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

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For the 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 sill 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 delighting it casulstry.

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 terebral structure which pertains to what they accompanization as 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 it is easy to pe

as omnipotant and ubiquitous, God as a lightious 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.e., unfaithful to évidence 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 son above it. Like La Piace, he will perceive no necessity for such an hypothesis. If others have accepted the unknown for admirable—owns 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 book has gone through many editions and

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

The essence of it all is found in the book of Ecclesiastes. "I said in mine heart concerning the estate of the sons of men," says Koalat, "that God might manifest them, and that they wholl see that they themselves are The essence of it all is found in the book of Ecclesiates. "I said in mine heart concerning 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 unlo 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 percelve 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 son; and behold, the tears of such as were oppressed, and they had no comforter; and on the side of their oppressers there was power; but they had no comforter. Wherefore I praised the dead which are already dead more than the living which are 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 bestlai nature manifest to them, he utterly scouts the notion of a Supreme Being, supernatural power, or spiritual 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 useful by-society—that is to say, by the joint union of all for mutual welfare." But he falls utterly to show what criterion of right exists that should thus make society the umpire over the individual. The

poverishment 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 exaits 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 benedi 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. Galy permanent ties require and develop permanent and genuing 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

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 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 Jesephus: "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 are friendly to one another, and with these of their own party are as barbarisous 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 inward selfishness, while the good tree yields good fruit.

Lord Bulwer-Lytton forcibly filiustrates this in the words of the miscreant Nicot when about to strangle his benefactor: "Hast thou not said: 'Be virtuous, be good, be and the promote of the strength of the produces of them."

Hast thou not said: 'Be virtuous, be good, be are fall since the moment of the said that the said bodes, present where they are. Another statement that the course latement, that "attend the state of nature late almost all moral qualities," can hardly be demonstrated or accepted in any case as conclusive. There is much reason to suppose that the state dominated in any case as conclusive. There is much reason to suppose that the state of in any case as conclusive. There is much reason to suppose that the state dominated in any case as conclusive. There is much reason to suppose that the state of in any case as conclusive. There is much reason to suppose that the state of in any case as conclusive. There is much reason to suppose that the state of in any case as conclusive. There is much reason to suppose that th

jost, 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 sepurichre are accosted by two men: "Why seek ye the living among the dead?" Professor Buchner's treatise is a conspicuous example of such a search. It acknowledges 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 add 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 most 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 cognize the agency of a father; so if there be 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 Absolute—God becoming manifest in activity. It is not necessary to understand and explain how this can be. Cavil is

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

two! There is no demonstrated necessity for 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 hatters. 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 worm 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

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

comes 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 and you surround it with force, which may be called matter as many be called matter on the may be called matter and substance consists in the energy of m. In fact what notion can we form of a nucleus independent of its energy?" Boscovich also long lago put forth the doctrine that the notion of ultimate and indivisible atoms is a mere fection; 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 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 consist of spiritual substance.

The notion of Frof. Buchner that all forces 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, shift of low up the idea. One generator opsitive principle is the sustainer of all genitries 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 not evolve the positive.

The supposition that two bodies cannot occupy the same space at the same time, is only true in the grosser forms of existence. The same saw are vacuums to each other; a bgg or balloon filled to its ulmost capacity with oxygen, will then admit as great a volume of introgen as though no oxygec was present, and after that will also receive as full a supply of any other gas. Light passes through transpa

addiely 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 intelligence—the faculty to read the truth between the lines.

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 supersensual." The spirit which is of and from God is yearning for its native home.

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 half-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 applain'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 sepulchral tone the captain had employed while giving his instructions.

It was a cool and clear night, the stars shiping 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 shought to be a torch carried by some one whom he suspected in league with the captain to impersonate the "ghost." The small flame-like speck nearing him. This the professor shought to be a torch carried by some one women he suspected in league with the captain

professor was the respect-commanding mildness with which this apparition looked at him.

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 hand, 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 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 give a decisive answer. He admitted having seen things that he could not rasked not to be questioned, as he could not pudderstand 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 sequel, however, proves the contrary. The unfortunate man had evoked a supernatural force beyond his control; one startally caused this reckless lifter of fiss' Veil a miserable death!

Arriving at the captain's villa, the professor simulated mirth, endeavoring to cheer his heat and to annear unconcerned at what

Arriving at the captain's villa, the profes or simulated mirth, endeavoring to cheen AN UNSOLVED RIDDLE."

"AN UNSOLVED RIDDLE."

Translated for the Journal from the "Ness Spiritualist issee Bissier, Leipsig, Germans, by Dr. J. C. Bestman, is dead, the spiritualist issee Bissier, Leipsig, Germans, by Dr. J. C. Bestman, is dead, the spiritualist issee Bissier, Leipsig, Germans, by Dr. J. C. Bestman, is dead to proper unconcerned at what had happened at the grove. But at heart the professor fell uneasy, and was unable to bring his thoughts away from the apparition. Thus their conversation soon lagged into silent into periodicals to enter on its debate. It is this: a case of supernatural agencies of no connection whatever with the common goods is the stories and such-like uncanny spools it was anbitatuitiated by men of highest regard for truth. Hence what we here relate rests a litogether 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 the conversation happened to turn towards apparitions and "ghosts." The professor, one of the many who storm against such "nonsesses," 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. Hot words were exchanged, and finally the captain why he did not hid the party encaptain dared the professor to meet him that same night at his country-seat, where he

*Force and Matter. By Prof. Ludwig Buchner, M. D.

Scientific Investigation.

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, spondic attempts on the part of scientists, philosophers, agnostic sor materialists, to explain away the various manifestations by natural law or the unifoldment of powers and word would know the truth, many of them have become converts to Spiritualism through the mediumship of their friends and relatives—oftimes 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 fler fariath more strong, and their spiritual faculties have been calarged and developed. They ever welcome honest doubters. The true scientist and philosopher has been taken into their homes and to their holes of holes. The law work 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 vering problem as ever. Here and there have been notable exceptions of earnest men who were true scientist, who cast all forms of prejudice aside, and as students of nature and as philosophers, carefully studied the phenomena. Mediums and Spiritualists gladly aided them, for they knew that there could be but one result, namely: that ama, by the could be solon and as philosophers, carefully studied the phenomena. Mediums and Spiritualists gladly aided them, for they knew that there could be but one result, namely: that ama, by the could be solon and as philosophers, carefully such as a far and pallesophers, was prejudiced and by the could be soloned to the could be captioned to the could be considered to the such as the could

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 honset 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. If 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 Seybert Commission in Philadelphia; with one or two excentions this committee.

report of these professors has never yet been made public.

Take the more recent course of the Seybert 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-scientific methods, if they are men with any spark of manhood of conscience, may be induced to cast saide, if it were possible, their pre-conceived opinions and prejudices, and invite Spiritualists to aid and help them in their so-called scientific investigations. I believe there are one or two extryptions in regard to this Society, men who have find the opportunity to test various phenomena under circumstances that have brought forth-conviction. I transfen due time the recuit of their experiments may be made known to the public.

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 London 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. B. Phillips, the slate-writing medium. At my, eccond 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. I 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 waiking about the room whisting as unconcernedly as If he had nothing to do with producing the phenomens. Three raps on the table indicated that communications where being written. On the small slates was 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 paperevoke 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. juring, traud or imposture will not reach this case at all.

Another scance held with Mr. Phillips at 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 deef, and as shadesired to hear the scratching of the pencil, although no pencil was used, we held the slates perpendicularly—three of them close together, our finger 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 fac 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 things—indestructible.

The symbling block to all self-called scientists and philosophers is egotism and prejudice. It would rather attempt to start 10,000 honest, unprejudiced men and women in their investigation of spirit phenomena than, one scientist. About two years and 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 necessary of the mediums. L 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 it this man had been earnest, honest and sincere. There were some present who received evidences of spirit presence; one gentleman, a promipent Methodist clergyman of our city, sail 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 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 occurrence has left such a sore spot, that I get vaxed at the shought 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 tenor 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, and the loving live, and the living love."

