the laws of heredity. We must appeal directly to the parents, who are the founda-tion of family and nation. In the article referred to the writer also are that

In the article referred to, the writer also says that in the teachings of the Christian doctrine has some-thing to do in the production of crime. I believe that is true, for a doctrine which teaches that peo-ple may violate Nature's laws in almost every imag-ple may violate Nature's laws in almost every imagple may violate returnes have in amost every imag-inable way, and that every sin against God and na-ture will be washed away in the blood of Jesus and all forgiven, will by its very nature, people this world with ill-begotten, ill-bred, weak and wicked children, who grow (from the inheritance received at birth) into weak-minded, sensual men and wom-an at the bast and some of them to be the line en at the best, and some of them to be the liars, thieves and murderers that fill our jails, prisons and insane asylums. I do not mean to say there are no good or moral people among the Christians, for I know a few who are good and moral too. But their doctrine, teaching as it does that all the sins they commit can have no effect on their unborn children, is where the trouble lies. They may have a pretty fair example of a good life, and may have a fair training and education, but it did not commence where it should in the training of the parents. I have talked with a number of Christians on this sub-ject, and have not found one that believed in the laws of heredity, as that would place the advancement and improvement of the world within the power of the parents, instead of needing a Savior for all mankind, and at the same time put a restraint upon the indulgence of the animal propensities. But ust so long as parents, whether savage or civilized, Christian or liberal, abuse their natural powers (for it is in the abuse not the right use, lies the wrong), just so long will the world be filled with crime and criminals. As long as kleptomania exists in the mothers, just so long will we have thieves of all kinds. As long as our mothers have the murder of their unborn children upon their souls, just so long will we have murderers to contend with.

will we have murderers to contend with. Almost every one will admit that our children will and do inherit our physical defects. Why not our mental? But it seems that whatever interferes with a free and easy, happy-go-lucky siyle of living, makes but slow progress. Notice the parents that live virtuous, honest, upright lives in thought and deed, and you will see that their children will always be an ornament to society and a benefit to the world, I care not whether they belong to any church or not. So I say the causes of crime exist in the parents and in them also lies the cure.

Let the fathers and mothers of any country be virtuous, honest, industrious, loving companions, and that country will be peopled with a moral, in-telligent and progressive people. You may place such a race in the midst of the worst of poverty and they will have will power and moral courage strong enough to overcome any and all obstacles. It is the perverted appelites and passions inherited from self-isb, luxury-loving, lusiful parents that are those "Impelling or irresistible forces which lead to crime."

The Bible, which the Christians profess to believe The Bible, which the Christians procees to believe in so strongly, says, "Each after his own kind," and it applies as well to our mental and moral traits as to our physical body. The tiger's cub is a tiger mentally as well as physically. Lying parents will have lying children. It makes no difference how many times they have been converted, and when our time has come to leave this world and go to a better, if we have given our children a strong manial and time has come to leave this world and go to a botter, if we have given our children a strong mental en-dowment and a good strong body to sustain it, there will be some one to rise up and call us blessed. But what a curse is a puny, sick body and mind. Chil-dren that are sick, mentally, morally and physically all of their miserable lives, from the weak and wick-ed thoughts and actions of their parents, are a natu-ral plagment of themselves and their friends. Thus inat moughts and actions of their parents, are a natu-ral plague to themselves and their friends. Thus in-stead of parents bringing into the world the chil-dren that would make good, moral, intelligent and desirable citizens, our jails are filled by the offspring of those who care more for their own selfish gratifications than for the well being of their children. I believe in parents living so that their children will have no need to be "born again." Crime is the effect; if we would stop it we must strike at the cause. If children have a right inheritance from the parents they need none from God. "Put the axe at the root of the tree." Albina, Oregon. LYDIA S. HOLM.

A Ourious and New Industry.

The Michigan Farmer has many good words for Three Oaks and "Featherbone." Here are a few extracts:

"Three Oaks, Berrien county, Mich., takes pride in the fact that it has the only "fastherbone factory" on carit. What is featherbone? Briefly, a subsi-tute for whalebone. Mr. E. K. Warren, of Three Oaks, several years ago decided that an excellent bone, equal to whalebone, could be manufactured from quills, and after months of study perfected his idea and netaried his recovers and machines. We from quills, and after months of study perfected his idea and patented his process and machinery. We had heard of "featherbone," it having been recom-mended by a leading Detroit dry-goods house, and by several city dressmakers, and are in receipt of samples from the factory, showing the different grades, and also the quill in process of manufacture. A brief outline of the procedure may not be unin-teresting: Quills of turkey and goose feathers only are used. The first thing is to strip the feathers of their plumage, rollers with knives attached split the quills in haives, the pith is removed by and-manared

their plumage, rollers with knives attached split the quills in halves, the pith is removed by sand-papered rollers rapidly revolved; then a series of interlock-ing knives reduce the quills to fiber, and in this state the material is fed to a machine which forms it into a strong, fine cord which is at the same time wound with thread. In another machine four of these cords are wound with thread in such a manner as

with thread. In another machine four of these cords are wound with thread in such a manner as to form a flat tape; a sewing machine sets a line of stitching between each cord, giving increased strength and elasticity, and it is finished for market by being passed between heavy rollers, which smooth it and give a uniform surface, and packed in boxes containing twelve-yard lengths. "Featherbone" is absolutely unbreakable. Bent double, when straightened, it is as good as ever. It is made in all colors, and in several grades as regards fineness, the "extra fine" being, we should judge, best adapted for use in dreesmaking. Casings are not needed, as where whalebone is used, the feath-erbone is simply sewed to the garment. The manu-facturers claim it will not warp, and that boiling water does not injure it. Genuine whalebone sells at retail at twenty cents for somewhat less than yard lengths; featherbone for fifteen cents per yard. A large whip factory is the outgrowth of this un-ique discovery, and featherbone whips are said to be superior to the best whalebone for swatening and renewing the energies of a lazy horse. It might be a good idea to manufacture featherbone switches, for especial use in families and schools, instead of the hazel sprouts which maintain family discipline according to the Solomon-ic in function. The rea-

the hazel sprouts which maintain family discipline according to the Solomon-ic injunction. The re-fuse of the quills is found to make a very good mattress, being cleanly and elastic, and is also used for upholstering purposes.

Notes and Extracts on Miscellaneous Subjects.

The tomb of Mordecai and Queen Esther is still visited by Hebrew pilgrims, and is well preserved in the center of the town of Hamadan, in Persia.

