No. 5

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

CONTENTS.

FIRST PAGE.—Esoteric Buddhism

SECOND PAGE,-Witches and Mediums. A Good Man's Tenderness. Conviction that don't Convince. The Capac

THIRD PAGE .- Woman and the Household. Michigan Camp Meetings. Book Reviews. New Books Received. Mis cellaneous Advertisements.

FOURTH PAGE.—The Free-Thinkers' Outlook. Samuel B. Nichols. English Spiritualists Working. The Weman's

FIFTH PAGE.—The Existence of the Mahatmas. In Memreiam. Aliscellaneous Advertisements

SIXTH PAGE.—Broken Idols. Spiritualism in England Presentiments. Landseer's Lions. Hindeo Sattay Re leased. A Spirit in Mail Car No. 48, Mesmerism and Spiritualism. A Genuine Chost Scare, Peorla in the Three of a Haunted-H. u.o Searc. Spiritual Matters in San Transisco. Inverted, Notes and Extracts on Miscellane

SEVENTH PAGE.—Christians Eighting for Japan. The Word Genius. Catholic Intelerance. Miscellancous Advertis

BIGHTH PAGE.—Philosophy of Rollgion.—Trom the Stand point of the Mystics. Miscellandons Advertisements.

For the Religio-Philosophical Journal.

ESOTERIC BUDDHISM.

BY E. WHIPPLE.

Esoteric Buddhism, or the "Inner Doctrine," embraces an occult body of teachings which, until quite recently, have been almost exclusively confined within the pale of secret orders in the East-orders whose origin dates from very remote prehistoric times. These teachings have been very jealously guarded by all members of the secret broth erhood as pearly too precious and sacred to be entrusted to the populace. The state of mind essential to deal with these truths has always been held to involve a special capacity and an exceptional integrity, which the candidate can acquire only after a long course of laborious training, and a life of strict temperance, chastity and self-abnega-

In the Golden Age of the pre-historic ancients the mind of the race was generally open and accessible to the occult realm. which made it far more potent both for good and evil than is possible at the present day. When this power became inverted by general wickedness and insincerity, the necromancy and infernalism which incidentally followed threatened the very existence of the race upon the planet. The race tendency was then toward absolute evil, but this tendency was partially arrested by the traditional "catastrophe" which, among other changes it effected, closed the occult realm to ordinary human perception. The few who afterward attained to direct occult perception were those who led self-sacrificing and holy lives; and these were regarded with envy and jeal-ousy by the world's people. So there was formed a secret brotherhood, within the pale of which their exceptional knowledge was sacredly guarded. The ties which bound the members of this inner brotherhood together were of heaven, while the ties that bind the members of secret fraternities in our modern society are of earth. Indeed, the existing se-cret orders of the West have hardly so much as a counterfeit resemblance to this ancient Brotherhood that held the esoteric doctrine.

The esoteric doctrine is veiled beneath the letter of the word in most of the Scriptures of the world. In our own Bible this is especially true of the first eleven chapters of Genesis, the Book of Daniel and the Apocalypse. Swedenborg and Harris obtained par-tial glimpses of the esoteric truth.

But the time has now arrived when, in the judgment of members of the Brotherhood in India, a use may be subserved by giving fragments of the esoteric teaching to the general reading public in the West; and during the last dozen years a number of the scholars of Anglo Saxon lineage have been close pupils under competent teachersmembers of the order in India. A number of books have been published in Europe and America as the result of this recent training of Western students, such as "The Perfect Way," "Isis Unveiled," "The Occult World," and "Esoteric Buddhism." The two latter works are by A. P. Sinnett, President of the Simla Eclectic Theosophical Society. I will attempt a very brief synopsis of the philosophy set forth in the last work above named. In the first place, the Occidental method of acquiring ordinary knowledge is very different from that pursued by the adept in occult science in the East. Here in the West we learn in great part second hand what others have recorded, in which we employ memory, discussion and the process of ratiocination. The initiate in the Eastern Brotherhood, hav-

ing by a long course of special preparation, recovered the faculty—which in the great body of the race has been dormant since the "catestrophe"—of immediate perception, reselves direct influx from the occult realing

and hence is dependent upon no teacher for the knowledge that comes in direct contact with his own sensitivity. Among the members of the Brotherhood there is no disagreement and no discussion, for all see alike the ment and no discussion, for all see alike the the order that is exemplified in the planetary series of which our earth is a member. More-over, to possess the knowledge which is ac-cessible to adepts is to wield power,—"and the who e motive of the great secrecy in which occult science is shrouded turns upon the dang r of conferring powers upon people who have not, first of all, by undergoing the training of initiates, given moral guarantees

of their trustworthiness." of their trustworthiness."

The esoteric science adopts a seven-fold instead of a three-fold distribution of the principles that enter into the constitution of man. These are called: 1st, Body; 2nd, Vitality; 3rd, Astral Body; 4th, Animal Soul; 5th, Human Soul; 6th Spiritual Soul; 7th, Spirit. Here in the West our classification would be: 1st, Body; 2nd, Spirit; 3rd, Soul; or as some people would state it, Body, Soul, Spirit—some designating the inmost principle by the term Soul, and others by the term Spirit. The three lower principles in this Spirit. The three lower principles in this seven-fold classification are assumed to be perishable, the third being an ethereal duplicate of the physical body. At death this astral body separates from the real conscious personality, and for a time becomes a wandering ghost, endowed with as species of dreamy, semi-consciousness, but it has no independent volition partial it allows make dependent volition, nor is it able to make any further record of experiences. This phantom-like form pereists for a limited pe-

riod and finally becomes dissipated. It is sometimes called an "elementary." The fourth principle belongs to man's higher nature and goes with it after death. The fifth principle as yet is only partially developed, while the sixth and seventh principles are potential and still await their evolution in the race. But there is a class of planetary spirits connected with our earth who are not involved in its evolutionary pro-cesses, but who preside in part over those processes; these completed their own evolu-screw, each round conducting to a higher and reached her glory long before the rise of tion in connection with another planetary plane than the preceding. The spring sea- that more modern Egypt which Bunsen and chain in a very remote epoch. These plane- | son of our earthly year forms the buds for a | other archæologists have explored. The Copts tary spirits are developed in their sixth prin- | future growth; the summer develops them; ciple, and hence are above the cyclic law which still constrains us within the prescribed limits of our own planetary evolution.