Brooklyn, N. Y.

S. B. NICHOLS.

Sam Jones has discovered a new brand of sinner in Missouri, which he defines as a "possum-eared dunce."

The New York Times notes a peculiarity of Mr. 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.

LOCKS AND CHAINS.

BY WM. C. WATERS. 7

"While on their brains.
Are locks and chains.
Are locks and chains.
Are locks and chains.
On any subject where truitful information is wanting, an obscuring shroud hangs over the mind of man. There are none so wise as to be free from such bilinding obstructions—not 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 incubes that clouds the intellect. The gentle Nazarene touches this point most happily in the 18th chapter of Matthew: "And Jesus 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. Whosoever, therefore, shall humble himself as this little child, the same is greatest in the kingdom of heaven." 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 shust off information that might have been received with advantage. It is a lock and chain to the mind, and shroud over all 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 ontlook is from low down in the walley. 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 way be able to remember how of them he reside

and his shroud of religious errors forever removed?

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 hymble reverence to the man who forged their chains, is am sorry he did not speak out as elearly 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

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 falled to tell us whether that treasurer was a Sunday school teacher. But in the Rockland Bank shoctage 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 er may not be anything demoralizing about this Sunday-school business. The evil effects, if there are any, may be confined to bank presidents, cashlers, and custodians of considerable sums of money generally. The papers should not these things carefully, 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 adroitly 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 berries 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 Reli-gio-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:

ered them thus:
"O ye who seek to solve the knot!
Ye live in God, yet know him not.
Ye sit upon the river's bright.
Yet cave in vain a crop to drick.
Yet cave in vain a countiess 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" (Vemans). The Mystics alone know it.

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 apparatus?

of God in the world, but where is the lighted candle wherewith to work the philosophical apparatus?

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 special attention has been paid to the light, "the glimpse I gave them of my glorious face." 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 wholesage 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

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 any one else. Let this be our excuse for whatever mistakes we shall make. We must now make a few notes on man's

now make a few notes on man's

PSYCHOLOGICAL DEVELOPMENT.

As it will facilitate our progress if we review the steps of human psychological development, 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 "citlized." 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 "immersed 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 philosophy, 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 world. We shall show, as we proceed, strong parallels between the ideas of so called natureworship and the see a Plato and an Aristotle.

When we shall have disposed of "the age of barbary" and the races known as Natureworships and the race PSYCHOLOGICAL DEVELOPMENT

totle.

When we shall have disposed of "the age of 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 sho whim the way out of any and all his besetting sius, he was only required to stop smoking tobacco. To this the Rev. Mr. Spurgson replies, "I no where find a commandment in the Bible against smoking, so I shall centinue my practice and smoke to the glory of God as long as I live." Mr. Beecher says. "We want to know ten thousand things the Bible says nothing about." This tobacco vice must have been among the omissionary 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 Rockland Bank Park sherizers of the heat of the word of the proposite direction.

When me shall have disposed of "the age of abrabary" and the races known as Natureworships, or in one word, of all the people on abrabary" and the races known as Natureworships, or in one word, of all the people on the places, or in one word, of all the people on the places, or in one word, of all the people on the places, or in one word, of all the people on the places, or in one word, of all the people on the places of the possed in the places, or in one word, of all the people on in one word, of all the people on the places of a thangolist, which is arbay "paychological standpoint, we shall treat of those on a little more "advanced" was take. A little more "advanced" was add; we ough to the races of the said it reat of those on a little more "advanced" take. A When we shall have disposed of "the age of

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 insight and a total less 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 let 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 Personal.

Sonal.

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

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]

The Social Position as it Might be.

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 'hand as he may choose to buy and retain until the labor of a nation gives it a largely increased value. All thinkers khow 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 property.

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. "Musr" 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 flaure that will keep this house occupied. We can not buy, because he will not sell. We must pay him rent, or seek ohr 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 cent. Our parks, our drainage, our fire department, and every other improvement, mean so much more to the landlord. Suppose a grand discovery that would go up, and the landlord pocket the entire benefit of the new discovery.

This is the disease. Can we discover a remedy that down.

itants would flock in; and as population increases, of course, rents would go up, and the lauddord pocket the entire benefit of the new discovery.

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 compensation.

I imagine that my readers, like myself, have no desire to see government extending its functions, and would rather limit its powers that the analysis of the course of the same 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 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 unimproved, be it in city, town or country, let the owner enter it for taxation every year at his own caluation. At that price he shall 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, or less, at the recorded 'price. In this way we may have a syst

est, 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 ownerably 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 tweive thous-and 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.

Woman and the Household.

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

UNDYING FRIENDSHIP.

andering o'er the cities olden, Of the far-off Eastern shore, here the bending sky is golden Where the bending say is good to be been deep to be been deep to be been and moldering spires, Once the homes—the grand elysian—Of our sires.

Not like these are Friendship's treasures;
Boundless as the rushing sea.—
Fadeless as the golden sunshine
Circling thee,
Is the love that bursts upon us
From the hearts we know the best—
From the souls that ever yield us
Soothing rest.

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

-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

it seems necessary, here, to briefly present the sailent points of these unexpected occurrences.

In the year 1882, Mr. Davis told Mary that he had cessed to love her as a husband should love his wife, in less than a mouth 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 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 anguish 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 pictures of those heart-breaking days when all that seemed sacred was swept from her life, 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 back, and "coarated 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 toket under the direction of his olid-time "guide." Galen, who had so many years before directed his attention to Mary as a suitable companion ("ee Magic Staff), proposed a legal separation as the only satisfaction he would accept, although they were then living appart. 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-h

friends from all parts of the country, who volunteered their services of legal and pecuniary aid.

Owing to the fact that her divorce from Mr. Love had been obtained in Indiana, while the ceremony of her marriage with Mr. Daylishad 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 Eric county, New York, where Mr. Love obtained his divorce, the legality of thirty/years of married life was annulged. She, the soul of purity, honor and obedigine 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-fire 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 suit.

This act of Mr. Davis shocked the vast ma-

suit.

This act of Mr. Davis shocked the vast ma-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 quartenof 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 Fenn, form a testimonial worthy to be regarded. She says:

form a testimonial worthy to be begander. She says:
"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 intimately that sainted woman who consecrated her militiaged mind and snight to the needs that circumstance as one of the great blessings of my life, as I came to know intimately that sainted woman who consecrated her cultivafed 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 seefned a sacred gift to her to be devoted to the relief of the needful, and on the hum-dram of every day affairs, she shed the lustre of a cheerful, willing spirit, looking beyond the mere wearfsome duty to the benefit to her loved ones. She never trified 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 Scrosis, more than twolve 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, "I cannot realize the change that came to her conjugal life. It seems a borrid 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 cultiva-tion of mind and spirit there was not also added that other great requisite to full wo-manhood, Self Justice."

manhood, 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 lite. 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 offyears."

been his faithful coupanion for a decade and a half of years."

But Mrs. Fenn silently accepted the situation she had agreed to take, and gradually sought to reconstruct her shattered life. Its foundations were the same unchanging principles of Love and Lawin 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 soil. As deep as the gulfs she had sofanded were the celestial heights she finally atthined. 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 oa, the hillside, where Mary revelled in nature and in the inspirations of the great souls of 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 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 loftler melodies. "I have naver 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 eswept away." It was at this period, that with an earnest desire to comfort some spirit laden with anguish, she wrote, "After the Storm." which her grait it was not so to be. A deadly cancer of the stormach had been developed. Att

Calling in the family, she bade each a tender good bye, gave her final directions, and murmuring these lines, her last connected words:

"My servant, Death, with sacred rite,
Pours finite inty infinite,"
sank into ufficiple into finite, 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 fand 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 serinity.

The funeral services sheld on the afternoon of the 19th, were simple and appropriate. The wasted body was hidden beneath rare flowers, and on the casket, among other floral offerings, was a large anchor of roses, illies 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 and there is a spiritual body? Then followed 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 Roscalale Cemetery, whither the daughter's remains will be removed to rest beside her.