The suggestion is made in New York City that during the summer a rest be taken in the building businces from 10 A. M., to 4 P. M., and that the time be made up in the cool of the evening or by electric light.

The elms of Flushing, L. L. are suffering for the third year from the ravages of the larve of the saw-fly, an import from Germany, which, very curiously in its native country, confines its ravages to the pine forests.

Premiums for the biggest baby, the prettiest baby, the smartest baby, twins, triplets and four of a kind are offered by the Farmers' Alliance of Barnes County, Dakota. The competition will take place at their coming picnic.

The pages of the National House of Representatives conduct a fair business procuring the autographs of members. They charge the autograph hunter \$10 for the signature of the whole House. In the Senate the charge is only \$5 because of the fewer members.

An eleven and three-quarter pound lobeter has just been caught off Winthrop, Mass. It measured over all twenty-nine and one-half inches, large claw eleven inches, and small claw ten and three-quarter inches. It was a remarkably symmetrical lobster for one so old and large.

A ballstorm in Benton County, Ind., drove a hen from her uset in the grass, and smashed the eggs. The hen went back as soon as the storm was over and began trying to hatch the hailstones that filled feet were very cold and her feathers very wet.

window, bethought her that this might be her lost husband, roaming heipless and bewitched, and so gave the starving creature food.

"O was it war-wolf in the wood? Or was it mermaid in the sea?

Or was it man, or vile woman, My ain true love, that misshaped thee?"

The West Indian negrees still bestows chicken-soup instead of scalding water on the invading army of black ants, believing that if kindly treated they will show their gratitude in the only way that ants can manifest it .-- by taking their departure.

Granted that in these acts of gentleness, there are traces of fear and self-consideration; but who shall say that all our good deeds are not built up on some such tresile-work of foibles? "La virtu n'iroit pas si loin, si la vanité ne lui tenoit pas compagnie." And what universal politeness has been fostered by the terror that superstition breeds, what delicate euphemisms containing the very soul of courtesy! Consider the Greeks, who christened the dread furies "Eumenides," or "gracious ones;" the Scotch, who warily spoke of the devil as the "good man," lest his sharp cars should catch a more unflattering title; the Dysk, who respectfully monitons the small-pox as "the chief;" the East Indian, who calls the tiger "lord" or "grandfather;" and the Laplander, who gracefully alludes to the white bear as "the fur-clad one," and then realize what perfection of breeding was involved in what we are wont to call ignorant credulity.

Again, in the stress of modern life, how little room is left for that most comfortable vanity which whispers in our ears that failures are not faults! Now we are taught from infancy that we must rise or fall upon our own merits; that vigilance wins sucrees, and incapacity means ruin. But before the world had grown so pitilessly logical there was no lack of excuses for the defeated, and of unflattering comments for the strong. Did some shrewd Cornish miner open a rich win of ore, then it was apparent to his fellow-toilers that the knackers had been at work, leading him on by their mysterious tapping to this more fruitful field. But let him proceed warily, for the knacker, like its German brother, the kobold is but a capricious sprite, and some day may beguile him into a mysterious passage or long-forgotten chamber in the mine, whence he shall never more return. His bones will whiten in their prison, while his split, wandering restlessly among the subter-ranean corridors, will be heard on Christmas Eve, themmering wearily away till the gray dawn brightons in the east. Or did some prosperous farmer save his crop while his neighbors' corn was blighted, and raise upon his small estate more than their broader acres could be forced to yield, there was no oppor-tunity afforded him for pride or self-congratulation. Only the witch's art could bring about such strange results, and the same sorceries that had alded him had, doubtless, been the ruin of his friends. He was a lucky man if their indignation went no further than muttered phrases and averted heads. Does not Pliny tell us the story of Calus Furius Cresinus, whose heavy crops awoke such mingled anger and suspicion in his neighbors' hearts that he was accused in the courts of conjuring their grain and fruit into his own scanty ground? If a woman as-pired to be neater than her gossips, or to spin more wool than they were able to display, it was only because the pixles labored for her at night; turning her wheel briskly in the moonlight, splitting the wood, and drawing the water, while she drowsed idly in her bed.

"And every night the pixies good Drive round the wheel with sound subdued, And leave—in this they never fail— A silver penny in the pall."

Even to the clergy this engaging theory brought its consulations. When the Reverend Lucas Jacobson Debes, pastor of Thorshaven in 1670, found that his Actes, paster of Thorneyten in 1070, round that his congregation was growing alim, he was not forced, in hitterness of spirit, to ask himself were his ser-enons duil, but promptly laid all the biame upon the biorgan-freid, the spectres of the mountains, whom the angelity sceneed, in a longthy homity, of disturb-ting his finck, and even pushing their discourtey so that as is party them off hedity before his discourse was completed. - August Atlantic.

New Xochers are becoming so addicted to club life in Stars in some talk of astabilishing ausman manages of New York shake at the watering places.

MELS Aven

A good many of the rich students of Harvard are A good many of the rich students of Harvard are lazy and have to be coached in their studies by their more studious classmates. The drones pay hand-somely for this service, and when the annual and somi-mousel examinations come around the bright students make a big pot of money at private tutor-ing. This emables the backward students to squeeze through the examinations and saves them from the terror of getting the grand bounce.—Boston Havaid.

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A Spirit Message.

To the Editor of the Religio-Philosophical Journal:

I herewith send a communication given through I herewith send a communication given through the mediumship of my wife, who is an unconscious trance medium. About 4 P. M. of the 11th of July, I went into the sitting-room. My wife was lying on the couch. She says to me, "Mr. Wood, I feel a strong control about me." She soon became en-tranced, and I was told to get some paper, as some one wanted to have me write a letter. I did so, and out the following communication: got the following communication: "I passed out of the form about three days ago

Tell my wife and children I am alive; though the body is dead, the spirit lives. They need have no doubts. I can say no more at this time. Give my love to my wife and children. My name is W. O Steetor.

Another control came and said that we would hear more about the case before we went to bed. In a short time we went to see a sick neighbor from a short time we went to see a sick neighbor from whom we learned that a Mrs. Ghalinger, of Gales-bury, was up at their house the day before, and told them of the above occurrence, and asked them if we would not be likely to go to the funeral if we knew of it; and thus to our great surprise and sorrow the facts were verified before we went to bed. Mr. Strator's uponle visited to our bourse often Steetor's people visited at our house after. On the 8th of June they were in company with friends from Ohio to consult the medium on some business matters and the controlling intelligence at that time told Mr. Steetor that there was a dark cloud hanging over their household in the form of sickness, which has now been verified in the death of Mr. S. Yesterday she received a letter informing us that he passed away on last Friday. She got the communication from him on the Sunday following. Richland, Ill., July 15th. LEVI WOOD.