Again, the esoteric science teaches a doctrine of evolution so broad and deep and comprehensive that a chain of inter-related worlds are necessary to actualize it. Darwin's doctrine, while it is included and recognized, is nevertheless only a small segment in this magnificent scheme. It is assumed that our earth is embraced in a chain of seven worlds, each of which performs a special class of functions in the evolutionary processes; that each kingdom in nature, to gether with the species in each kingdom and the individuals in each species, have to make a succession of rounds or circuits through the chain of planets to complete their evolu-tion. Our "planetary chain" by no means embraces all the planets in our solar system. In fact, it includes but three which are at present accessible to observation, namely, Mars, Earth and Mercury. The other four connected with our chain are too ethereal to be visible to us. It is a curious confirmatory circumstance that T. L. Harris has beheld clairvoyantly several aromal planets connected with our system; and he has described these together with their inhabitants with

considerable minuteness. The manner in which the members of our planetary chain are distributed, that they may serve as appropriate theaters for the circuit of evolutionary processes, is a matter of peculiar interest and great importance. We will assume that the subjective side of nature is the spiritual pole—the dynamic domain or initial point from which development pro-ceeds; and further, that the objective side of nature is the material pole—the point where the maximum condensation of physical substance has been effected. Now draw an imaginary circle from the spiritual pole, by way of the material pole, back to the spirit-ual pole. The first half of this circle is the descending arc; the second half is the ascending arc. Our chain of worlds is placed in this circle in such a manner that two aromal worlds begin the series from the spiritual pole in the descending arc, the visible world Mars occupies the third place, and our earth occupies the fourth place at the material pole. Mercury comes next, and two aromal worlds complete the series in the ascending are of the circuit (Venus and Jupiter belong to another planetary chain). Our earth, therefore, occupies the position of equilibrium, where the processes of involution and evolution are balanced; hence, it is the world on which the struggle between good and evil must be greatest, and where the human Egos must pass the final tests that will decide the question of their fitness or unfitness for the exalted state of Nirvana. The above classification has no reference to the physical position of the planete in the solar system, nor to their relative age or densities as recorded

by modern astronomers. It is important here that we bear in mind the distinction between involution and evolution. Involution is a procedure from an active to a potential state; evolution is a procedure from a potential to an active state. The egg embraces the potentiality of a chick
i. c., the chick is involved in the egg; and nothing can be developed out of the egg that was not involved in it. The completed chick is the evolved potency that was in the egg. All escential forms are spiritual entities at the dynamic pole of being before they begin their development through matter. Before

active spiritual entities, or monads, must pass through a long series of involutions on those worlds which are distributed along the descending are in the planetary chain, by which the powers that were active in the en-tities at the beginning gradually pass from the active to the potential and involved state, during which apparent retrogression ensues, but where in reality the entities gather about themselves a crude quantity of material which the subsequent processes of evolution along the ascending arc carry up, refine and glorify until they become perfect instruments of the informing spirit. Nevertheless, evolution and involution always co exist, neither process being entirely excluded where the other is active; but in the descending arc of movement involution greatly proing arc of movement involution greatly predominates, while in the ascending evolution is the most active process. It will hence be seen that an entity which participates in a round of development through the circuit of the planetary chain, must begin in a very ethereal state, and that it can gather to itself but a faintly concrete garment while associated with the first aromal world in the descending are. Its degree of cornersity descending arc. Its degree of corporeity would increase, however, in its descent from world to world until it arrived at the planet earth. Arriving at Mercury on the ascending arc, it begins an evolutionary process by which the subjective complexities originally resident in the Ego become objectively unfolded in the organism; and a residuum of this accreted substance persists as a permanent vehicle of the Ego.

Having completed the first round in a long series of careers through matter, and having returned to the spiritual pole of the planetary chain, the Ego rests for a long period ere it embarks on the tremendous journey of the second round. Each round is predominantly devoted to the development of one of the seven principles in man. The great circuits or rounds so nearly return into themselves the autumn ripens the fruit; while the desolate winter seemingly arrests the onward course and once more remands nature to the budding glories of spring. Modulation and rhythm, relative intensity and periodicity are the qualifying processes through all the ascending octaves of this wonderful move-

ment. The kingdoms in nature have each evolved to their present state of relative perfection by traversing the chain of worlds in descending and ascending series of involution and evolution. The original medads neither begin nor complete their development upon our earth. The chain of worlds, with their different degrees of concreteness, are essential as successive theaters of rising and falling gradations, to initiate and carry to comple tion the processes that play between the spiritual and material poles of existence.

A definite number of human Egos were connected with our planetary chain when it began to develop the lowest kingdoms in nature; and these Egos became involved in the lower kingdoms and have developed through them to their present station. Once having passed out of a lower kingdom they never re turn to it. There is no hint in the esoteric doctrine to the effect that a human Ego having once attained to the human structure, ever falls back into the animal kingdom After the human structure was evolved there remained seven entire rounds through the planetary circuit which each Ego must traverse, ere its evolution through matter can be completed. Not only this, but each Ego must pass through seven root-races, and seven subraces of each root-race upon each planet in making a single round. The races of our planetary chain have already traversed three entire rounds, and we are now passed the middle of the fourth round. Before this fourth round is completed two more rootraces must begin and run their course on earth, and seven root-races must run their course in succession on the three planets in the ascending are of this chain of worlds. The present round is for the more especial development of the fourth principle—the animal soul—which is the vehicle of the will The earth being the lowest or most material point in the circuit, is the theater of greatest material intelligence and of the arts that minister to the physical wants of man. In each round on the downward arc there is a progress toward physical intelligence, while on the upward are there is a progress in refined mentality and spiritual intuitiveness The maximum of density in the physical structure and of material knowledge in the race was reached in the middle of the fourth round on earth, which was just previous to the "catastrophe.'

In the first round man was comparatively an ethereal being, even on earth, and he was super-spiritual rather than intellectual. His body was large but loosely organized. In the second round the body was still large and loosely organized, and intellect was still in abeyance to spirituality. In the middle of the third round the body had decreased in size and become more thoroughly compact. Here man became rational and began to em-

ploy human speech.
"At the half-way point of the fourth round here the polar point of the whole seven world period is passed. From this point outward the spiritual Ego begins its real struggle with body and mind to manifest its transcendental powers."

The Aryan is the fifth race in the fourth

evolution in the larger sense can begin, these | round. Two more root-races must be evolved to complete the fourth round on this planet. The unhybridized Chinaman of the interior of China is a member of the seventh sub-race of the fourth root-race; the Australian is a degraded survival of the third root-race; and the Malayan is a hybrid mixture of the sev-enth sub-races of the third and fourth root-

The teachers of the occult doctrine in India assert that the periods of the great root-races assert that the periods of the great root-races are divided from each other by great convulsions of nature, which revolutionize the surface features of the globe. The seats of human habitation which were principally occupied by the third and fourth races, now lie beneath the sea. Each race is invaded in its own proper home and cut off at its proper time some currylyper rampining in onthing time, some survivors remaining in outlying provinces, which invariably exhibit a tendency to decay and soon relapse into barbarism. The center of civilization of the fourth race was the lost Atlantis, of which the great island spoken of by Plato was the last rem-nant. In the beginning of the Miocene age (middle tertiary) the highest civilization of the fourth race culminated, and the great continent exhibited the first symptoms of sinking. Nine thousand years before Plato's time the last remnant went down with a crash. "Lemuria" was an earlier continent that stretched out over the Indian Ocean, and was the home of the third race, which here achieved a great civilization. The aborigines of Australia are the last degenerate survivors of this once noble race. Before the glacial period a sub-race of the fourth rootrace attained a great national career on the borders of the Arctic Ocean, in Siberia. That

region then enjoyed a congenial climate.
As before stated, the Aryan (Caucasian) belongs to the fifth root-race—the last race developed thus far in the fourth round. The populations of India were an amalgamation of several sub-races belonging to this fifth root-race; and they reached their palmy days were but a hybrid remnant of this once noble sub-race. Small sub races of this same Aryan stock rose to great nationalities in Greece and Italy before Atlantis went down. The Chaldees reached the apex of their glory ante-cedent to what we call the Age of Bronze. The last and seventh sub-race of the Aryan stem is the Anglo-Saxon, the "white conquerors," dominant in material intelligence; the race that subordinates spirituality to the pursuits which minister to material gain, pride and ambition. Its tendency to absolute evil and suicide, say the occult teachers, will be arrested by a great cataclysm which will put an end to the dominant influence of the Aryan race, and prepare the way for the appearance of the sixth root-race, which will do away with the old order of things and commence a new cycle of growth and a new and more righteous order of living. Then will the fiction of Lytton's "Coming Race"

