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

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

BY ALEXANDER WILDER.

A copy of the work bearing the somewhat significant title above quoted was recently placed in my hands. I had heard of it before, but without any profound curiosity. I have been wearied out again and again with tedious discourses on the matter, till I became perfectly willing to relegate the whole subject to the everlasting dark where it naturally belongs. The individuals were generally garrulous, impatient of contradiction, not able to control their temper well, and apparently very unwilling to let any one speak except themselves. Presently they made me conscious of great waste of time that I could ill afford. There must be an end made of such things at some time; a life spent in controversy without a specific aim toward higher truth is virtually wasted. No one need wonder that I do not care to wander through the mazes which so many seem to delight in. Besides I am a learner rather than a teacher, seeking after knowledge rather than delight

ing in casuistry.
This work of Prof. Buchner, entitled in its native German "Kraft und Stoff," appears with two rare merits: an exceptional clearness of expression, and in an English translation so perfect as to be easily imagined to be the original form of the book. The author, however, is fond of adopting quotations from other writers of like sentiment to express his ideas rather than to illustrate them.

The likeness of Prof. Buchner, which constitutes the frontispiece of the book, is itself a study. Those who believe in Phrenology, and hold at the same time that a man's physical organization is a fatality controlling his mind and character, will find evidence apparently very strong in favor of their belief. The head is large and well-proportioned, but has not what is sometimes denominated "the three-storied brain." That part of the cerebral structure which pertains to what they style the spiritual faculties, appears to be lit tle developed. Speaking as a phrenologist it is easy to perceive that a man having such a conformation of brain would be almost inevitably prone to believe or disbelieve as Prof. Buchner argues, and that he would write books of such a character.

This treatise is a summary of all the atheism and materialism that has been produced during the last two centuries. It is a masterly endeavor to exhibit Force and Matter as omnipotant and ubiquitous, God as a fictitious being, and immortality as a senseless dream and mirage of the imagination. Nevertheless, the writer is evidently not altogether candid, generous, fair, or even truthful in his treatment of the subject. When he stigmatizes the beliefs of others as superstition, he exhibits an unworthy temper. He would resent it, if we were in turn to proscribe himself as infidel-i. c., unfaithful to evidence or conviction. Yet the trend of his reasoning is in that direction. He affects to despise human nature because of its "longing for the miraculous and supersensual. He ignores wilfully all evidence that is unfavorable to his own preconceived notions. He stubbornly gazes upon the underside of the clouds and denies the existence of the sun above it. Like La Place, he will per ceive no necessity for such an hypothesis. If others have accepted the unknown for admirable-omne ignotum pro magnifico-he as clearly goes astray in the opposite direction. He will admit nothing that is beyond the grosser senses. Accordingly, he deals in evidence that is defective and rejects testimony that he does not and can not invalidate. His

donbtless is acceptable; but only to readers who are charmed with the superficial and plausible. Those who relish the witticisms and deceptive reasoning of Col. Ingersoll find it all here.

The essence of it all is found in the book of Ecclesiastes. "I said in mine heart concern-ing the estate of the sons of men," says Koalat, "that God might manifest them, and that they might see that they themselves are beasts. For that which befalleth the sons of men befalleth beasts; even one thing befalleth them: as the one dieth, so dieth the other; yea, they all have one breath; so that a man hath no preëminence above a beast; for all is vanity. All go unto one place; all are of the dust, and all turn to dust again. Who knoweth the spirit of man that goeth upward, and the spirit of the beast that goeth downward to the earth? Wherefore I perceive that there is nothing better than that a man should rejoice in his own works, for that is his portion; for who shall bring him to see what shall be after him? So I returned and considered all the oppressions that are done under the sun; and behold, the tears of such as were oppressed, and they had no comfort-er; and on the side of their oppressers there was power; but they had no comforter. Wherefore I praised the dead which are al-ready dead more than the living which are yet cliva. Yes, batter is he then they which yet alive. Yea, better is he than they, which hath not been, who hath not seen the evil work that is done under the sun.'

Herr Buchner, the disciple, a little exceeds his master; while Koheleth looked to God to make men's totally bestial nature manifest to them, he utterly scouts the notion of a Su-preme Being, supernatural power, or spirit-ual existence except as a material product and evolution.

Speaking of morality he declares it plain, "that the fountainhead of all good actions is not to be sought in the belief in God or immortality or in whatever is connected with them, but in the conviction that it is the duty of the individual to act in the manner which is recognized and defined as good or fails utterly to show what criterion of right exists that should thus make society the umpire over the individual. The principle of justice is practically ignored. Properly so too, according to the legitimate outcome of his argument. In the nature of the case, few obligations are due to mortal man other than those which are due to mortal beast. Such as they are death cancels them, as well as all their violations. Though man be not spared in anger nor woman in lust, it can matter little if death do but end all.

Society, too, is capricious, and its defini tions of what is good or useful are very divergent. They differ widely at different times and places. In Utah it proscribes polygamy; in Brahman, India, widow-burning; in Corsica, the vendetta; in England and America, to acquire wealth even at the impoverishment and destruction of the poor, the weak, the artless, and the unfortunate. So far from making the right the cardinal principle, the society which Herr Buchner exalts as his Moloch and Antichrist is simply law of might, physical force, brute violence—the law of the wolf as against the lamb.

On the other hand, the standard of right action must be sought elsewhere than in ever-fluctuating phenomenal relations. It must exist in the individual in and by himself, or it can by no means possible exist in any association of individuals. Existing in the individual, the sense of right is perfected by the highest spiritual development and culture. Then what there is of benefit in society is manifest. Civilization is the art and condition of living together, as a family, a neighborhood, a commonwealth. The highest civilization is that which involves the most perfect idea of such living together. That idea includes perfect charity, the maturity of moral qualities, and permanency of the relationship. Only permanent ties require and develop permanent and genuine goodness. Man's relations to his fellowbeings exist and subsist by virtue, therefore, of his immortality.

In the ancient Judean polity existing under the Makkabeans, these two opposite polarities of thinking, appear to have been exemplified in the rival sects of Pharisees and Sadducees The two parties probably took form about the time of the promulgation of the canon of scripture, about two centuries before our era. The Pharisees were theists who ascribed the course of events to God and believed that the soul was eternal. The Sadducees argued, for they were passionately fond of arguing, rather than of study and research—that souls die with the bodies, and that God takes no concern with men whether they do well or ill. In both schools the moral results are delineated by the historian Josephus: "The Pharisees are friendly to one another, and are for the exercise of concord and regard for the public; but the behavior of the Sadducees one toward another is in some degree wild, and their conversation and dealings with those of their own party are as barbar-

ous as if they were strangers to them." We are warranted in the statement that such is the legitimate tendency and consequence of the two respective forms of belief. The unhallowed tree produces its evil fruit in harsh manners, cruel conduct and in-ward selfishness, while the good tree yields good fruit.

Lord Bulwer-Lytton forcibly illustrates this in the words of the miscreant Nicot when about to strangle his benefactor: "Hast thou

just, for the sake of mankind; but there is no life after this life?' ... What hast thou done to me? . . . I can not believe thee, if thou believest not in any God! Ha, ha! behold the results of thy lessons."

In the evangelic story of the resurrection. as given in the Gospel inscribed to Luke, the women at the sepulchre are accosted by two men: "Why seek ye the living among the dead?" Professor Buchner's treatise is a congressor of separate of special seconds. spicuous example of such a search. It ac-knowledges no life except as a development from dead matter. In his exaltation he ventures upon this prediction: "The time no longer appears far off when science will be able to derive all forces without exception not merely out of a capacity for motion, but

out of motion itself."

Thus in his zeal to eliminate God as a being of will and intelligence, from the universe, he sets up motion as the creator of all things. How true the remark that if there were no religion, men must make one. Paracelsus devised the production of a homuncle, but Buchner gives us motion for a godling and science for its prophet.

Suppose we change a word or two in the sentence thus quoted. We have the following parody: "The time no longer appears far off when science will be able to derive all procreation without exception not merely out of capacity for conception and gestation, but out of masculinity itself."

Such a parallel sentence is in perfect accord with the original, and no violence is offered to the idea. If the latter is absurd, so too is the other.

Besides, our common speech acknowledges the Deific agency in the structure of the universe. Matter means, etymologically, the mother-principle; nature signifies the genitrix. Where there is a mother we cognitrix. nize the agency of a father; so if there he matter or nature, then there is also God.

What Professor Buchner denominates "motion itself," the source of all forces, is no less than the outgoing energy of the Absolutewhich is recognized and defined as good or useful by society—that is to say, by the joint union of all for mutual welfare." But he can be. Cavil is all out of place. To dispute whether this "motion itself" is in or apart | ply of any other gas. Light passes through from "all forces," whether the Absolute is | transparent media, the electric agent through with or distinct from the relative, whether God is immanent in or infinitely away from the universe, is our endeavor to comprehend in the mind a percept which is too great for the mind to contain. Yet it would be sheer folly to deny the being of God for this reason. Sir Peter Parker's negro was apt enough to perceive it absurd to think of measuring the capacity of the Atlantic with his quart pot, but he never yentured to deny or ignore the existence of the ocean.

Again the assertion that "matter cannot exist nor be thought of without force, motion or form" involves by logical necessity the acknowledgment of this Supreme Being. Man as the incarnation of the mightiest effort of Nature, is therefore the ideal which Nature labors to represent—imperfectly of course; because that which is created is inferior to its creator, that which is expressed to the idea of which it is a copy. Nature—the mother—labors to express God the father. and so brings forth man, the child. God in mind, Nature in body, man combining the

There is no demonstrated necessity for material organism as essential to mental processes. What is sometimes denominated "unconscious cerebration" hardly can be said to be brain-work at all. A proposition is taken into consideration and for a time there is conscious action in relation to it Presently it is dismissed and the whole attention bestowed on other matters. The corporeal structure has no more to do with it, because it has gone beyond the province of the cerebrum. Eventually it appears again, as a conclusion or purpose, not having worn away or fatigued the brain or employed it for all that period. Experience furnishes abundant illustrations of this.

The existence likewise of innate ideas is attested by numerous observations. Thoughts come into conscious perception which no previous experience in the present life had ever inspired or suggested. The ancient philosophers designated this perception epistemé, or over-standing, perceiving from beyond. Young children often exhibit the fear of falling, and that, too, when they never had experienced a fall since the moment of birth. They, also, as well as adults, have a consciousness of living beings, that are not in physical bodies, present where they are.

Another statement, that "nations in a state of nature lack almost all moral qualities," can hardly be demonstrated or accepted in any case as conclusive. There is much reason to suppose that the state denominated barbarism and savagery, is not always native. Savages are short-lived, often deformed. They exhibit many evidences of being degenerated and in a steady process of dete-rioration. The aboriginal tribes of America

are conspicuous examples. If, however, we select young children, or adults of corresponding mental development as examples, we hardly succeed in obtaining a satisfactory illustration. Such individuals may indeed appear to have no innate idea of God or morality. Yet the correlate fact equally exists that they generally have no proper perception of sex and its functions. All, therefore, that is proved is that maturity, which is the true state of nature, has not been fully attained. No savage ever imagined the existence of an atom; but what does it prove? So innate ideas are not to be recomes conscious when the bodily organism is sufficiently mature and complete to enable their manifestation.

The postulate that force and matter are inseparable may not be accepted without qualification. All the conceivable properties of matter are but forms of force. Prof. Faraday demonstrates the matter as follows:
"You conceive a nucleus, which may be called a, and you surround it with force, which may be called me and you surround it with force, which may be called m; to my mind your a or nucleus vanishes, and substance consists in the en ergy of m. In fact what notion can we form of a nucleus independent of its energy?"

Boscovich also long ago put forth the doc-trine that the notion of ultimate and indivisible atoms is a mere fiction; and that what we call matter is, in its last analysis, resolvable into points of dynamic force. Now, points are without the common dimensions of land the broatth and this land. sions of length, breadth and thickness. They are either so many nothings or else they are entities in other conditions than that of phenomenal matter. In other words, they con-

sist of spiritual substance.

The notion of Prof. Buchner that all forces will yet be shown to be derived from motion, will yet be shown to be derived from motion, as has been shown, carries us still further. He will have it that one grand principle of force is in and behind all phenomena and apparent existence. In other words, all physical phenomena have one original generator. We need not quibble about words, but follow up the idea. One generator or posifollow up the idea. One generator or posi-tive principle is the sustainer of all genitrive principle is the sustainer of all gentrixes or negative principles; without it they could not exist. Whether they are correspondingly as necessary to this Absolute Being is another question. If they are thus required, it is altogether certain that the positive can evolve the negative, and that the negative can not evolve the positive.

The supposition that two bodies cannot occurred.

The supposition that two bodies cannot occupy the same space at the same time, is only true in the grosser forms of existence. The gases are vacuums to each other; a bag or balloon filled to its utmost capacity with oxygen, will then admit as great a volume of nitrogen as though no oxygen was present, and after that will also receive as full a suptransparent media, the electric agent through metals and fluids, the magnetic potency through all bodies. These are substancesforms of force—and they sustain a peculiar relation to the bodies which they permeate. Our thoughts and smotions are of analogous character. They strengthen or weaken our bodies, giving tenacity to the muscles or impairing them, accelerating or retarding the circulation of the blood; in short, they make our bodies passive instruments of their operations. Thought is, therefore, by no means the motion, but the mover of matter. This is the conclusion to which we must come as intelligent, truth loving individuals. As mat-ter in its last analysis is but dynamic force, the capacity of motion, so we must cognize motion itself as the first beginning or principle of things, and reverently acknowledge divinity—the omnific will and intelligence as the supreme fact of all.

Truly the philosopher Anaxagoras declared: Noun men arkhen kinesis-Mind is the first principle of motion. It is the only real substance—the noumenon which is the cause of phenomena. The outcome of will and intelligence is law; and as in the divine mind these are immutable, so is law immutable. Emanating from the All-Perfect it must be perfect; proceeding from the All-Good it is good, and therefore operates for the best good of all creatures.

This, however, as we regard the matter from the outside, may and often does seem not to be the case. The evils which are so numerous and often intolerable, appear to us as frightful blemishes, and even perversions. That the world is getting worse and worse is often asserted. Those who suffer often feel acutely the inflictions, and are prone to doubt whether goodness can be in the web where so much of evil is in the woof. No wonder that it is so hard to perceive the real substrate of what occurs, exercising the true intelli-gence—the faculty to read the truth between

In conclusion, matter is but force objectified and made external; force is the supreme will going forth into activity. Human nature, therefore is perfectly normal in its "longing for the miraculous and supersens-The spirit which is of and from God is yearning for its native home.

"AN UNSOLVED RIDDLE."

[Translated for the JOVENAL from the "Neue Spiritualist-ische Blætter, Leipzig, Germany, by Dr. J. C. Hoffman.]

We here relate an occurrence, which occasioned great excitement some sixty years ago, causing the most learned circles and scieutific periodicals to enter on its debate. It is this: a case of supernatural agencies of no connection whatever with the common ghoststories and such-like uncanny spooks. It was substantiated by men of highest regard for truth. Hence what we here relate rests altogether on truth.

A professor of medicine, who had formerly practiced at Frankfurt on the Main, dined with several friends and their guests, when the conversation happened to turn towards apparitions and "ghosts." The professor, one of the many who storm against such "nonsense," was ever ready to argue against all such manifestations of the unseen or the dead. He was herein opposed by a gentleman of birth, who had been captain in the army. not told me from my childhood, that there is no God? Hast thou not fed me on philosophy? matter. On the other hand, the mind can captain dared the professor to meet him that Hast thou not said: Be virtuous, be good, be

would either convince him of the existence of supernatural beings, or the professor might report to those present the captain's defeat. Laughingly the professor consented, stipulating, however, that the captain should assure him on his word of honor to in no way deceive him.

This, and that he did not intend any deception, the captain readily swore to before the company. This settled, the conversation turned in other direction and while the captain drank freely, the professor took pains to abstain from the wine that was passed around. The professor still suspected some joke intended on him, and was anxious to remain master of his every faculty. Whatever should happen, he would meet it with calmness. The merry company departed, while the professor accompanied the captain to his villa.

As they neared his possessions the captain ordered the driver to halt-he and the professor walking towards a small grove thick with heavy trees. It had grown dark, when at an appropriate place, the captain drew a circle on the ground, asking the professor to enter. Hereupon the professor had to promise not to leave this circle, no matter what would happen, till the captain's return. One step beyond this circle will be your immediate death, added the captain. The professor was alone, with his own thoughts, highly amused at this peculiar situation, and at the sepul-chral tone the captain had employed while giving his instructions.

It was a cool and clear night, the stars shining with unusual brightness. The professor looked diligent around him, to ascertain the direction from which the expected apparition approached. His attention was thus directed towards the grove, on the border of which he was standing, when he saw a small, flame-like speck nearing him. This the professor thought to be a torch carried by some one whom he suspected in league with the captain to impersonate the "ghost." The small flame came nearer and nearer, till it reached the circle drawn around the pro-fessor. Its intensity increased, and now, these are the professor's own words: "I med to become enwrap of fire, phosphorescent-like. The starry sky, everything I had before seen, was lost to my sight!" But instantly the professor's attention became absorbed by an apparition, a being so unnaturally terrible as to mock his every description! What most astonished the professor was the respect-commanding mildness with which this apparition looked at

For some time the professor studied this apparition. But then his mental faculties became obscured by fear. He sank on his knees, and in his terror began to pray, all this while unable to remove his eyes from the apparition which stared at the professor with fearful earnestness, its looks melting into greater mildness whenever God's name was mentioned, though there continued that horrible fire in its eyes. Prostrated by fear and terror, the professor covered his eyes with his hands, praying heavens to deliver him of this terrible being.

Raising his head, the professor saw the apparition slowly return to the dark recesses of the grove, fading away into the same small light, till extinguished. At this moment the captain approached the professor, but from the opposite direction of the grove, directing the professor to follow him. Not before they had retraced most of their way home, the captain asked the professor whether he was convinced that he had seen something supernatural. The professor, who had regained his courage, said that he could not give a decisive answer. He admitted having seen things that he could not explain, and that it certainly was not a natural apparition, one of our world. He, therefore, asked not to be questioned, as he could not understand the entire adventure. The captain said that he was sorry not to have convinced the professor, and the more so as there might arise consequences that were in no way anticipated.

The preceding could be considered a phantasmagoric performance, made possible by the expectations excited within our professor. The sequel, however, proves the contrary. The unfortunate man had evoked a supernatural force beyond his control; one that finally caused this reckless lifter of Isis' Veil a miserable death!

Arriving at the captain's villa, the professor simulated mirth, endeavoring to cheer his host, and to appear unconcerned at what had happened at the grove. But at heart the professor felt uneasy, and was unable to bring his thoughts away from the apparition. Thus their conversation soon lagged into silence,—each busy with his own thoughts. The captain remained sullen, and absent in thought. After supper the professor attempted to loosen his host's tongue with wine, but to no avail. Neither wine, nor the merry chat of our worthy professor could drive the heavy clouds from the captain's brow, and finally his gloomy state turned into utter silence. The servants had been discharged for the night, and it was rapidly nearing midnight, but the captain made no sign to retire himself. The professor sat opposite him,

smoking his pipe in silence. Suddenly heavy steps were approaching their room, along the corridor. It rapped on the door. The captain raised his head and sadly looked at the professor. The raps were repeated. Both remained still! It then rapped the third time, when the professor seked the captain why he did not bid the party en-ter? Before an answer could have been given, the door opened with intense force, and

book has gone through many editions and *Norce and Matter. By Prof. Ludwig Buehner, M. D. London: Ashert & Co.

Scientific Investigation.