The Crank Still Goes Hound.

To the Editor of the Religio-Philosophical Journal:

We the undersigned being visitors at the "Home School," Ancors, N. J., have this day seen your asser-tions in regard to "Dr. J. Madison Allen's Harmonial Colony," as you call it. The statement that said colony " has broken up " is unqualifiedly false. There are as many people here at present as have ever been here at any one time. As to the "misgovernment," we see no evidence of it. There is no "starvation" here, and as to the "constitutional disease" in the organiza-tion, we see nothing of the kind; and if there is any such a thing it cartainly has not "settled the busisuch a thing it certainly has not "settled the busi-ness," as the corpse seems decidedly a *licely* corpse. As to the "Home" being "finished" on last Monday by the "law officers," one of our siguers knows that at the States' attorney's office two days later than " last Monday," nothing was known of any charges against Mr. (not Dr.) J. Madison Allen, whom we esteem as a gentleman and an earnest and honest worker in the field of reform, advocating a purer life socially, and a less selfish one in material matters. This whole matter seems to have originated with a

personal enemy of Mr. Allen's, and we are sorry to see Spiritualists assist the secularist press in defam-ing one who differs in religious matters from it.

J. HEBON FOSTER. M. D. LORVI. L. E. W. LORVI.

The Value of "Expert" Testimony.

Mr. Grinnel, leading lawyer in the prosecution of the Anarchists in this city, relates the following, showing how easy it is to be mistaken:

"The expert witness belongs to a class spart. Al-though he is sworn to tell the truth, the whole truth and nothing but the truth, he is usually paid by the side that calls him and his testimony takes the blas of that side. Otherwise they would not call him. He gives his opinion upon scientific matters that the jury is supposed to be unable to comprehend without it. Our experience is, that it is remarkable easy to get just as many opinions on one side as on the other, if the money holds out. I do not mean such witnesses are corrupt, or perjurers, far from it. Scientific and learned men will do simply what all lawyers do-support to the best of their ability the side that retains them. Opinions on handwriting are the most fallacious in the world, and yet we are are the most fallacious in the world, and yet we are constantly calling witnesses to give opinions on it. A very striking instance of this occurred some years ago in New York City, John J. Cisco, for many years Sub-Treasurer of the United States, a man of the highest character, testified very positively to the signature to a check. A large sum of money was depending, and Mr. Cisco's evidence was very demention to the other side. Jude Diametrophil damaging to the other side, Judge Plerrepoint, afterward Grant's Minister to England, cross-examined him and failed to shake his opinion. Pierrepoint had the check in his hand and carelessly dropped it into his hat on the table and examined the witness for a moment on some other matter Then apparent-ly taking the check from his hat again he presented it to the witness and made him give the grounds of his opinion, examining the check more closely than ever. Cisco maintained still more positively that the check was signed by the defendant. "Then," said the counsel, turning to his hat and producing anoth-er check, "who was this signed by?" It was the original check. The one that Pierrepoint had crossexamined on was a deft counterfeit, written at the table they were at by a clerk, during the examina-tion. Needless to say Mr. Cisco was overwhelmed with mortification, and his testimony rendered value-

Spiritualism atSaratoga Springs, N. Y.

To the Editor of the Religio-Philosophical Journal:

We are all busy now in Saratogs, but by no means engaged in the persuit of spiritual things. Our society, however, maintains its existence, though our regular Sunday meetings are sometimes thinly attended. Spiritualists from abroad help somewhat to increase the attendance, and when we have able speakers, our hall is generally well filled. We had Mrs. Fannie Davis Smith July 18th, who gave two lectures of great ability. On Monday evening a re-ception was given her and her husband, Dr. Smith at the elegant residence of H. J. Horn. Mrs. Lovering, of Booton has here with us a faw weaks and on of Boston, has been with us a few weeks, and on this occession favored us with music of such quality as to add greatly to the interest of such occasions. Mrs. Lovering has long been a worker in a good cause and deserves much for her devotion and efforts. Mr. and Mrs. Horn are ever ready to throw open their Mr. and Mrs. Horn are ever ready to throw open their doors both to the mundame and supermundame world, and we can recall many pleasant and profitable re-unions at their delightful home. One of our D. D.'s attempted to remind the spiritual visitants who are reading the vell'and opening the eyst of the blind, that their services were not appreciated, and to in-form all machines that they were fraudestud imbociles, as no communications had ever been given from the spiritual side of life except what are recorded in the Christian bible. This is important information, as it as no communications appreciate information, as it assumes that one who scorns to investigate a scien-tific matter is better able to understand it than those

who do. Mrs. Brigham was with us on Sunday, July 25th, and isetared morning and evening. Sanatoga, N. Y., July 18th, '86. P. Imonreow.

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About 25.000 deaths from typhold fever occur in this country annually and this represents fully 150,-000 cases of the disease. The 125,000 persons who recover lose six weeks out of their lives, and carry, perhaps, some vestiges of the fever's influence for years.-Medical News.

·

A story with a suggestion of "Les Miserables" in it comes from Crestline, Ohio, where a tramp asked alms of a Catholic priest, received aid, and then broke into the church and hid in the bell tower for the purpose of robbing the building. He was dis-covered and arrested, but it is not recorded that the priest, like the good Mgr. Bienvenu, condoned the crime.

A post-mortem examination into the death of a child in Vanceboro, Me., established the fact that a doctor lanced a small boil that did not need lancing, and carelessly cut an artery. The child was bleed ing to death, when the father succeeded in stopping the bleeding. Then, it was testified, the doctor put the child in a warm bath, which started the flow of blood again, and the child bled to death.

Lightning struck an oak in Tippecanoe County, Indiana, and tore it into splinters. It is said that each year's layer of the growth of the tree seemed to have been separated from the other and split into strips about half an inch wide. After completing its work on the oak the lightning ran thirty rods along a wire fence, melling the wire in many places and tearing each post out of the ground.