be realized as an actuality. The occult doctrine emphasizes the import ance of developing spiritual capacity, for upon this turns the question whether the Ego shall become a permanent and creative force in the universe, or cease to live altogether. It is not sufficient that we attain to goodness and become pious; we must reach the high altitudes of intelligence, deal with the original sources of truth, assimilate knowledge at the fountain head, and become competent to move on the higher levels of existence. Vice and virtue may determine our condition for happiness or misery, but they alone do not develop the required higher attributes which are essential to the persist

ence of the Ego. The occult doctrine says: "To be immortal in good one must identify one's self with God; to be immortal in evil with satan. These are the two poles of the world of souls; between these two poles vegetate and die without remembrance the useless portion of mankind.....There will be a final sorting out of humanity at the middle of the great fifth round, the annihilation of the utterly unspiritual Egos and the passage onward of the others to be immortal in good or immortal in evil."

To be or not to be, then, is not determined so much by the avoidance of sin, as by that form of spirituality or highest intellection which is capable of communing with nature by the direct assimilation of her higher principles. "In the fifth round, the completely developed reason, intellect, or soul, in which the Ego then resides, must assimilate itself with the sixth principle, spirituality, or give up the business of existence altogether.

As many seeds of plants never come to fruitage, so many human Egos will never pass through the trials of the fifth round. Nature's effort is to evolve free-will, and it is inevitable that much of the free will evolved will turn to evil; yet there is room in nature for every Ego that chooses to grow, and to the extent it chooses to grow. Moreover, nature is patient and affords ample time for her candidates to make their long preparation for the final examination. And even should the candidate fail then, though the long list of record books he had accumulated in his innumerable careers will be lost and dissipated, and his own acquired organism be dissolved, still his seventh principle endures, and he will have the privilege of auother trial in some future age when the lifewave begins its work in connection with a new planetary series.

This philosophy points to three states in the Spirit-world, which awaits the Ego as his abiding place in the intervals between each

chi; 3rd, Devachan. Kama loka is the region where are gathered the suicides, the vacant, imbecile, subject classes and races; the parasites of society, the wanderers, the devotees of fashionable life, the lesser hypocrites, the savage hordes, the corrupt soldiery and the retailers of scandal. Avitchi is a state of ideal spiritual wickedness, a state of subjective spiritual misery to which only the few high graduates in sin find their way. Devachan is a state of felicity in which the Ego that has spent a good career on earth receives his reward. But these spiritual states below Nirvana are regions of effects, not of causes, to which no responsibility attaches. The place of responsibility is the earth, where the Ego is clothed with a physical body, and placed in equilibrium between the passions of sense and the moral nature. The earth, too, is the plane where the individual reaps the major papalties of a misspent former the major penalties of a misspent former career, for the "Karma" of that former cacareer, for the "Karma" of that former career inevitably impels the Ego to a parentage and strata of society for the next career, that will compel him to balance accounts. Those spirits that return to manifest through ordinary mediumship, are for the most part from Kama loca, while a considerable portion of the physical phenomena is assumed to be produced by the ghosts or astral shells which the Egos have deserted. The proportion of time spant in Dayachan compared to tion of time spent in Devachan compared to the time spent in re-incarnated bodies, is more than ten to one. After the seventh round has been completed, the Ego will have achieved its full liberation will not be constrained thereafter to take any more bodies of flesh. If the individual should again beof nesh. It the individual should again become incarnated in physical form, it would be his own free act, that he might bestow kindly offices upon a struggling people, or remove some oppressive dynasty, and he would then be free to choose his own parentage and circumstances of birth. A few of these planetary early, who have a proceed their these planetary souls, who have passed their evolutionary probation in some remote planetary chain, are distributed among the existing races on earth, to act as a leaven in the social mass. The great prophets, religious

physical career: 1st. Kama loka: 2nd, Avit-

of this class. When the human Ego shall finally have traversed the whole evolutionary scheme, and graduates in the completion of the seventh round through the circuit of the plan-etary chain, he will then sum up all the lives he has lived, evoke from memory all the records he has made which are worth preserving, and cement all into one glorious combination; and this string of blazing gems, this vast interrelated series of lives will be so penetrated by the pre-existent Ego, that a coherence and unity will be seen to connect the multitude of careers in one unbroken continuity. Then will a complete recollection return to him of all the lives and experiences through which he has passed since his Ego launched forth from the subjective side of nature, to build its house which shall be eternal in the heavens. This supreme summing up of the individuality is the reward which nature reserves for those who make the perilous journey through matter in this long series of physical careers, and who survive the testing ordeal in the middle of the fifth round. This is the Resurrection, and in this resurrection he will receive a name which shall fitly represent his order of genius and quality of intelligence, and which shall distinguish him from all his fellow Egos. The school days are then concluded, and the exalted activities of eternity open upon the view. The Individuality is now qualified to take his proper place in Nirvana, and fulfill his ultimate function in the uni-

There are many features of the esoteric doctrine which the limits of this article will not permit me to notice-features which relate to the personal life and labors of Buddha, the epochs in which planetary angels become incarnated on earth as religious and philosophical teachers, the alternate periods of ac-tivity and repose of the life-wave that sweeps through a planetary chain; and finally of the great cosmic night in the far distant future. towards which the whole planetary structure is slowly tending—a night which will reach into a longer eternity than that which the visible cosmos has bridged, ere another physical universe will be evolved. But I have doubtless gone far enough. We shall need to stop and take breath, and gradually discipline our intellectual muscles by successive efforts, ere we shall be able to accompany our oriental philosophers, even in thought, into that interminable past on the one hand, and into that distant future on the other, which borders so nearly upon eternity that the imagination is appalled! The rounds embraced in the evolution of our own planetary chain transcend our finite conceptions of eternity, yet we are assured that our own evolution must extend through this immense period before we can begin to live in the highest sense, and be qualified to traverse the circle of freedom which the "Dhyan Chohune," or planetary angels, have long since attained to. I have endeavored to give a faithful sum-mary of postions of this doctrine as it has been imparted to us, and will now conclude with a word of qualification.

The conception of a chain of worlds, distributed in a circuit with a descending and an ascending arc, connecting the spiritual and material poles of being, as a theater essential to the initiation and completion of the evolutionary processes, strikes me as a sound and consistent doctrine. But I fail to see the necessity for each kingdom—the hu-man kingdom for example—to traverse the

WITCHES AND MEDIUMS.*

A Historical Parallel by Dr. Carl du Prel.

Translated by V.

(Light, London.)