To the Editor of the Beligie-Philosop

The average Spiritualist who has been familiar with psychic phenomena and identified with the movement has seen from time to time in the last 30 or 40 years, sporadic attempts on the part of scientists, philosophere, agnostic's or materialists, to explain away the various manifestations by natural law or the unfoldment of powers and forces unknown or but dimly understood. Most of the Spiritualists are men and women who would know the truth, many of them have become converts to Spiritualism through the mediumship of their friends and relatives ofttimes through the ministrations of dear ones who have come to their homes from the other side, to demonstrate the fact of spirit communion. Probably three-fourths of the Spiritualists of America have been converted to this faith in this manner. Many have had to pass through flery furnaces of bigotry, reigous hate and persecution, but these trials have only made their faith more strong, and their spiritual faculties have been enlarged and developed. They ever welcome honest doubters. The true scientist and philosopher has been taken into their homes and to their "holiest of holies," the family circle, and permitted to hold converse with the angels. The large proportion of men and women who have announced that they were about to sweep away all this delusion and fanaticism of Spiritualism by their mighty effort, have signally failed, because they prejudged the case before investigating. Still, through all these years the phenomena has continued in force and power, yet these would-be Solons are as far away now from solving the vexing problem as ever. Here and there have been notable exceptions of earnest men who were true scientists, who cast all forms of prejudice aside, and as students of nature and as philosophers, carefully studied the pheno-mena. Mediums and Spiritualists gladly aided them, for they knew that there could be but one result, namely: that amid much that could be explained by natural law, by the development of man's spiritual powers here and now, back of it all was a conscious intelligent force that unmistakably proved itself to be those who had once lived here, and were not dead but living personal beings, and by God's wondrous laws and his unbound ed love were permitted to demonstrate this

fact to all who were receptive to the truth. In the earlier days of our trials and per-plexities, no man did more to establish the fact that a certain proportion of the manifestations were produced by spirit power and intelligence, than did Prof. Robert Hare of Philadelphia. How this grand old man succeeded in demonstrating this fact, which he began in 1853 can be found in his valuable book, "Spirit-ualism Scientifically Demonstrated," which I commend to the careful perusal of all members of the American and English Psychic Research Societies. Prof. Hare, like most scientists and philosophers, was prejudiced against the whole subject. To use his own words, he "felt called upon as an act of duty to his fellow-creatures, to bring whatever influence he possessed to the attempt to stem the tide of 'popular madness' which in defiance of reason and science, was fast setting in favor of the gross delusion called Spirit-Prof. Hare expected to be able to explain the matter by natural causes and in answer to a letter from an inquirer said he 'entirely coincided with Faraday's theory of

One or two of his simpler but most convincing experiments I will reproduce here, leaving the student for a more full account to read the Professor's works. First, to satisfy nimself that the movements work of mortals, he took brass billiard balls, put them on zinc plates, and placed the hands of the medium on the balls, and to his very great astonishment the tables moved. He next arranged a table to slide backward and forward and to which attachments were made, causing a disc to revolve containing the alphabet hidden from the view of the mediums. The letters were variously arranged, out of their regular consecutive order, and the spirit was required to place them consecutively, or in their regular places. And behold it was done! Then followed intelligent sentences. which the medium could not see or know the import of till they were told him.

Again, he tried another capital test. The long end of a lever was placed on spiral scales with an index attached, and the weight marked; the medium's hand rested on the short end of the beam, where it was impossible to give pressure downward, but if press ed it would have a contrary effect, and raise the long end; and yet the weight was increased several pounds upon the scale.

Experiments like those made Dr. Hare a Spiritualist, and as an earnest and sincere man, and a true scientist he brought the matter before the "American Scientific Association," at its session in Washington, D. C., in 1853 or 1854, and they treated him with great disrespect. The association re-fused to consider or investigate the phenomena, and declared that it was "a dangerous subject that had better be let alone." but these wise men who were such Solons, at this very meeting held a learned, extended, grave and profound discussion "upon the cause 'roosters' crowed between twelve and one o'clock in the morning." Their sage conclusions were as puerile as their injustice and want of true scientific acumen were marked.

In the earlier days, another chemist and scientist was Prof. J. J. Mapes. Like Dr. Hare he was strongly in favor of rendering for all phenomena, whether the visible or the invisible universe, a simple material explanation. But he found back of them all a conscious, personal intelligence, which claimed to be a spirit, once a mortal being, and he was honest enough to admit these facts and declare himself a Spiritualist.

A disgraceful episode was the so-called investigation of spiritual phenomena by the Harvard professors. The treatment by these men of Fred. L. H. Willis was one of the greatest outrages that was ever perpetrated in the name of science or philosophy. The report of these professors has never yet been made public.

Take the more recent course of the Seyberi Commission in Philadelphia; with one or two exceptions this committee prejudged the case, and were not competent to investigate the manifestations, for they were bound by their prejudices to report adversely. So it is with the American Society of Psychical Research. Your correspondent, "P. T. S.," in his scathing arraignment of their non-sci-entific methods, if they are men with any spark of manhood or conscience, may be induced to cast aside, if it were possible, their pre-conceived opinions and prejudices, and igvite Spiritualists to aid and help them in eir so-called scientific investigations. I believe there are one or two exceptions in regard to this Society, men who have had the pportunity to test various phenomena under dreumstances that have brought forth conn. I trust in due time the result of experiments may be made known to

I have also read with interest in a recent number of the JOURNAL, Mr. C. C. Massey's protest against Mrs. Sidgwick's report to the ondon Psychical Research Society. It seems Mrs. Sidgwick assumes that psychography can be explained by conjuring. To the most careless observer of this class of spirit manifestation this conclusion must seem to be the height of absurdity. Briefly I will note some experiments of my own, that I had with Mr. A. H. Phillips, the slate-writing medium. At my second visit I took my own double slate. I also brought some sheets of note paper marked with a rubber stamp with my name, street and number of my Brooklyn residence. placed one of these sheets between my slates and wrapped them up in paper and placed them on the shelf of a small stand. I took two of Phillips's small slates and placed them on the top of my own slates, put my foot on them all and waited for the result Phillips was walking about the room whistling as unconcernedly as if he had nothing to do with producing the phenomena. Three raps on the table indicated that communications had been written. No pencils were used, but I could feel under my foot the vibrations while the communications were being written. On the small slates was a communication from a spirit, a near relative, with her name, "Martha," signed to it. On the sheet of paper written without a pencil was a short communication signed "James Nichols," from the spirit of a man I formerly knew in Vermont, and who had been in the Spirit-world over twenty-five years. O astute men of science, tell me how could the medium, who never touched the slates or paper, evoke from the Spirit-world one who had been in the life beyond so many years, and whom I had not thought of for that length of time. Od-force, thought-transference, conjuring, fraud or imposture will not reach this case at all.

Another seance held with Mr. Phillips a Lake Pleasant in 1882, in the presence of Mr A. E. Newton and daughter, was equally convincing. I arrived at the scance room a few minutes before Mr. N. and daughter came. I had washed the slates and they were still wet. Miss Newton was considerably deaf. and as she desired to hear the scratching of the pencil, although no pencil was used, we held the slates perpendicularly—three of them close together, our fingers resting lightly on the upper edge. The medium was walking about, and would occasionally come and touch the slates with the end of a lead pencil during the process of our receiving the communication. When the raps signified that the message was completed, we opened them, and one of them was covered with a communication from the veteran medium, E. V. Wilson, who had then but recently passed to the Spirit-world, and who was an old-time friend of Mr. Newton. Mrs. Wilson was at the camp that summer, with her daughter, Mrs. Isa Wilson-Porter. I took the slate to her. She had in a trunk in her tent the very last letter that E. V. Wilson had written to her before he passed to his spirit home, and she and all who had an opportunity to compare the two, pronounced it to be a fae simile Oh! London and American scientists, be fair. be honest, and explain if you can, how these phenomena were produced, if not by direct spirit agency, or else forever hold your peace and not try to explain such evidences of the presence of individualized spirits who live, think, act, and are like all created thingsindestructible.

The stumbling block to all self-called scientists and philosophers is egotism and prejudice. I would rather attempt to start 10,000 investigation of spirit phenomena than one scientist. About two years ago a gentleman called at my office in New York City, with a letter of introduction to me from a prominent Spiritualist, who said that the bearer of the letter desired to carefully investigate the phenomena of Spiritualism, and requested me to give him what aid I could. I did so, giving the names of some of our best and most reliable mediums. I invited him to my home, and as time rolled on, I met him occasionally and found that he had not been to see any of the mediums whose names I had given. I believe that he did send an English lady to one of them who received overwhelming evidences of the presence of her spirit friends. Finally after two years had passed I arranged with one of our best mediums to hold a scance in my home. We invited some twelve or sixteen persons, men and women of fair intelligence, and some of those present were clergymen, physicians, etc. The circle was to be a dark one. I told the friends present, including this scientist and professor, that we had sat with the medium several times, and knew her to be an excellent one that whatever expressions they wished to make in regard to her or the phenomena, to withhold until the seance was over. I requested the visitors to treat the medium as they would like a wife, sister or friend to be treated under similar circumstances. This man, whom I had tried to do so much for. and for whom I had arranged this scance. prejudged the matter before the circle was formed, and while in the parlor before we went into the dark room, told some friends of his who were present, that the medium was a fraud. After our circle was formed this man was a disturbing element, so much so that the medium discovered it, and remarked that the circle was not harmonious and suggested that it should disband and the money be returned. This man had not the honesty or manhood to say in public what he had done in private, and the scance went on, but with indifferent results from what it would have been if this man had been earnest, honest and sincere. There were some present who received evidences of spirit presence; one gentleman, a prominent Methodist clergyman of our city, said to the medium as he left our home: "Madam, I have received things here to-night, that I can not explain on any other hypothesis except what it is claimed to be." The scientist remained over night with us and boasted of his rudeness to us after the scance was over. This episode ended all attempts on my part to help so-called scientists and philosophers to know this truth. Life is too short, and this occur-rence has left such a sore spot, that I get vexed at the thought of it. When the world is ready for this truth, God and his angels will open the way for it to receive it, and I can move on in the even tener of my way and

sing with Phœbe Cary: "O world, you may tell me I dream or rave, So long as my darling comes to prove, That the feet of the spirit cross the grave, And the loving live, and the living love." S. B. NICHOLS. Brooklyn, N. Y.

Sam Jones has discovered a new brand of inner in Missouri, which he defines as a possum-sared dunce." The New York Times notes a peculiarity of

dr. Tilden's political career that it did not begin till he was sixty years old. Secretary Manning's health has so improved that he may be able to re-enter public life.

For the Religio-Philosophical Journal. LOCKS AND CHAINS.

BY WM. C. WATERS.

"While on their brains, Are locks and chains

And over their thoughts a shroud." On any subject where truthful information s wanting, an obscuring shroud hangs over the mind of man. There are none so wise as to be free from such blinding obstructionsnot only on one subject; but thousands of subjects. Some men are slow to find out this fact; but they learn much faster after having made the discovery. Pride of opinion is a dark incubus that clouds the intellect. The gentle Nazarene touches this point most happily in the 18th chapter of Matthew: "And lesus called a little child unto him and set him in the midst of them, and said, 'Verily I say unto you, except ye be converted and become as little children ye shall not enter into the kingdom of heaven. Whoseever, therefore, shall humble himself as this little child, the same is greatest in the kingdom of heav-The individual highly charged with self conceit, and manifesting the same in his conduct, is a kind standing insult to society. It is a state of mind that bars out and shuts off information that might have been received with advantage. It is a lock and chain to the mind, and shroud over all the soul powers; it defrauds and hinders the proper development of the faculties. An exhibition of personal pride, or vanity in manners or mental statement is ever offensive and robs the individual of desired influence. It was said a long time since that at forty

years of age a man suspects that he is a fool, and at fifty he often feels quite sure of it. This feeling comes from accumulated experiences-from having grown into clearer perceptions and a larger grasp of thought. In the earlier years of life, as a matter of necessity, our outlook is from low down in the valley. For this reason we pardon a young man for assuming to know much more than he really does-taking it for granted that he will outgrow his mistake. But as we in time reach the higher table-ground, and observe how very narrow was the circle of our thoughts while standing in the valley, we may be able to remember how often we manifested pride of opinion when we should have been as humble and teachable as a little child; and perhaps would have been, if we could have had an instructing vision of how little we knew compared to what we had yet

to learn. For a fine specimen of one whose brain is loaded with "locks and chains and a shroud over all his thoughts," I would recommend the man who is rutted in the idea that the church of which he has the honor of being member has found the only true path of salvation-possesses all possible theological or ethical knowledge, so that any information not falling within the radius of its special circle is not worth knowing and should be relegated to the flame of demonology. We meet these people almost daily, pass and repass, are friendly to them, but feel that for them the resurrection trump must sound before their locks and chains can be removed. To speak to them of their theological errors, or of the broader wave of spiritual light flooding the world, thinking to wake them from their drowsy sleep in antiquated religious man to life who has been long dead, and petrified to stone in his grave.

A few years since, while conversing with an aristocratic elergyman of an aristocratic church, I asked him if while he resided at honest, unprejudiced men and women in their | Hartford, Ct., he met with many of the liberreplied that he often met them on the streetcars and in public places but would not speak to them, and further stated that his practice was not to converse with any man who did not believe the Bible to be the word of God. I asked him if his church still held to the idea that the physical body was to be resurrected and join the soul eventually; to which he answered "Certainly we do." To a man in such a state of mind, what better thing could happen to him than to pass on to the future life where his locks and chains could be taken off from his mental powers, and his shroud of religious errors forever re-

While I entertain but little respect for some impossible dogmas promulgated in the name of religion, yet I am greatly pleased with any influence the churches may exert in restraining people from sin in any form I would grant them full credit for all the good they do. When the bachelor Paul placed his foot down on the civil and religious rights of women, causing them for so many centuries to look up in humble reverence to the man who forged their chains, I am sorry he did not speak out as clearly and pointedly against tangle-foot in all its forms -against tobacco and opium. To set these aside would be a saving to the world of at least one billion dollars annually. But Paul had a difficulty of the stomach that called for a few drops now and then. He might have thought it was for the glory of the Lord that he should take a little. But it would seem that His Highness is not now in favor of fashionable vices.

When Rev. Doctor Pentecost appealed to the Lord to show him the way out of any and all his besetting sins, he was only required to stop smoking tobacco. To this the Rev. Mr. Spurgeon replies, "I no where find a commandment in the Bible against smoking, so I shall continue my practice and smoke to the glory of God as long as I live." Mr. Beecher ays. "We want to know ten thousand things the Bible says nothing about." This tobacco vice must have been among the omissions. That very pious gentleman who has the reputation of plundering a church missionary fund of one hundred and thirty thousand dollars, perhaps might claim that the Bible was not explicit concerning such funds. He must have overlooked the command not to steal. The treasurer of the Delaware & Chesapeake Canal Company, though a defaulter for over half a million dollars, he may never have read anything more in the Scriptures about the management of Canal Co. funds than Mr. Spurgeon has about tobacco. The papers failed to tell us whether that treasurer was a Sunday-school teacher. But in the Rockiand Bank shortage of one hundred and thirty-five thousand dollars the excellent gentleman who produced that result is set down as a sample deacon and Sunday-school teacher. There may or may not be anything demoralizing about this Sunday-school business. The evil effects, if there are any, may be confined to bank presidents, cashiers, and custodians of considerable sums of money generally. The papers should note these things careful ly, and if experience and observation prove that kind of teaching to be destructive to the integrity of such men the churches should excuse them from further service in that direction. Men who have brains enough to adroidy manipulate bank accounts so as to deceive bank directors would be very likely, in their own minds; to discriminate between Scripture truths and the mythological fables bound up with the pure wheat of the Bible.

It might affect some of these men badly to teach to children for truth that which they know is not true, while a less intellectual class of teachers, taking it for granted that they are handing over only good, round ber-ries of truth to the juveniles, would suffer no moral damage. Bordentown, N. J.

PHILOSOPHY OF RELIGION.

From the Standpoint of the Mystics.

Series of Papers Prepared for The Religio-Philosophical Journal from a MS. Work, Designed as an Encyclopedia of Mysticism.

BY C. H. A. BJERREGAARD, OF THE ASTOR LIBRARY, N. Y.

(Introductory.) A Sufi parable runs thus: The fishes of a certain river wanted to know what water was and journeyed to a "very wise and learned fish in the sea" to ask him to show them what water was. On hearing their request he answered them thus:

"O ye who seek to solve the knot! Ye live in God, yet know him not. Ye sit upon the river's brink, Yet crave in vain a drop to drink. Ye dwell beside a countless store, Yet perish hungry at the door.

The Mystics will all naturally maintain that this half-reproachful answer applies alike to all people—not Mystics themselves. They do not know that "God dwells in all things in his fullness" (Vemana). The Mystics alone

In connection with this parable we wish to recall in the minds of our readers the well known story of the ape in the fable, who having seen his master work the magic lantern thought he, too, knew the trick. Having got the apparatus together he went to work it, and all would have gone well enough, had he not forgotten to light the candle.

It is well enough to assert the immanence of God in the world, but where is the lighted candle wherewith to work the philosophical

We are not very far from the truth when we say that all the past Philosophies of History and Religion have abundantly and clearly shown Nature and History, with all the systems of man, social, religious or philosophical, to be "mirrors of God," and that no pecial attention has been paid to the light, the glimpse I gave them of my glorious It is easy enough to see the cause of this, but it remains nevertheless a defect in our histories of Philosophy and Religion.

We propose now to contribute something in the direction of "this lighted candle." We propose to sketch the inner lives and works of the famous Mystics of the various classes, who have themselves been "lighted candles' in their age. When we go so far back in history that the names of individual sages are unknown to us, we shall endeavor to draw a picture of the spiritual life of that whole age by pointing out the mystic elements that are most characteristic of that age.

It ought to be unnecessary to say that this our attempt is the first, and that as far as we know, it has never before been done by their drowsy sleep in antiquated religious any one else. Let this be our excuse for thought seems much like trying to call a whatever mistakes we shall make. We must now make a few notes on man's

> PSYCHOLOGICAL DEVELOPMENT. As it will facilitate our progress if we review the steps of human psychological devel-opment, we shall do so rapidly. Even the most cursory view of the anthropological conditions of man will show the great mass of mankind "immersed in nature," not only all the uncivilized races but also the greatest number of the "civilized." We shall however, in these papers, leave out all exceptions to a rule, and limit our class divisions to within the bounds which we draw from purely psychological reasons. By being "im-mersed in nature" we mean to be bound by race characteristics, climate, time and other similar circumstances. The races on this standpoint are "Nature worshipers," popularly so called. They look to heaven as God, and to the sun, the moon and the planets as heavenly messengers and rulers; but they do not do it in that absurd way ascribed to them by their "Christian" brethren or by the savans of our age. We shall show, by and by that below the crude forms of Fetichism and Starworship can be found the most sublime conception of any known spiritual philoso-phy, provided we have "the inner light" ourselves. Again, these races, as a rule, are adepts on "the night side of the soul." To them their dream life and ecstatic states furnish as much theologic insight and philosophic material for a true cosmogony as the most renowned philosophic systems of the world. We shall show, as we proceed, strong parallels between the ideas of so called natureworship and those of a Plato and an Aris-

> When we shall have disposed of "the age of barbary" and the races known as Natureworshipers, or in one word, of all the people on the "lowest" psychological standpoint, we shall treat of those on a little more "advanced" state. A little more "advanced," we said; we ought to have said in conformity to our standpoint, those advanced intellectually and degraded intuitively. For such is the fact. What we historically call progress is largely retrogression, spiritually considered. The main characteristic of this psychological degree of "advance" is a beginning mastery of reason, or man's power to set himself beyond the phenomenal, both to "think about it" and to subject it to his own will. As this his power grows, his perception of the causes of things begins to weaken, and is quite often lost altogether. From being "immersed in nature,"he is now "immersed in the phenomenal." He may be stronger, but his limits are narrower. He has exchanged the interior for the exterior. In common handbooks of Mental Philosophy the first degree is called "Sense"; the second "Understanding," and the latter is always considered as an advance upon the first. In our exposition of the religious development of mankind we shall go in the opposite direction.

> When man has passed these two degrees he comes to the third, commonly called "Reason." To a large class of mankind it is simply further degradation from spiritual in-sight and a total loss of intuition, but "the balance of power" is held by the still larger class, who recover "the inner life" at the same time as they develop their reason to its utmost capacity. Our own age partakes of all the characteristics of this degree. In due time we shall point out all its glory and all its misery. In the mean time lef us labor for the incoming of a new age, where wisdom, love and purified will shall go hand in hand and man shall-realize his ideal in The Per-

Thus far, for the present, about man's psychic life-stages; now a few words about his VOLITIONAL DEVELOPMENT.

Man's will evolves very much after the same manner as he grows psychologically, and the

inter-relationship of mind and will is very close. In some cases it can be said, that the mind develops after the will has settled; in other cases it must be maintained, that the

will evolves with the mind as its guide. The purely "natural" man must be said to be without "will," that is, the faculty thus called is indifferent and not evolved. He who begins consciously "to will" an object is already in the second age of the unfolding of his life, psychologically considered. The object of his will is generally the good things of this earth, and rarely anything beyond. Really "he wills himself." When he, in the course of his life, learns to give up this will of his own, he begins to return to the intifferent state of volition which he left, but he comes back a far different man than the one he left. Now he has learned that it is not good for him to will anything, but to will nothing, to at one his own will with the universal will. By so doing he has reached the summit of human endeavor, volitionally, or as the Mystics say is "becoming one with God."

Strangely enough, but handbooks in Rational Ethics agree with us in this description, aim and end of volitional life, with but slight differences in mode of expression.

[To be continued.] For the Religio-Philosophical Journal.

The Social Position as it Might be. NO 3.

BY CHARLES DAWBARN.