Farmer Kroll, living near Hastings, Neb., got drunk on a quart of alcohol and scared his family nearly to death with his revolver. His brother-in-law ap-peared, and when Kroll flourished the pistol, slapped the drunken man's face sharply with his open hand. The man dropped as if shot, and never stirred again. The Coroner's jury thought the blow "sent the blood and alcohol to Kroll's brain," and thus killed him.

It is printed in the Freeman, of Kingston, that Josiah Kom, of Mettacahonia, Uister County, N. Y. has a cat. This cat, sleek and comfortable, was ianguidiy eating its dinner, when a mouse, apparent ly born and bred in a church, so lean was it, timidiy sneaked to the dish and also ate. The cheek of the mouse so disconcerted the cat that it did nothing but stare at the little fellow, who, having his fill, went in Deace.

In connection with the celebration of Albany's two hundredth anniversary, in one shop window a copy of the Albany *Gazette* for Sept. 22, 1785, is ex-posed. It has the same charming variety of type and the cheerful eccentricities of make-up that characterize all newspapers of that age. European news, court notices, runaway slave advertisements and political documents are mixed together as though the matter had been shoveled into the form.

Work on the Broadway underground rallway will be commenced in the fail and completed in two or three years. A new road will be constructed under Broadway, from ourb to curb. A brick wall, with iron pillars on each side, will be the only wall of separation between the front collars and the new road, and a correspondent thinks it will not take long for the owner of a corner store at one of the underground stations to see that a store there will Day him better than a coal cellar.

The first written speech read in the United States was by Issac Hill, of New Hampehire, a firm sup-porter of General Jackson. When about half way porter of General Jackson. When about half way through he suddenly lost the thread of his discourse, and stopped, evidently embarrassed. His wife, who set in the gallery almost directly over him, compre-hended the situation, and said in a voice heard all over the Senate chamber: "Mr. Hill, you've turned over two leaves at once." He immediately corrected his mistake and proceeded with his remarks, amid a more of leavester. roar of laughter.

The special commission appointed by the Ozar to The special commission appointed by the Ozar to revise the laws affecting the privileges of the Rus-bian imperial filmity, has completed its labors by te-ducing the imperial income, sive that of the Ozar, one-third. The heir apparent will hereafter come of age at sixteen, but other members of the imperial family at inspire one the initial in the terms mily at twenty-one. The beir to the throne and his oldest son must marry Princesses of the orthodox faith, but the other sons are not so bound. Many grand dukes and grand duchesses and other titular mem-bers of the imparial family have also had their titles

AUGUST 7, 15.6.

RELIGIO-PHILOSOPHICAL JOURNAL.

A Little Picture.

Robert Collyer says: "I treasure a little picture by Millais of a woman standing in the see. She is bound there, and the waters are rising about her. No hope for her; she is doomed to that, and must die. But the face is turned upward by just a thought, as we should say, and the eyes seem to shine with a great light! If does not occur to you that she feels the waters creeping about her: Her heart is in heaven; but under the picture you read these lines:

* Murdered for owning Christ supreme Head of the Church; and no more crime, But for not owning Prelacy, And not abjuring Presbytery; Within the sea tied to a stake, She suffered for Christ Jesu's sake.'''

Parts of one Great Whole.

All creeds and pathies are but parts of one great whole, Too big for undeveloped minds to grasp, or harbor

in their soul:

And whatever be our present views or just concep-

tion, A belief in Modern Spiritualism is no exception. —Dantel White, M. D.

Mrs. E. L. Watson at Santa Cruz.

Unity Church was well filled last evening with an audience who were evidently much interested by the talk given by Mrs. E. L. Watson, the Spiritualist speaker. It had been announced that the exercises would consist of the answering of any questions that might be handed in. After an eloquent invoca-tion to the Divine Spirit, Mrs. Watson took up the questions as they lay on the table before her, and proceeded to reply to them. The answers were to the point, couched in elegant language, given with-out a moment's hesitation for ideas or for words in which the alothe them and elthough much of the the point, couched in elegant language, given with-out a moment's hesitation for ideas or for words in which to clothe them, and, although much of the subject matter necessarily consisted of assertion without attempt at proof, since the questions were numerous and time pressed, there were many times when her words warmed into positive and glowing eloquence, especially in reply to the last query taken up, "Is Prayer to the Delty Boneficial?" This was a magnificent tribute to the beneficence of heart-felt, sincere prayer which held the closest attention of the audience. Other questions answered were: "What is the Difference between Congregationalism and Spiritualism?" "Is Theosophy a higher grade of Spiritualism?" "Will other Worlds be added to our Solar System?" "At what time and for what pur-pose was the Pyramid, now being unearthed, built?" "Is Materialization Possible?" In answering the latter, Mrs. Watson took occasion to denounce in no measured terms, the fraudulent cabinet and other so-called materializations, so largely advertised. She declared that it was an utter impossibility for the spirit to absolutely resume the earthly form once laid down and that materialization, which had really occurred but very seldom in the world's history, was an occult chemical process requiring utmost science on the spirit side as well as the material. The lady was listened to with closest attention and held the on the spirit side as well as the material. The lady was listened to with closest attention and held the interest of her audience from first to last. Mrs. Waison spoke in the morning on "The Phi-

losophy of Life" of which she took a wide and com-prevensive view and, possibly, flew a little too high for any eave the most philosophical thinkers.--Santa Cruz Daily Surf.

Women Preachers.

The installation of a lady as a Congregational clergyman (or clergy woman) in Iowa, says an ex-change, suggests another new field for the employ-ment of women. Hitherto, women as pastors have been recognized only among the Universalists and Unitarians, although there may have been now and again an unnoticed exception to this general rule. Congregationalists, as a body, are more conservative than either of these two denominations—more con-servative, indeed, than most of the sects classed as evangelical. But a woman pastor and preacher is, in any case, a startling innovation. Such a one would be certain to upset most of our long-settled ideas of what a priest, clergyman, or pastor should be. Formerly it was said that there were but three sources of income for single women outside of domestic service—needlework, schooltanching, and novel-writing. The pulpit will open a new field of employment. It will be likely to absorb the literary element. In some respects, this is a consummation devouit to be wished. We may sdmit that the best novels are written by women; but there are too many novels written. The weak, wishy-washy, ever-iasting flood must be checked somehow, no matter who is presentible for its character or its women The installation of a lady as a Congregational

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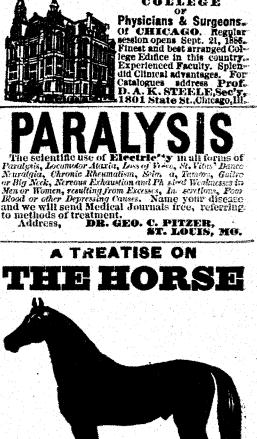
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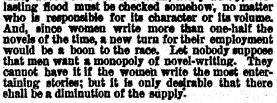
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Mr. Colville's Classes in California.