Phenomena, which, considered separately, are beyond our comprehension, gain in intelligibleness when viewed as a whole, as their connection with kindred phenomena is thus recognized, and they become separated from

accidental accretions, which were formerly looked upon as being essential to them. Thus the existence of witches in the Middle Ages cannot be considered in an objective manner, because it cannot be separated from the incidental religious background, by which at that period every opinion was governed. The Middle Ages saw in witches the conscious abuse of mystical powers; if a parallel between them and mediums can however be proved to exist, we shall be able to obtain a better understanding of the former, because in the case of mediums, the coloring of sacrilegion, and for the most part the voluntary use of mystical powers, are done away with. Neither the white magic of the saints, nor the black magic of sorcerers and witches, can be rightly estimated till they are separated from the ruling religions systems; and it is an equally false conclusion we draw at the present day, to say that mediums are not ing but impostors and juggiers, because the matter is looked at from the standpoint of materialists, who hold that nothing of a mystical nature is possible.

If we had a knowledge of all the forces inherent in man, he could no longer be the greatest of all riddles to us, which now he certainly is. That these unknown forces come into play in the case of witches and mediums scarcely anyone will deny who has read a sufficient number of accounts of trials of witches, and been present at a succession of spiritualistic scances. I, at least, have hitherto met with no one, who after inquiring thoroughly into the subject, has denied the genuineness of the phenomeua in both departments; on the other side, I have never yet met with an enlightened skeptic, who, on inquiry, has not confessed that he has made no study of the subject in either direction; I have found a condemnatory judgment always given only from the standpoint of those clever wights who boast of their sound common

If we no longer look for the cause of witch-craft among devils and evil spirits, human nature must itself be regarded as the source of mystic faculties. It must, however, in this case, be acknowledged that this source is the starting point for both black and white magic. In the Middle Ages magic was shared between God and the devil, as two distinct sources whence mystic forces proceeded, but it might be proved by drawing a very instructive parallel that the source of white and black magic does not differ, but is in both cases to be found in human nature; the only difference is in the direction which the mystic faculties take, and the use which is made of them. Therefore, I will neither exalt the saids have the witches, nor yet put them both into the same category, as they may always be distinguished one from another, as the scientific discoverer of dynamite differs from a nihilistic incendiary. When we see that thought reading, seeing and operating at a distance, the double and other phenomena occur in all branches of mysticism, however far their aims may diverge, we must agree with the opinion of verge, we must agree with the opinion of of proving those persons, who, wishing to Agrippa von Nettesheim, when he said, in free themselves from suspicion of witchcraft, writing to Aurelius von Aquapendiente: "We should not seek for the principle of such great (magic) operations ontside ourselves.

Nos habitat, non Tartara, sed nec sidera coll, Spiritus in nobis, qui viget, illa facit. Hartman pays that "the saints and the most pious sons and daughters of the Church have brought to light almost exactly the same phenomena as witches, assisted presumably by satanic help, exorcists and Spir itualists."† And, indeed, within the Church we sometimes meet with this objective criff cism or commentary. Thus, Bonaventura says, that one may be holy without possessing mystic powers, and may be gifted with these powers without being holy; were it otherwise, he adds, jestingly, Balaam and even his ass, who saw the angel, must have been holy.;

Here I only intend to draw the parallel between witches and mediums, though it will be unavoidable to bring likewise into consideration somnambulists, the historical forerunners of mediums or possessed persons, in whom modern opinion, if it thought it worth while to take account of such things at all, would sometimes recognize somnambulists, sometimes mediums.

Now the possession of real mystic faculties is common to all in this category. Powers which are inherent in human nature may be conscious or unconscious, and the use of them may be either voluntary or involuntary. Therefore there are active and passive mystics, but the mystical powers, which as yet have scarcely begun to be the object of scientific inquiry, are on this account, as a rule, still very far from being voluntarily made use of, and the Hindoo adepts are almost the only individuals who have systematically striven after their development. If we distribute the classes we I ave named according to their characteristics, we find conscious ness and will have no place among possessed persons. In the case of witches the active power is relatively the greatest, while somnambulisticand mediums occupy a place between the two.

The mistake which men in the Middle Ages fell into was that of attributing the state of complete passivity only to those called possessed; while on the other hand, somnambulists and mediums were looked upon as acting consciously and by the power of the will, and on this account the faculties of such persons were not in the least understood, but were confounded with those of witches, this being without doubt the cause of many innocent persons being put to death. The abuse of mystical powers in them was locked upon as a matter of course, because it was thought -and this is the great error of the Middle Ages—that these powers, if they were met with outside the Church, could only be developed through falling away from the faith and by a compact with the devil: This confounding of heresy with mysticism entirely displaced the right point of view. When mystical faculties came into play among the pions it was called white magic, developed in a state of grace; but if among the godless, then it was black magic, and could only be due to the devil, and the witches themselves seem to have been partly of this opinion. In order to account for the essential similarity of these powers in both classes, the words of Tertullian were cited: "The devil is God's ape, who imitates His works."

Every conception or idea in the Middle Ages was bound up with religion, and therce

ent to the Wiener Allgemeine Zeilung, Nos

2198 and 2194. tk. v. Hartman: "Der Spiritismus."

:Bonaventura: De Profectu Religios.

fore the fact was not recognized that mystipowers of themselves had nothing whatever to do with belief or unbelief. Thus a false value was given to an incidental circumstance. Our modern physiologists are guilty of the same error, only they attribute these powers not to religious but to physiological conditions, that is, the morbid or diseased state of the individuals generally affected. The logic of these savants as a rule is as follows; phenomena are frequently noticed among mad persons, which coincide with those related of the so-called possessed, therefore all such possesses persons were nothing more than lunatics; when a person dreams, he has a vicious therefore avery one who has he has visions, therefore every one who has visions is a dreamer; hysterical persons often see during their periods of hallucination divine or demoniacal manifestations, therefore every mystical influence or impression is due to hysteria; cataleptic subjects lie motion-less and without sensation, like ecstatics, and so ecstatics are nothing but persons in a

cataleptic state. &c., &c.
As we see, truth fares even worse with our modern physiologists than with theologians; for the Church, at least, has never denied the facts of mysticism, even though its false interpretation of them went so far as to cause the Maid of Orleans, who received communications from the other world, to be burnt as a witch, while the same manifestations in the case of a Theresa were the cause of her

being canonized as a saint. It first became evident that witches, as far as regards a large portion of the phenomena observed in connection with them, are to be looked upon as passive agents, when magnetism and somnambulism were re-discovered. Mesmer acknowledged himself that his discovery threw light upon dark and incomprehensive periods of ancient times and of the Middle Ages, upon the oracles, sibyls, prophets, sorcerers, magicians, theurgists and demonurgists, since in all these things it was only a question of modification of somnambulism.* Ennemoser goes still further when he says: "The mesmeric patient often exactly resembles a witch, and he either is one or a witch is nothing more than a mesmeric