So ands the mortal life of one whose rare and loyal character deserves that love which its so loundantly secured. With the blessed memory of her stainless life, and it the trust of renulo with her glorided spirit, now happil

in heart together as was our wont. These closing lines were written by her in commemoration of that day:

BESIDE THE WATERS TO H. M. P. (JULY 18TH, 1881.)

Upon the white seashore,
With its billows evermore.
Like the plaint of murmuring music
And the sands extending far
In a circling sunlit bar,
Which the diamond-creeted waters ru

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

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

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.

Late August Magazines.

THE POPULAR SCIENCE MONJHLY. (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 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. M. Coan gives an account of the Mineral 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.

instructive article.

The Magazine of Art (Cassell & Co., New York.) The Magazine of Art for August has for a frontispiece, Rosetti's Ecce. Apcilla) Bomint. 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 Magnideent. 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 Pictorial Arts of Japan, tempts the reader with its curious illustrations of Apanese drawing. Charles De Kay writes of a Group of Colorists. There is also the usual summaries of current art.

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 Crusce summer spent among the mountains of Wyoming. A Royal Fish, describes the methods and the jovs of salmon fishing. On the Willey Brook Trestle, is an exciting vacation story. A new outdoor game, called Regata, is described by Frank Bellow. The work and play department contains the usual variety. Other articles are Little Lord Fauntieroy. Name Revolt: The Kelp-gatherers: George Washington; Wonders of the Alphabet. There are also poems, jingles and pletures.

The Phrenological Journal. (New York.) Contents: The Lady of the White House; Roger Williams; Faunaiar Talks withour young readers; The Bearing of Physiology on Insantity. Life; Ludwig of Bavaris; Decline of Population in Rural Massachusetts; A Strange Adventure; Notes in Science and Industry. Etc.

The Exclish Lilustrated Magazine. (New York.) The frontispiece of this leave Stead of

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 Perughi. My friend Jin; In Leie-ster Fields; The Death of Procris; Mere Suzunne; Old Chester; The Widow, and A Garden of Memories, with illustrations, fill this month's pages.

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

THE PHRENOLOGICAL MAGAZINE. (L. N. Fow-

THE PHRENOLOGICAL MAGAZINE. (L. N. Fowler. London, Eng.) Contents: Joseph Arch;
True Manliness; The Proposed Phrenological
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 dur-ing the warm weather in the August number of this monthly.

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 & Rich.

Rich.

RAMLET. By W. Shakespeare, Cassell's National Library, New York: Cassell & Co.; Chlcago: A. C. McClurg & Co.; Frice, paper cover, 10 cents.

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

ESSAYS. By Abram Cowley. Cassell's National Labrary. New York: Cassell & Co. Chicago: A.C. McClurg & Co. Price, paper cowyr, M. center.

New Music Received.

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

Purify your blood, tone up the system, and regu-late the digestive organs by taking Hood's Sarsapar-illa. Sold by all druggists.

DYSPEPSIA

es its victims to be miserable, he confused, and depressed in mind, very irrita-ble, languid, and drowsy. It is a disease which does not get well of itself. It requires careful, persistent attention, and a ren throw off the causes and tone up the tive creates till they perform their willingly. Hood's Sarsaparilla has proven just the required remedy in hundreds of cases.

"I have taken Hood's Sarsaparilla for dys-pepsia, from which I have suffered fwo years. I tried many other medicines, but none proved ac satisfactory as Hood's Sarsaparilla." THOMAS COOK, Brush Electric Light Co.,

Sick Headache

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

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

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

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

CHICAGO, ILL., Saturday, August 21, 1888.

Views of Immortality in the Churches.

It is a matter of interest to note the proress 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

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, is 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 bodiess ghosts. Indeed, it is only by questionable inferences from Scripture that we can venture to speak of even the recently departed as disembodied spirits. The Apostle Paul rearned 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 survival 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 here will continue to make up the identity of its character here will continue to make up the identity of its character here will continue to make up the theory in the continued into another sphere of being, then the bodily experiences of daily life. If character is to be perpetuated, and if the habits of thought and emotion that constitute the soul's identity are to be continued into another sphere of being, then there must be a continuation in some form, however modified, of the ageicles and instrumentalities by which they have been here acquired. The new body of the resurrection may, and doubtless will, be so etheralized in its nature as to be freed of all that now makes it perilous for the soot, and yet will continue to be in the reorganized form all that made it be distinctively the body it had been... As throughout like 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 habitat

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

Polgrant 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 polgrant 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 drasty sleep, awaits the miractious recovery of its habitation. But he who believes there is no such thing as death, for the spirit is independent of the organs; that the friend who has departed is released from his capitrity, that every vital power is enfranched and calarged, that he rises at death from the body as a capitre issues from his dungeon when the door is thrown open—such a one cannot but replace in the parting which involves no true separation and suggests no suspection of mental and spiritual activity.

course this view involves a repudiation of the fine of the resurrection of the body. That doe I do repudiate; I believe'it to be inconsistent Scripture, antagonistic to science, and a proof a pagan and materialistic habit of thought.

In the same sheet is a notice of a new book by Rev. G. Zigay, D. D., on "The Scrip-tural Destrine of Recognition in the World to Cone,"—one of a good many like books, the soue of which shows a growing demand. The reviewer says: "Many westry eyes gaze into the heavens as if they catch one glimpse

of faces long unseen. The more genero spirit is anxious for such growth and devel-opment as heavenly home and all its blessed associations will give, and yet is afraid lest growth shall destroy recognition." The sub-tle influence of the spiritual movement per-meates 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:

matter, says;

"When men die and leave this world, they are as far hs we know, abcolutely dead to the world in respect 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 caid may last long affer 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 smorters 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 flesh, was a man, but in whom, as a man, God was incarnals."

Here is, on the other hand, a cold and fright-il sentence, written by John Morley of Lon-on, in his late History of the French Revolu-on, on a hope expressed by Roussean of an imortality 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 sid silently down, is a natural impulse of the sensitive soul, numbing reinto which our friend has sid sliently down, is a natural impulse of the sensitive soul, numbing remores 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 loye 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 blisedo 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 more? §

Mea like Robinson and Abbott would gain greatly if they could but learn of the spirit-ual 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 me 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 spirit nal 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

The leaving out of any statement of belief in Delty of Immortality in the resolution of the late Cincinnati Conference of Western Unitarian, is stirring up a wholesome dis-cussion. A late Christian Register comes from Boston with a circular letter from its editor, S. J. Barrows, asking information from clergymen as to growth or decline of theistic belief, tendency to discoun moral force or spiritual truth received from its Christian haritage or from Christ, decline in devotional spirit, development of character. and practical educational work, closing as

A short time ago, the following statement of the pre-ent implication of the Unitarian name was made by the ent implication of the Unitarian name was made by the Christian Register: "Unitarian name was made by the Christian Register: "Unitarialmin 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 spiritual truth from a Coristian nertage, out 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 slient touching growth or decay of belief in personal immortality? James Scammon, of Kansas City, Mo., in ref plying to the Register's questions, says:

ik any definition of a religion which aspires to terment of man, and to be enduring, must con-ti three fundamental terms. It must help and the state of an overnileg Fower the duty and the state of an overnileg Fower the duty and color a statement, the half-disposite, lacking the side of the statement of the statement of the statement are us,—indeed, might not come to us at all, blace, however, we would—have the really serious carnest men and women, with convictions that ense, not allogether appens from home that would repress the real sentiments : expense of its convictions, for fear e away, cannot long tope to comman in the hearts of men.... with these ful ity recognized in a broad sense, I would let of definition to the individual. Joh over uling Fower with personality.

wietfens, if the world make Unitarianism rest religion, a power for goodness and enlighten in in the world, its public exponents must be seasiful properties in the triple general and exponents must be seasiful partial and inadequate philosophies and fears. It stassert and insist upout the fundamental principles way indicated, and live them. From these will come it depth of conviction, that expressions of purpose, it trueness of life, to which the world will give its enfance; for it cannot anged willingly to let it die.