To the Editor of the Beligio-Philosophical Journal:

Consequent upon the publication, in the JOURNAI of July 17th, of my remarks concerning Mr. Col-ville's classes in "Metaphysical Healing" at the Oakland camp meeting, I am credibly informed that, of the \$500 or thereabouts realized from the said classes, Mr. Colville received only \$100, the remain-der failing to the camp meeting association. The latter, it appears, contracted with Mr. Colville to teach the class during the sections of the camp teach the class during the sessions of the camp meeting for \$100. Public announcement being made that a class of about a hundred were receiving in-struction from Mr. Colville, at \$5 per head, and the private agreement between the association and Mr. C. not being public property, the unavoidable conclusion was that Mr. C. was the recipient of the entire amount realized.

I learn that Mr. Colville has two large classes at present in San Francisco, The funds therefrom de-rived accrue, I am told, to Mr. Colville's lady business manager, who accompanied him hither from the

Mr. Colville is speaking three times per Sunday in the Temple, to large audiences, —his evening lec-tures attracting from 1,200 to 1,500 auditors. I am glad to hear that Mrs. Watson's health has improved somewhat. WM. EMMETTE COLEMAN.

The largest rattlesnakes are in Texas, on the lower Bio Grande, where they sometimes attain the length of twelve feet, and are heavy in proportion The smallest are the "borned" rattlesnakes of Arizona, New Mexico and southern California, which reach a length of two feet. They have two little excrescences over their eyes, and are full of devilment. They have rathers but soldom use them, preferring to lie half bidden in the sand until stepped on, when they remonstrate. The sand or "desert" ratilesuake is also small, and protonds to be on neighborly terms with the prairie dog, whose burrows he occupies. I have to believe that when the ratilesnake inserts himself in the bosom of a prairie dog's family he does so on fraudulent grounds and is unwillingly entertained. The prairie dog carries no life insur-ance and cannot afford a quarrel, and the snake is mean enough to take advantage of him.-Texas Siftings,

"Around the shapely twenty-eight inch waist was a pink satin belt supporting a red-white-and-blue-sach. From right shoulder to left hip was a garland of marigoids twined with green ribbon ending in an of marigoids twined with green ribbon ending in an elaborate bow largely mixed with lavender slik. Around the back was a cascade of black chenil'e, while the hat, swathed in pink mull, had four red feathers, drooping limply in the 90 degrees of weather. Coarse brown-and-white stockings and clumsy slippers with red bows and gilt buckles graced her not diminutive feet." This is the way a California country girl was rigged out when her beau took her to the Fourth of July celebration on the fifth.

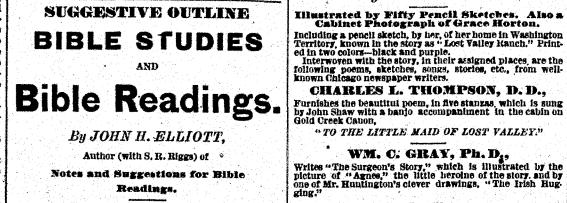
While May Waish was walking on Sixth avenue near Forty-seventh street. New York, on Friday, she was suddenly whiled into the air to the height of the elevated railroad track and then thrown against an awning, and from that to the sidewalk. The cause of this remarkable accident was a tele-graph wire which was strong across the avenue. The fastening on the east side was against a house. The fastening on the east side was against a house. The fastening on the east side was against a house. The svenue and Forty-sixth street. The house fast-ening had broken and let the wire fall across the track and ou the pavement. A southward-bound train enught it and carried it along till it caught the woman and swept her into the air.

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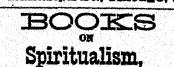
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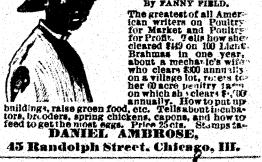
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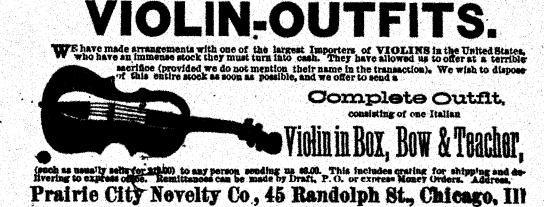
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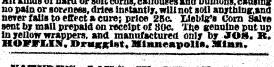


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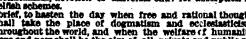


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HOME CIRCLES.

RELIGIO-PLOSOPHICAL JOUENAL.

6 from First Page.)

Zeroasters' visit was far from satistying. Known as a spirit closely allied to Mr. Ayer and the Temple, as having many times materialized with "great power," it was naturally expected he would present himself with his neual vigor, and with at least as firm a tread as any who had preced ed him; but the general comment was, that the power was deteriorating instead of increasing as the season advanced-this in direct contradiction to spirit prediction, and the most plausible reason given therefor was that "the spirit-force" employed by the great effort to produce independent phenomena away from the cabinet among the sitters, exhausted the medium, causing the cabinet manifestations to be weak."

When my enthusiasm over this phase of phenomena had been at its height, a Professor and teacher of chemistry from one of our best universities had become interested and a frequent visitor at scances. Recollecting one evening in May, 1885, on returning from a circle he had said, "There is nothing known to the chemical world that will pro-duce this result on lace or cloth, and I regard it as evidence of supersensual power," him I carried my chemicalized articles, and he very soon learned that from four to five years ago two manufacturers in London discovered and produced such a preparation, composed of oyster shells and sulphur, one firm employing a very little phosphorus, but where to obtain it nearer home, was not just then apparent.

THE INVESTIGATOR'S OWN PERSONATIONS.