We will now take another step, but my readers will please notice that I advocate nothing that is not practical; nothing that savors of injustice; nothing that manhood can not put into legal force when it so chooses. My third proposition is going to touch the right of man to hold just as much land as he may choose to buy and retain until the labor of a nation gives it a largely increased value. All thinkers know that this permitted landlordism is pinching the poor to-day, till no wonder that men like Henry George, with heart to feel and brain to think, send out a work like "Progress and Poverty." But Mr. George loses his level, and you and I are against him, because the only remedy he can suggest is practical confiscation of landed

Keep cool, my brother. We will help you to solve your problems, but keep cool; and remember that manhood sooner or later revolts at every injustice. No confiscation; not a dollar will this nation allow to be taken from any man, that the law of the land has allowed him to accumulate. But if the form of his possession be in the path of our progress, he must change it. "Must" is the word; but we only mean to place him in the same position as the man who owns house or land needed for public use. He must

give it up and be paid its full value. What are the facts? The landford is practically our master. He puts his rent at any figure that will keep this house occupied. We can not buy, because he will not sell. We must pay him rent, or seek our living elsewhere. The more public spirited the citizens, the more desirable they make the city, the higher go the rents; and the more we attract outsiders and increase in numbers, the better for the landlord. Good schools mean higher rent. Our parks, our drainage, our fire department, and every other improvement, mean so much more to the landlord. Suppose a grand discovery that would lessen the cost of living in our city as compared with surrounding towns, thousands of new inhabitants would flock in; and as population increases, of course, rents would go up, and the landlord pocket the entire benefit of the new

This is the disease. Can we discover a remedy that does not mean death or even injury to the patient? We are agreed that it is injurious to society for one man to bar other men from earth, air or water; and we are equally agreed that it is good for society when every man can own his own home, and thus have a direct interest in the general welfare. Further, we are agreed that it is robbery to take property from a man without full compensa-

I imagine that my readers, like myself, have no desire to see government extending its functions, and would rather limit its powers than do anything to increase them. So our problem is to secure to every man the right to buy a home as soon as he may have saved the means, and without injustice to the man declared by law to be its present owner. It seems to me this problem is very easy of solution. First determine by law that every man shall have a right to own-if he be able-undisturbed by any other claim, the premises where he is actually carrying on business, and an additional right to own a residence for himself and family. The amount of land, whether it be in feet or acres, will depend upon whether it be a city lot, a village residence, or a farm which shall combine business and home. But whatever the agreed limit of ownership make it practically free of taxation. Then as regards all other landed property, whether improved or un-improved, be it in city, town or country, let the owner enter it for taxation every year at his own valuation. At that price he shall be obliged to sell a home to any one able and desirous of purchasing. If the owner choose to value it above its market price, there will be so much more tax paid by him for the benefit of all. If he undervalue it, a purchaser will instantly stand ready.

Could any proposition be more fair? Limit in this way the land monopolies. Compel the bonanza farmer to enter all his land but an agreed homestead—of say five hundred acres -for taxation at his own figure, and give every American citizen—but no unnaturalized foreigner—the privilege of buying five hundred acres, or less, at the recorded price. In this way we may have a system which will break up large estates; give every honest, industrious man the privilege of a home: and largely equalize wealth throughout the community. So my third proposition is to compel every land and house owner to hold his property for sale at his own price, upon which he pays taxes, reserving only the same privilege of private ownership as shall inhere to

every other citizen of the United States. I claim that so far we have struck no blow at any human right; nor proposed an injustice to any living man. I recognize human nature is not yet perfect, and that any proposition to compel man to behave like an angel will not work in our day and generation.

(To be continued.)

A Munich art-dealer has paid twelve thousand five hundred dollars for the exclusive right of making and selling photographs of the castles of the late King Ludwig.

Horsford's Acid Phosphate, AS A NERVE FOOD. DR. J. W. SMITH, Wellington, O., says: "In impaired nervous supply I have used it to advantage."

[106 West 29th Street, New York.]

UNDYING FRIENDSHIP.

Wandering o'er the cities olden, Of the far-off Eastern shore, Where the bending sky is golden

Evermore,
Ruined castles meet the vision,
Broken fanes and moldering spires,
Once the homes—the grand elysian— Of our sires.

Not like these are Friendship's treasures; Boundless as the rushing seaFadeless as the golden sunshine
Circling thee,
Is the love that bursts upon us
From the hearts we know the bestFrom the souls that ever yield us

And from o'er the stormy ocean, From beyond the raging sea, Which with shattered bark we traverse Wearily.
Come the still and gentle voices
Of the loved ones gone before,
Telling us of Friendships blighted

-Mary Fenn.

IN MEMORIAM—MARY FENN.

I have already spoken of a convulsion which destroyed, for a time, the peace of Mary Fenn. It seems necessary, here, to briefly present the salient points of these unexpected occur-

In the year 1882, Mr. Davis told Mary that he had ceased to love her as a husband should love his wife, in less than a month after their marriage, although, during all the intervening years, she had rested securely in their mutual affection. This supposition of conjugal happiness had been sustained by every proof that the most exacting love could deproof that the most exacting love could desire. Mr. Davis had given unequivocal testimony to their perfect union on every occasion in public and private. Their most intimate friends looked upon them as an illustration of united conjugal life.

With what arguish and dismay Mary regarded the ruin of her domestic altar, we must leave the reader to judge. After having emerged from this period of midnight gloom, she drew for her friends, vivid nice.

gloom, she drew, for her friends, vivid pic-tures of those heart-breaking days when all that seemed sacred was swept from her life, and life itself became a burden.

and life itself became a burden.

The next winter, Mr. Davis predicted, through a communication which he attributed to Fanny, her speedy dissolution, and, still having confidence in the truthfulness of his impressions, Mary, already feeble and inexpressibly wretched, made every preparation for her own early departure. The pathos of those lonely days when, excluded from all who loved her, in the hope of winning him lack and congreted also from him she laid back, and separated also from him, she laid away little tokens of affection for her friends and prepared the burial robes of one who goes to sleep expecting to awaken in another life who can wish to dwell upon?

In the fall of 1883, Mr. Davis, claiming to act the direction of his old time "goide"

under the direction of his old-time "guide," Galen, who had so many years before directed his attention to Mary as a suitable com-panion (see Magie Staff), proposed a legal separation as the only satisfaction he would accept, although they were then living apart. The ground for this separation was to be, that her divorce had been obtained in Indiana, while her marriage with Mr. Davis

took place in New York. Finding the heart she had supposed as true as her own, to be thoroughly alienated from her ang lurneg in ah aholher girection, mary lost no time in acceding to his request, not to present any obstacle to the accomplishment of his wishes, even at the legal sacrifice of her own good name. Her promise not to oppose legal technicalities to be employed, was conscientiously regarded, against the advice and protest of numerous influential friends from all parts of the country, who volunteered their services of legal and pecun-

Owing to the fact that her divorce from Mr. Love had been obtained in Indiana, while the ceremony of her marriage with Mr. Davis had been celebrated in New York, and that her lawyer was instructed by her not to state to the referee the fact that a copy of the decree of the Indiana divorce was recorded at the instance of Mr. Davis, in the clerk's office of Erie county, New York, where Mr. Love obtained his divorce, the legality of thirty years of married life was annulled. She, the soul of purity, honor and obedience to law, stood before the law, dishonored. And yet, I heard a judge of the supreme court say, that the fact of these parties living together for twenty-five years as man and wife, in New Jersey and New York, in his opinion and in that of several other judges, constituted a legal marriage and would have been so held by the highest judicial tribunal in the State of New York, in case Mary had defended the

This act of Mr. Davis shocked the vast majority of those who knew them in this country or who had read his books in other countries. It was impossible to realize what he had concealed from Mary and the world at large during this long period of more than a quarter of a century. And the sympathy expressed to Mary equally by strangers and friends, sustained and consoled her to the last. Everywhere noble women revolted at the stigma cast upon one of the most earnest and devoted women of the age.

The following extracts from a letter by Mrs. Charlotte B. Wilbour, former president of Sorosis, and an old friend of Mary Fenu, form a testimonial worthy to be regarded.

She savs: "It was my privilege to live in the same household with Mr. and Mrs. Davis in the early years of their married life, and I count that circumstance as one of the great blessings of my life, as I came to know intimateiy that sainted woman who consecrated her cultivated mind and spirit to the needs of humanity. She brought to her simplest duties such an earnest, religious fidelity, as I have never seen surpassed. Life seemed a sacred gift to her to be devoted to the relief of the needful, and on the hum-drum of every day affairs, she shed the lustre of a cheerful, willing spirit, looking beyond the mere wearisome duty to the benefit to her loved ones. She never trifled with her mental powers; her words on important subjects were never at variance with her conscience.

"She was more appreciative and receptive than creative in her mentality; she loved and made her own the grandest, most sublime of the old and modern poets and philosophers, and had a sweet charity for all earnest believers and workers, that shed its radiance far and wide. In an address before Sorosis, more than twelve years ago. I cited her as the most cultivated and disciplined spirit I had then found. She said, in her radiant face, when speaking on any subject of faith,

See how my spirit rejoices in this truth!" "I cannot realize the change that came to her conjugal life. It seems a horrid dream, a mental illusion. Its effects show how brave

and loyal was her nature, but I rebel against the sacrifice and regret that to this cultivation of mind and spirit there was not also added that other great requisite to full womanhood, Self Justice."

The Orange Journal, under the direction of Mrs. Fenn's son-in-law, in its biographical sketch of her, declares that "The loss of her loving daughter was not the crowning bereavement of her life. It remained for the husband, who had for twenty-nine years been a loving and devoted companion, to become estranged and to separate from her who had been his faithful companion for a decade and a half of years."

But Mrs. Fenn silently accepted the situa-tion she had agreed to take, and gradually sought to reconstruct her shattered life. Its foundations were the same unchanging principles of Love and Law in the moral universe, but in rearing the superstructure, she now made use of that only which her own enlarged wisdom approved. Out of the wreck of earthly ideals soared her aspiring soul. As deep as the gulfs she had sounded were the celestial heights she finally attained. What matter though the body gave way, the spirit finally gained its mastery, and new and holy consecration glorified her remaining days. Mr. Baldwin, shaking off bitter associations in the valley, moved to a beautiful home on the hillside, where Mary revelled in nature and in the inspirations of the great souls of avery name and aga. In putting, agay, the every name and age. In putting away the past she dropped her last name, and requested her friends to call her by her own and her mother's maiden name. She rose from the local and personal into the general and universal, and revised some beliefs she had long cherished. Emerson's glowing words, especially those upon the Oversoul, were frequently upon her lips, and she often quoted his remarkable essay upon Love, as her own views upon that subject, beginning with "The Eden of God is bare and grand." The word thrush her foverta hird which had "The Eden of God is bare and grand." The wood thrush, her favorite bird, which had been the subject of one of her best poems, sang to her "from dewy morn to odorous eve," while her own spirit was attuned to still loftier melodies. "I have never lived before where the thrushes sang," she said to some friends one day in early June, "and I am so happy here. Life was never so rich and full of meaning as it is now. For a week at a time all remembrance of the sufferings of the last four years have been swept away." the last four years have been swept away." It was at this period, that with an earnest desire to comfort some spirit laden with an guish, she wrote, "After the Storm," which was at the head of the first portion of this biographical sketch. It seemed as if she might remain many years the mentor of the bright little flock at home, and the revered

of a large circle of friends.

But it was not so to be. A deadly cancer of the stomach had been developed. Attacked with violent pain, she knew no easy moment during more than four long weeks But, the more her body was tortured, the higher the spirit soared. In vain the best medical aid sought to give relief. Calmly she made every preparation for the change; gave away keepsakes and books; buried memorials of suffering; sent messages of Hail and Farewell to absent loved ones; gave directions for her simple burial service and welcomed the kiss of death as the greatest joy. Her mind kiss of death as the createst joy. Her mind was remarkably elevated, clear and sustained. Ministered unto by her sister, Mrs. Z. R. Plumb, her daughter-in-law. Mrs. Love, and her devoted friend, Mrs. Helen Campbell, she inspired them all with wonder at her stead fast sweetness, patience and fortitude. Nothing in her brave life was so heroic as her

manner of leaving it. As the morning of the 18th of July dawned. Calling in the family, she bade each a tender | True Manliness; The Proposed Phrenological good-bye, gave her final directions, and murmuring these lines, her last connected words:

"My servant, Death, with sacred rite, Pours finite into infinite."

sank into unconsciousness. And a thrush that was found that morning dead upon her window-sill, seemed a mystic token of the departure of that tender spirit to the land of "sunshine and eternal song." The light of earthly life flickered and went out gradually, but an hour before its expiration, a soft, a heavenly radiance fell across those lovely features, seeming to come from both without and within, until finally they were fixed in that marble calm when age and suffering were effaced and the expression of patient self-abnegation changed into a beautiful and holy serenity.

The funeral services, held on the afternoon of the 19th, were simple and appropriate. The wasted body was hidden beneath rare flowers, and on the casket, among other florall offerings, was a large anchor of roses, lilies and white carnations, bearing a card upon which was written, "With the tender love of Sorosis." The Rev. Mr. Whitaker of Orange, read the passages of Scripture she had selected, including the Psalm. "The Lord is my Shepherd," and a few verses of the 15th chapter of Corinthians. "There is a natural body ter of Corinthians: "There is a natural body and there is a spiritual body." Then follow-ed an appropriate address in which he described Mrs. Fenn's wondrously unselfish and loving nature, and her passion to be helpful and comforting to those in distress. He read "After the Storm," as embodying her own attitude of mind in her last poem, and closed his sympathetic tribute by quotations from Whittier's "Gone." The burial was private, at the close of the day, in Rosedale Cemetery, whither the daughter's remains will be re-

moved to rest beside her. So ends the mortal life of one whose rare and loyal character deserves that love which it so abundantly secured. With the blessed memory of her stainless life, and in the trust of reunion with her glorified spirit, now happily emancipated, we do not bid her farewell. Beside heavenly waters she waits, until those she loved join her in that realm of fadeless beauty. Exactly five years before she set sail for that final voyage, we wandered together, "hand in hand," upon the beach, and looking afar upon the dim horizon, communed in heart together as was our wont. These closing lines were written by her in com-

memoration of that day: BESIDE THE WATERS. то н. м. р. (јилу 18тн. 1881.)

Upon the white seashore, With its billows evermore Like the plaint of murmuring music at our feet, And the sands extending far In a circling, sunlit bar, Which the diamond-crested waters rushed to meet;

We wandered hand in hand, As in a shadowy land, Where visions of a happier clime may float, When, like a note of spring,
Thy voice, dear heart, did bring
A prophecy of blesseduese remote.

"Together shall we walk. Together shall we talk Beside the flowing waters that afar Leave all the Summer Isles, Where fadeless beauty smiles, Beyond the dwelling place of sun and star."

Thus from thy lips, dear heart, While thou and I, apart Boamed happily beside the summer so

There came a prophet tone,
And thine eye in splendor shone,
With a foregleam of the rapture yet to be!

Mary Fenn D....

Late August Magazines.

THE POPULAR SCIENCE MONTHLY. (D. Apple-THE POPULAR SCIENCE MONTHLY. (D. Appleton & Co., New York.) The Popular Science Monthly for August opens with an illustrated article on Woods and their Destructive Fungi. The Hon. David A. Wells concludes his Economic study of Mexico. In The Extension of Scientific Teaching, Professor Huxley inquires how such education may be organized. In Caning and Proceedity Mr. James organized. In Genius and Precocity, Mr. James Sully considers to what extent men who have become eminent have given promise in early youth of their future ability. Professor N.
M. Butler gives a view of what has been accomplished by the English Society for Psychical Research. The Causes of the Present Commercial Crisis are clearly set forth. Dr.
T. M. Coan gives an account of the Mineral Springs of Restant France. Springs of Eastern France. Professor Isaac Sharpless describes the astronomical methods for obtaining the correct time. Recent Progress in Chemistry is reviewed in a very instructive article.

THE MAGAZINE OF ART. (Cassell & Co., New York.) The Magazine of Art for August has for a frontispiece, Rosetti's Ecce Ancilla for a frontispiece, Rosetti's Ecce Aneilla Domini. A paper on Animals in Decoration, treats the subject in a clear and popular way. The Romance of Art describes the splendid marriage of Lorenzo the Magnificent. A fine picture is given of the vase which illustrates the Homeric Hymn to Dionysius. Plagiarisms of the Old Masters, is doubly interesting by its full illustrations of the same theme as treated by different masters. The Piete. as treated by different masters. The Pictorial Arts of Japan, tempts the reader with its curious illustrations of Japanese drawing. Charles De Kay writes of a Group of Colorists. There is also the usual summaries of current art.

St. Nicholas. (The Century Co., New York.)
Mary Hallock Foote contributes a most suggestive frontispiece of child-life at the seaside. Rocky Mountain Hermit is an account of a Robinson Crusoe summer spent among the mountains of Wyoming. A Royal Fish, describes the methods and the joys of Salmon fishing. On the Willey Brook Trees. salmon fishing. On the Willey Brook Trestle, is an exciting vacation story. A new out-door game, called Regatta, is described by Frank Bellow. The work and play department contains the usual variety. Other articles are Little Lord Fauntleroy; Nan's Revolt; The Kelp-gatherers; George Washington; Wonders of the Alphabet. There are also poems, jingles and pictures.

THE PHRENOLOGICAL JOURNAL. (New York.) Contents: The Lady of the White House; Ro-ger Williams; Famaliar Talks with our young readers; The Bearing of Physiology on Insanity; Life; Ludwig of Bavaria; Decline of Population in Rural Massachusetts; A Strange Adventure; Notes in Science and Industry;

THE ENGLISH ILLUSTRATED MAGAZINE. (New York.) The frontispiece of this issue, Study of a head, is a fine piece of work engraved by Gardner from a drawing by Perugini. My friend Jim; In Leichster Fields; The Death of Procris; Mere Suzanne; Old Chester; The Widow, and A darden of Memories, with illustrations of Memories, with illustrations of Memories. lustrations, illi this month's pages.

THE UNITARIAN REVIEW. (Boston.) Contents: The Twofold Symbol of Godhead; The four Monopolies: The Prophets: A Talkabout Novels; The Implety of Theology; The Eter-nal's Secret with the Prophets; Editor's Note-Book: Review of Current Literature.

THE PHRENOLOGICAL MAGAZINE. (L. N. FOWier. London. Eng.) Contents: Joseph Arch Society; Size of Brain as a Measure of Power; Character Building; Phrenology for Children; Inherited Traits; Health Hints; Etc.

OUR LITTLE ONES AND THE NURSERY. (The Russell Publishing Co., Boston.) The young readers will find much to amuse them during the warm weather in the August number of this monthly...

CASSELL'S FAMILY MAGAZINE. (Cassell & Co., New York.) The usual amount of good reading, comprising serials, short stories, poems and notes with many illustrations, is found in the August Family Magazine.

YOUTH. (Chicago.) The July number of this magazine is filled with stories that can not fail to please the youth of every home.

New Books Received.

AN APOSTLE OF SPIRITUALISM. A Biographical Monograph of J. J. Morse. Boston: Colby &

HAMLET. By W. Shakespeare. Cassell's National Library. New York: Cassell & Co.; Chicago: A. C. McClurg & Co.; Price, paper cover, 10 cents. VATURE AND ART. By Mrs. Inchbald. Cassell' National Library. New York: Cassell & Co.; Chicago: A. C. McClurg & Co. Price, paper cover, 10

ESSAYS. By Abram Cowley. Cassell's National Library. New York: Cassell & Co.; Chicago: A. C. McClurg & Co. Price, paper cover, 10 cents.

New Music Received.

THE PICTURE OF MY ANGEL MOTHER'S FACE By J. A. Roff. Council Bluffe, Iowa: Dalbey & Roff. Price, 40 cents.

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sender will please draw a line around the article to which he desires to call notice.

CHICAGO, ILL., Saturday, August 21, 1886. Views of Immortality in the Churches.

It is a matter of interest to note the prog ress of ideas in regard to the future life in the popular churches. Rev. E. G. Robinson, D. D., in a late sermon in the Sage chapel of Cornell University spoke as follows:

The Christian idea of Immortality, furthermore, i that of an immortality of embodied, and not of unembodied, spirits. It is from heathen mythologies, and not from Jesus or his Apostles, that we get the idea of a future state of bodiless ghosts. Indeed, i is only by questionable inferences from scripture that we can venture to speak of even the recently de parted as disembodied epirits. The Apostle Paul yearned to be released from his earthly body, but he longed only to be "clothed upon" with the new heavenly garments.... The immortality of the New Testament is also an immortality of character. In the soul's survival of death there will also be a sur vival of all its acquisitions and belongings. All of its future will have a beginning in the present. Whatever has entered into and helped to make up its character here will continue to make up the identity of its character hereafter. As acquired here, char acter is always the compound product of both a body pendent on material symbols of thought, and on the bodily experiences of daily life. If character is to be perpetuated, and if the habits of thought and continued into another sphere of being, then there must be a continuation in some form, however modified, of the agencies and instrumentalities by which they have been here acquired. The new body of the resurrection may, and doubtless will, be so etherealized in its nature as to be freed of all that now makes it perilous for the soul, and yet will continue to be in its reorganized form all that made it be distinctively the body it had been....As throughout life in this world, changing as the body perpetually is in every element composing it, personal identity always survives and is recognized, so shall it be in the resurrection. Changed as the soul's habitation may be, per sonal identity will remain and be recognized.