A Questioner.

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

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

No answer comes. The winds that how Bring not a word. And yet han w That thou art near! What need to prove That death can never ounder 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 come, 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 friends beyond the vell.

The editor's private correspondence has again grown beyond the limit of his ability to reply to all. He earnestly bego his friends to have patience, and not refrain from writing him merely because he falls to respond. His heart goes out to every one of these correspondents, and he hopes to get, around to them in time; at present only such letters as imperatively require prompt attention are 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 oc-casion, 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 as 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 devo-tion 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, show-ing how easy it is for one to shoot off, meteorlike, and formulate what is commonly design nated a religious creed. Playing ball, as ardently indulged in by the various pugna-cious 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 am 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 exhibitating 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 intellectua exertion is required in order to meet with success. The more mysteriously he talks of that being designated in English as God, Je hovah, Jove, etc., the more lcarnedly he will appear to the casual semi-intelligent observ er. The greater the claims to the supernatural and divine in his creed, and the more marvelously and transcendentally foolish he s the exercises connected therewith, the better it will be liked by the non-thinking

Take, for example, Mormanism. Any con

temptible imbecile could formulate a creed as reasonable as that, and entitled to as much respect. Joseph Smith was its adven-turesome, 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 the Morman Bible is made. The Mormons entertain the idea that there is a plurality of Gods—one Supreme Being and others of a lesser order and significance. Their God or Jehovah once had a human form, and man— puny, 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 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. Pelygamy is one of the latter revelations and not one of the paramount beliefs of the denomination.

Though hundreds of religious sects in the mough nundreds 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

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 bamboozied by one who claimed to be inspired by God, just as other great creed-makers and adventurers have done, in order to make their schemes suc seful. John Myers was the man's name He quartered himself with a family bearing that name, consisting of Jacob Myers, his wife, and grown son, William, commonly known as "Judy." Isaac and Samuel Myers, brothers to "Judy," are employed on farmin the neighborhood. Jacob and "Judy" are farmers and carpenters. John Myers was a treasure-hunter, inspired, he claimed by the Almighty God with power more infined, by the Almighty God with power more infinite and spells more potent than the astrologers and necromancers of old. An irresistible power had drawn him from the Pennsylvania hills. The earth around them, trod by farmers from sun 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 repre-sented 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 die they abandon themselves to his purpos 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 mem-ber 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 pocus 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 Penn-sylvania 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 re-sources. 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 fair temple into a bawdy house. The ground about the village became porous from frequent explorations, and the treasure-hunting 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 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 authorities the research that the contraction of the second state. thority 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 show

the small amount of brain required, to make pretensions of holding communion with God, the same as a few ancients claimed to do. The incident occurred in the Department of Hautes Alpes, France. Among the inhabit-ants of the place were two maiden sisters, Marie and Catherine Olagner, aged respeclived somewhat more pretentionally than their neighbors, being possessed of independent means, and were noted for their extreme plety 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 obedi-ence 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 re-turn home Marie prepared for the sacrifice without faltering. When all was ready Catherine took a keen-edged razor and delib-erately cut the arteries in the arms and ankles of her sister, allowing her to bleed slowly to death. As the victim's life blood d away the female butcher collect ebbed away the female butcher conserved it, as a relic, repeating meanwhile, "Jesus, Marle, my hope and my Savior." When Marle 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 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 an-cient and modern bistory 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 harmo-ny with each other. The ease with which John Myers convinced the people of Waupe-cong that he was inspired by God himself, enabled him to inaugurate a system of ac-tion that found willing followers, and which culminated in wild orgies and bestial con-duct 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 can a small amount of brain accomplish that remarkable feat, but the same may be of the grossest texture. What do you think of Cai. vin's brain who instigated the burning of Servetus? What of Brigham Young's brain who endorsed that terrible massacre of emi-grants? What of the brains of those old grants? What of the orangs 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 53¼ ounces, and by nature it was too devoted to science to attempt to 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 there-in. Let us all be thankful that those who possess large brains of fine textures, devote themselves 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,

GENERAL ITÉMS.

devil and hell.

or writing new bibles, or prating about a

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 Tokolo-gy, 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 The editor-in-culer is colleged 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. Angel Mother's Face," song and chorus. The words and mu-sicare by his son, J. A Roff of Council Bluffs, steare by his son, J. A Roll of Council Bluins, Iowa. This song is well adapted to the fami-ly and will, no doubt, reach many homes. Price forty cents. To be had of the publish-ers, Dalbey & Roff, Council Bluffs, Iowa.

The French Government haus 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,

is a Methodist minister, from which we are permitted to give the following extract: "I think you would not be willing to work for what we can pay per week, 11 Dollars the outside— a younh man has been very successful in our H School for three years. 1 year we gave him \$10. per week. Second year \$12. 3rd year \$14. And we want to do as well again. How old are you? Have you a fami-ly? Do you attend church constantly? Can you lead our children to be Christians? Please answer and oblige yours, respectfully."-In-

August 8th, Col. W. W. Hollister, a promi-nent Spiritualist of Santa Barbara, Cal. passed to spirit life, aged 70 years. Mr. Hol-lister's home was hospitality itself for all tourists. He leaves a wife, four sons and one married laughter, 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 Presient of the First National Bank.

Mrs. E. L. Watson will resume her lecture in Metropolitan Temple on Sunday, Septem ber 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 Septembe 5th. 'He was recently a Baptist minister in 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 expensive iment in convict education has been made during the last three years in Sing Sing Prison, under the management of Warden Scarcely any one is discharged from Sing Sing now who can not read, write, and cast up simple accounts. Each class meet 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 instruc tors 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 introduc-tion of the system has been only \$75 for books and slates.

GOOD NEWS .- Manager M. B. Dodge, of the Golden Gate Religious and Philosophical So-ciety, returned from a short visit to "Sunny Brae," on Monday last, and reports our "lit-tle preacher," Mrs. E. L. Watson, recovering finely from the effects of her late exhaustive labors. She will be thoroughly rested by the facts. 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 revenues will be greatly reduced by the free ad-mission. 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 di. 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 Chronick on one occasion asked Dr. Swan, "Do you be-lieve 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 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 care ful in using it.' And I went to the faucet and ful 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 Lind 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 don't take any more for two hours, don't take any more of the respective 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 sutifully and got up feeling infinite

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"'I am glad,' I said, 'you've had enough I will throw the rest away, for it is excessivel will throw the rest away, to it is accessively 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

NOTES FROM ONSET.

To the Editor of the Relizio-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 scances. The centertainments 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 accasion, a guilting 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

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 few days at Onset. Mrs. Wheeler attended some of the materializing scances here in hopes to catch a glimpse, if nothing more, of her late husband, but disappointment was her reward. Mrs. W. had heard of her husband's very natural appearances at the scance 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 signature, 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 hail the day when our dead friends in spirit can approach us without the use of veil and false faces.

The following appeared in the Onset Bay Dot of August 7th. It has every appearance

false faces.

The following appeared in the Onset Bay Dot of August 7th. It has every appearance of a genuine manifestation of spirit intercourse, and I forward it with pleasure:

of a genulne manifestation of spirit intercourse, 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 of two and frèm 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 truthfulness of the manifestation."

ANNUAL VISIT.

Greenlast cottage. South Repleyard the

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 Boctor's friends who were there to remember hym 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 forgetten by the true Spiritualist.

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 evening.

evening, the variance of Washington, D. C., is at Onset on his annual visit.

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

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 Lillie 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 entertainments—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 triparound the world, expressing themselves highly pleased with Onset and its surroundings.

Onset, Moss., Aug. 12th.

ings. Onset, Moss., Aug. 12th.