In all times the alteration of the weight of the body in persons in the eestatic state has been remarked—a phenomenon quite contra-ry to the laws of gravity as known to us at the present day. Since, however, modern physics are even already beginning to ascribe gravitation in certain instances to electro-magnetic attraction, perhaps there is a possibility of accounting for this mystic phenomenon in the same way. There seems to be no doubt that in certain conditions related to the somnambulic, the natural force of gravity of the human organism is over-powered by a force acting in a contrary direction. Already I have endeavored to show in another place ; that facts lie at the bottom of the ordeal by water of witches, and that in this instance, likewise, superstition was only in fault in giving the wrong explanation. It may be anticipated that this lessening of the specific weight, especially when it is more or less connected with the somnambulic state, will not be limited to the action of water. Indeed, in the Middle Ages themselves we find instances in proof of this theory. One of the accounts in history the most difficult for modern skeptics to understand is that of the scales used for weighing witches in Oudewater. This town acquired the privilege in the time of the Emperor Charles V. of using the town scales as witch-weighing scales and presented themselves willingly for this ordeal to be either innocent or guilty. The burgomaster and the judge of witcheraft looked at these persons and formed a pretty correct opinion as to their weight. When they were placed in the scales and were found to be heavier than they had been judged to be, they were let go free; but if they were lighter they were brought to trial. These town scales enjoyed such a high reputation, that persons even came from foreign countries to subject themselves to the ordeal. The Emperor Charles died in the year 1558, but even in 1693 reliable accounts are to be found of the continuance of this kind of trial. Balthazar Becker, a preacher of Amsterdam, and author of The World of Magic, wrote, at a time when the trials of witches were much on the decrease, both in the Netherlands, France, England, and some of the German States, of these witch-weighing scales, that even in his time many persons were weighed by them. According to Soldan, the last trial at which these scales were used, in 1754, was for the purpose of trying two accused persons. I only bring forward this instance of scales

being used for weighing witches, because they are evidently associated with a universal problem, which plays an important role not only in the Christian mysticism and demonology, but among the new Platonic ec-statics, and the Hindoo Brahmins and Fakirs, as well as among somnambulists and sleepwalkers. If our physiologists did not con sider it beneath their dignity to inquire into such matters, they would find a rich fund of material in the literature connected with the subject, and since somnambulism can be artificially produced by magnetic passes, the phenomenon of the altera-tion of the weight of the human body is certainly worthy of experimental inquiry. The physician Charpignon describes the case of a somnambulist being raised up in a horizon tal position by the hands being held over the "Sonnengeflecht" (?), and of another being elevated from the ground, so that there was a space between it and his feet, simply by hands being laid upon his head. Lafoptaine placed a somnambulist in some scales, and she lost in weight when he magnetizéd her Zöllner relates that Slade raised him and the chair on which he was sitting a foot from the ground by simply placing his hands on the back, the chair following his hands like a magnet. The magnetic attraction of som nambulists through the magnetizer is fresh in our memory from Hansen's performances and Professor Kieser speaks of a somnambu

the touch of the magnetizer's thumbs. Since electricity is proved to flow through the human nerves, and since weight probably only depends on a special law of electric ity, it is not impossible that it may be modi fled, when, in the act of magnetizing, foreign electricity may stream forth upon an organ ism. It is, however, to be concluded from the essential recemblance which exists between induced and natural somnambulism, that the floating in the air of ecstatics in ev ery age was brought on, so that Professor Crookes could write "of rising in the air. which explains certain miracles parrated in Eunapius relates that the Alexandrian philosopher Jamblichus, on account of his plety, floated in the air, and it is greatly in favor of the theory of unconsciousness and loss of memory in a state of somnambulism when we read, that Jamblichus laughed at his pupils for their credulity, when they told

list being raised from the ground through

*Mesmer: 2me memotre. †Ronemoser: Mesmerische Praxis. t"Die Gegenwart," No. 11.

him of his floating in the air. The same fact is narrated by Philostratus of the Indian Brahmins, in his biography of Apollonius. The physician Billot had a somnambulic patient, who often called out when she went about the room on crutches, "I am rising in the air, I am being lifted up, and I am afraid of being carried through the window!" That which in this case was only a muscular sensation, however, really occurred with the medium Home. "We all know" (writes Wallace), "that at least fifty persons of high character can be found in London, who would vouch for the fact that they saw the phenomenon happen with Mr. Home." One of the witnesses, Lord Lindsay, asserts that he saw Home first floating about the room, and then in a horizontal position float through one of the windows and back again through the other, eighty five feet above the ground. When, however, Home was examined on the subject by the Dialectical Society he said just as Jamblichus did: "I remember nothing myself of being carried out through one window and in again through another, since I was unconscious; but there were many witnesses of the fact.

Christian mysticism abounds with similar accounts; it is only necessary to remind one of Franz von Assisi, Filippo Weri, St. Theresa, Ignaz von Loyola, Copertino, Savonarola, etc. It is narrated of the Secress of Prevorst, as it was of the Maid of Orleans in her time, that when playing with her young friends she appeared to be rather flying than running, a transition state of the ecstatic floating. The physician Eless says of his somnambulic subject: "Her movements became more and more undulating and floating, so that her body moved to and fro with inconceivable lightness and in the most graceful manner as though she were flying." Du Po-tet once saw a so-called demoniac suspend himself on a shelf in a room contrary to the laws of gravity, without in the least staggering: the light wooden frieze was only fastened to the wall by a few weak nails, and must have broken if the weight of the man had not lessened.

A somnambulist of Kerner's, in an access of insanity sprang from the height of two stories without being in the least injured. It was noticed in like manner in the case of the possessed children of Morzine and Chablais in 1847, that they ran into the forests, climbed up trees with the greatest ease, and swing themselves upon the highest branch-es, just like the possessed persons of Quersy in 1491, of whom it is recorded that they climbed up the trees like cats and hung sus-

pended from the branches. Under these circumstances, it is not at al improbable that sleep walkers, whose condi-tion is so closely related to that of somnambulists, are not only rendered capable of clambering in a marvellous manner into the most dangerous places, by reason of the absence of dizziness in the then unconscious state of the brain, but likewise by a real lessening of the weight of the body. Perhaps, too, the frequent sensation of flying or floating occurring in dreams may be only due to the absence of muscular feeling and the imaginary increase of that centrifugal force common in a dreamy state, which under certain conditions becomes apparent in the human organism. In 1845 a young girl who was a sleep-walker at Charmes (Meurthe), sprang from the window to the ground, a beight of forty feet, without sustaining any

This lessening of the weight in the case of sleep-walkers has certainly not yet been the sleep-walker slumbered could be placed on the scales during the deep sleep of the occupant, an alteration of the weight, according to the depth of the sleep, might be proved to take place by a registering apparatus. I have sought in vain in literature for any justification of this assumption; only with Tritheim, the celebrated Abbot of Spanheim, I found a notice referring to it. He writes to the Emperor Maximilian: "We see that these persons, who from fervent love to God, despise the fleshly life, in the ecstatic condition are raised from the earth towards heaven, and not only by their elevation of soul, but by divine power, can, as we imagine, lay aside the weight of the body in such a condition." And further on he relates that once in his youth he was sleeping in the same bed with three other lads, one of whom walked in his sleep: "When he rose the third time from the bed he walked over us and stood on his feet upon us, but we were not hurt in the least; it was just as though a little monkey had jumped upon us...he ascended quickly and nimbly to the top of the house and climbed on to the roof like a sparrow. I repeat what I saw myself, and not what I heard told as a miracle." Under these circumstances, we may give some credit to the statement of a somnambulist, of whom Professor Bahr says, that when bathing in the Elbe in the magnetic state, she did not sink; and who herself said: "Magnetism can both increase and di minish the weight; in my convulsions I become heavier. If it were possible to weigh a

person walking in his sleep, he would be found to weigh nothing." (?) Newton, the discoverer of the law of gravitation, confessed that he did not know what weight was. It would, therefore, be most illogical to reject the phenomenon of alteration of weight, because it is contrary to the, to us, enigmatical force of weight itself. Still less grounds would exist for so doing, if the fact of gravitation be only a special instance of electro-magnetic attraction; for in all circumstances connected with mystical phenomena, animal magnetism plays a conspicuous part, and gives evidence of its relationship to mineral magnetism by a whole series of analogies. Now since, according to the use it is made of, it can increase as well as lessen the weight, by adding to the amount of attraction or regulation, the same thing must also be thought possible in the case of this mystical phenomenon.