Rev. Lyman Abbott, editor of the Christian Union, says in that paper:

Polgnant indeed is the grief of one who believes that life is the product of the material body, and that when the body is dead the friend has forever ceased to be. Somewhat less poignant is the grief of him who imagines that the life of his friend depends upon the bodily organization, and that when the body crumbles into dust the soul, in a long and dreary sleep, awaits the miraculous recovery of its habitation. But he who believes there is no such thing as death, for the spirit is independent of its organs; that the friend who has departed is released from his captivity, that every vital power is enfranchised and cularged, that he rises at death from the body as a captive issues from his dungeon when the door is thrown open—such a one cannot but rejoice in the parting which involves no true separation and suggests no suspension of mental and spiritual ac-

Of course this view involves a repudiation of the doctrine of the resurrection of the body. That doctrine I do repudiate; I believe it to be inconsistent with Scripture, antagonistic to science, and a product of a pagan and materialistic habit of thought.

In the same sheet is a notice of a new book by Rev. G. Z. Gray, D.D., on "The Scriptural Doctrine of Recognition in the World to Come,"-one of a good many like books, the issue of which shows a growing demand.

The reviewer says: " Many weary eyes gaze into the heavens as if they catch one glimpse of faces long unseen. The more generous spirit is anxious for such growth and development as heavenly home and all its blessed associations will give, and yet is afraid lest growth shall destroy recognition." The subtle influence of the spiritual movement permeates the atmosphere of modern thought, and these men feel it and utter these larger views of the future life.

The New York Independent, with that stubborn contempt and blindness touching Spiritualism, which marks that journal, broad and clear as it is on some other vital matter, says:

"When men die and leave this world, they are as far as we know, absolutely dead to the world in re-spect to any further direct and active participation in its affairs. They may have been very important while living, and the results of what they did or said may last long after they are gone; and in this sense, though dead, they may yet speak. But the men themselves, as active on earth, are dead and gone. They never come back to this world, and, so far as our knowledge extends, do not send to earth from any other world any post mortem influence or power. There is, however, one remarkable exception to this general statement: and this we find in the person of Jesus Christ, who according to the fiesh, was a man, but in whom, as a man, God was in-

Here is, on the other hand, a cold and frightful sentence, written by John Morley of London, in his late History of the French Revolution, on a hope expressed by Rousseau of an immortality beyond the grave:

"To pluck so gracious a flower of hope on the edge of the somber, unechoing gulf of nothingness into which our friend has alid silently down, is a natural impulse of the sensitive soul, numbing remorse and giving a moment's relief to the hunger and thirst of a tenderness that has been robbed of its object. Yet would not men be more likely to have deeper love for those about them, and a keener dread of filling a house with aching hearts, if they courageously realized from the beginning of their days that we have none of this perfect companionship of blise-to promise ourselves in other worlds, that the black and horrible grave is indeed the end of our communion, and that we know one another no

Men like Robinson and Abbott would gain greatly if they could but learn of the spiritual body which death releases from the crumbling clays, and of the real presence of our dear friends from beyond the veil. They must come to Spiritualism, which they now misunderstand and see but dimly, for this. What new light and life and power: would come to scholars like Morley in the same way. The stone which such proud builders now reject, must be the corner stone of a new temple, lit up by such intellectual and spiritual splendor as never can reach their cold and narrow horizon. Looking either toward the church or toward materialistic skepticism we see the need of Spiritualism and the power it already manifests.

Unitarian Questions — Immortality Left Out.

The leaving out of any statement of belief in Deity or Immortality in the resolution of the late Cincinnati Conference of Western Unitarians, is stirring up a wholesome discussion. A late Christian Register comes from Boston with a circular letter from its editor, S. J. Barrows, asking information from elergymen as to growth or decline of theistic belief, tendency to disown moral force or spiritual truth received from its Christian heritage or from Christ, decline in devotional spirit, development of character, and practical educational work, closing as follows:

A short time ago, the following statement of the present implication of the Unitarian name was made by the Christian Register: "Unitarianism is that free and progressive development of historic Christianity which aspires to be synonymous with universal ethics and universal religion."

Answers from thirteen leading Western Unitarian ministers fill twelve columns. The general purport of their replies is that they find modified statements of views but no real decline of theism, no disowning of spiritual truth, no decrease of real devotion yet less of form, and an emphasis on character and good works. The definition of Unitarianism they all accept, one criticising it as incomplete.

The noteworthy feature of the Register's questions and of these replies, is that, with one sole exception, no hint is made of belief or disbelief in immortality. It may be said that such belief is implied in the query on spiritual truth from a Christian heritage, but so is a belief in theism, in the development of character, and a devotional spirit implied in the same way. Why ask so carefully of these things, and be silent touching growth or decay of belief in personal immortality? James Scammon, of Kansas City, Mo., in replying to the Register's questions, says:

I think any definition of a religion which aspires to the betterment of man, and to be enduring, must contain in it three fundamental terms. It must include the recognition of an overruling Power, the duty and necessity of worship, and the hope of immortality..... With such a statement, the half-agnostic, lacking the spiritual vitality necessary to an abiding conviction, might leave us,—indeed, might not come to us at all in his place, however, we would have the really serious, dead-in-earnest men and women, with convictions that filled and consumed them.... That half-heartedness and fear of offense, not altogether absent from modern Unitarianism, that would repress the real sentiments of its heart at the expense of its convictions, for fear of driving some one away, cannot long hope to command its neart at the expense of its convictions, for fear of driving some one away, cannot long hope to command the minds or win the hearts of men.... With these fundamentals fully recognized in a broad sense, I would leave the matter of definition to the individual. One might endow the overruling Power with personality. To another, it might be a pervading potency in all and through all. I would say, Let it be to each according to his need.

ils need.

I think the presence of all these fundamental ele I think the presence of all these fundamental elements should be insisted upon in any statement. Without them, any system calling itself a religion is, as Carlyle has somewhere said, a hollow mockery and a sham. Upon these hopes and in them, our race for twenty centuries and more has found rest and consolation... Without these, I do not think any real religious life can long endure. For these great truths and hopes, Unitarianism should stand like a rock; and its exponents should not hesitate to proclaim them as their profound convictions.

My thought is that, if we would make Unitarianism Anythought is that, if we would make Unitarianism a great religion, a power for goodness and enlightenment in the world, its public exponents must be teachers of partial and inadequate philosophies and fears. It must assert and insist upon the fundamental principles I have indicated, and live them. From these will come that depth of conviction, that earnestness of purpose, that frueness of life, to which the world will give its entire due; for it cannot afford willingly to let it die.

A Questioner.

In the New York Independent, in "Ques tionings," by Harriet Trowbridge, she says: Beyond! How far beyond? What dread abyes Yawns measureless between that world and this

* 9* Art thou, who were so near and dear, now far Away beyond our reach as any star? Is all the old earth love forgotten quite In that abode of heavenly delight?

No answer comes. The winds that blow Bring not a word. And yet I know That thou art near! What need to prove That death can never sunder love?

Speak now! and still this wild revolt that fain Would bring thee back to this poor life again! Let this questioner sit in her room an hour each day, quietly waiting, and open her soul to listen, or let her go to some good medium, and that word might come. So long as she accepts the blind and bigoted assertion of the Independent that such messages never | done, in order to make their schemes succome, an assertion refuted scores of times in that Bible which it holds as the word of God, she will be in no mood to be reached by her | that name, consisting of Jacob Myers, his friends beyond the veil.

again grown beyond the limit of his ability in the neighborhood. Jacob and "Judy" to have patience, and not refrain from writ- | was a treasure-hunter, inspired, he claimed, ing him merely because he fails to respond. by the Almighty God with power more infin-His heart goes out to every one of these cor- ite and spells more potent than the astrolorespondents, and he hopes to get around to gers and necromancers of old. An irresistthem in time; at present only such letters as lible power had drawn him from the Pennimperatively require prompt attention are sylvania hills. The earth around them, trod sure of immediate answer.

The Small Amount of Brain Required to Formulate a Creed.

The Chicago Living Church relates that an Edinburg Presbyterian minister on one occasion, happening to visit a resident of his parish, asked what church he was in the habit of attending. The man answered that he had belonged to a certain congregation, but that he and others could not assent to certain views which were accepted by the majority, and they had therefore formed a secession. "Then you worship with those friends?" "Well, no; the fact is, I found that there were certain points on which I could not conform, so I seceded." "O, then, I suppose, you and your wife engage in devotion together at home?" "Well, not precisely. Our views are not quite in accord, so she worships in that corner of the room and I in this."

The above is a vivid illustration. The scene so vividly pictured is highly amusing, showing how easy it is for one to shoot off, meteorlike, and formulate what is commonly designated a religious creed. Playing ball, a ardently indulged in by the various pugnacious clubs devoted to that interesting pastime, requires well developed muscles, strong nerves, and an exceedingly quick perception. In lacrosse the participators should have a special kind of aptness, alertness and intellectual acumen. Even for one to play croquet successfully he needs no little amount of vigor of mind, and even lawn tennis is not often indulged in by the idiotic. To participate successfully in those popular plays is no trifling or easy matter, but requires an excellent display of all the inherent forces of the body. When, however, one steps from the exhibarating domain of amusement on to the doubtful plane of ancient or modern theology, and attempts to formulate a religious creed, and thereon establish a sect, he finds that comparatively little intellectual exertion is required in order to meet with success. The more mysteriously he talks of that being designated in English as God. Jehovah, Jove, etc., the more learnedly he will appear to the casual semi-intelligent observer. The greater the claims to the supernatural and divine in his creed, and the more marvelously and transcendentally foolish he makes the exercises connected therewith, the better it will be liked by the non-thinking

Take, for example, Mormanism. Any contemptible imbecile could formulate a creed as reasonable as that, and entitled to as much respect. Joseph Smith was its adventuresome, ambitious and superstitious founder, and a very weak one, too, intellectually. He commenced his remarkable career as a creed and bible-maker in Western New York, and he claimed to have had delivered to him in a miraculous manner certain plates on which were inscribed the substance of which Jehovah once had a human form, and manpuny, sinful, man-was fashioned after him. Man, however, prior to his advent on this terrestrial globe, was a spirit in another world. It is said that he was placed here to make him better for the world to come. The fall of man was not considered an unfortunate circumstance, but rather as the means of developing man and carrying him to a higher state. Their idea of redemption was analogous to the Christian belief. Children were guiltless up to the age of eight years. and were then baptized and held accountable. They believed in the manifestation of the Holy Ghost, and the Lord's Supper was observed, but water was used in the place of wine. The whole Government of Utah was divided into twenty-three Stakes-a phrase adopted from their Bible-which were in turn subdivided into Councils. Polygamy is one of the latter revelations and not one of

the paramount beliefs of the denomination. Though hundreds of religious sects in the world, founded on various bibles, the end is not yet. New bibles of extraordinary size, and new sects with conflicting tenets are brought forth, as if this distracted and weary world has not yet been cursed enough by them. There is a modern bible with a wild. weird name in appearance, that we have in mind. Its pretensions can be designated as enormous; its statements are marvellous; its claims to divine origin are made with the earnestness of one sitting at the right hand of God; besides its bulk is prodigious; but its real intrinsic worth to an outraged and long suffering humanity, may be estimated at the exact value of its gross material for the purpose of working it over to some better purpose.

The exceeding ease that people can be victimized when God's name is coupled with the scheme, is illustrated by an account that comes from the Kokomo (Indiana) Dispatch, showing how the people of Waupecong, that State, have been bamboozled by one who claimed to be inspired by God, just as other great creed-makers and adventurers have cessful. John Myers was the man's name. He quartered himself with a family bearing wife, and grown son, William, commonly known as "Judy." Isaac and Samuel Myers, The editor's private correspondence has brothers to "Judy," are employed on farms by farmers from son to sun in hard and un-

requiting toil, contained treasure more vast. than the fabled cave of Aladdin. He could lead to its discovery and the immense wealth would belong jointly to them. He produced a strange old German book, which he represented to be a sort of Koran of the mysterious faith, and explained the working of many signs, omens, spells, and charms in the new science of magic.

Little by little Jacob and "Judy" fell into the scheme of the stranger, who spoke their tongue fluently and tempted them with no less a prize than Satan showed to Jesus from the mount. And eventually not only did they abandon themselves to his purposes, but prevailed upon certain of their neighbors to join them. Principal among the new converts to the faith of Hecate, were Jacob C. Schmucker, owner of a planing-mill, a member of the Omish Church, and a man of fair standing in the community; and William Burton, farmer, of the Methodist persuasion, and also of good social standing.

The night preceding the first search a weird scance was held, the Koran was opened, oracles were consulted, and wild incantations performed at the house of Myers. The next night the first excavation was begun; with like witching ceremonies, at a point indicated by the new prophet, joined in by the parties above named and witnessed by dozens of villagers. A round hole was sunk to the depth of ten feet, and, finding no treasure, it was abandoned. The prophet was ready with sufficient reasons for the failure and the faith of the diggers remained unshaken. Again the hocus poeus was resorted to with certain variations; again the treasure-hunters went to dig, and again they were defeated.

And now the fanatical fools listened to. even entertained, a proposition from Myers, the inspired, that no degree of mystification or ignorance can justify or excuse. The Pennsylvania seer stated that his patron-spirit was angry with him; that the Almighty was displeased and had locked His secret in a seal of stone; that as patriarchs of old had offered sacrifice to appease Divine wrath, so must they. He told them that if a virgin could be procured and the ground sanctified by the sacrifice of her chastity the seal would be broken and the rocks would open and reveal the sought-for treasure. It is vouched for on the authority of reputable men of the community that an attempt to comply with this outrageous demand was made. Of course it failed. But the seer was not without his resources. He had a daughter in Warrensville, Pa., who would answer the purpose, and he proffered to bring her to the spot on condition money was raised to defray her expenses. This was unhesitatingly done. In due time the woman came and with her a two-year old child. Then, it is said, there began a series of disgusting orgies, polluting sweet Nature by scenes of shameless lust and turning her the Morman Bible is made. The Mormons fair temple into a bawdy-house. The ground entertain the idea that there is a plurality of about the village became porous from fre-Gods—one Supreme Being and others of a quent explorations, and the treasure hunting lesser order and significance. Their God or | fanatics became at once the wonder and the scoff of the village. About this time Isaac and Samuel Myers arrived upon the scene. Learning the true state of affairs they drove Myers, the prophet, his concubine, and their child from their father's house and from the village with little ceremony and less gentle-

> But the poisonous weed of superstition had taken root. Before leaving Myers the inspired had conferred upon "Judy" his prophetic powers and confided to him the book of oracles, together with all the occult mechanism of his magic. He continued to dig, and by feeble efforts at mystification attempted to proselyte to the new faith. There was one element of success wanting to insure the realization of his fondest hopes—the subject for sacrifice. Andrew Schrock and Meyers C. Smith, farmers and trustworthy men, are authority for the statement that he approached Miss Eva Andres and Miss Kate Lininger, ladies of unimpeachable character, and was indignantly repelled. How many others have been made to suffer the indignity of his shameful proposition it is impossible to say. Society in and about Waupecong is shaken to the very center, and houses are divided and arrayed against themselves in ceaseless turmoil: These statements culled from the Dispatch, are really astounding.

A late cablegram from London, also shows

the small amount of brain required, to make pretensions of holding communion with God, the same as a few ancients claimed to do. Hautes Alpes, France. Among the inhabitants of the place were two maiden sisters, Marie and Catherine Olagner, aged respectively forty-seven and forty-five years. They lived somewhat more pretentiously than their neighbors, being possessed of independent means, and were noted for their extreme piety and an unshaken belief in miracles. A few days ago, Catherine, the younger, told her sister that God had appeared to her in a vision and had asked, as a proof of her obedience to His will, the sacrifice of Marie. The latter, imbued with an absolute faith in the miracle, acquiesced in the proposition. Both sisters then attended mass, and on their return home Marie prepared for the sacrifice without faltering. When all was ready Catherine took a keen-edged razor and deliberately cut the arteries in the arms and ankles of her sister, allowing her to bleed to reply to all. He earnestly begs his friends | are farmers and carpenters. John Myers | slowly to death. As the victim's life blood ebbed away the female butcher collected it as a relic, repeating meanwhile, "Jesus, Marie, my hope and my Savior." When Marie was dead Catherine dressed the corpse in white, laid it out, and then, taking her sister's will to a notary, told what she had done. adding that she had buried the body. She i

was at once arrested and will be subjected to an official examination as to her sanity.

To write a scientific work requires a vast expenditure of brain force, for everything must come under the domain of the senses. and be subjected to the critical and careful examination of comprehensive minds. It must stand or fall on its own merits. To give birth to a creed or a bible on which a sect can be built, needs no expensive scientific apparatus; a correct knowledge of ancient and modern history is not even required; it is not essential that the writer possesses common sense, nor are the statements. made required to be consistent or in harmony with each other. The ease with which John Myers convinced the people of Waupecong that he was inspired by God himself, enabled him to inaugurate a system of action that found willing followers, and which culminated in wild orgies and bestial conduct which should have been suppressed by the strong hand of the law.

It is, indeed, surprising the small amount of brain required to evolve a creed that will attract thousands of adherents. Not only can a small amount of brain accomplish that remarkable feat, but the same may be of the grossest texture. What do you think of Cal. vin's brain who instigated the burning of Servetue? What of Brigham Young's brain who endorsed that terrible massacre of emigrants? What of the brains of those old Puritans who whipped women through the streets and cut off the ears of other offenders against their creed? What of the brains of those who hung witches? Of course their brains were generally small in quantity, but if large, very coarse in texture! Cuvier's brain weighed 64½ ounces—too large in him to evolve a creed. Dr. Abercrombie's weighed 63 ounces, and it was too fine in its make up and imbued with too much good sense to endeavor to found a religious sect. Agassiz's brain weighed 5314 ounces, and by nature it was too devoted to science to attempt to found a new religion. Guiteau's brain weighed 54 ounces, but it was so gross in many respects that he came very near on one occasion, it is said, evolving a religious creed, and immortalizing his name like Brigham Young and Jo. Smith. Had he carried his plans out, his mind would have been diverted from Garfield, and that terrible assassination would never have occurred. though a greater calamity would have befallen the country. His brain, like Brigham Young's, was large and flabby, and only grov-_ elling thoughts could find indulgence therein. Let us all be thankful that those who possess large brains of fine textures, devotethemselves to science, art or literature, while those who have small brains, or if large, very flabby and ungainly, devote their time to founding new and orthodox religious orders, or writing new bibles, or prating about a devil and hell.

Giles B. Stebbins will be at Lake City, Mich., August 20th.

Mr. and Mrs. Bundy left for Minnesota and Dakota, last week. Mrs. Bundy will be absent until October 1st.

Those who are familiar with Dr. Alice B. Stockham's book for women, entitled Tokoloay, will be pleased to learn that it has reached its fiftieth edition, and has been translated into German.

Mrs. Addie L. Ballou lately devoted one entire Sunday evening in Melbourne, Australia, to describing spirits. The proceeds, £11 7s. 3d., were appropriated by her to aid a local charity.

In pulling down the walls of a convent in Panama, there was found lately imbedded in the masonry, a skeleton attached to a cross of wood. The good people who saved souls in Panama long ago, seem to have had the same cheerful traits which marked the monks told of in "Marmion." - Chicago Tribune.

The editor-in-chief is obliged to be absent from his office for some weeks, but hopes the Journal's contributors and correspondents. will not slacken their interest. He would be delighted, to say nothing of his profound astonishment, were he to find on his return that every subscriber now in arrears had paid up and renewed. Try and astonish him!

We have received from A. B. Roff, Watseka, Ill., "The Picture of My Augel Mother's Face," song and chorus. The words and musicare by his son, J. A Roff of Council Bluffs, The incident occurred in the Department of | Iowa. This song is well adapted to the family and will, no doubt, reach many homes. Price forty cents. To be had of the publishers, Dalbey & Roff, Council Bluffs, Iowa.

The French Government has presented a gold medal to M. Dupuisch, a common porter in Paris, in recognition of his "extraordinary devotion in giving of his blood in operations of transfusion of blood, thereby saving the lives of several persons." During the last three years the gallant porter has braved the perilous operation seven times.

"Dr." S. J. Cheesebrough of Syracuse, N.Y., who is either an idiot or a knave, has been making an exhibition of the lengths to which vanity and a weak brain will carry him. He has been at times quoted as authority by the JOURNAL'S Spiritualist contemporaries. A perusal of Syracuse papers for August 2nd. will probably satisfy these exchanges that they had better not use Cheesebrough for ammunition in their contests with the JOURNAL.

A scholarly and experienced teacher, learning that there was a vacancy in the High School at North Reading, Mass., wrote a few weeks ago, applying for the position. In reply he received a letter from the chairman of the school committee, who, we have learned,.