Parkland Camp Meeting, Philadelphia,

To the Editor of the Retigio-Philosophical Journal:

Saturday, Aug. 7th, rain—blinding rain—fell from morning till night. Air damp and chility, and hope and happiness at zero. All the faces on the camp ground to day; as the mediums say, were rather oval. Capt. Kelfer looked as woe-begone as when in the prison at Richmond as a hostage. The musical instruments lay shout 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 whistied, "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 boxus 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 Parkiand lived about 20 hours. Old folks and young folks gravely discussed the event. I was wonderfully interested in the facts brought out. One lady sald she weighed 4% pounds when she was born. Her growth has been remarkable; she now weighs 250 pounds.

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The Nineteenth Century contains in the 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. Carloads 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 it tremendous attack upon the Roman Catholic Church, and declared that the same question which faced Elizabeth and her chiefs, faced the civilization of America today. 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 towd.

CANS DAGA CAMP MEETING.

CASSADAGA CAMP MEETING.

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CASSADAGA CAMP MEETING.

To the Editor of the Religio Philosophical Journal.

The past week has been a pleasant one, and a 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 and Mr. J. Frank Baxter were the speakers—all above the average. Miss Hagan is still with ds. 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 that Spiritualism fills our lonatic asylums. There are 7.500,000 out-spoken Spiritualism; in the United States, and xatistics 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 guarded 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 phayer, and Tyndall's prayer-guage will be something 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 a

solve the exceedingly harmonds continue.

We have a handsome pagoda erected over our pump. It is both convenient and ornamental.

Mr. Walter Howell, an Euglish 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 Operetts of Cinderella, to be rendered Aug. 20th and 27th.

This comprises the news of the week. Conference is in seesion, and from the cheering I should judge some one is either eloquent or funny.

Aug. 9th.

E. W. T.

funny , E. W. T.

Aug. 9th.

Nemoka Camp Meeting.

The annual camp meeting of the Nemoka Society commencing August 5th, began to show signs of active operation to-day. Thursday 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 sheet of water known as Pine Lake, but Friday and Saturday, the pleasant little sheet of water known as Pine Lake, but Friday and Saturday, the pleasant little white homes of the seekers after spiritual light. A spacious boarding house, erected by S. L. Shaw within the (precificts of the grove this season, precents added, ditractions, and the genial host, Mr. D., if his features do not belle him, will make a temporary home for all who choose to sofourn 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 legislated to the state of the service of the second of the se

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 audience 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 Spirdone. 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 progressive 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 stured a mental amen!

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

noon, while Mr. Kellogg, of Ohio; occupies
the fostrum in the afternoon.

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 favofable.

Secretary Nemoka Society.

Nemoka, Mick., Aug. 9th.

General News.

General News.

The Irish demonstration in Ogden grove, Chicago, attracted about twenty-five thousand persons. John F. Finerty was chairman, Gathered 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 Stakes army, sent by General Macket.zie 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 armsener the capital. The officers come from the national military school at Chapultepec, and the rark and file are the lowest of the peons. The food supply is the simplest in the world.—dieneral 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 Wabashavenue, Chicago.—Heavy receipts of corn at Chicago caused a decline of 1½ cents per bushel, the closing price for September being 43½ cents.—Out of 22.270 tous of freight carried eastward from Chicago last week, the Vanderbilt roads secured 56½ per cent.—Grain rates from Chicago to Bufalp were last Saturday advanced to 3 cents for corn and 3½ cents for wheat.—The real estate trade of Chicago for the past week was \$1,256,456.—W. B. Johnston, a merchant at Rockford, Michigan, was lately shot dead on his doorstep by a drunken man named John Boyd.—The surplus reserves of the New York banks has dwindled to \$7,212,000.—The lowa board of pharmacy, hin view of enormous sales of liquor by a drug firm at Cedar Rapids, broughts uit against it for selling to minors and habitual drunkards.—The acting secretary of the treasury, and that there has been no 4ffference of opinion between himself and Treasurer Jordan.—The fund for the widow

"Ex-President Porter on Evolution" is the title of the opining article in the forthcoming September number of The Popular Science Monthly. It is by Mr. W. D. Le Sueur, already well known, as an able writer on the relations of theology and evolution, and is all 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 mouths 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 interesting anecotoes and remuisioences. The accompanying illustrations include a frontispiece portrait of Liszt and a full-page picture of "the Master" seated at the piano, both engraved by Johnston.

Lassed to Spirit-Lite.

Th. K. Austin passed to the higher life at Yonker, N. Y. fully instuded with the philosophy of an advanced spiritual sim. He sought and accepted phenomenal manifestations only as basic proofs of tax which he considered a science as well as a registan. Opposed to frauk moments how speciestly or circuity practiced, he proved every sten by skirlly only or circuity cracticed, he proved every sten by skirlly observed manufacturers and state of later plant of later believed manufacturers absolutely on the large part of later believed manufacturers.

buring the last, moments on earth, he gave with perfect buring the last, moments on earth, he gave with perfect buring the last, moments on earth, he gave with perfect out occurred to the last series of the last of last of

passed to spirit-life from his residence in Chicago, Ili., on morning of Monday, August Vili, 1886, Mr. Frilip H. C., of the firm of lists, stow & to, commission merchants, and the state of the state

house. Mr. F. H. Buck was too seems.

After, Jonathan G. Wait, of Storgs, Mich. His age was 75 years and 7 months.

The funeral services were held at the Spiritual church of Storgs, Not the Lamin burst ground. Fast funeral services in the family burst ground. Fast funeral creation in the family burst ground. Fast funeral creation with the services of the First Presbyterian church of Storgs, Shaw, paster of the First Presbyterian church of Storgs, untered prayers and Res. B. F. Hewett, paster of the First Baptist church, read a sketch of the life of the decessed to the decessity rounded posses.

As a first paster of the First Presbyterian church is the sum of the Storgs of the Sto

Is very prevalent at this season, the symptoms belog bitter taste, offensive briefly, coated tongue, sick
bendache, drowsiness, dizziness, loss of appetite. It
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I Dream of a Land. BY MRS. JULIA GREY BURNETT.

nam of a land where the augels of light in homes that are made without hands; I watch for their coming in robes soft white.

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

I dream of a land where the beauliful 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 stringing peace to my
heart,
Tell me life and list reasures 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 is seene. scene, easily that tongue cannot tell.

The Past and Present.

BY G. H. ROMAINE.

in reply to the scholarly gentleman who writes or the signature of Almyr Marcel, we desire to say it Spiritualism wars with no coursely condemns no she picks flaws in me code of ethics, but approve everything which is in the remotest degree dened to modify one pang in the pained soul of hundry. Its work would be poorly done did it seek undermines any faith which has been the support of solace through life of one fainting beart, and smore decidedly so since it has itself brought larger solation to despairing souls than all other faiths mibried. We find no fault with Methodism, subtretianism, Romanism, nor any "ism," either demmed or approved by Brother Marcel, but ght easily and conacientiously take him to task for spicial champloneship of Roman Catholicism, leb, even according to his own record of facts, as the implacable enemy of science in the sixteenth itury, and although there is a wonderful legend out the lamp of learning being kept alive during the pour one simply during the gloomy time en fed by pagan rather than Christian hands. Listo Braper on this point:

The Khaliphs of Cordova (Mostems) distinguish-themselves as patrons of learning. Cordova unterly inhabitants. After souset a man hight walk ough it for ten miles by the light of the public passes, which is a should be a solidly paved. In Paris centuries after whorstepped over his threshold on a rainy day stepped.

were solidly paved. In Faris centuries after whoever stepped over his threshold on a rainy day slepped.