[To be continued.]

A Good Man's Tenderness.

(Manchester Times.)

George Stephenson went one day into an pper room of his house, and closed the winlow. It had been left open a long time because of the great heat; but now the weather was becoming cooler and so Mr. Stephenson thought it would be well to shut it up. He little knew at the time what he was doing. Two or three days afterwards, however, he chanced to observe a bird flying against that ame window, and beating against it with all its might, again and again, as if trying to break it. His sympathy and curiosity were aroused. What could the little thing want? He at once went to the room, and opened the window to see. The window opened, the bird flew straight to one particular spot in the room, where Stephenson saw a nest,-that little bird's nest. The poor bird looked at it, took the sad story in at a glance, and fluttered down to the floor, broken-bearted, almost

Stephenson, drawing near to look, was filled with unspeakable sofrow. There sat the mother bird, and under it four tiny little young ones,—mother and young all apparently dead. Stephenson cried aloud. He tenderly lifted the exhausted bird from the floor, the worm it had so long and bravely struggled to bring to its home and young still in its beak, and carefully tried to revive it; but all his efforts proved in vain. It speedily died, and the great man mourned for many a day. At the time, the force of George Ste phenson's mind was changing the face of the earth; yet he wept at the eight of this dead family, and was deeply grieved because he himself had unconsciously been the cause of death.

For the Religio-Philosophical Journal. CONVICTION THAT DON'T CONVINCE.

A muddle, a Letter, and a Dilemma.

BY WM. B. HART.

It has been a practice with me to make a pretty free use of whatever Journals come to band in sending them as complimentary reminders to relatives or other friends, desiring that, if there is anything good in them, to have my friends participate with me in the benefit. In this way I have got up quite a correspondence, a curious feature of which is that I have several times been called upon to defend Spiritualism as though I were in any way responsible for it.

Let me here state my position: I profess to be an unprejudiced, impartial, but interested looker on; too interested, indeed, to allow myself to be imposed upon if I can help it; a sort of representative, it may be, of that mass of inertia hanging on to the outskirts of Spiritualism; too intelligent to doubt, and too perverse to believe short of some such demonstration said to have been vouchsafed to that apostolic level-headed skeptic we read of. Allow me to further say by way of preface, that, with my faculties all alive and strained to their utmost tension, I have watched this thing called Spiritualism, for, say, the last twenty years of my life; and in view of the evidence of human testimony, I have come deliberately and unchangeably, I think, to the conclusion that the leading phenomena of Spiritualism, barring the mystery, are as well attested and proved, as are the leading facts of history. If I would be honest with myself I cannot avoid this avowal. Yet, strange and anomalous as it may seem and really is, this conviction is not a living principle within me. It bears no fruit. It is no fault of mine, however, only so far as I may have neglected to place myself in communication with mediumistic sources of enlightenment. I have outgrown, I am happy to be able to say, my old prejudice. I no longer feel hostile to this new gospel; in fact I sometimes defend it, but with this disadvantage, that I cannot speak with that authority, and, as our good Methodist brethren say, "unction," born of knowledge. I can argue only in view of probabilities, of the confidence one ought to have in the ver-city of our fel-

low men, of human testimony, and all that.

I have since the year commenced had occasion to present the case in this light in my correspondence with an old time friend, a member of the bar in another State, who has not been able to cast aside his prejudices as I have. And as my letter to him may furnish incidently, not only the rationale of the anomaly above mentioned, but an inside view subject of experimental inquiry; but one might be permitted to hazard the supposition a priori that if a bed on which such a ligious opposition, as well, I herewith send a copy for publication, omitting, for obvious reasons name and address of correspondent:

> MY GOOD FRIEND:-I am quite obliged for the extended and very interesting remarks touching that paper I sent you, knowing your strict business habits and preoccupations. did not expect any formal acknowledgement, much less a free expression of your views on the matters presented. Reserving for a future communication my thoughts relative to the more strictly theological portion of your letter, I will here confine what I have to say, to Spiritualism, against which I am sorry to see you seem to have contracted an unphilosoph

> ical prejudice. You imagine there is some incongruity between my "character," as you express it, and the paper I take. Well, possibly there is; however, I fancy it would not be safe as a rule, to judge all men on such evidence. It has been my custom for years to read and think on all sides of a subject that interests me to the extent of my opportunities and ability. I try to realize that I have nothing to gain by self-deception, nor by passively allowing others to deceive me; and in order to judge intelligently, especially in relation to controverted subjects, I know of no better way than to look squarely in the face whatever is presented, pro or con, for my acceptance. And I flatter myself that I have become so schooled, so divested of prejudice or unworthy bias, in relation to the great questions that agitate and divide thinkers nowadays that I am fully prepared to acceptor reject and surrender any opinion whatever, wholly and exclusively upon its merits; in the light I mean, of evidence as I am able to apprehend what evidence is. Nay, more; if I know myself, I am as anxious to learn what can with truth be said against my views as for them. Hence, I aim to cultivate acquaintance es pecially with opposing systems of belief. I am sure I should feel self-abased, if I supposed I were resting on mere authority, in matters concerning which, I felt myself competent to arrive at an intelligent and independent judgment of my own in view of evidence as acressible to me as to others, Feeling in this way. I am seldom disconcerted or annoyed when called upon for my reasons for this or that; indeed, I am always pleased to be so called upon; not that I can in every instance justify myself, or that I pretend to having mastered any given subject, but I like to be put in the way of mastering it.

Now, as respects Spiritualism. I under stand it claims, in this materialistic age, to present veritable proof and demonstration of a life other than now is—a life supernal; to prove this, not through the doubtful sayings of some half-dozen witnesses only of an age long passed, but by thousands of men and women right in our very midet; by witnesses be it observed, not the "base" and the "low," as you suppose; not by simple tradition-possessed fishermen and tax-gatherers, on the lookout for some new thing, priest-ridden, ignorant and credulous; but by Scribes and Pharisees, doctors of the Law, and the veritable Saula of Tarana converted against their wille, not half a dozen, but thousands-take your choice; witnesses, whose competency can be tested by all the means known in our day by cross-questioning, by inquiry as to character and motives, intellectual culture and habits of thought. Not only this Spirit-nalists challenge doubters to come and see for themselves. They do not require implicit reliance on the inse distit of any one, but they invite us to put ourselves in the way to test

the matter as we test any other subject with our senses. Thousands say they have done this and have been convinced. Do you wonder, then, that, I am "interested" in Spiritu-

I judge you are somewhat uninformed as to the present status and extent of this "superstition." Please give it a moment's sober thought. It has sprung up in our day, under our very eyes, and numbers, by the admission of its enemies, speaking within bounds, say, 15,000,000 of adherents, more than half of whom are estimated to belong to the United States. And this, too, without imperial edicts or State coercion to give it prestige and impetus.