One day, however, the knowledge of its name and where to obtain it came to me in so strange a manner, neither through chemist or Spiritualist, that I began to wonder if I was, indeed, an unconscious agent of some unseen power under whose guidance I was being slowly but surely led; and just as I had provided myself with the long sought illuminating substance, came the next, and what I resolved to be my last scance with the "Star Circle" at the Temple, for which was announced the spirit "Hiram Abiff." Fixing in my mind as well as I could the pattern of his robe which was of course masonic, his head gear, and vail with large bright rings upon it, I resolved immediately to become the posessor of one like it, and the next morning as nearly as I could from memory, made one, which in the evening I carried to the home of friends who were members of. and had been present at, the "Star Circle" the evening previous, thinking that as had previously been our custom we would sit for cabinet manifestations. One of the ladies for a while sat behind curtains and then suggested that I try. Conscious that I was about to do a cruel thing in disturbing their faith, I told them my fear that we were being duped by mediums, and obtained their promise that for whatever occurred while I was in their cabinet they would neither condemn or consure me., After a little silence, parting the curtains, I held between a bunch of lumthe curtains, I held between a bunch of fun-inous material which was immediately ad-dressed as "Little Crystal." Withdrawing this, I threw it over my form and placing upon my head a crown of stars again parted the curtains, and was greeted as "dear spir-it, sweet spirit, come a little closer, just fa little nearce plasse no one will bern you." it, sweet spirit, come a method arm you," little nearer, please, no one will harm you," etc. Retiring to the cabinet, while the friends sang. I donned the masonic suit, emblems and vail, parted the curtains, and was rewarded for my efforts by hearing "Welcome, Hiram Abiff, welcome!" The scance being over one of the ladies I found in tears. She knew too well I had not thus sud-denly jumped into full-fledged mediumship, and feared to know the truth. Closely fol-lowing this, I showed to several members true lovers and explorers of the path he had struck for modern Spiritualism in Germany, true lovers and explorers of the path he had struck for modern Spiritualism in Germany, transiently visible through some finer sub-stance. Who, therefore, does not wonder at t tance. Who, therefore, does not wonder at t dawning of spiritual light upon the errors of materialism. In this apprehension we had not worked in vain, their example had lowing this, I showed to several members truck or members and explorers of the ferman mind, they had just come in time, Spiritualism was in the protection of the leading philosophical taken a deeper root in the German mind, they had just come in time, Spiritualism was in his practical training to this conviction. Dr. his practical training to this conviction. Dr. the phenomena being pronounced the same, actor and all, as had been given us by Mr. Caswell I resolved to make a simple statement of my experience to the officers and promoters of the interests of the new Temple. Accordingly I first called upon Mrs. Dyar, the inspirational "mouth-piece" for this society, for whom I had entertained a profound admiration, told her plainly and firmly my convictions and invited her to my home to see the results of my research. At first she consented to come, but a few moments afterward said, "I suppose everything has its counterfeit. I do not care to see it." "I have invited you," I replied, "and if yon refuse to come, I am assured you do not care to seek the truth from any but your own stand-point, and I shall give it to the world as my best judgment suggests." A SEANCE THAT DIDN'T TAKE PLACE. President. Ayer and the vice-president were next invited; appointing an evening these gentlemen gave me a polite and attentive hearing, witnessing the exhibition of robes and listening to a statement of how these conclusions had been reached, such as is given in this paper. With all their courtesy there was an evident effort to be non-committal; nevertheless Mr. Ayer inquired if I would give my scance at the Temple in the presence of Mr. Caswell and others, suggest-ing that my paraphernalia might be brought in a box, etc., but interrupting him, I added that I would be as efficient as the mediums, and carry upon my person all that was required for several personations. I consented. saying I should desire Mr. C. to be provided with fresh and to him unfamiliar apparel. and that one-half of a committee attending him, should be of my own choosing, thus precluding the possibility of any undergarment being chemicalized or of any foreign package being passed him by confederate friends. "This," said Mr. Ayer, "you shall have, and we will not let this thing smoulder, but attend to it soon, unless the spirits having charge of the Temple. forbid it as detrimental to their work." With the kind-liest regard and an undisturbed admiration for the man who has exemplified his faith by works at the rate of a quarter of a million dollars, I was just as sure that night when he left my house that this proposed scance would never be given, as I am this July day that it never has been. Such is his fidelity to "advanced spirits," also to his convic-tions. Thank God, eternity is long for just such man as he, and just such women as myself.

upon the drapery where it had been pinned to absorb the light prior to a scance. In the quiet of my own home I have exhib ited, from time to time, these wonderfully lighted robes, until nearly three-hundred people, Spiritualists among them, many of our truest and best, have seen them. Tell me, ye who criticise, could one in a less objectionable or unostentations manner have exposed an existing wrong? The appel-lation "smart" does not apply, since from out the mouths of mediums themselves has been gathered their condemnation.

THE COMING OF CHRIST. My stupidity in ever believing that the second coming of Christ would be to a select few at the rate of two dollars a head is something appalling.

Having trespassed already at too great length upon the columns of the JOURNAL, dedicated to greater and nobler aims than simply the constant demonstration of a perpetual consciouness through spirit-return, its main-spring being "that greater than the question of our duration is the question of our deserving to endure," I refrain from further moralizing, except in trumpet-tones to re-echo in the ears of Spiritualists the cry of the age, "Prepare ye the way, make your paths straight, clean and pure lest the great sweepers, Science, Reform and Legislation do it for you." ABBIE M. H. TYLER. Boston, July 21st, 1886.

For the Religio-Philosophical Journal. The Progress of Modern Spiritualism in Germany.

BY DR. G. BLEDE.