August 8th, Col. W. W. Hollister, a prominent Spiritualist of Santa Barbara, Cal. passed to spirit life, aged 70 years. -Mr. Hollister's home was hospitality itself for all tourists. He leaves a wife, four sons and one married daughter, Mrs. Chamberlain. He was the owner of a large amount of real estate and of one of the finest country homes in Southern California. He was also owner of the Arlington and Elwood Hotels and President of the First National Bank.

Mrs. E. L. Watson will resume her lectures in Metropolitan Temple on Sunday, September 5th. Other speakers will frequently take her place in the morning services, so that she will not be overworked. N. F. Ravlin will deliver the morning lecture on September deliver the morning lecture on September her late husband, but disappointment was 5th. He was recently a Baptist minister in her reward. Mrs. W. had heard of her hus-San Jose, Cal. The society, in extending Mrs. Watson's vacation to three months, continued her salary, also, for the full term. Hereafter admission to the services will be free. W. J. Colville's lectures, which are very well attended, will be continued until the end of September, when he will return to Boston.

An interesting and very inexpensive experiment in convict education has been made during the last three years in Sing Sing Prison, under the management of Warden Bursh. Scarcely any one is discharged from Sing Sing now who can not read, write, and cast up simple accounts. Each class meets three times a week for an hour and a half of instruction, and the convicts are allowed lights in their rooms until nine o'clock for additional study. Reading, writing and arithmetic are the subjects principally taught, and there is no difficulty in finding instructors among the higher grades of criminals. The effect of these night schools is seen not only in the giving occupation to the minds of the prisoners and imparting to them the elements of a simple education, but in a marked elevation in their morals. They are more tractable and more ambitious, and are more easily influenced by thoughts of a better life. The entire expense of the introduction of the system has been only \$75 for books and slates.

GOOD NEWS .- Manager M. B. Dodge, of the Golden Gate Religious and Philosophical Society, returned from a short visit to "Sunny Brae," on Monday last, and reports our "little preacher," Mrs. E. L. Watson, recovering finely from the effects of her late exhaustive labors. She will be thoroughly rested by the first Sunday in September, when the meetings of the society will be resumed at the Temple, and without the usual admission fee. All who can should secure reserved seats, at the usual rate of one dollar a month, as the revennes will be greatly reduced by the free admission. The management, in extending Mrs. Watson's vacation to three months, also concluded that her salary should be paid, just the same as was at first proposed for her two months' vacation. This was the proper thing to do. We trust that the coming fall and winter will be a season of great prosperity for the new society, and redound to the lasting good of the cause.-Golden Gate.

A Lofty Imagination.

A reporter of the San Francisco Chronicle on one occasion asked Dr. Swan, "Do you believe in the Mind-cure?" He replied: "Well. the mind-cure is adopted very often by the medical profession, and it is a very valuable aid to doctors sometimes. I had a patient once, a lady of nervous temperament, who had for a long time suffered from restlessness, nervousness, sleeplessness, and many other lessnesses. There was nothing really the matter with her; her trouble was in the imagination. I could not cure her at all. At last one evening I said to her: 'Now, I never like to give morphine or any kind of opium. It is excessively dangerous, and only as a last recourse do I administer it. I have decided to administer it to you, I am a little nervous about the result, and you must be very careful in using it.' And I went to the faucet and drew a glass of water and compounded with great care and seriousness a slightly-colored mixture of which I had brought the materials. 'Here, take this teaspoonful,' I said. 'Now, if you don't get to sleep in half an hour, take another teaspoonful; if that does not work, wait an hour and try another, but don't take any more for two hours, because this is cumulative, and there's enough in this to kill the family. Please be very, very careful,' and I left her. Next day I called.

"'O doctor,' she said, 'I am so much better. The first teaspoonful did no good; so I took another, and that worked like a charm. I slept beautifully and got up feeling infinite-

"'I am glad,' I said, 'you've had enough. I will throw the rest away, for it is excessively dangerous. It was after a couple of years of good health I confessed to her that all in the world she had taken was a teaspoonful of brown sugar and water. She was so mad she almost fell sick again."

The Rip Van Winkle Hotel is the name of a sleepy little house among the Catkills, and the portrait of the hero stands over the door.

NOTES FROM ONSET.

To the Editor of the Religio-Philosophical Journal:

Our camp meeting continues to progress in interest, also in attendance. The fifth Sunday, Aug. 8th, George A. Fuller and Mrs. M. S. Wood were the speakers. The regular work of the morning began with a concert by the Middleboro Band from 9:30 to 10:30 o'clock, introducing some of their choicest selections, which always find a hearty response from the audience. The conference and medium's meetings during the week are well attended, and much interest manifested, as are also the social gatherings and séances. The entertainments at the Temple are well attended and furnish a large class of the people here with amusement at a very moderate admittance fee, which seems to be highly appreciated. The Old Folk's concert under the management of Mr. C. W. Sullivan at the Temple on Friday evening, August 6th, was one of the finest entertainments of the camp. The chorus was composed of 70 persons in full costume—all good singers and the old-time music was efficiently rendered. To add to the attraction of the occasion, a quilting party was introduced, also the old fashioned large and small spinning wheels, all in operation.

Mr. and Mrs. Blackwell have been here, and held a session in the interest of woman

Suffrage.

Mrs. Ed. S. Wheeler and her mother spent a

Wheeler attended few days at Onset. Mrs. Wheeler attended some of the materializing séances here in hopes to catch a glimpse, if nothing more, of band's very natural appearances at the seance rooms of the Berry sisters, and in hopes of again seeing his face, she went there, but only to be disappointed. In a private conversation with Mrs. Wheeler, I asked her if she had seen any satisfactory appearance of Mr. Wheeler in any materializing scance at Onset. Mrs. Wheeler's answer was, "No! I have not." I asked her if she was willing I should give her answer to the public over my signa-ture, and she said, "Certainly I am." Mrs. E. S. Wheeler. I learn, is a very fine sensitive, and has on different occasions seen the form and features of her ascended husband to her entire satisfaction. On one occasion while here at Onset, this season her vision was opened and she saw her husband and talked with him, and among other things he said: "Well, little wife, they can't palm off another woman's husband on you, can they?" All that Spiritualism fills our lunatic asylums, hail the day when our dead friends in spirit There are 7,500,000 out-spoken Spiritualists can approach us without the use of veil and

The following appeared in the Onset Bay Dot of August 7th. It has every appearance of a genuine manifestation of spirit inter-

course, and I forward it with pleasure: "A good spirit test was received by J. W Reynolds of Stoughton, Mass., Saturday morning. A. W. Mead, a man from the same town, intended to have been at Onset on Saturday, but a few days ago he had a shock of paralysis which took him across the river of change called death. Mr. Reynolds called upon Dr. Mansfield and addressed a line to him, sealing it. Dr. Mansfield in the presence of the writer placed his hand upon the slip of paper and said to Mr. Reynolds: 'This seems to be from a spirit that is neither in or out of the body or not gone more than a day or two and is not a blood relative." He then commenced to write and gave all the particulars and spoke of his brother and gave his name, also of the shop hands, and then signed backwards his name in full. Mr. Reynolds felt the influence and declared that he nev. r was so affected by spirit power before, and to witness the whole scene no one could doubt the sult of the exceedingly harmonious conditruthfulness of the manifestation.

ANNUAL VISIT. Greenleaf cottage, South Boulevard, the home of the late Dr. I. P. Greenleaf, was filled to overflowing on Wednesday evening, Aug. 11th. with the Doctor's friends who were there to remember him in his earthly work. and to speak words of sympathy to those of the household. It was one of those pleasant occasions endeared by kind remembrances of loved ones passed on to the great majority in spirit-life, not to be forgotten by the true

Miss Lulu Morse, the little 7 year old reader, was tendered a twenty-five dollar reception at the Glen Cove House on Monday evening, the 9th inst., a very enjoyable even-

Gen. F. J. Lippet of Washington, D. C., is

at Onset on his annual visit. Mrs. Lucette Webster, of Boston, Mass., is making her annual visit to Onset. She can be found at the cottage of Prof. F. E. Crane, Longwood avenue.

Mrs. George W. Fletcher and daughter Lil-lie May Fletcher, of Haverhill, arrived at Old Pan Cottage, Aug. 7th. C. R. Woodman, Cairo, Ill., is making his

first visit to Onset. Sunday, Aug. 22nd, Dr. Fred L. H. Willis and Rev. J. K. Applebee, of Boston, will be the regular speakers. After their lectures, the people at Onset will have the privilege of listening to one of the richest entertain-ments of the camp in the evening at the Temple, in which Wyzoman Marshall and Mrs. Lucette Webster, of Boston, will assist in the annual benefit to Prof. F. E. Crane.

Mr. and Mrs. Mozart of Portland, Oregon, leave Onset this afternoon on their trip around the world, expressing themselves highly pleased with Onset and its surround-W. W. CURRIER.

Ónset, Mass., Aug. 12th.

Parkland Camp Meeting, Philadelphia.

To the Editor of the Religio-Philosophical Journal: Saturday, Aug. 7th, rain—blinding rain—fell from morning till night. Air damp and chilly, and hope and happiness at zero. All the faces on the camp ground to day, as the mediums say, were rather oval. Capt. Keifer looked as woe-begone as when in the prison at Richmond as a hostage. The musical instruments lay about as if they never would have any wind blown through them again. Mr. J. J. Morse came upon the grounds looking as cheerless as a grave-yard. Of all places I know of, a camp meeting on a rainy day is the most uninteresting. I lay down and listened to the rain. I whistled, "There is a Land fairer than day." I gave my imagination a twang, but it was no use— Gloom was monarch of all he surveyed.

On Thursday there was a remarkable event happened upon the camp ground — an event as great as the bogte materialization at the spiritual temple in its way—with the difference, this was a genuine materialization which nature every day affirms. Mrs. Benner, the wife of the secretary of the camp, brought forth a baby, which was perfect as such innocents generally are, weighing about one pound and a half! Little Miss Parkland lived about 20 hours. Old folks and young folks gravely discussed the event. I was wonderfully interested in the facts brought out. One lady said she weighed 4% pounds when she was born. Her growth has been remarkable; she now weighs 250 pounds.

The Nineteenth Century contains in the noon, while Mr. Kellogg, of Ohio, occupies urrent number an interesting article on the the rostrum in the afternoon. current number an interesting article on the well worn subject of "Genius and Precocity." The writer would have gone into fits, if he had heard the sage comments we made upon the event of Miss Parkland's birth. Every old maid, wife, and widow envies Mrs. Benner's position. Before this is in print she will be attending to the flowers blooming at the door of her tent.

Before Sunday came the clouds had rolled away. The feathery mist on the hills lifted, the gorgeous blue of heaven became visible. a new spirit rested upon our camp. Car-loads of people came from the city. The cry was, "They come!"

Mr. J. Clegg Wright and Mr. J. J. Morse were the speakers for the day. Mr. Jones said, "What a team these two fellows are." The former gentleman occupied the platform in the morning as advertised. He spoke upon, "Mary, Queen of Scots." The control of Mr. Wright made a tremendous attack upon the Roman Catholic Church, and declared that the same question which faced Elizabeth and her chiefs, faced the civilization of America to-day. The lecture will probably be printed

soon entire.

Mr. J. J. Morse spoke in the afternoon upon Spiritualism. Old friends heard him again with delight, after the lapse of 11 years. We had a great day, great speeches and a great

CASSADAGA CAMP MEETING.

To the Editor of the Rollgie-Philosophical Journal:

The past week has been a pleasant one, and success for the first week. There are about five hundred stopping on the ground. Attendance at the lectures has been good. Mrs. H. S. Lake, Miss Jennie Hagan aml Mr. J. Frank Baxter were the speakers-all above the average. Miss Hagan is still with us, although her engagement ended yesterday. Her agent, Mr. Boutelle, lies at the hotel seriously ill with pneumonia. Mr. Baxter left this morning. There was a large crowd to hear him yesterday afternoon. His subject was, "What good Spiritualism had done." He said Spiritualism craved investigation from scientists, the church, and the masses, asking all to examine and decide for themselves; only begin on equal grounds and treat each other as brothers and sisters. When we find a truth we must not only proclaim it, but live it. Spiritualism is young, and has done but little compared with what it will do. It is said in the United States, and statistics from the asylums in Massachusetts show that one per cent. became insane from Spiritualism, twenty-six per cent. from orthodox religious excitement. In the Massachusetts State Prisons there are no Spiritualists. The stethoscope is being supplanted to a certain extent by clairvoyance. Wm. Lloyd Garrison acknowledged that he was impelled and guard-"Ex-I ed by spirits in his war on slavery.

Mrs. Lake spoke Saturday afternoon on the tendencies of modern scientific thought. She said that prayer is a farce, and science is yet to discern it. The torch light of spiritual science will give a different look to prayer. and Tyndall's prayer-guage will be some-thing besides a jest. The divine has never been withdrawn from the inner life of the human, but by our own selfish wants we check the spiritual growth of the world.

Sunday morning Mrs. Lake's subject was, "Our Heroes, Who are They?" She is becoming a favorite here. She is clear and inde-We have had two weddings on the grounds in less than a week. They must be the re-

tions here. Let us hope the harmony may continue. We have a handsome pagoda erected over

our pump. It is both convenient and orna-

Mr. Walter Howell, an English speaker, came on the grounds to day. Private circles are held in many of the cottages. Mediums have put out their signs. Our phrenologist is with us.

The Children's Lyceum is being made quite a feature on the grounds. They had a talk on the sun Sunday morning. They are practicing for the Operetta of Cinderella, to be rendered Aug. 20th and 27th. This comprises the news of the week. Con-

ference is in session, and from the cheering I should judge some one is either eloquent or funny. Aug. 9th.

E. W. T.

to the Editor of the Religio-Philosophical Journal:

Nemoka Camp Meeting.

The annual camp meeting of the Nemoka Society commencing August 5th, began to show signs of active operation to-day. Thurs day being showery the campers did not raise their white tents upon the green banks of the little sheet of water known as Pine Lake but Friday and Saturday, the pleasant little grove was dotted here and there with the white homes of the seekers after spiritual

light. A spacious boarding house, erected by S. L. Shaw within the precincts of the grove this season, presents added attractions. and the genial host, Mr. D., if his features do not belie him, will make a temporary home for all who choose to sojourn beneath his roof; in short, every thing bids fair for a more profitable and successful meeting than

last year.

This morning, Sunday, the meeting was opened by good music, vocal and instrumental, by the Misses Shaw and Van Ness. A beautiful and practical address by Mrs. S. E Warner Bishop, was listened to by an audi ence not large but attentive, and we heard many exclaim who had listened to her: "All we need to make a perfect practical life is to live up to such teachings as we have heard this morning," which spoke more for the speaker than volumes of praise could have done. This afternoon J. W. Kenyon, of Jackson, gave us some beautiful thoughts upon the subject, old but ever new. "What is Spiritualism and what does it teach?" Mr. K. is an earnest and eloquent speaker, and interspersed the original portions of his address with many quotations from the most pro-gressive minds of the age, and he never hesitated to accredit the thoughts derived from other sources to their rightful owners. Altogether the address would not have suffered by comparison with the sermons that will be recorded in our daily press to-day as coming from the lips of some of our most eminent

divines and teachers. The steamer Lincoln made many trips back and forth. A simile occurred to me as I watched the little boat laden with passengers,-of the Lincoln who bore the Ship of State out of the regions of slavery into the clear air of a more independent brotherhood of man, politically, and I thought that, perhaps his namesake might bear some out of the shackles of religious bondage into a more universal brotherhood of religious thought, and I uttered a mental amen!

Next Sanday we expect to hear Mrs. Woodruff, of South Haven, address us in the fore-

The evenings are devoted to circles, and the forenoon throughout the week to conferences. A large attendance is confidently expected on Sunday next if the weather is fav-JULIA M. WALTON,

Secretary Nemoka Society. Nemoka, Mich., Aug. 9th.

General News.

The Irish demonstration in Ogden grove,

Chicago, attracted about twenty-five thousand persons. John, F. Finerty was chairman. Sathered about him on the platform were Patrick Egan, Michael Davitt, Alexander Sullivan, John M. Smyth, and other representative Celts.-The Washington Park club. of Chicago, after a season of thirty-two day's racing finds itself handsomely ahead. -An officer of the United States army, sent by General Macketzie to investigate the army of Mexico, reports a standing force of forty thousand men, divided between four great military districts. The new batteries of field guns have of late years been imported from France. There is a factory for small arms near the capital. The officers come from the national military school at Chapultepec, and the rank and file are the lowest of the peons. The food supply is the simplest in the world. -General Sedgwick, of New York, has been requested by Secretary Bayard to visit Mexico in search of the facts in the Cutting case. — On the night of August 5 an attempt was made to wreck the photographic studio of E. L. Brand on Wabash avenue, Chicago.—Heavy receipts of corn at Chicago caused a decline of 1% cents per bushel, the closing price for September being 43½ cents.—Out of 22,270 tons of freight carried eastward from Chicago last week, the Vanderbilt roads secured 561. per cent.-Grain rates from Chicago to Buffalo were last Saturday advanced to 3 cents for corn and 314 cents for wheat. The real estate trade of Chicago for the past week was \$1,326,456.--W. B. Johnston, a merchant at Rockford, Michigan, was lately shot dead on his doorstep by a drunken man named John Boyd.-The surplus reserve of the New York banks has dwindled to \$7,212,000.—The Iowa board of pharmacy, in view of enormous sales of liquor by a drug firm at Cedar Rapids, brought suit against it for selling to minors and habitual drunkards.-The acting secretary of the treasury states that in the future bond calls will be based on the state of the treasury, and that there has been no difference of opinion between himself and Treasurer Jordan.—The fund for the widow of General Hancock, with \$2,351 received last Saturday from New Orleans, is now \$16,396,50.—The special feature at Chautauqua last Saturday was the reading by Geo. W. Cable of the unpublished "Story of Grand

"Ex-President Porter on Evolution" is the title of the opening article in the forthcoming September number of *The Popular Science Monthly*. It is by Mr. W. B. Le Sueur, already well known as an able writer on the relations of theology and evolution, and is an outspoken review, as entertaining as it is effective, of Dr. Porter's recent address before the Nineteenth Century Club.

The September Century will contain a paper on Liszt, which, while it has been for some months in preparation, happens to appear at a time when it will be read with unusual interest. It is an account of a summer with Liszt at Welmar, written by one of his pupils, Mr. A. M. Bagby, and is full of inter-esting anecdotes and reminiscences. The accompanying illustrations include a frontispiece portrait of Lizzt and a full-page picture of "the Master" seated at the plane, both engraved by Johnston.

Lassed to Spirit-Lite.

Th. K. Austin passed to the higher life at Yonkers, N. Y. fully imbued with the philosophy of an advanced spirituatism. He sought and accepted phenomenal manifestations only as basic proofs of that which he considered a science as well as a religion. Opposed to fraud, no matter how spectously or devery practiced, he proved every step by strictly scientific methods, thereby shutting out a large part of later physical manifestation.

Intring his last moments on earth, he wave with parfect

physical manifestation.

During his last moments on earth, he gave with perfect caimness directions that his body should be laid away without ceremonice, and above all without the services of church or priest. He had frequently expressed, very forcibly, his disapprayal of the way in which so many prominent Spiritualists I ad members of the clergy to off hate at their funerals, even permitting "prayers" and elerical performances at the last mement, thus giving unbelieving Christians the right to assert that our belief will stree well enough for life, but that when the hum Pearly comes then with these and trembling when the hour Death comes, then with fear and trembling we call for the church.

Passed to splitt-life from his residence in Chicago, Ill., on the morning of Manday, August 9th, 1886, Mr. Philip H. Buck, of the firm of Buck, stow & Co., commission mer-chants. Mr. P. H. Euck was the second eldest brother of Mrs. Jonathau G. Wait, of Sturgis, Mich. His age was 75 years and 7 months.

years and 7 months.

The funeral services were held at the Spiritual church of Sturgis, his remains having been brought from Chicapo for interment in the family burial ground. The funeral oration was delivered by Mrs. Pearsalt of Disco, Mich. Rev. R. P. Shaw, paster of the First Presbyterian church of Sturgis, attered prayers and Kev. B. P. Hewett, paster of the First Baptist church, read a sketch of the life of the decased to the densely crowded house.

Baptist church, read a sketch of the life of the deceased to the densely crowded house,

Philip H. Buck was born in Amberst, N. Y., January 7th, 1811. He came to Michigan in the summer of 1828 and settled with his father on the land now known as Sturgis trainle. Mr. Buck was trustee of the First Presbyterian church in the days of its formation in Sturgis, but afterwards became as supposed a Unitarian in brilef and, as we trust, a Spiritualist in knowledge. He was a man worth knowing; inspired respect and confidence. Such men find a congenial home in "the beyond."

Sturgis, Mich.

THOS. HARDING.

Bilionsness

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Voices from the Leople.

INFORMATION ON VARIOUS SUBJECTS.