Was there anything ever known in history at all comparable with this modern craze, if craze it be? I find that Spiritualism has been embraced and is now held by all classes in society; by rationalists; by Christians of every sect; by literary men and scientists of assured standing; by lawyers, doctors, clergymen, judges, senators, not even excepting a former President of these United States, and crowned heads in Europe. And yet, you can "hardly understand," you say, "how a man of my intelligence and character, can enjoy reading a paper devoted to Spiritualism." But, my good friend, do not infer from all this that I have been captured, bagged, and baptized into this mysticism myself, Nothing could be more illegical on your part Nothing could be more illogical on your part. Wait a while till I have said it all. This matter of belief is a wonderful "nut to crack;" never much, if at all, under our immediate control, as you are aware. Myself in common with yourself and others have been born and reared in an epoch of the world's history, when the current teaching and sentiment have been such as to discredit any and all miracles of modern date not only, but anything, in fact, of a supermundane pretension; hence, our prepossessions are all opposed to this thing. Two thousand years ago matters were different. The jew, from whom we have desired our relieies were made and the second sec derived our religion was not handicapped as we are. The Pharisee or the Saducee had no difficulty in accepting as real the alleged miracles of Jesus. There existed in his mind no antecedent improbability against them: These people had become familiarized, from youth up, and from generation to generation, with the idea of supernatural intervention as a reality of pretty common occurrence in the nation. Such events were creditable in their judgment. The difficulty with the men of that day and nation was, not that a notable mirac e had been wrought by the new teacher; this was not the form of their unbelief; but by whose authority was it wrought? Was it of God, or was it of Beelzebub? The value was not in the thing itself. It carried with it no authority unless God was the author. This was the dodge skepticism took in that day. Protestanti-m in rejecting the prodicties of the church of Rome, has saddled upon herself as a logical sequence, the necessity,of repudiating marvels of whatever kind, and has thereby initiated and fostered a general skepticism which now rejects all miracles, as I said, of modern date, or all very marvelous manifestations of any kind, to such extent that it is now simply impossible for most minds to believe the statements found in spiritualistic literature of our day without a positive personal experience of their reality. Still, notwithstanding all this is true, as I viewed it, the fact remains, and I insist upon it. that there has been accumulated a body of evidence in behalf of the hypothesis of extra mundane or Spiritual intercourse, such as to create a violent presumption in its favor; and all I ask is to see it-for myself. I have not got so far yet in my skepticism as to flout the evidence of my senses. If the Premier of England, William E. Gladstone, and our own sainted Lincoln, should have felt an interest impelling them to investigate this thing, as I am credibly informed they have, then why should not I? And, with all due respect, permit me to ask, why should not you? It may be, my friend, you are not prepared to answer these questions, and it may be you would prefer not to answer them. How this is I do not know, but I do know that the best of us are sometimes taken at a disadvantage, when these uncanny dilemmas are thrust in our faces. And I moreover know, or think I know, that if the exact truth were told without circumlocution, divested of all disguises as between men of the same guild, it would read somewhat in this wise:—(1) That prodigies, or any very extraordinary events of whatever kind. said to have occurred in recent times among enlightened people, especially if the witnesses in the case are numerous and well known to us, are wholly and absolutely inadmissible. (2) That remoteness in time and place of extra mundane occurrences, with few witnesses—the fewer the better, within certain very narrow limits, the majority of whom are minus learning and credit in the nation to which they belong, constitute the true criteria of credibility. In other words: The necessities of the church, and the invincible doubt born of the Reformation, have united with Hume in establishing the fact, that no amount of testimony can give credibility to a miracle-always excepting the miracles of the church—and even these, to have any value, must carry an antiquity of at least eighteen centuries, and be certified to by a body of witnesses not to exceed halfa dozen, when all told. The five thousand or more witnesses we read of being ruled out through that refinement of criticism which refuses to accept anonymous testimo-

The Capac Meeting.

In the Editor of the Religio-Philosophical Journal

ny. This much for Spiritualism.

Greenwood, Ill.

Though a little delayed with our report, owing to sickness, I feel that many interested ones will be gratified to learn of the very successful meeting held by the First District Association of Spiritualists of Michigan in the Baptist church at Capac the 4th and 5th iust. The pastor was present and spoke words of welcome in response to the chairman's greetings, saying, that though ever ready to stand up for the Master, he was not the one to button his coat as around the best man on earth. He stood as a learner in life. Each session found the house well filled with attentive listeners to the thoughts given out by the speakers and to the varied experiences related in conference. Sunday evening ad ditional seats were brought in. Almont, Lapeer, North, Branch, Port Huron and Metamora were represented; and all the vicitors handsomely entertained by the Capac friends; also the expense of the meeting was fully met by them, and a present of five dollars given the pastor in appreciation of his generous and liberal spirit. Our pen fails to express the beautiful rendering of song and hymn by the choir and I dare say all present shared in the same conviction.

MRS. F. E. ODELL, Sec. Metamora, Mich.

About \$40,000,000 in small slives certificates will be issued by the Government in

Woman and the Household.

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

THREE HELPS.

If the world seems cold to you, Kindle fires to warm it! Let their comfort hide from view Winters that deform it. Hearts as rozen as your own To that radiance gather;

You will soon forget to moan "Ah! the cheerless weather?" If the world's a wilderness, Go build houses in it! Will it help your loneliness On the winds to din it? Raise a hut, however slight, Weeds and brambles smother, And to roof and meal invite Some forlorner brother.

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

Clara Brinkerhoff of New York City, a well known teacher and composer of music, is a member of the College of Musicians which is composed only of representative artists.

Miss Elizabeth H. Denio, Professor of German and Lecturer on the History of Art at Wellesley College, has made a fine German translation of Ramona, by "H. H." The translation is published in Leipzig.

Mrs. William Harrison of Minneapolis, has given the Woman's Christian Association of that city \$30,000 for an Old Ladies' Home.

Mrs. Theodore Auze is secretary of the Christian Woman's Exchange of New Or-leans, which is doing a good work for the Southern women.

Mrs.-Grant Duff is making arrangements for the formation of an art class during the season at Ootacamund, India, under a takeh-er from the Madras School of Arts.

Miss Frances E. Willard is making a tour of the leading assemblies being held in the East. She gave an address on Social Purity to an audience of 4,000 people at Chautauqua, early in August.

Miss Minnie Gardner of Jonesville, Mich., rode a self-binder to cut fifty acres of wheat, and cut and raked all the hay on her father's farm. She says she enjoys that kind of employment, and prefers it to swinging in a hammock.

The W. C. T. U. of Montreal, Canada, have established a reading room for working girls. It is handsomely fitted up, and adorned with pictures and flowers. Here the girls can spend their noon hours and evenings, where they are sure of welcome from the matron and attendants.

Pundita Ramabai was lately questioned as Pundita Ramadai was lately questioned as to the extent of education among the women of India. She said as an illustration: "In the city of Pona, there are 100,000 people. Perhamiture are fifty women who can read, and Pont is a tayorable instance." A woman in home able to read and write was immediately supposed to be unsexed. In good, clearly spoken English, Pundita Ramabai appealed to the American women for their holp and sympathy, at the same time expressing thankfulness for what they had already done. As a converted Brahmin widow, she could not thank them enough for the freedom she now enjoyed.