As American Spiritualists, as a rule, hear very little of the present state of our cause in Germany, I may be allowed to briefly refer to this matter, the more so, as it will give pleasure to all true adherents to learn that the cause is progressing most favorably in the "Country of the Thinkers." That there, in the fatherland of learning and deep philosophical thought, the development of modern Spiritualism would be a different one from the course it took in our own practical land, the country of facts, could be expected. Although modern Spiritualism is based on plain sensual facts -some of them looking as if more destined to the amusement of children than to throwing light on the highest truths-we could expect that these facts, even if proved as such, would not satisfy the minds of German thinkers but rouse their innate tendency to philosophical penetration and specula-tion. This was soon illustrated by the ex-ample of Prof. Fred. Züllner, who, as soon as he became convinced of the "miraculous" facts occurring in the presence of Henry Slade, took eagerly hold of them as props of his already conceived physical theory of a "fourth dimension." What the effect of Zöllner's conversion to the "transatlantic humbug" on the scientific as well as unsci-entific minds of his countrymen was, is known enough to be here repeated. He was scorned at and ridiculed, and would speedily have met a worse fate, if death had not unexpectedly removed him to a higher sphere of action. When this deep and intrepid thinker left only his memory, sacred to all true lovers and explorers of truth, we were afraid that the traces of the path he had tronomer, physicist and philosopher had untimely dropped, had fallen on the shoulders of other clear and fearless explorers of the realm of the unseen, who promise to continue the work of Zöllner, and to lay at least the foundation for a grand scientific dome, to comprise and reduce to order and system the enormous masses of a disorderly substructure of facts. There is good ground for the hopes that Germany will soon form an important link in the development of modern Spiritualism, and not only-as some may be inclined to and not only—as some may be inclined to fear—in the way of metaphysical specula-tion but under the guidance of sound logical reasoning based on induction and sustained by undeniable facts. This hope is justified by the recent appearance of a new German monthly, devoted to spiritual matters and— as its title says—destined "to give to the supernatural conception of the world upon a monistic basis an historical and experiment. monistic basis, an historical and experimental foundation." The editors gave their periodical the ap-propriate name of *Sphinx*. The fable of that antique monster, one half a beautiful woman, the other a ferocious lion, ready to tear to pieces those who came her way and could not solve the riddles she proposed to them, is well known. It is a fine allegory of the grand and awful enigma of life, or in a wider scope, nature. For nature and life are synonymous. There is nothing outside of nature as there is nothing outside of life. Both are grand and beautiful beyond conception, both mysterious, full of riddles, both loving mothers extending their bountiful breasts, both stern judges and inexorable avengers of every disobedience to their laws (every failure to solve their riddles).

With whatever pseudonyms or euphonisms the tendencies of Sphing may be palliated, that its editor and contributors are "modern Spiritualists" in the sense of Hare, Wallace, Crookes, Varley, Fiammarion and many others, will appear from a few quotations. (By a modern Spiritualist we understand him who is convinced (knowledge not belief) of the reality of a Spirit-world and our intercourse with it, and therefore sure of a conscious individual existence of man in a life after this.)

The principal contribution of Mr. Du Prel to Sphinx running through five numbers, was an elaborate essay on the "The Astral Body," in which the author tried to prove that the "soul" was not only the feeling and thinking, but also the organizing principle of nature. We quote from this article the sentences below, which besides showing the general tendency of our author's argument, establish at the same time his stand-point in regard to the most mooted and assaulted fact of modern Spiritualism, namely, materialization:

"The attempt of the materialists at assuming an organism without an organizing prin-ciple (the soul) is absurd because it involves the possibility of an effect without a cause. On the contrary by acknowledging an organizing principle, we state at the same time the existence of an 'Astral body,' because this principle must necessarily survive the physical body, which is but an effect of the same. Even if the world had never heard anything of doubles, apparitions, and materializations, the existence of these would have to be supposed whilst their not being perceived would have to be attributed to the defects of our senses.

In a similar way the existence of the planet Neptune, even if it had never been discovered by the telescope, would be an inevitable conclusion from the irregularities in the movements of Uranus. To an organized soul the faculty of representing itself in a body must remain after death. [Italics our own.] This faculty can not be limited to the one representation, which we call earth-life, neither to that material which we call the earthly body. On the contrary, this repre-sentation must be much easier if finer subsentation must be much easier, if finer sub-stances are used for it, and if it is only of transient duration. The birth into earthlife, this 'materialization' for a long time, by means of a stuff which becomes only perceptible through an enormous condensation of cells, is a much greater enigma than any ghost, apparition or materialization. Those who in regard to materializations speak of impossibility, do not know what they say, since their own existence represents the superlative of this case. To most men of our day the belief in spirits-from the stand-point of monistic psychology we should say 'phan-toms' or 'spectres'—is indeed so incompre-hensible, that they do not understand how a man of education could share this belief: their own existence, however, appears to them so self-evident that they are unable to find any problem therein! It is clear, however, that both of these kinds of beings, the creature of albumen and spectres are equally incomprehensible and both products of an organizing soul; it will not do, therefore, not to wonder at all at the one, but so much at the others as to deny them a priori. Nay, more than that: To form an organism out of albu-

Du Prel is a frequenter and leader of spiritual circles, as will appear from the report of remarkable scances held at Munich at the time of the death of King Ludwig I., which we give below. No wonder that our author is not only inspired with the paramount importance of modern Spiritualism, but publicly declares his confidence in its grand and victorious future. He wrote a short time ago in No. 22 of the popular ilustrated monthly, "Ueber Land und Meer" (Over Land and Sea): "One can, therefore, be bold enough to prophesy, that before our century will come to an end, Spiritism will have conquered the chairs of our Universities !' The "Neue Wiener Tageblatt"-New Daily of Vienna-recently published the following communication of its Munich correspondent: "For my entertainment after my arrival at Munich a spiritistic scance was arranged for the 5th of June. On that day there was in the city not the least presentiment of the events which soon after were to follow with the speed of lightning. Allow me a short description of the scenery: The actors con-sisted of a spiritistic president of a celebrat-ed name (Dr. C. Du Prel), my brother, three ladies and myself. After my brother, the medium, had taken his seat on a divan. we joining hands formed a group around him. Thus the "chain" according to the rules of Spiritism, was closed. After about four minutes the eyes of my brother closed, his head fell backwards, his arms and feet stretched out and became rigid, his hands were icy-cold, and with a forcible push the stiff body slid down from the divan as far as only the shoulders and the back of the head to touch it. Suddenly a convulsive twitching of the arms set in; the breast heaved with quick and powerful inspirations, and hissing sounds came from the mouth. 'A spirit is present?' the president uttered in a whisper. At once the medium began to speak. I must confess that I shrank from more than amazement, for-I heard speak Ludwig I. *). That was his voice. his hasty, precise manner of talking. With the most touching words he lamented the fate of his house and of Bavaria. Then all was quiet again. I had scarcely had time enough to consider what I had witnessed, when the medium commenced again. This time it was Maximilian I., the father of the King, who spoke. Here, too, the character of the late King was unmistakable. He spoke in the same mild and heart-winning way as he was wont to do in life. The topic of his lament was the unfortunate and undeserved fate of his son. As there was at Munich a general apprehension that King Ludwig I. would succumb to a stroke of apoplexy at the brain or the heart, I could not refrain from putting to the spirit the question, whether the King would die in such a way? In answer to this question there came only the one word: 'Unnatural,' then all was quiet, the medium did not move any more and he was brought back by the usual fanning. I have only to remark to this oc-currence that my brother does not in the least possess the talent to imitate any person in voice and speech, least of all the two Kings, with whom; being a child during their reign, he never met. This was the first séance. "The second, in which the table had to act as interpreter between us and the spirits,