For the Religio-Philosophical Journal. I Dream of a Laud.

BY MRS. JULIA GREY BURNETT.

I dream of a land where the angels of light
Live in homes that are made without hands;
And I watch for their coming in rohes soft and

Like gleams from that sweet Summer-land. I say that I dream. Is it only a dream? A fancy, a phantom, a sport of the mind? It a fancy, tie sweet; for like the starbeam It points to its author divine.

I dream of a land where the beautiful are In spirit, in form, and in life; And I list for the music as brought by the choir Of beings who live without strife.
Oh! its notes soft and sweet bringing peace to my

Tell me life and its treasures are safe over there; For faith, hope, and love will bid sorrow depart Like mist on the soft summer air.

I dream of a land where the evergreen bowers Are bright with the forms that I love; And I breathe the perfume from invisible flowers That grow in those gardens above. It is not a dream; 'tis a land I have seen, Tis a home where immortals in happiness dwell; And our loved are the angels who brighten the

With beauty that tongue cannot tell.

The Past and Present.

BY G. H. ROMAINE.

In reply to the echolarly gentleman who writes over the signature of Almyr Marcel, we desire to say that Spiritualism wars with no church, condemns no Bible, picks flaws in no code of ethics, but approves of everything which is in the remotest degree de-signed to modify one pang in the pained soul of hu-manity. Its work would be poorly done did it seek to undermine any faith which has been the support and solace through life of one fainting heart, and the more decidedly so since it has itself brought larger consolation to despairing souls than all other faiths consolation to despairing souls than all other faiths combined. We find no fault with Methodism, Presbyterianism, Romanism, nor any "ism," either condemned or approved by Brother Marcel, but might easily and conscientiously take him to task for his spicial championship of Roman Catholicism, which, even according to his own record of facts, which implicable analysis of source is the simple and the control of the source of the control of t was the implacable enemy of science in the sixteenth century, and although there is a wonderful legend about the lamp of learning being kept alive during the dark ages by the monks in monastaries, this lamp burned more brightly during the gloomy time when fed by pagan rather than Christian hands. Lis-ten to Draper on this point:

"The Khaliphs of Cordova (Moslems) distinguish-

ed themselves as patrons of learning. Cordova un-der their administration boasted of more than two hundred thousand houses and more than a million inhabitants. After sunset a man might walk through it for ten miles by the light of the public lamps. Seven hundred years after this time there was not one public lamp in London. Its streets were solidly paved. In Paris centuries after who-ever stepped over his threshold on a rainy day stepped

the palaces of the Khaliphs were the most magnificent in Europe. The residences of the ordinary merchants among the Spanish Mohammedans were better than those of the rulers of Christian Europe. Rich tapestries, mosaic floors, marble fountains and beautiful gardens were seen on every hand. The li-brary of the Khaliph Alkahem was so large that the catalogue alone comprised forty large volumes. Even in the matter of calligraphy and the illumination of MSS, something in which the monks have generally been looked upon as unequaled, the Spanish Arabs were far superior. They taught to Western Europe the fashion of clean linen and bodily cleanliness. "Not even the commonest Arab would have offered such a spectacle as did the corpse of the saintly Thomas-a-Becket when his half-cloth shirt was removed." Laterature thrived under the Khaliphs. One of them was the author of no less than fifty volwhich science we are wholly indebted to the Spanish Arabs. They translated the works of the principal Greek philosophers, but the lewdness of the Greek poets deterred them from their translation. Haroun Alraschid, however, had Homer translated into Syr-The Khaliphs established libraries in all the chief towns. To every mosque was attached a pub-lic school where the children of the poor were taught. Let us respectfully ask, In how many monasteries of Christian Europe was instruction given to the poor?

It is the current belief, and it must have some foundation, that the hostility of the Roman Church to public education has not abated even in the noonday glare of the nineteenth century. What must it have been in the midnight darkness of the mediceval

In the land of the Khaliphs there were cyclopæ dias, grammars, and dictionaries; there were Greek. Latin and Hebrew lexicons; one Arabjan dictionary consisted of sixty volumes, each work fortified by quotations, thus ante-dating the style of Littse and the great English philological dictionaries. The topics discussed by the writers were many. Let us mention a few: Avicena, on medicine and philoso-phy; Averroes, on philosophy—he was the discoverer of the spots upon the sun, A. D., 1190; Abu Othman, on zoology; Rhazes, Al Abbas and Al Belthar, on botany; Ebu Zoar, on pharmacy. There are scores of others on topography, statistics, chronology; numis-matics, agriculture and irrigation. The same people brought chemistry to a high degree of perfection, while the Popes of Rome—they thought it was a duty—were engaged in issuing bulls against those who practiced it in Christian Europe as "necromancers and practicers of the black art.

Surgery and obstetries were practiced by the Spanish Arabs, at the same time Pope Innocent III. for-bade surgical operations, and Pope Honorius went still further and forbade the practice of medicine by clerics. In 1243 the Dominicans banished books on medicine from the monasteries, and Pope Boniface VIII. prohibited dissection as sacrilege. Andreas Vesalius, founder of the science of modern anatomy, was hounded to his grave by the Church. Arnole de Villa Nova, the great physician and chemist of his day, was excommunicated for "dealing with the and forced to tly from Christendom to the land of the pagans. There, although bereft of the society of Christians, he was at least among intelli-

To the Spanish Arabs we owe the introduction of rice, sugar and cotton into Europe, nearly all the fine garden fruits and the culture of silk; the system of irrigation by floodgates, wheels and pumps; the manufacture of textile fabrics, earthware, iron and steel. We owe our very numerals to them, and the items herewith particularized are only the most important. In a thousand small particulars we are also

The purpose of the foregoing enumeration is to show that Pagan civilization was superior at an important time to that fostered by Christianity, and that the progress of the world is not largely indebted to any religious sect. In fact, it is fully in accord with the declaration of Mr. Marcel, that "Science must retire from the field whenever it institutes a conflict with revealed religion." But this order of things is not to continue. It is not consonant with the better revelation of the nineteenth century,

mor in harmony with the new spirit of progress.

Therefore, people are looking for the new light in science and religion, and sectaries of all denominations, Protestant and Catholic alike, are flocking to the intelligent, the liberal, the encouraging and over welcoming ranks of modern Spiritualism. It will ultimately become the all-pervading science and the sweetly dominating religion of the world.

We assure Brother Marcel that every reference to himself and his article herein contained is dedicated innest and his article herein contained is dedicated by a spirit of kinduese, and that no statement of fact from his pen is found susceptible of contradic-tion, but that on the other hand the tendency he meter of churchmen looking for something better than their old creeds is a strident declaration of truth which daily and hourly becomes more and mass apparent to every observer. It is a key-note which will ring down through future ages with re-

When Buffalo's streets are well paved with asphalt the Buffalo Herdis Company expects to couple seve-nd carriages together and run them on the smooth against by electricity or compressed air.

The Spiritualism before "Modern Spiritualism."

BY THOS. HARDING.

"Not in the close, successive rattle That speaks in voice of modern battle But slow and far between." -Sir Walter Scott.

In his poetic romance of "Marmion," Sir Walter reminds his readers that in the battle of Flodden reminds his readers that in the battle of Florida.

Field, artillery was a new arm of the military service, and consequently that cannons were few in number and comparatively insignificant compared with what they were in his day. The thundering and continuous roar of heavy gues and field pieces were unknown to the soldier of that period; yet a century ago that arm had arrived at such a degree of comparative perfection that Napoleon declared "the Lord was on the side of the heaviest artillery." There is a time for all things. Perfection is generally arrived at by slow and infrequent advances; but a combination of favorable circumstances; will cometimes heaten a constitution. and infrequentances will sometimes hasten a con-summation, and that which for ages had been held back by unfavorable conditions, may rise to prom-inence in an incredibly short space of time, when the retarding causes are removed. So also some quality may lie dormant in the blood of a family for generations, and then assert its presence in an over-whelming manner in one child, who may be blessed or cursed with it during his entire earth life. Mother Nature seems to do things in a very strange manner sometimes, but if we knew more of the fitness of things, perhaps our old parent would not appear as eccentric as she sometimes does.

Why, if Spiritualism is true, did it not break out

before, is often asked. The answer is: It did break out before, and spirit manifestations were of frequent occurrance in every age and country, but they were not so general as in our day, and the public attention

was not arrested by them as at present. But why was it not as general in every age as it is in this? What kept it back so long, and what brings it to the surface now? A general reply would be: Because the world and the human family were not fit-ted for it until now. We also frequently hear in-quirles like the following: If you are a medium, what is the reason that I am not one? If your friends come to you, why don't mine come to me? I confess I cannot tell, neither do I know why those who dislike mediumship are frequently mediums; and those who desire so to be, are not; or why we sometimes can get nothing when we most want something, and why it comes when we are not looking for it; or why a medium can give A a satisfactory test and make a fool of herself with B. Oh! we say "Con-ditional Conditional" but that is about all we can say in our present degree of knowledge.

But why don't spirits enlighten us on the subject of conditions? I for one don't think they can, or they are not permitted so to do; it must be impossible or unlawful, or they would have done so before now, and in such an affectual manner that the lesson could be capable of general application. It looks as if we were left to work out our own salvation in this or in every thing else. There is no royal road to spirit geometry, or if there is we are not allowed to travel it. There seems to be a power back of Spiritualism and all spirits, whose mandates cannot be questioned, and whose sovereign will and pleasure must be done; a power having a distinct way of its own though not separate from all else; and that way has been unchanged from the remotest dates, always and under all circumstances and conditions, and in all persons the same; and this power (being one only) turns and overturns to make one of all, using repellant fine a only, as a means to the final end of union and oneness. And all things, whether material, mental or spiritual, work together to bring about that final end of making all one. And here comes in the duty of love instead of hate; of attraction rather than repulsion, because it aids in the work of con-

eretion of the whole. But I have been switched off from the main track of my subject. That Spiritualism which existed previously to modern Spiritualism crops out frequently in the history of nations. The remarkable and all important work of Joan of Arc, related in the history of France, is an instance, proving that me-diumship existed very palpably a long time before modern mediumship was known. It shows that spirits are interested in earthly affairs, and have it in their power, under given circumstances, to produce grand results to nations as well as individuals. It also proves that pariotism and love of our native land does not die with the physical body. It would be hard to tell how France would stand to-day, were it not for the mediumship of that humble "Maid of Orleans," We gather another lesson also from the dieaster and cruel death of the good girl, which is, that mediums are prosperous as long as the inspiration lasts; but that to prolong their work after the end is accomplished, is, or may be, ruinous to their external welfare, be the prolongation caused by what influence it may. She knew when her work was done; she retired and wished to return to her primitive obscurity; but the King and his officer had found her so profitable an acquisition, that they prevalled upon her to continue in her public capacity, and the result was defeat and death to the helpless maiden, who, it will be remembered, was taken prisoner by the English and burned at the stake as a

witch," May 20th, 1431. Scottish historians and authors frequently refer to what are called strange and unaccountable occur-ences, which happened to notable persons in their country; indeed, they form a continuous chain running through Scottish history from the earliest ages. In the writings of Sir Walter Scott they are frequently referred to; a notable instance of this kind was that in which King James was visited by a spirit and warned against his attempt upon England (I refer to that James who fought at Flodden) The circumstance was this: James was preparing for a descent upon England; when his army was almost ready to march the King was at his devotions soliciting the aid of the blessed Virgin in his project, when suddenly there appeared before him a young man. The King was on his knees; all were surpris-ed. No one could tell how he was admitted to the

royal presence; but this young man interrupted his devotions in a very unceremonious manner, and warned him to desist; told him that defeat and death waited him if he proceeded in his mad project, and informed him that he came as the messenger of his mother. Sir Walter Scott in his "Tale of Flodden Field" gives the substance of the message thus:

"My mother sent me from afar, Sir King, to warn thee not to war. Woe waits on thine array."

King James was Indignant, and he immediately ordered his arrest; but although surrounded and guarded, probably by hundreds of armed knights and soldiers, who were ready to do his slightest behest, the young man passed calmly and deliberately through them, and none could lay a hand on him: thus his going was even more mysterious and con-founding than his coming. History tells how the King disregarded the warning; how he fought at Flodden; how the nobility of Scotland were nearly decimated and how the King himself was mortally wounded. It tells, too, how the brave Scotts, when they found the battle had gone against them, formed a deep circle around their beloved and dying King and fought on until the chivalrous Earl of Surry withheld his army from further effort. Scott touch es this off finely in the following lines:

THEY FOUGHT AROUND THEIR KING. "And yet though thick the shafts as snow, Though charging knights like whirlwinds go, Though billmen ply the ghaetly blow,

Unbroken was the ring; Each stepping where his comrade stood The moment that he fell. No thought was there of dastard flight: Linked in the serried phalanx tight, Groom fought like noble, squire like night,

and destruction upon his army.

As fearlessly and well 'Till utter darkness closed her wing Round their thin host and wounded King." Thus, through his disregard of a spirit's warning King James brought a violent death upon himself

History states that the battle of Flodden Field was fought on September 9th A. D., 1515, between the Scotts under King James IV. of Scotland, and the English under the Earl of Surry. It was, in all probability the most disastrous battle the Scotch had ever been engaged in. It is also stated in history that the Scottish adult nobility were all but annihilat that the Scottish adult nobility were all but annihilated in that unfortunate encounter. Doubtless the spirit friends of Scotland in their righteous desire to save their old country from needless suffering, deputed one of their number to appear before the King while he was in a devotional mood, and try to dissuade him from carrying out his intentions, but, like less exalted persons, he was proud and ambitious, and, instead of yielding, or at least investigating the matter further, he felt his dignity insulted; the result was that,

all those evils which the spirits, in their wisdom and foresight had perceived, occurred, and there was scarcely a family in Scotland, high or low, which had not cause to mourn the loss of one or more of their number, and to regret that the advice of departed friends had not been heeded.

[To be continued.]

"The Enigma of Spiritism"

Is the title of a correspondent's article in the Christian Register, in part as follows:

The universal consciousness is adequate for all human problems; and the consensus of many diverse minds will, in the ultimate, solve the riddle of modern Spiritism. Thus far, the scientific explanations do not cover all the ground; there is a residuum involving what the philosophers call a "new law" or force. How do they know that this new law may not hold in its grasp the germinal acorn, the pith of the whole phenomena?.... As one reads the testimony, pro and con, he can easily discern that the Spiritists' claims are not more

pretentious than the counter theories of the skeptics

are ridiculous. It is curious to note how many worthy people believe in "ministering angels" born or created on some other planet, and rigidly draw the line of exclusion on all who were born on the earth. What fatuity to put such a tremendous emphasis on the birthplace of an angel! By what occult process do they determine the nativity of the ministering spirit? The happiest and most devoted Christians believe thoroughly in the Holy Spirit; they warn us that it will not always strive; that it is a sin to grieve it, and an irreparable loss to close the heart against it. But these same conscientious people have no sort of compunction that any amount of unbelief can either grieve or repulse their spirit friends. Do they fancy angels can return under those adverse conditions which, according to their own theory, would repulse in sorrow the Father of all spirits?.....Grant, then, that Spiritism offers proof of personal continuance; and after considering the heterogeneous mass of evidence offered, unless the organ of wonder gets the better of our judgment, we shall at once raise the question of quality, Is the proffered immortality worth the having? For illustration, if the spirit of Daniel Webster talks platitudes through a medium, who would care to be a Webster? Spirits must know by actual experi-ence that, in the control of media, the communication partakes largely of the channel through which it flows; and, as much of the inspired instruction will not stand the test of moderate criticism, we conclude there is a great army of spirits who remain silent, seeking finer and more occult methods of ac-curately transmitting their thought. Spiritists hav-ing confessedly settled the question of immortality beyond a peradventure among themselves, let them now raise the equally important question of quality, and a horde of twaddlers and spirit wonder-workers fold their tents like the Arabs, and silently steal away."

In calling certain manifestations "low" and "nndignified," let us not make a moral implication without cause. For instance, a spirit jingling a bell at a cance is no better and no worse than the same spir-

it in the flesh, ringing the door-bell.

Disparage Spiritism as we may, it has evidently come to stay. Its idiosyncrasies show it to be a heterodox child with orthodox progenitors. Had it not been for an abnormal theology, abnormal Spiritism would never have been here.

would never have been born.

Immortality is a factor of consciousness; but a false theology has reduced that factor to its lowest terms, so we go groping about for "proofs," much like the old lady hunting for her spectacles that were only pushed up on top of her head. Let us attend to our spiritual perceptions, not gaz-

ing exclusively at the zenith, but including in our sweep all within the horizon of our earthly sur-roundings. Whatever may be the final outcome of Spiritism, we may rest assured that, so far as it attempts with its phenomena to substitute eyesight for insight, it will prove abortive.

There are plenty of persons " who having eyes see not," plenty who have eyesight but not insight. To see phenomena and to know what they signify is the aim of the rational Spiritualist. Thus he finds the outward senses confirm the inward voice which says: "Man, thou shalt never die!"

Hypatia.

Alexandria was, as is well known, at one time the whole world. It will always be celebrated as the birth-place of some of the noblest and greatest of mankind. In Alexandria was born, in the year 370, Hypatia, daughter of Theon, the famous mathematican of that period. He educated his daughter in mathematics and philosophy, taking great pains with her training. Little is known of her mother; but we infer that she must have been a woman of noble qualities to be the parent of such a daughter as Hypatia, who was of that high order of intellect which absorbs knowledge readily, grasping and retaining all that came in her way.

She was sent to Athens in her early days, and studied under the Neo-Platonist, Plutarch, who taught philosophy and expounded the ancient oracles of Chaldea. Under his instruction and guidance she examined theurgy, the supposed art of communicating with the gods. Finishing her course of study, she returned to Alexandria, a lovely, highly-educated and most accomplished woman.

Sife was one of the most beautiful of her sex, witty, eloquent, and possessing the most pleasing, gentle, and attractive manners. With all her wit, beauty, and eloquence, she was neither vain, haughty, nor self-conceited. She became a teacher, re-opening the school of Plotinus, and soon became surrounded by a class of students, eager to learn of

one so gifted and learned in the sciences.

She was called the "Mistress of Philosophy," and became the literary belle of Alexandria. Undoubtedly, she was the best educated woman of her time, and drew around her the savants and wise men of the city and surrounding country, among them was the wise and learned Orestee, Governor of Alexandria, who often consulted with her and deferred to her opinions in State matters. Naturally a woman of her beauty and rare abilities had many admirers, and many lovers sought her hand in marriage. But she turned from them all, and resolved to devote her time and tatents to teaching philosophy and math-

It was unusual for a woman to teach in those days and, as she did not accept the teachings of Christ-lanity, she provoked the animosity of those Christ-ians who were then in power. They declared she rebelled against the authority of St. Paul, as she did; for Paul had said a woman should not teach, but should sit in silence and subjection. Because Hypatia disregarded this edict, and was a Pagan in re-ligion, she became an object of spite to the bigots of the Church. Not content with ridiculing her and applying to her the most opprobrious and false epithets, they resolved to put her to death, because she taught, among other things, that monasticism was silly and ridiculous.

Hypatia, not withstanding the threats made against her person, pursued the even tenor of her way, studying and teaching every day. Cyrll, who was, at that time, Bishop of Alexandria, instructed his followers to silence the famous teacher, and told them what to do to carry out a most diabolical plan. One day, as she was returning from the academy where she taught, she was seized by a party of monks, dragged from her carriage, and stripped naked in the public streets. They then forcibly carried her fainting form into a church, which was called Casareum, and there murdered her, scraping the flesh from her bones with sharp shells. After this was done they took her bones to a place called Cinaron and burnt them.

It was as if Philosophy was struck dumb at the martyrdom of this lovely and eloquent expounder of its doctrines. Literature was mangled with her sweet and attractive person, and lay prostrate through that night of who and despair appropriately called the "Dark Age." The indignation of her followers was so great at this cruel and most destardly treatment of Hypatia that Christianity afterwards changed the story of her housible death to washe ed the story of her horrible death to make it appear that she perished in the cause of religion. And in the Catholic Church to-day she is numbered among the saints, known to the followers of that religion as Saint Catherine of Alexandria.—Secular Review.

M. J. Smith, a reporter on the Pueblo Press, is a deaf mute. He says that he has no trouble in get-ting news, because the people all know him and help

In some parts of Indians farmers are tearing down their worm fences built of black wainut rails and selling the seasoned sticks to chair makers for prices that will refence their fields with pine and leave a margin of profit on the operation.

Dr. Heber Newton's Views on Spiritualism.—The Keelers.