The palaces of the Khaliphs were the most magnificant in Europe. The residences of the ordinary merchants among the Spanish Mohammedans were better than those of the rulers of Christian Europe. Rich tapestries, mosale floors, marble fountains and beautiful gardens were seen on every hand. The library 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 confinement Amount of the was the apthor, of no less than fifty volumes. Another, wrote a treatise on algebra, for which science we are wholly indebted to the Spanish Arabs. They translated the works of the principal Greek philicophers, but the lewdess of the Greek poets deterred them from their translation. Haroun Alrachid, however, had Homet translated into Syriac. The Khaliphs established libraries in all the chief towns. To every mosque was attached a public 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 poundation, that the hostillity of the Roman Church foundation, that the hostillity of the Roman Church

r?the current belief, and it must have some
lon, that the hostility of the Roman Church
c education has not abated even in the noone of the inheseenth contury. What must it
en in the midnight darkness of the medizval

in the land of the Khaliphs there were cyclopers, grammars, and, dictionaries; there were Greek, tin and Hebrew lexicons; one Arabian dictionary issisted of sixty volumes, each word fortified by stations, thus ante-dating the style of Littee and great English philological dictionaries. The ess discussed by the written were many. Let us niton a few: Avicena, on medicine and philoso-; Averroes, on philosophy—he was the discoverer he spots upon the sun, A. D., 1109, Abu Othman, toology; Rhazes, Al Abbas and Al Beithar, on botty; Ebu Zoar, on pharmacy. There are scores of see on topography, statistics, chronology; numlefus, agriculture and irrigation. The same people. If the property of the proper the land of the Khaliphs there were cyclopae-grammars, and dictionaries; there were Greek,

respectives in turnisms the thrope as "necromanous and practices of the black art."

Surgery and obstetrics were practiced by the Spanish Arab, at the same time Pope Innocent III. for additionally the surgical operations, and Pape Honorius went till further and forbade the practice of medicine by lerics. To 1218 the Dominicans banished books on medicine from the monasteries, and Pope Boniface VIII. prohibites time cition as sacrilege. Andreas Youlius, founder of the science of modern anatomy, whe hounded to his grave by the Church. Arnold the VIIIa Nova, the great physician and chemist of his lay, "was excommunicated for go dealing with title levil," and forced to ity from Christendom to the and of the pagans. There, although bereft of the ociety of Christians, he was at least among intelligent men.

the Spanish Arabs we owe the introduction of sugar and cotton into Europe, nearly all the arden fruits and the culture of silk; the system igation by floodgates, wheels and pumps; the facture of textile fabrics, earthware, iron and We owe our very numerals to them, and the herewith particularized are only the most impl. In a thousand small particulars we are also debtors.

The purpose of the foregoing counteration is to show that Pagan/civilization was superior at an important time teithat 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 revealed not feel metacent contary, nor 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 alits, are flocking to the intelligent, the liberat, the encouraging and over-welcoming ranks of modern Spiritualism. It will utilizately become the all-perrading science and the sweetly dominating religion of the world.

We assure Brother Marcel that every reterence to himself and his article herein contained is dedicated by a spirit of kinduces, and that no statement of fact from his pear is found susceptible of contradiction, but that on the other hand the tendersh-he notes of churchmen looking for something better than their old creece is a stridual declaration of truth which daily and hourly becomes more and more apparent to every observer. It for a few-note which will ring down through future/ages with resounding peal.

The Spiritualism before "Modern Spiritualism."

BY THOS. HARDING.

No. 1. "Not in the close, successive rattle
That speaks in voice of modern battle
But slow and far between."
—Nir Walter Scott.

In his poelic romance of "Marmion," Sir Watter reshinds his readers that in the battle of Floidear Pieled, artillery was a new arm of the military service, and consequently his and the market of the month of the property of the solder of that period; yet a century ago that arm had arrived at such a degree of comparative period that shoploed obligated "the Lord was of the solder of that period; yet a century ago that arm had arrived at such a degree of comparative period that had been as the such and infrequent of the property of the pro

THEY FOUGHT ABOUND THERE KING.

"And jet though thick the shafts as snow,
Though charging kinghts like whirlwinds go,
Though billman ply the ghastly blow.

"Unbroken was the ring;
Each steeping where his comrade stood

The moment that he fell.
No thought was there of destard flight;
Linked in the serried phalanx tight,
Groom fought like noble, squire like night,
As fearlessly and well,
"Illi utter darkness closed her wing
Bound their thin host and wounded King."
Thus, through his disregard of a spirit's warning
King James brought a violent death upon himself, and destruction upon his army.
History states that the battle of Flodden Field was

Thus, through his disregard of a spirit's warning King Jimes brought a violent death upon himself, and destruction upon his army.

History states that the battle of Flodden Field was fought on September 6th A. D., 1515, between the Scotta 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 Scottah adult noblithy were all but annulhilated in that unfortunate encounter. Doubtless the spirit, friends of Scotland in their righteous desire to save their old country from needless unfering, deputed one of their number to appear before the King while he was in a devolucial mood, and try to dissuade him from carrying out his intentions, but, like less exalted persons, he was proud and ambilious, and, instead of yielding, or at least investigating the matter further, he felt his diguity 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"

friends had not been heeded.

"The Enigins 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 genuinal acorn, the pith of the whole phenomens"....

As one reads the testimon, 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 occuli process do they determine the nativity of the eministering 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 unbellef 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 exp

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 shalf never die!"

Hypatia.

Hypatia.

Alexandria was, as is well known, at one time the great seat of learning, the 'intellectual capital of 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 edutated 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, Plutafeh, who is ught philosophy and expounded the ancient oracles of Chaldee. Under his instruction and guidance she examined theury, the supposed art of communicating with the gods. Finishing her course of study, she returned to Alexandria, a lovely, highly-educated and most accoagnished woman.

Site 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-concelted. She became a teacher, reopening the school of Pfolipus, and soon became surrounded by a class of students, eager to learn of one so gifted and learned of the discussion, and when me of the city and surrounding country, among them was the was the best educated woman's fer time, and drew around her the separate and wise men of the city and surrounding country, among them was the wise and learned Orestes, Governor of Alexandria, who often consulted with her and deterred 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 marriags. But she turned from them all, and resolved to devote her time and talent to teaching philosophy and mathematics.

time and taients to teaching philosophy and mathematics.

It was unusual for a woman to teach in those days; and, as she did not accept the teachings of Christianity, she provoked the animosity of those Christianity, she provoked the animosity of those Christians who were then in power. They declared she rebelled against the authority of St. Paul, as she did; for Faul had said a woman should not teach, but should sit in silence and subjection. Because Hypatia disregarded this ediet, and was a Pagan in religion; she became an object of spite to the bigots of the Chirch. 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 every tenor of her way, studying and teaching every day. Cyril, who was, at that time, Bishop of Aiexandria, instructed his followers to silence the famous teacher, and told them.

what to do to carry out a most diabolical pina. One day, as she was returning from the academy where she tugght, 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 from hito a church, which was called Cheareum, and there murdered her, escaping the flesh from her bones with sharp shells. After this was done then took her bones to a place called Charon 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 mangied with her sweet and attractive person, and lay proctrate through that night of wos and despair appropriately called the "Dark Age." The indignation of her followers was so great at this cruel and most dastardly treatment of Hypatia that Christianity afterwards changed 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 it he saints, known to the followers of that religion as Saint Catherine of Alexandria.—Sectior Review.

In some parts of Indiana farmers are tearing down their worm fances built of black valuut rails and selling the seasoned stice to chair makers for prices that will refence their fields with plue and leave a margin of profit on the operation.

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

Spiritualism.—The Keelers.

Rev. Heber Newton of New York, in a letter to Col. Bundy of the RELIGIO-PHILOSOPHICAL JOURNAL. Of Chicago, a Spiritualist paper, warmly commends Col. B. for his able and energetic warfare against togus 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 literajure of Spiritualism 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, therefore, perhaps, less liable to any illusions of the Sanses or any contagious influences of enthusiastic circles. Approaching the subject in this caim, cold manner, weighing the evidence carefully, I have satisfied myself that, if there be any validity in human testimony, the phenomena grouped under the title of Spiritualism, after all the abounding frauds and llusions are discounted, hold recrets which it behoves 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 forther, the conclusion that there ought to be some other interpretation of many of these phenomena than occulition—If, as I have already said, human testimony is worth anything."