took place on the very day of the death of King Ludwig L; that is exactly st the hour when, according to the dispatches of Baron Washington from Castle Berg, the King had entered upon the last fatal promenade with Dr. von Gudden. The same circle, but without the former spiritistic president, had taken seats at a little round table, resting on three feet, on which the hands of the sitters were placed in expectation of something to happen. It did not last long before the tripodal fellow commenced to make a good deal of noise. In this case the doctrines of the Spiritists enjoin to put questions. I sug-gested jokingly: Perhaps the lady in black will pay us a visit?* At this remark the table in the fullest sense of the word began to rave. As a fellow like me would not let slip the opportunity of interviewing such a lady, I directed the question to her: "Can you tell me how long the King will live yet?" Two weighty blows were the answer. "Does that mean years"? No sign. "Months?" No sign. "Days?" No sign. "Hours?" There the table broke into almost a galloping motion, so that we were scarcely able to went to bed. At the dawn of the morning the terrible news of the King's death swept tremblingly through Munich! According to the official dispatch the time at which injthe

evening we had sought information from the spirits, exactly coincided with that when the royal tragedy at Berg reached the catastrophe. As simply as my observation was made, I have related it here." (We refrain from entering upon any crit-ical remarks concerning these two interest-

ing manifestations, of which the first one, which occurred in the presence of Dr. Du Prel, bears all the stamps of genuine spirit action, by complete possession of a medium, whilst the second may be explained by mere clairvoyance.)

We made the above extended quotations in order to give the American reader some idea of the present state of Spiritualism in Germany, a more correct one, anyhow, than he could gather from the ordinary German press in this and in the old country. This, being mostly in the hands of materialists, atheists and nihilists, continues, with only a few exceptions, its persecution of modern Spiritualism, as venomous as it is ignorant, or rather venomous because ignorant. Our report, stating but a few scattered facts, shows a very promising state of our cause in Germany; it shows that the "nation of thinkers" is neither devoid of interest in the matter, nor without able leaders and well conducted organs, nor neglecting that most important means of propaganda-the private circle. It is not to be doubted, that the great truths of modern Spiritualism will conquer the German mind in a somewhat different way, by means of scientific persuasion, but we must remember that "many ways lead to Rome,"

* Allusion to a popular belief in Munich, that be-fore any important or fatal event in the royal family of Bavaria the apparition of a "lady in black " is seen in the royal residence.

Parkland Camp Meeting, Philadelphia.

To the Editor of the Religio-Philosophical Journal:

Sunday, July 25th, did not smile as it did on the day of opening. The heavy laden atmosphere poured in the morning rainy threats upon the heads of the campers. Many an old Spiritualist residing in the city of brotherly love, put his head out at his bed-room window, and sorrowfully pulled it in again with a sigh, declaring that it was going to rain. Soon rain began to fall, and the trains, which land early upon the ground, were not so full as they ought to have been. Notwithstanding the threats of the morning but a trifle of rain fell. The audiences which gathered were not by any means small. The presence of the ladies in their summer dresses, rivaling the gorgeous colors of a natural flower, present a fine spectacle from the rostrum erected during the past week. Mrs. Glading spoke in the morning. She took for her subject. "Natural Forces," and with her usual ability she kept the attention of the audience for about an hour, when she gave place to Mr. Emerson, who gave some good tests. In the afternoon Mr. A. B. French occupied the platform. He met with a most cordial reception. He took for his subject. " Doubt." In the illustration of his subject he ran over the fields of science, religion and history, to show that every great reform in human thought and affairs was produced by doubt. Credulity had always been the foe of human progress. Mr. French also occupied the plat-form on Tuesday and Thursday of the following week. Mr. Emerson was again very successful in



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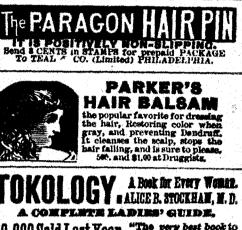
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A LITTLE CIRCUMSTANCE.

This showing of duplicated garments not having come to the knowledge of the me-dium, at the next scance a form illuminated appeared as usual; the two following scances no spirit or illuminated form was shown, and then the series was discontinued, a few of the faithful meeting at the home of the medium where, according to report, the pro-gramme is changed to the dimly lighted scance with its accessories, two forms, etc. While showing garments fresh from the solution, it was noticed that they shed a little powder which upon the floor in the dark was luminous; this powder had been otherwise detected in scances, and explains the light tion of npon the carpet in the circle where the speck tion of of lace had been precured, which lace I be-lieve to have been accidently torn and left search.

And the second second

The editor of the Sphinz, Dr. Hubber Schleiden, very fittingly, therefore, introduces his preface by saying:

To-day still as in olden times the sphinx is sitting at the life-course of man, and the riddle she to-day offers to him for solution is himself and his relation to nature, to the kosmos."

The new periodical, which is gotten up in elaborate, faultless style, has the promise of co-operation of the most noted names in mod-ern Spiritualism, such as Prof. Alf. R. Wallace and others in England, Prof. Coues of Washington, Councillor of State Alex. Aksakof, Baron Lazar Hellenbach, Dr. v. Kiesen-wetter, who is singularly posted in the magical phases of former times, while as its principal and most valuable contributor in the numbers of the first half-year, appears Dr. Carl Du Prel of Munich, a gentleman of high respectability and literary note, whose studies on magical and spiritual topics, published a few years since in the most popular German periodicals, as North and South. Overland and Sea, etc., could not fail to make a serious impression on the general as well as the scientific public. Dr. Carl Du Prel is pre-eminently fitted to become the apostie of modern Spiritualism in Germany by his metaphysical endowments and his deep and complete learning in history and philosophy. He, too, as the iamented Zöllner and Baron Hellenbuch, is a disciple of the greatest philosophical genius of modern ilmes, Immanuel Kant, who with the intuition of genius had a foresight and premoni-tion of the signs, which a century after him were to become the objects of scientific re-

T The grandfather of the ill-fated King.

and the second second

his tests.

The work of finishing the pavilion is going on with vigor. Soon the dancing floor will be occupied with the gay youth of our city. Great credit is due to the management for the energy they have shown in completing the necessities of the camp. An efficient band is on the ground, and the splendid singing of Dr. White and choir, merits special mention. All information about camp mat-ter can be learned from Capt. Kiffer on the ground. SCRIBE.



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