Rev. Heber Newton of New York, in a letter to Col. Bundy of the RELIGIO-PHILOSOPHICAL JOURNAL Col. Bundy of the RELIGIO-PHILOSOPHICAL JOURNAL of Chicago, a Spiritualist paper, warmly commends Col. B. for his able and energetic warfare against bogus mediums. His testimony to the underlying truth of Spiritualism will be eagerly welcomed by thousands of honest investigators, who have almost been driven to despair by the baffling results of fraud and ignorance connected with the subject. Mr. Newton says: "As you know, I have been for some time past reading carefully in the literature of "piritualism and allied fields, with deep interest. As you know also. I have never experimented personally among the phenomena of Spiritualism. My judgment of it is, therefore, wholly in outside expression —one drawn from second-hand sources, but, there-fore, perhaps, less liable to any illusions of the senses or any contagious influences of enthusiastic circles. Approaching the subject in this calm, cold manner weighing the evidence carefully. I have satisfied my-self that, if there be any validity in human testi-mony, the phenomena grouped under the title of Spiritualism, after all the abounding frauds and illusions are discounted, hold secrets which it behooves man to resolve, if possible. These secrets seem to more than hint the existence in man of powers and potencies such as make entirely credible, from a scientific point of view, the old belief in a life to come. They seem to warrant, yet further, the conclusion that there ought to be some other interpretation of many of these phenomena than occultism—if, as I have already said, human testimony is worth any-

Speaking of fraudulent mediumship, which is doing more to unsettle faith in a spiritual survival of man than perhaps all other causes combined, I quote from a letter recently received: "It seems that Pierre Keeler gave a slate-writing communication, whether genuine or bogus, I know not, to a wealthy Mr. York, a Spiritualist of Philadelphia, purporting to be written by Mr. Seybert, he who founded the commission of that name, which communication was to the effect that Mr. S. wanted Mr. Y. to loan or give the medium (Keeler) several hundred dollars—\$400, I think, was the sum—which was accordingly done. The same game was successfully played on Miss Ramburgher, a dentist of that city, Keeler obtaining \$75 by this overation. This amount Keeler obtaining \$75 by this operation. This amount, by loans to both the brothers, paying board bills, etc., was increased to more than \$200. Further, in the house where Dr. Keeler, the photo one, stopped with his wife (the home of Mrs. Maxwell), and, by the way, from whose album Ed Wheeler's picture was extracted and copied by Keeler, who returned the original to the album, tearing the album in doing so, and tried to palm off the copy upon Mrs. Wheeler as a spirit picture—it was in this house that Mrs. Wheeler and Mise Maxwell chanced to overhear the Keelers, through the register, discuss among them-selves as to how they could get round or overcome the conditions necessary to pass successfully the Seybert commission committee, which they appeared very auxious to accomplish. During this confabthey virtually confessed the whole thing, so far as they were concerned, to be a fraud—gave themselves dead away. Mrs. Wheeler and Miss Maxwell, I un-derstand, told this to Mr. Wheelock, and he told me." -Boston Herald.

Comments on Mrs. Tylers's Contribution.

To the Editor of the Religio Philosophical Journal:

I have read Mrs. Tyler's expose. She is a thorough woman, and did her work well. It goes to show how careful Spiritualists ought to be in their investigations. There is one part of her interview with Mrs. Hatch, in which she states: "Tell me your experience as a medium these many years. Is there

any such thing as materialization?"

"None," she said, "with fiesh, bones, muscles, pulse and breath, that you can grasp, kiss or embrace. All that I know of form materialization is of a shadowy, steam or cloud-like appearance, which if you approach will recade? etc. von annroach will recede," etc.

I have taken forms by the hand as much flesh, bones, muscle and blood as I am, in the presence of Nahum Koons, the Fox Sisters, the Davenports, Mrs. Hollis, Maude Lord, and a host of others. I have seen and felt them, and have as much evidence of that fact as I have of the existence of my own hand; that is settled; and having demonstrated that fact under the most unfavorable conditions, I am willing to praiticate that, under hetter conditions, the whole predicate that, under better conditions, the who

form can be produced. I would like to ask of what class of people these eitters were, that formed that circle. Were they all deaf? Did they notice the accent? Mrs. Tyler says that the spirits used "good language." I have heard many foreigners speak good English, notably Carl Schurz; after years of study he did much better than any of them, yet it did not take a minute to de-tect the accent, and as Jesus was a Jew, he must have studied the English language much closer than any of whom I ever heard.

I have some advice to give that or any other circle to whom the Nazarene appears, but they won't take it. I will give it all the same, and that is, let the sitters insist that he fulfill all the Scriptures, and come as was 'predicted, "on a white horse!" As there will be some difficulty in getting a white horse in or out of the cabinet, I will forfeit my head if he

How differently most of us old fogies investigated. I met thirty years ago, Drs. Gray and Halleck, Prof. Mapes and others, who after getting all that the Fox girls could give, formed a circle among themselves and agreed to meet for a whole year. They did meet for fifty-one weeks without so much as a single rap, but on the fifty-second, they got as much as they wanted, and they stayed convinced. The most of us have done so much and we all stay there. I am old and will soon be where I can interview a host of spirits at something less than \$2 a head. A. MILTENBERGER. St. Louis, Mo.

A Translation of the Mahabharata.

Wm. E. Coleman, JOURNAL correspondent at San Francisco, Cal., has been requested by Babu Protaba Chandra Roy, Secretary of the Datavya Bharata Karyalaya, of Calcutta India, to circulate a paper entitled, 'An Appeal to the World in Bahalf of the Rescue of Ancient Indian Literature, and the Diffusion of Old Aryan Thought; being a Short History of the Datavya Bharata Karyalaya, its Origin and Operations." Mr. Coleman writes:

"It is believed that nothing approximating a com-plete translation of the Mahabharata exists in any European language, except the defective French version of M. Fauche; the importance, therefore, of a faithful English translation of this great epic can scarcely be overestimated. As the native Hindusprinces, scholars, and people—have contributed so liberally in aid of the accomplishment of the gigantic task of publishing—mostly for gratuitous distribution—an English version of their greatest epic, it has been deemed not unlikely that the Orientalists of America and Engage would gigally avail them. of America and Europe would gladly avail them-selves of the opportunity of rendering, to their Aryan brethren in India, such measure of assistance as may be in their power, in furtherance of the magnum opus which they have so zealously undertaken.

"As stated below, I have been designated by the Secretary of the Karyalaya as the person in America to whom subscriptions in aid of its work may be sent; and I shall be pleased to forward to India any-thing to that end of which I may be the recipient. If preferred, contributions may be sent direct to the Secretary, 367 Upper Chitpore Road, Calcutta, India." Persons interested may obtain further particulars

by addressing Mr Coleman.

A Foolhardy Feat.

By some strange dispensation of Divine Provi-

dence the bootblack Brodle who jumped into the East River from the Brooklyn bridge escaped with his life. This is a practical illustration of the adage hat the Lord takes care of drunken men and fools. Brodie seems to have had the double claim upon Divine protection when he jumped from the bridge. He was both drunk and a fool. The fellow's escape is almost deplorable, since the success of the attempt will now lead other harmless, and perhaps to a cer-tain extent useful, crauks to follow the example of this one as he followed that of the Washington athlete Odium who lost his life there a year ago. There ought to be some way for the law to reach this class of criminals and their accompliess. This man took one chance in a hundred for his life for the sake of making a cheep sensation and winning a wager of \$100, and yet he has a wife and three children pre-sumably dependent, or partially dependent, upon him for support. It is a question if he can be pun-

ished, for, although shut up in the Tombs on a charge of attempted suicide, the probability is that the law will fall to cover his case. The sections of the penal code of New York upon which the charge against nim was based provide for the punishment of "a person who with intent to take his own life," etc., and "every person guilty of attempting suicide."
It is not clear how the intent can be technically proved in this case. The act itself, however, is sufficient proof of a mental weakness that ought to secure his sentence to some reformatory institution for pauper lunatics.—Chicago Tribune.

The True Character of Philostratus's Life of Apolionius of Tyana.

BY WM. EMMETTE COLEMAN.

To the Editor of the Religio-Philosophical Journal In a series of articles by myself published in the JOURNAL in July and August, 1883, upon Apollonius of Trana and Jesus Christ, I took the ground that the life of Apollonius by Philostratus, almost our sole source of information concerning this noted

magician and Pythagorean, was almost wholly a fic-tion; that, aside from a slight thread of truth run-ning through it, it might be compared to the "Ara-bian Nights" and "Baron Munchausen;" that the manuscript of Damis, from which Philostratus pre-tended to derive the major part of his information concerning Apollonius, was in my opinion apocry-phal and never existed,—was a coinage of Philostra-tue's own; and that it was very doubtful if any such person as Damis ever lived. Also, that although the existence both of Damis's and of his manuscript was now generally accepted as a verity, in my opinion the rational, critical scholarship of the world would in time come to coincide with my views thereauent. In the Nation of July 15th last, this paper being

the leading high-class literary journal in America, is published a review of D. M. Tredwell's "Sketch of the Life of Apollonius of Tyana," a paraphrase of Philostratus's work, and moreover a virulent attack upon Jesus of Nazareth and an extravagant eulogium of Apollonius. In the Nation's review I notice the following: "But Philostratus is continually quot-ing a certain Damis....The reality of this Damis would be questioned by any scholar having a critical faculty ever so germinal." "In the account of Philo-cetratus, we nythably have a dering idealization. somewhat akin to Xenophon's 'Cyropedia,' It is well known that the "Cyropedia" is a romance, a fiction, presented in the guise of history, with Cyrus as its central figure. The Nation reviewer thus confirms my views of the mythical character of Damis, and the fictitious character of Philostratus's purport-

ed "Life of Apollonius." Presidio of San Francisco, Cal.

Notes and Extracts on Miscellancous Subjects.

Gold is at a premium of 341/4 in Buenos Ayres. Eight members of Congress have died during the present administration.

A New Yorker desires to have the law aid him because his wife declines to keep him company when he eats. Senator Berry, of Arkansas, the successor of Attor-

ney General Garland, has a fondness for chocolate caramels. The \$10,000 floats used in the Albany bicentennial

procession have been knocked down by the auctioneer for \$74. The Danish-Americans of Minneapolis have formed club and will compete with Irlsh-Americans and

German-Americans for political recognition. A young woman of Pottstown, the other day, found cent of the date of 1881 in the yolk of a hen's egg that she had broken for cooking purposes. The date of the egg was not given.

A turtle of the species popularly known as "rub-ber turtle" in southern latitudes, where its home is, was captured off the Massachusetts coast recently. It was twelve feet long, and, when it was landed, a tent was erected over it and a big business done. A Pittsburg builder of cheap houses uses matched

flooring instead of lath and plaster. On this cotton cloth is glued, and on the cloth wall paper is pasted. This he claims is better and cheaper than plaster. and thus houses can be built safely in cold weather.

The Prince of Wales, as future head of the Established Church, is sharply scored by the English Churchman for a recent Sunday dinner he gave to forty guests followed by a variety show, at which Japanese jugglers exhibited, and a string band played, "carefully avoiding sacred music."

Thomas Edson, the father of the inventor, lives at Huronia Beach, Mich., is a remarkably well-preserved man of eighty-two years. The Detroit Free Press says that he has six children, three by his first and three by his present wife, and that the youngest child is but four years old.

Louisiana sportsmen have hitherto been careful not to shoot the white cranes which abound in St. Landry, but now large numbers of these beautiful birds are being killed solely for their feathers, which are used on the wearing apparel of women. There should be an Audubon Society in Louisiana.

Fall River boys had lots of fun throwing green apples at a lot of English sparrows the other even-ing, but after awhile the sparrows apparently organized, for they made a dash at the boys, flew straight at their faces, pecked some of them until the blood ran, and, according to a local paper, actually forced the boys to retreat.

On a recent Sunday Rev. Joseph Scott, of Springfield, Mass., was very late at church. As he arose to begin his sermon he said: "I am very seldom late at church. My horse gave out this morning and I had to walk. You will find my text in Psalms xxxii., 9: Be ye not as the horse or as the mule, who have no understanding."

Congressman Glover, of Missouri, is a slave to chewing gum. When he first become a member of the House the assistant doorkeeper observed that he was continually chewing, and at once imagining that the little Missouri member was an inveterate tobacco chewer, directions were given to place cuspidors on either side of his desk.

John Denney, of Whitefield's Crossing, Ga., says that his brood of Guinea chicks disappeared suddenly one day. The hen acted queerly, walking around and continually clucking, as if coaxing them to follow her, He investigated, and found that the chicks had been charmed by a large chicken snake and were sitting unharmed in his coils.

A Harlem lady who has been collecting buttons during twenty years has a string of 8,000 of them, each differing from the other, and she says that now she never goes out shopping without seeing buttons she had never seen before. A new button stares at her from every shop window, and meets her in every bazaar. When she began to collect them there were people who thought that there were not more than 999 different kinds of buttons in the world, and it was on a wager of this kind that she began her la-

In Northern California-there is in 'use the " frost bell," which consists of a wire running from differ-ent parts of the vineyard to the house. On the vineyard end of the wire is an apparatus that rings a bell at the house when the thermometer descends to a certain degree. When the bell is let off the occu-pants of the house know that their vines are in danger, and immediately repair to the vineyard and light fires in different quarters, and thus prevent, through the agency of this ingenious electrical de-vice, the loss of tons of the most justious fruit grown on the Pacific slope.

At Port Townsend, Ore., Mark Ten Sui, a Chinese missionary, converted and partially educated by the Methodist Episcopal Church, has opened a school among his countrymen in Port Townsend. He already has about twenty pupils. He intends to teach through the summer months and then attend school himself in winter. He is unusually intelligent, has renounced all connection with the flowery kingdom and paganism, and has very good command of the English language. He is an earnest Christian young man, and is enthusiastically devoted to the civilization of his race.

One of the prettiest sights imaginable is to be enjoyed in driving from Sacramento as Walnut Grove, upon the river. The road for miles is on top of the levee, broad and smooth. On your right is the Sacramento, on your left one continuous orchard for a ramento, on your left one continuous orchard for a distance of over twenty-five miles. The trees are all in full bloom, delight the eye with their beauty and the sense of smell with their fragrance. The cherry orchards, at a distance, with their pure white blossoms, resemble an immense snowbank, with here and there a field of pink, where the peach orchards intervene. Pear orchards of immense size, also in full bloom, are intermingled with those of apricot and plum.

Control of the Contro

For the Religio-Philosophical Journal. Wonders.

We are living in an age of wonders; in fact they thicken so fast upon us that in their introduction they succeed each other so rapidly that we scarcely have time to express our surprise! But let us not be alarmed; our counterfeiters and frauds are fully up to the occasion, and for every genuine spiritual wonder, there are at least twenty first-rate imitations or frauds; but let the lovers of truth not complain; we are not alone in this popular evil. There is not a religious body or organization now in exist-

ence, from the pulpit down to the bell ringer, but what is suffering through hypocrisy and fraud.

The great mass of mankind are apparently not satisfied with the glad tidings that their friends and relatives do really continue to exist, but must rush inconsiderately into scances for materializations, excepting to great the band or one more beloid the pecting to grasp the hand, or once more behold the face of some long lost friend. Well, he sees something, but whether he has been humbugged, forever remains a doubt in his mind. Not asserting that materializations cannot be produced, would it not be wiser in us to abide our time and study more fully

wher in us to ablue our time and study more timy the philosophy of both material and spiritual exist-ence, as we find it?

That this is a rapidly progressive age must strike the observation of all thinkers. Is it to be supposed that the researches going forward in the arts and soloness and in the meraphysical chemical astrosciences, and in the metaphysical, chemical, astro-nomical and spiritual domains, now engaging the attention of the savants of the world, would have been permitted even one hundred years ago? By no means! And yet we should be charitable to our bloody ancestors. No doubt they did the best they knew how under the circumstances. Every wonder unfolds itself under the universal law of progression, and every new device or novelty necessary in the circumstance. ly has its opponents, and we can easily imagine that ily has its opponents, and we can easily imagine that the inventor of the simple wheel barrow aroused hosts of enemies. Society will not suffer tamely any sudden innovation upon its ancient usages. Even in the realm of what is known as the exact sciences (from which we should hope for better things) we find people sometimes opposed to innovation. Mesmer was the discoverer of some strange quality in the human system, which for want of a better name he called "Animal Magnetism," and did many remarkable cures which the savans of Paris—our Dr. Franklin, among them—declared impudent delu-Franklin among them—declared impudent delusions, and the Professor an unmitigated fraud! (vide Franklin's biography) Since then animal magnetism goes by the more scientific term of "Hypnot-

ism goes by the more scientific term of "Hypnotism." Now the fashionable expression is, "What
magnetism there is in such and such a person!"
Judging from present appearances it is impossible
to predict what is the future outlook of Spiritualism.
As in the past it seems the intelligence of the world
has passed through several stages of belief. A belief in a number of gods who controlled the personal affairs of this world, and who fomented quarrels
between men and nations, has been succeeded by a
belief in a court of gods composed of three—Father,
Son and Holy Ghost. And now some have the temerity to think that this godhead is susceptible of
still greater improvement. still greater improvement. Brooklyn, E. D.

D. BRUCE.

Showers of Stones.

A Courter-Journal special gives the following, which was vouched for by reliable parties: The inhabitants of Mundy's Landing, on the Kentucky river, in Woodford county, are considerably non-plussed and worked up over the discharge of showers of course descarding in their midst. Savaral ers of stones descending in their midst. Several persons have been severely hurt and roofs of houses made to rattle like musketry. The scene and location of the mysterious visitations are at and near the house of Mrs. Lucretia Mundy, widow of Lowry Mundy, who died from the effects of p ison adminitional conductions and the house of the mysterious descent in the effects of p ison adminitional conductions. Mundy, who died from the effects of p ison admin-stered, as charged, by his wife and Dr. Davis, the latter now serving a life sentence in the peniten-tiary for being guilty of the poisoning, and Mrs. Mundy now under indictment as accessory to the murder. The first notice taken of the falling stones was on Monday last, when parties picking blackber-ries in a patch some distance from the Mundy man-sion ware currented. sion were surprised at the dropping of small stones in their midst, and continuing to descend at intervals. Their surprise changed to alarm, and with buckets and berries they beat a hasty retreat from the patch. The next day Mrs. Dr. Davis, when about 100 yards from her house, was struck saverage on 100 yards from her house, was struck severely on the arm by a stone from some unknown direction. Miss Annie Mundy was also hurt very severely by a descending stone upon her head. Miss Eva Mundy the next day was hit and slightly hurt. A negro man, Henry, was struck and knocked over a cliff, which came very near ending his career. Saturday and Sunday several negroes were struck, one or two of them being severely injured. The people of the neighborhood, of course, are stirred up. Some think it the work of some malicious individual or individ-uals, who are creating the sensation. Others think it of the supernatural order. But whether from natural or unnatural causes, all are of the same opinion that it is a very strange affair. Several houses besides the Davis and Mundy mansions have been struck, and the stones descend perpendicularly, and not horizontally as if thrown by the hand of an

I do not know to whom we are indebted for the suggestion that the word Peychography should be replaced by Autography, but I hope that the sugges-tion will not be adopted. The term now in use is sufficiently expressive, and it has the merit of exactly expressing what we hold to be the origin of this direct writing. Of the coining of words there has been no end since the Society for Psychical Research set itself to the search after terms which should not commit the Society to any belief in Spiritualism or its theories. In sheer weariness we cry out against the use of yet another term which, moreover, seems to be devised for a similar purpose. Psychography is spirit-writing. What is Autography? I am familiar with the word autograph: it has a defined and well-known meaning. A person who writes with his own hand produces an autograph. But what is the sense sought to be conveyed by autography, if it be not that the writing is self-produced? "Direct writing" was a perfectly intelligible term: convenience alone suggested the use of a single word and ience alone suggested the use of a single word, and Psychography sufficiently fulfils the required conditions. Autography does not.—M. A. (Oxon.) in

Cure for Hattlesnake Bite.

Rattlesnake Jim of Wooster, O., says that the only reliable cure for the bite of a rattlesnake is turpentine. He says that a bottle of turpentine held over the bitten spot, the uncorked mouth down, will draw out the poison, which can be seen as it enters the turpentine in a sort of blue flame. Although he has never been bitten, he has tried this cure on his dors always with success. dogs, always with success.

An old Scotchman when taking his bairns to be baptized, usually spoke of them as laddles or lassles, as the case might be. At last, his wife said he must not say it was a laddle or lassle, but au infant. So the next time that Sandy had occasion to go to the clergyman, the latter said, "Weel, Sandy, is it a laddie?" "It's nae a laddie," was the answer. "Then it's a lassie," "It's nae a lassie," said Sandy. "Weel, mon, what is it, then?" said the astonished preacher.
"I dinna remember vera weel," said the parent;
but I think the wife said it was an ellifant."

It speaks rather unfavorably for the credit of European morality that all the tribes of the West African coast agree in representing Satan under the form of a white man, a fact turned to formidable account in the epigram written on poor Sir George Grey, when Governor-General of Cap Colony:

About the devil's color there's a fight, The white men say he's black, the black men white; But this dispute is at an end to-day, For now we're all agreed the devil's Grey.