Speaking of fraudulent mediumship, which is dong more to unsettle faith in a solitical survival of found of the secrets and the solitical survival of found of the secrets and the solition and the solition

many of these phenomena than occulitam—if, as I have already said, human testimony is worth anything."

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 state-writing communication, whether-gouine or bogus, I know not, to a wealthy Mr. York, a Spiritualist of Philadelphia, purporting to be writken-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 dolars—\$400, I think, was the sum—which was accordingly done. The same game was successfully played on Miss Ramburgher, a deultst of that city, 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, Earling the album indolog so, and tried to palm off the copy upon Mrs. Wheeler as a spirit picture—it was in this house that Mrs. Wheeler and Miss Maxwell chanced to overhear the Keelers, through the register, discuss among themselves as to how they could get round or overcome the conditions necessary to pass successfully the Seybert commission committee, which they appeared very anxious to accomplish. During this confat they 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 understand, told this to Mr. Wheelock, and he told me."—Boston Herald.

Comments on Mrs. Tylers's Contribu-

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, find did her work well. It goes to show how careful Spiritualists ought to be in their lovestigations. There is one part of her likevriew with Mrs. Haich, in which she states: "Tell me your experience as a medium these many years. It there any such thing as materialization?"

"None," she said, "with flesh, bones, muscles, pulse and breath, that you can grasp, kies or embrace. All that I know of form materialization is of a shadowy, steam or cloud-like appearance, which if you approach will recode," 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 Davenporte, 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 predicate that, under better, conditions, the whole form can be produced.

I would like to ask of what class of people thee sitters were, that formed that ericle. Were they all deaf? Did they notice the accent? Mrs. Tyler says that the spirits used "good language." I have beard many for eigners 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 detect the accent, and as Jesus wars 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 worly 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 gesting a white horse in or out of the cabinet, I will forfelt my head if he appears.

How differently most of us old fogies investigated. The thirty wears aco, Dra. Grea y

in or out of the cabinet, I will fortest my neasu it no appears.

How differently most of us old fogies investigated. I met thirty years ago, Dra. 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-neaves 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 interriew a host of

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

Mr. Coleman writes:

"It is believed that nothing approximating a complete translation of the Mahabharata exists in any European language, except the defective Freuch version of Mr. Fauchet, the importance, therefore, of a faithful English translation of this great epic can carrely be overselimated. As the native Hindusprinces, scholars, and people—have contributed so liberally in aid of the accomplishment of the giganitic 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 Europe would glady small themselves of the opportunity of rendering, to their Aryan brethren in India, such measure of amistance as may be in their power, in furtherance of the magnum opus which they have so realously undertaken.
"As stated below, I have been designated by the

By home strange dispensation of Divine Providence the bootblack Brodie who jumped into the East River from the Brookryb bridge escaped with his Rife. This is a practical illustration of the adage that the Lord takes care of drunken men and notes. Brodie seems to have had the doubte claim upon Divine protection when he jumped from the bridge. He was both drunk and a fool. The fellow's secape is almost deplorable, since the success of the attempt will now lead other harmless, and perhaps to a certain exisuit useful, cranks to follow the example of this one as he followed that of the washington active to the cross the country of the same way for the law to reach this class of criminals and their accomplices. This man took one chance in a hundred for his life for the sake of making a cheep sensation and winating a wager of \$100, find yet, be her a wife and three children presumably dependent, or partially dependent, upon him for support. It is a question if he can be punhanced and plum.

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 bim 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 lumatics.—Chicago Tribune.

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

BY WM. EMMETTE COLEMAN.

To the Editor of the Heighto-Philosophical Journas.

In a series of articles by myself published in the Journat. In Joly and Angust, 1883, upon Apollonius of Tynna and Jesus Christ, I took the ground that the life of Apollonius by Philostratus, almost our sole source of information concerning these nodes magledan and Pythagorean, was almost wholly a fiction; that, aside from a slight thread of truth running through it, it might be compared to the "Arabian Nights" and "Baron Munchausen," that the manuscript of Damis, from which Philostratus pretended to derive the major part of his information concerning Apollonius, was in my opinion apocryphal and never existed,—was a coinage of Philostratus'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 Notion 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 viculent attack upon Jesus of Nazareth and an extravagant eulogium of Apollonius. In the Nation's review I notice the following: "But Philostratus is continually quoting 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 Philostratus we probably have a laring i idealization, somewhat akin to Xenophou's Cyropedia." It is well known that the "Cyropedia" is securial 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 fictilious character of Philostratus's purported "Life of Apollonius."

Preeldio of San Francisco, Cal.

Notes and Extracts on Miscellancous, Subjects.

Gold is at a premium of 3414 in Buenos Ayres Eight members of Congress have died during the resent administration.

A New Yorker desires to have the law aid him be-cause his wife declines to keep him company when

Senator Berry, of Arkansas, the successor of Attor-ney General Garland, has a fondness for chocolate aramela.

ney terberat Gariand, has a fondness for chocolate caramels.

The \$10,000 floats used in the Albany blcentennial procession have been knocked down by the auctioneer for \$74.

The Danish-Americans of Minneapolis have formed a club and will compete with Irish-Americans and German-Americans for political recognition.

A young woman of Pottatown, the other day, found a cent of the date of 1881 in the rolk of a hen's egg that she had broken for cooking purposes. The date of the egg was not given.

A turfle of the epsceles popularly known as "robber turtle" in southern latitudes, where its home is, was captured of the Massachusetts coast recently, it was twelve feet long, and, when it was landed, it tent was erected over it and a big business done.

A Pittsburg builder of cheap houses uses matched

theat 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 wail 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 Walee, as future head of the Established Church, is sharply scored by the English-Churchman for a recent Sunday dinner he gave to forty guest, 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.

Louisland sportsmen have hitherto been careful

cand is out four years old.

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

snould be an Auduon Society in Logisiana.

Fail River boys had lots of fun throwing green apples at a lot of English sparrows apparedly 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.

orced the boys to retreat.

On a recent Sunday Rev. Joseph Scott, of Spring-field, Mass, was very late at church. As he arcse to begin his sermon he said: "I am very seldom late at church. My horse gave out this mornioly and I had to walk. You will find my text in Pealms 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 naeistant doorkeeper observed that he was continually chewing, and at once imagining that the little Missouri member was an inveterate lobacco-chewer, directions were given to place cuspidors on either side of his desk.

John Denney, of Whitafield'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 coaring them to follow her. He investigated, and found that the chicks had been charmed by a large chicken enake and were sitting unharmed in his coils.

A Hariem lady who has been collecting buttons

had been charmed by a large chicken anake were sitting unharmed in his colls.

A Hariem lady who has been collecting but during twenty years has a string of 8,000 of it each differing from the other, and she says that she never goes out shopping without seeing but she had never goes out shopping without seeing but she had never seen before. A new button stare her from every shop window, and meets her in e bazzar. When she began to collect them there y people who thought that there were not more to 1990 different kinds of buttons in the world, as was on a wager of this kind that she began he bors.

bors.

In Northern California there is in 'use the 'frost bell,' which consists of a wire 'riquing from different 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

"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 anything to that end of which I may be the recipient. If preferred, contributions may be sent direct to the Secretary, 551 Upper Chippore Road, claicuta; India." Persons interested may obtain further particulars by addressing Mr Coleman.

A Foolhardy Feat.

By home strange dispensation of Divine Providence the bootblack Brodie who jumped into the East River from the Brooklyn bridge escaped with his life. This is a practical illustration of the adage that the Lord takes care of drunken men and fools. Brodie seems to have had the double claim upon Divine provides on the prediction when the flowery kingdom and a sense of the bootble claim upon Divine providence of the contract of the contract of the bouse know that their vines are in unnexes, and is mediately repair to the vineyard and the vineyard and the vineyard and the prevent, through the agency of this ingenious electrical description. A Foolhardy Feat.

By home strange dispensation of Divine Providence in the contract of the bouse know that their vines are in unnexes, and immediately repair to the vineyard and the vineyard and the vineyard and the vineyard and the prevent, through the agency of this ingenious electrical devices the second on the Pacific slope.