This veneration of the worthy Africans for their dusky patron saint recalls the anecdote of a certain famous American warrior who exclaimed wrathful ly, "If I had to choose between hell and Texas, I'd vote for hell." "Wal, gineral," answered a Texan who overheard him, "I guess you're quite right to stick up for your own State."

Of Mr. Stead, of the Pall Mall Gazette, Mr. La-bouchers says: "This good man of Northumberland Street appears to write principally for and about sinners, and his object seems to be to show the world what a very tasty thing purity is when properly deviled."

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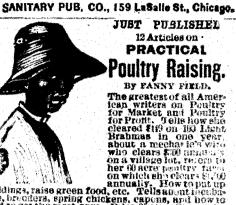
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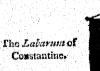
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(Continued from First Page.) there stood the same being the professor had met at the grove. But the mild face had given way to a most terrible expression. A large dog in the room howled piteously with fear, crouching under the captain's chair. Several minutes the apparition thus stood in the door, when it motioned the captain to follow. The latter rose and swayed toward the door.

The professor bravely concluded not to desert his host, occur what would, and followed them at short distance, accompanied by the dog, which still evinced great fear.

As they descended every door, though locked or bolted, opened untouched. Reaching the park their steps turned toward the place, where but a few hours past, the circle had been drawn. Here the apparition paused. when suddenly a bright flame shot upwards, followed by a sickening noise, as if a heavy body had fallen from some height. Then followed silent darkness!

The professor loudly hailed the captain. No answer ensuing, he hurried to alarm the servants, who soon appeared finding the captain's body apparently lifeless, and within the circle by himself drawn. His heart showed slight signs of life, and the captain was taken home where every attempt at resuscitation was made. The captain regained some consciousness and seemed to appreciate the efforts in his behalf. But he was paralyzed, remaining speechless up to his death, which occurred the following day. One side of his body was found bruised and black in color, as if from a heavy concussion. To conceal this unhappy affair apoplexy was assigned the cause of his sudden death.

This is the story of the professor, known as a truth loving and highly honorable man. On his death-bed, specially asked by his students, whether the professor had related these occurrences only to cause the astonishment of his hearers, or whether he had really experienced them, he assured them that every word rested on truth, and that this adventure had convinced him of the existence of a Spirit-world, and its close relations with

The translator has above given in rather free translation the professor's story, which will carry conviction with it, as to the survivor's honesty and sterling truthfulness. The Editor of the paper from which I translate, Dr. B. Cyriax, well-known to most of my readers, congratulates modern Spiritualism that no longer are mysterious circles, incantations, etc., necessary to "raise the dead." But I ask the learned doctor (by the way a noble, true believer, who hesitated not to sacrifice his fortune, time and self in our cause), have we, indeed, abolished "circles?"

NOTES FROM LAKE PLEASANT.

[From our Special Correspondent.]

The Paternity of God and Unity of the Race, was the subject of the discourse of Fanny Davis Smith, on the afternoon of Friday, August 6th. The lecture was an admirable plea for culture. It seemed an answer to the prayers of some who think that Spiritualists are too superficial; give too little thought and study to the great questions which now yex the age. They are of tremendous import, but the majority of us glide over them like a butterfly over a field of wheat.

Mrs. Smith described in glowing language that magnificent temple of ideas which is now in process of erection, and which our nation is expected to occupy. Wendell Phillips was one of the foremost pioneers in its construction. He opened within it stately avenues, down which we were invited to advance. Liberty for the individual as well as the race was inscribed over its vestibule. We shall never be satisfied until we, too, have aided in the work of its completion. Spiritualism has presented to the world a new system of thought, a thrilling and powerful stimulus to religion. It is not contained in bibles or creeds, it is read in the panorama of facts which are now placed before all who can understand them. Much as Spiritualism has done, outside of its acknowledged domain exists a broad field of culture in regard to which there is an amazing indifference. Yet the same underlying principles belong to all religions. There is a universality of truth, which exists through all worlds, and an acquaintance with the different forms in which it is represented, gives a generous culture. That mighty singing of the spirit, that unrest which questions of all art, of all science, of all religion, what is the secret brooding at the heart of each, is common to all. It shows that we are of one stock, children of the same Father, God, and Mother, Nature.

The statue of Harriet Martineau was lately reared in a conservative institution, one of the finest, largest and best schools in our country. She was always an opponent of orthodox Christianity, a noble, fearless, humanityloving woman, full of hatred to shams, and sensitive to the claims of justice. Only a few years ago and it would have been considered an enormity to mention having her bust in such a place as Wellesley College.

Such an incident shows the expansion of thought in the world at large. The portal of ideas is open and others beside Spiritual ists are crowding in. Grand men and women are talking through the printing press, as well as upon the platform. I plead for the culture which an acquaintance with their best thoughts would give: We should clasp hands with the best in the world. I have no sympathy with ignorance. There is no excuse for it. And there has never been a time when the means of culture were so free and accessible. We want poems and essays from both sides, from the culture which comes through schools, and from direct inspiration. Mrs. Smith spoke then of the culture of the soul which Spiritualism ought to give. I love the spiritual faith and spiritual philosophy. I am grateful for communion with my spirit friends, but my nature must touch that magnetic chord which binds together in a common fraternity all the good and wise, of whatever faith or mation.

If we have not culture of the soul, we fail of attaining our privileges. The time has come for a broader and higher attitude than we have yet reached. We must make a sacrament of our inspirations; we must see that they are holy and pure. Who could endure to see our national flag dragged in the dust; how much more the banner of our faith! We must inform ourselves concerning the great movements outside of us. We should reach out to atheistic Germany and to France whose great apostle, Victor Hugo, led the inspired ranks of his countrymen. We need a broader outlook than we have yet secured; then we shall see a glory and divinity shin-

ing through all races and all countries.

I have failed to do justice to the lecture, but would call attention to the two women who have occu pied the platform so far. at Lake Pleasant, Mrs. Byrnes and Mrs. Smith. Both were pioneers; they began speaking a quarter of a century or more ago. They have seen the widening and spreading of this leaven of spiritual philosophy, and each has nebly upborne her share of that cross which is now growing lighter and easier. When they began to speak, it was a rare sight to see

women on the platform. They were sneered at, ridiculed. avoided, save by a brave and generous, though small, minority. These two and a few others, yet in the field, kept steadily on their course, and still bear aloft the torch that lights the way of an enlightened and progressive womanhood. Both have fine physical development, and great vital force, therefore they have been able to speak and work, year after year. They are fine types of the rounded, symmetrical woman, equal to life and all its emergencies.

Saturday, Aug. 7th.—One of the most extraordinary combination of tests have been given in the camp that were ever known here, which I will briefly give. The whole history is well worthy of preservation. Mme. Eulalie Euler, a Creole lady of wealth and position, is with her family spending the summer in Saratoga. A native of New Orleans, of mixed French and Spanish parentage, she has seen much of life, and her large experiences have rendered her tolerant, sa-gacious and penetrating. She came to the camp on Thursday, accompanied by a daugh-ter-in-law, to see if possibly there might be truth in spirit-communion. The first sittings were with a materializing medium. with such results as to disgust them both, but they were persuaded to stay a second day. In a sitting with Dr. Henry Rogers, a reliable test and independent slate-writing medium of New York, the daughter was told that they would have, that night, the proof they sought but despaired of getting.

At eight o'clock they were at Maud Lord's cottage where a circle was formed, the first she has held here, with twenty-one joining hands; Mrs. Lord occupying the chair in the center, with her feet on those of a skeptic. The elements proved to be remarkably harmonious. Mme, Euler was the first objective point of a long series of demonstrations, There came to her one after another, various members of her family, some twenty-nine in all, beside others, most of them giving their names and messages in independent voices so distinct as to be heard by all the circle. It was something long to be remembered. Across the room they flitted, from mother to daugh-ter, taking them by the hand, bestowing kisses, recalling long past events, sending appropriate messages to absent relatves, every one giving a separate test of identity. The startled exclamations of the Madame; the fright changing into awe, wonder and delight; the gladness at greeting those whom she had supposed gone forever; the pathetic conversation between the ladies and their friends, sometimes in French, sometimes English all constituted it a remarkable scene. The names were generally unusual, being French or Spanish, and sometimes Mrs. Lord hearing them imperfectly, she was corrected by the voices. "Here is some one with a strange name," she said once. "It is Postal something, not Postal-card." "No." replied the voice "it is Postalthwaite," which singular cognimen was instantly recognized.

Nor was evidence of spirit presence confined to oral proof. There came a patting hand to the face of the daughter, and voice said "I am your nurse-girl Lizzie. I am tak-ing care of your two little ones here and will let you see them to-night." The circle went on, and the fond mother scarce hoped the promise would be fulfilled. But, in a very few minutes we saw a ball of light, like soft, condensed moonlight, familiar to those who have had similar sittings. It floated to the young mother's side, seemed to open, and there was the face of her dear babe, just as it used to look. In a few moments more there came another globe of light and there was the other tiny face. One was fair, the other dark, Mrs. Lord described them as they appeared. Meanwhile, Mme. Euler saw her mother, with a cry of "chere maman," and then another relative came and showed his paralytic arm, while he uttered words of tender consolation. The warm tropical nature of Mme. Euler vented itself in words of tenderness to which voices she had supposed long since silenced forever, gave reply and we all felt as if some sacred baptism rendered that scance room a gateway to the Heaven of deathless affection.

There were other voices and forms; we were all touched with caressing hands, while names, dear to our hearts, voiced themselves out of the darkness about us. A large magnolia blossom with its center a point of radiant light, floated in front of Mme. Euler and was visible to her neighbors, while we were all showered with its penetrating and powerful odor. Other tropical flowers brought their strange perfumes, and for a long time the air was redolent with heavy odors. Messages fraught with import only understood by their recipients closed one of the most satisfactory and beautiful exhibitions of spirit-power it has ever been the good fortune of most of us to witness.

To the Southern visitors the evidence was almost more than they could bear. Grief and bereavement had caused a longing for proofs of immortality, which were now most gratefully satisfied. They had an elevated and chastened joy, very pleasant to witness.
One thing must not be omitted. In the

afternoon tests by Mr. Slater, given after Mrs. Fanny Davis Smith's lecture, he had uttered the name of a friend from whom Mme. Euler had longed to hear, and told her, also, that she would have some excellent proofs that very evening, which, as we have seen, was fulfilled. This morning these ladies had another sitting with Dr. Rogers, in which through clairvoyance and independent slate-writing, additional proof and confirmation were given. A daughter, long since departed, bearing an unusual name, gave a communication involving numerous tests, the signature being a fac-simile of her own handwriting. Another, a young man whose name had been enunciated in audible voice during the scance of the previous evening, had lost his life while saving that of Mme. Euler's son, whose intimate friend he was. He, too, gave proof of his presence through Dr. Rogers.

After the morning conference Mme. Euler scended the platform, and, in a broken voice, but with an eloquence born of deep feeling, gave a brief description of her experiences during the two days spent at Lake Pleasant, ending by reading the messages on the slate written through the mediumship of Dr. Rogers. "Old as I am," said she, turning to Maud Lord, "had I her gift, I should think it my duty to devote myself to spreading to the world the proofs of immortality. As it is, I recognize it to be my duty to tell what we have seen and heard, and that there can be no mistake. It is true! I know it, from many, many proofs." Mme. Euler is a person of commanding presence and great magnetic power, else such manifestations would not have been possible. The steps through which she and her daughter were led here and induced to stay a second night, are interesting. The latter had written, some time since, to Dr. J. V. Mansfield. The answer came to her at New Orleans, signed by an aunt's name, and in it was written: "Go to Lake Pleasant August 5th." Never having heard of the place, they only learned its situation after reaching Saratoga. There they attended a lesture given by Mrs. Brigham, after which Dr. Milis described the poet-

priest, Father Ryan of New Orleans, perfectly. He was an acquaintance of Mme. Euler. It may be well to state that, among the names given by audible voice in Maud Lord's circles, was that of a gentleman having a curious name, whom the Madame and her daughter recognized as that of a person who passed away more than twenty years ago, yet whose sister afterward became connected

with their father by marriage.

On the camp ground are tenting two very interesting medical women from Jacksonville, Florida. They received their educa-tion at the North, but are now engaged in large practice in their adopted State. Dr. C. E. Carradice is of Scotch birth and inherits the faculty of second sight. Having a servant girl who was mediumistic there began, a few months ago, a series of remarkable manifestations in the house and office of Drs. Carradice and Andrus. These consisted of independent writing on the office slate, the moving and bringing of articles, some having been brought from no one knows where, apparitions, noises and movements, all with the end of proving spirit communion and guardianship. At the conference this morning (August 7th), Dr. J. M. Andrus gave preliminary remarks concerning their Southern experiences.

In the afternoon of the same day, Dr. J. R. Buchanan read his apt and timely "Spiritual Barbecue," the MSS. of which he kindly places at the disposal of the Journal, and

which I mail you to-day.

Sunday, Aug. 8th.—After the gentle rain which lulled us to sleep last night, we woke to see a rejuvenated earth. The air is clear and balmy and the temperature delightful. The porous soil drains off superfluous moisture, and the walks and seats are dry. Train after train brings in crowds from every direction; the Connecticut valley must be partially depleted, judging from the families that come among us. They are quiet and orderly and generally listen to the speaking. Not less than four thousand were on the grounds.

The morning concert by the Fitchburg brass band is a treat to the lover of music, and after it comes a lecture from Dean Clark of Boston, to an immense audience. His subject was, "He is the Free Min whom the Truth makes Free." He announced that modern Spiritualism was the religion of, and indigenous to,-America. He then made eloquent allusion to the Paritans who braved the angry ocean in order to establish freedom here, and declared that we needed still more social freedom. Women, above all, need social and political emancipation. They must have enlarged lives before the race can attain maturity. The barriers cast around them have been and are, hindrances to both manhood and womanhood. Spiritualism comes to break the chains of unholy thraldom. It is indigenous to America, and has a glorious work to do yet. All great movements and religions have arisen among common people; it takes root among the stable classes and comes to maturity in their midst. They are the hope of the race. Truth is born among

the humble, not the lordly.

The second lecture at 2:30 was delivered by Fannie Davis Smith, on the "Influence of Spiritualism on the Conduct of Life." She pleaded for a higher standard; for a more practical religion; for the uplifting and con secration of our days and years; and gave directions for forming family circles. There strengthened, and the spiritual being stirred strengthened, and the spiritual being stirred and disklandard and many influence of the put into operation; the moral nature strengthened, and the spiritual being stirred and disklandard. is a highly refined and pure influence about this speaker, which permeates all she says.

The last Journal is causing quite an excitement in the camp, and is eagerly sought for. The clear, straightforward and conclu-give communication of Mrs. A. M. H. Tyler in fragard to the circles held in Boston Temple. is eagerly read and discussed. So far as your correspondent can learn there is a universal feeling of thankfulness that one person has been brave, patient and discriminating enough to prick that foul bubble and show its flimsy rottenness.

There is here a healthy recognition of the fact that nothing can hurt a great truth so much as to accept and endorse its counterfeit. It is a sin and wrong against high heaven so to do. They deserve the obloquy of all, who will not seek and proclaim the truth and truth alone. If Spiritualism cannot stand it, then it is a lie. We know it can, and that to cover up fraud, is to deserve and secure the contempt of all lovers of

right-doing.
A lady on the grounds, an old Spiritualist, has just told me that she has seen the garments manufactured by Mrs. Tyler, both in the garment of the garmen room. In the daylight and in the scance room. In the former they are crude and common-enough; at night, self illuminated, they are changed to something exquisitely beautiful. Nothing can be finer or more artistic than these simulacræ.

It is believed by reliable and thoughtful persons on these grounds, that the detection of this gigantic fraud will have a healthy effect. Let us judge with caution and dis-

crimination, holding fast to the true Mondays are our resting days. After the long, full, interesting Sundays, including the band concerts, we all need a change. So, it was with a sense of comfortable recuperation that we gathered to hear IDr. Dean Clarke's second lecture on August 10th, and also the very pertinent answers to questions put to him from the audience. How much is expected in three or four minutes is shown by one question, "Tell us all about spirit. what it is, and how it acts through matter?" As if the infinite could be glibly defined at a moment's notice.

Wednesday afternoon brought out the large crowd with whom Mrs. Nellie J. T. Brigham is always a favorite, to hear her speak on "The Lesson of the Hour." She demonstrated that modern Spiritualism is not so modern that the Bible is not full of it.

On Thursday afternoon Mrs. Juliette Yeaw delivered a lecture on "Mediumship," taking broad view of the rights and privileges pertaining to that gift.

A large number of people are daily arriving from Onset, and materializations, at this camp as well as that, are fruitful subjects of discussion. In a later letter I shall give you the results of some investigations in that di-

Among late arrivals is the veteran medium, Dr. J. V. Mansfield. One noticeable thing is the cosmopolitan character of the camp. There are visitors here from nearly every State in the Union.

And now, instead of giving further descriptions, I shall usurp the privileges of a lectur-er myself, and speak with great frankness of camp meetings, this one in particular, and of their short-comings and needs. Your readers will understand that it is my individual opinion, for which the JOURNAL is not responsible. They ought to understand that I speak as a friend, who has not had a doubt of spirit communion for a quarter of a century, and who ardently desires that Spiritualism may take a better stand and do more good than it has yet done. If a friend points out my faults to me in a kindly spirit, it is my duty and pleasure to make use of that for good. Any one can flatter and praise; a discriminating and friendly criticism, alone, can help me rise to a higher level.

Close observation for about two weeks has satisfied me that there is much chance for improvement in the direction of the exercises of the camp. It is true, we come greatly for relaxation and rest from our various pursuits and labors. It is delightful to throw off care and conventionality and meet in a frank, off-hand, hearty manner. The real man or woman is shown; not the masquerading fig-

But we throw off too much; or rather we do not take on the studiousness and dignity of immortal beings. As an eminent and wise observer recently wrote in a private letter "there is too much dancing and too little thinking." The majority of Spiritualists live on the surface of things, or if they think at all, it is on abstruse theories and not on things of practical benefit. They too rarely take hold of reforms in an energetic way. They are content to talk and sing about "the good time coming" instead of taking hold to bring the good time here. They seem to think that, as long as hell-fire is a myth, all effort for improvement is needless.

They lack culture. Not culture of mind and manners, merely, but culture of the whole being. They are content to rest in the pleasures derived from congregating together. from conversation, from exercising the perceptive faculties in circles and "manifestations," and in the gratification of those undeveloped faculties that belong to the childhood of the race. There is little deep thought, little study of causes; little earnest strenuous longing and effort for improve ment. They are content with rhetoric in their speakers, with light, trifling, aimless and purposeless days and weeks passed among these beautiful groves, which are "God's first temples." The study of the physical sciences, of psychometry, of magnetism are not pursued in any manner whatever. Facts, except the facts of mediumship, are not entertained by them at all. I hear nothing said of the study of these rocks and hills and woods, and mountains, of our relationship to them, or of the correspondence and interplay between the forces which underlie the phenomena of nature and those of the soul.

This superficial life is stamping itself upon the speakers. They must adapt themselves to their audiences. They cannot soar too high above them. We hear a great deal of vague talk; much boasting about the grandenr of the spiritualistic movement, in fact any amount of indefinite rhetoric. It is warm from the heart, that is its best feature. It contains more or less truth, but often to find real thought in it the hearer will have to sift a bushel of chaff. I have frequently asked hearers fresh from the auditorium to give me the gist of the lecture they have just pro-nounced "beautiful," "glorious." In but one instance could they give me one single thought. In some cases, after many efforts they could not tell even the subject of the lecture. Still it was "grand." It must be said here, that sometimes three lines would contain the meat of the entire discourse. It would be a string of "glittering generalities," simply because the audience demanded nothing more profound.

Such discourses may be unobjectionable they may make the hearers "feel good." That and quickened. If this life is the beginning of an endless career of development, let us begin as children having lessons of wisdom to learn, day by day. These are golden moments, not to be squandered so completely. These bodies in which the spirit now dwells, should be made fit temples for the Divine spark within. We should study the laws that bind body and soul together, and make a healthy, rounded, pure and perfect existence possible. To do ought else, is to be untrue to

our high privileges.

I see here hundreds of Spiritualists who live no more wholesome lives than those who are not. They eat and drink and sleep vilely and those bad habits must effect their soul forces most injuriously. How can the spirit manifest itself sweetly and nobly when there is neither obedience to law of body or of mind? There must be an uplifting, purifying and ennobling power in this belief, or it will certainly prove "a savor of death unto death.'

Unless Spiritualists, as a body, make their evidences of immortality and spirit communion subservient to good lives and good works the power for good which might be theirs will be dissipated. It is only a law of nature that it should be so. Gifts develop by their legitimate exercise, by training, by wise self-control, not by idle vagaries and by cultivat-ing the marvelous. Whatever is not directed to useful ends will not become permanent. There is too much real work to be done to allow the vague, the theoretical, the visionary to hold any real influence over society.



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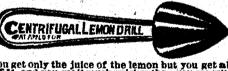
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