A Foolhardy Feat.

By home strange dispensation of Divine Providence in the contract of the bouse know that their vines are in unnexes, and then the vineyard and the vineya

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 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 exit. There are not a religious body or organization now in existence, from the pulpit down to the bell ringer, but what is suffering through hypocripy and fraud.

The great affecting through hypocripy and fraud.

The great affecting through hypocripy and fraud.

The great with the fact didings that their friends and relatives do really continue to exist, but must rush inconsiderately into scances for materializations, expecting to grasp the hand, or once more behold the face of some long lost friend. Well, he sees some thing, but whether he has been bumbugged, forever remains a doubt in his mild. Not esserting that the pullosophy of both material and spiritual existence, as we find it?

That this is a rapidly progressive age must strike

materializations cannot be produced, would it not be wiser in us to abide our time and study more fully the philosophy of both material and spiritual existence, 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 aris and sclences, and in the metaphysical, chemical, astronomical 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 vis should be charitable to our bloody ancestors. Be 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 necessarily has its opponents, and we can easily imagine that the inventor of the simple wheel barrow aroused hosts of chemics. Society will not suffer tamely any sudden innovation upon its ancient usages. Even in the realm of what is known as the exact sclences (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 delusions, and the Professor an unmitigate fraud (vide Franklin's biography) Since then animal magnetism bere is in such and such a person;" Judging from present appearances it is impossible to predict what is the future outlook of Spiritualism. Now the fashionable expression is, "What magnetism there is in such and such a person;" Son and Holy Ghost. And now some have the temerity to think that this godead is susceptible of still greater improvement.

Brooklyn, E. D. BRUCK.

Showers of Stones.

Showers of Stones.

A Courier-Journal special gives the following, which was vouched for by reliable parties: The inabitants of Mundr's Landing, on the Kentucky river, in Woodford county, are considerably non-plussed and worked up over the tendency of stones descending in their mids. Several persons have been severally but and roots of houses made to rattle like musketry. The scene and location of the mysterious visitations are at and near the houses of Mrs. Lucrelia Mundry, widow of Lowry Mundry, who died from the effects of p 4son administered, as charged, by his wife and br. Dsyls, the latter now-serving a life sentence in the peditentary for being guilty of the poisoning, and Mrs. Mundry now under indictment as accessor? by the murder. The first notice taken of the falling stones was on Monday last, when parties picking blackberies in a patch some distance from the Mundy mansion 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 heaty retreat from the patch. The next day Mrs. Dr. Davis when about 109 yards from her house, was struck sweetly on the arm by a-stone from some unknown direction. Miss Annel Mundy was also hurt very severely by a descending stone upon her head. Miss Exa Mundy he next day was hit and elightly hurt. A negro man, Henry, was struck and koocked over a clift, which came very near enoligy 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 be work of some malicious individual or individuals, who are creating the sensation. Others thick it of the supernatural order. But whether from natural or unnatural causes, all are of the same englished the sensation of the been struck, and the stones descend perpendicularly, and not horizontally as if thrown by the hand of an individual.

Individual.

I do not know to whom we are indebted for the suggestion that the word Psychography should be replaced by Autography, but I hope that the suggestion 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 coloning of words there has been no end since the Society for Psychical Research selfited to the teach such that the self that th

Cure for Rattlesnake Bite.

Batilesnake Jim of Wooster, O., says that the only veliable cure for the bite of a ratilesnake is turpertine. He says that a bottle of turpentine beld 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 bite fame. Although be has never been bitten, he has tried this cure on his 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 whiddle or lassle, full an infant. So the next time this Sandy had occasion to go to be clergyman, the latter said, "Weel, Sandy, is it a ladell?" "I'll wo no a laddle," was the answer. "I she like a lassle," "I'll nos a lassle," said Sandy, "Weel, mo, what is it, then?" said the satoubsed prescher. "I dinna remember vera weel," said the parent; "but I this the wife said it was an alliant." 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 Saian under the form of a white man, a fact turned to formidate account in the epigram written on poor Sir George Grey, when Governor-General of Cape 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 repersition of the worthy Africans for their dusky patron saint recalls the anecdote of a certain famous American warrior who exclaimed wraibfully, "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. Stend, of the Patt Matt Gazette, Mr. La-bouchere says: "This good man of Northumber-land Street appears to write principally for and about sumors, and file object seems to be to show the world what a very tasty thing purity is when properly deviled."

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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 inter 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 boiled, opened untouched. Reaching the park their steps furned toward the place, where but a few hours past, the circle had beere 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 halled the captain. No answer ensuing, he hurried to alarm the sarvants, 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 speechiess up to his death, which occurred the following day. One side of his body was feund bruised and black in color, as if from a heavy concussion. To conceal this unhappy affair apoplexy was assigned the cause of his adden 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, known as a truth-loving and highly honorable man. On his death-bed, specially asked by his students, whether the professor's story, which wenture had convinced him of the existence of a Spirit-world, and its close relations with our world.

The translator has above given in rather free translation the professor's story

or a spirit world, and its close relations with our world.

The translation 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 hesttated not to sacrifice his fortune, time and self in our cause), have we, indeed, abolished "circles?"

NOTES FROM LAKE PLEASANT.

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.

Mrel-Smith desorbed 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 ploneers 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 thitly we, too, have added 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 sulture in regard to which there is an amaxing indifference. Yet the same underlying principles belong to all religions. There is a universality of truth, which exists through all worlds, and an accuaintance with the different forms in which it is represented, gives a generous entiure. 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, human

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 ateadily 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 kounded, symmetrical woman, equal to life and all its emergencies.

Satèrday, 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. Rulaile Euler, a Creole lady of wealth and position, is with her family spending the summer in Saratoga. A native of New Orleans, of mixed Freach and Spanish parentage, she has seen much of life, and her large experiences have rendered her tolerant, sagacious and penetrating. She came to the camp on Thursday, accompanied by a daughter-lu-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 Riogers, 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 desprited 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. Edier 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 volces so distinct as to be heard by all the circle. It

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 magnolis blossom with its center a point of radiant light, floated in front of Mme. Egler 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 haayy 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.

resered in a conservative institution, one of the finest, largest and best schools in our control. See that the control of the finest, largest and best schools in our control. The control of the finest, largest and best schools in our control of the finest, largest and best schools in our control of the finest, largest and best schools in our control of the finest, largest and best schools in our control of the finest, largest and best schools in our control of the finest, largest and best schools in our control of the finest largest the control of the finest largest larges

priest, Father Ryan of New Orleans, perfective. 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 education at the North, but are now engaged in large practice in their rdopted 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 MS. of which he kindly places at the disposal of the Journal, and which I mail you to-day.

Sunday, Aug. 8th.—After the gentie rain which luiled 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 firection; 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.

tially 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 Myn 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 Parltans 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 thraidom. 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 consecration of our days and years; and gave directions for forming family circles. There is a highly refined and pure, influence about this speaker, which permeates all she says.

The clear, straightforward and conclusive communication, of Mrs. A. M. H. Tyler in regard 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 films; rotteness.

There is here a healthy recognition of the fact that nothing can h

criminating and friendly criticism, alone,

criminating 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 clearation 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 figure.

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 figure.

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 shift shout. 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 mind and manners, merely but culture of mind and manners to excess and the prepared to the childhood of the race. There is little earnest, strenuous longing and effort for improvement. They are content with rhetoric in their speakers, with light, trifling, almiess and purposeless days and weeks passed among these beautiful groves, which are "Go's first temples." The study of tapping are not pursued in any manner whatever. Facts, except the facts of mediumship, are not entertained by them at all. I

simply because the audience demanded nothing more profound.

Such discourses may be unobjectionable; they may make the hearers "feel good." That is not enough. The reasoning nature should be put into operation; the moral nature strengthened, and the spiritual being stirred 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 sers 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 badthabits must effect their soulforces most injuriously. How can the spirit manifest itself eweetly 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 snirit communications.

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 cultivating 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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