Mrs. Julia Ward Howe, in an address before the Harvard Collegiate Institute, Bridgewater, Mass., uttered these good words:

"The extended field of action open before women to-day may have the effect of leading them away from the intenser forms of affection. While I welcome you to the broader interpretation of right and of duty, I warn you also to keep the shy, secret recesses of your heart for the most tender and beautiful things. And in whatever you may undertake. never sacrifice quality for quantity, even when quantity pays, and quality does not. The greatest danger in the competition of women with men for wage-work is, in my view, the adoption by women of merely mercenary standard of value, which, though not universal among men, is common among them. Some of you will surely encounter this difficulty, this temptation. The cheap, trashy novel will command its tens of thousands, while the chaste, thoughtful book will be fortunate if it sells by thousands. Compare the exterior circumstances of the two writers, and you may envy her who gets the most money for the poorest work. Compare the minds of the two, and your envy will change its object.

"If the temotation to lower our intellectual standard is to be resisted, not the less should we resist appeals which, if complied with. would lower our tone of manners, and, consequently, of morals."

Four books written by the W. C. T. U. women are now being published by the Woman's Temperance Publishing Association, all of which are owned by white ribboners. Eight periodicals and millions and millions of pages of temperance literature are published yearly by the association, which has lately declared a dividend of four percent. on its capital of \$50,000.

Lady Anne Blunt, the granddaughter of Byron, is said to be one of the cleverest women in England. She is an author, a musician, a painter, a student in Oriental politics, a scholar able to write to her Ceylon friends in their own language, the capable manager of her beautiful home, Crabbet Park. and the teacher of her only daughter. She has written one of the best books ever published on the Bedouins. She spent, with her husband, several months with the Arabs in tent-life on the desert.

Elizabeth Cady Stanton of Tenafly, N. J., is in correspondence with a number of distinguished women in this country and abroad, for the purpose of organizing a committee from the number, to revise that portion of the Bible relating to women. The intention is to bring into the compass of a small volume, all that is said concerning women, with commentaries thereon. She desires to find thorough Hebrew and Greek scholars, as well as those capable of scientific and philosophical research.

It seems as if this were a useless work, at least, as if it could have but little effect. It would only be authoritative to the orthodox. and they are growing fast, spite of Biblical texts and the mandates of Paul, which they now admit, applied only to that state of soclety which has long since become a thing of the past. As Lucy Stone well says, "Eter nal rights existed before texts were written and are independent of them."

The Rev. B. F. De Costa, noted for his manly advocacy of social purity and the White with such a declaration the past ought to Cross movement, takes noble views in regard be buried. But no such word comes, and

to woman's position and influence in the

world of to-day. At a late lecture he said:

"If women do not protect themselves, they never will be protected. The protected class is an ensiaved and plun lered class. 'Protection' does not protect. Every class must be prepared to fight its own battle. We are now on the eve of another reformation—a moral reformation, in contrast to the religious reformation of the sixteenth century. It can formation of the sixteenth century. It can hardly be described as a clerical movement. It is rather a movement of the laity, many of whom are disgusted with the finical notions of the clergy. The trade in women and girls has taken on large proportions, while propositions to license vice and charter contagious disease, societies are pushed with an assur-ance and hardihood that astound the moral sense. The legislatures are gravely asked to approve the foulest shame. Shop windows are now a disgrace to civilization. Women, who form the majority and represent the best moral sentiment, are denied the ballot, while the vilest wretch may take a part in shaping the public policy. Women may be taxed and assessed, but they have no voice in deciding the method of taxation."

A new Industrial School has lately been started in New York, which bids fair to be very successful. "The Training School for Servants is on the same general plan as the Training School for Nurses. Classes under competent teachers are held in what they term 'domestic sciences' including sewing term 'domestic sciences,' including sewing, cooking, housework, household economy and the like. The attendance is large. Classes in these subjects are forming composed entirely of public school teachers. The charges are one dollar and one dollar and fifty cents for instruction in either of the cooking courses of twelve or twenty lessons, while three dollars is charged for instruction in sewing or in the drawing or clay modeling classes. The superintendent of the various classes thus explained the present condition of the school's work:

"Four classes are received in cooking. where the aim is to give as thorough a knowledge of cookery as thirty-six graded lessons may afford. These classes are composed of girls and young women who either attend the public schools or are engaged during the day in stores, and so are able to attend only our evapour classes. In the freiging sheet our evening classes. In the training school for servants after a three months' training it is hoped not only to graduate a class of efficient servants but to send out young we-men who have received and who shall give an impression of the true dignity of labor."

Michigan Camp Meetings.

To the Editor of the Religio Philosophical Journal: On Friday, Aug. 20th, I left home for Lake City, a hundred and twenty-five miles north of Grand Rapids, a new town, and the county seat of a new county (Missaukee). It is reached by a branch railroad from Cadillac twenty miles long, and lies on the verge of a beautiful lake. A ten days' camp meeting on the fair grounds, with the primeval forest stretching away for miles on two sides, opened on Sunday amidst a pouring rain which lasted three days. In the middle of the week came the absorbing excitement of a murder case, and the next Sunday rain again, all conspiring to make the audiences small. But each day came in wagon loads of earnest peo-ple from their pioneer homes, anxions to hear and see and learn. Mrs. Cartwright, of this city, left her medical practice for a week or two, for rest and change, and gave much help by her clairvoyant tests of spirit presence. I was obliged to talk a good deal. Mr. Charles Lamb and Mr. McNitt put in their good words, and, on the whole it was a useful pioneer gathering and a help to open the way for some future work in their region. the way for some future work in that region. Coming back to Cadillac, I spoke an even-

ing to a good audience gathered by the efforts of Mr. Dandridge of that fine towa. Vicksburgh was the next camp, 150 miles south by rail, and was reached in the evening. On the pleasant grounds in the grove were some forty tents, a few-plain cottages,a good dining hall, with plain lodging, a hall for any needed use, an out-door platform and seats, and some 150 to 200 people as campars and writing mediums and speakers. O. P. Kellogg acted as chairman, but left the next week, and Henry B. Allen hat the main management. Mr. Allen seems to have tried faithfally to do the best, but it was a mistake to have no committees to consult and share duty and responsibility, and avoid some mistakes which any one person is apt to make. Some mediums who had promised to come did not keep their word, and in some of these cases it was well for the meeting that they did not. For months past Mr. Allen, who is known as "the boy medium," but is now a middle aged man, has led a sober life, as those who know say, and this is surely to his credit. I also saw Charles Watkins, the slate-writing medium, and noticed a marked improvement in his aspect and manner. He too has, as he tells me, given up all stimulants for some two years, and his appearance goes far to confirm his word. We may all honor the self-conquest of these two men, and hope that it may last so that their future may be useful and honorable. The Vicksburgh gathering was advertised as a medium's camp meeting. While there was some criticism I should say that, on the whole, the mediums present gave fair satisfaction to the majority, and great enjoyment to the favored hearts to whom came tests of especial value. An "Indian day"-a sort of go-as-youplease mingling of dance, and whoop and talk and odd gestures around a camp fire, all purporting to be under Indian spirit guidance-

Mr. Kellogg, Charles Andrus and others spoke, daily conferences and scances were held, and fair order prevailed, with many good people. Mrs. Mattie Hull came and took part in conferences. Sunday brought an audience of about 800. I spoke in the morning and it was announced that Mr. Andrus and probably Mrs. Hull, would fill the afternoon. I left the platform, and it was soon manifest that a strong effort was making to invite Moses Hull to come. Mrs. Fraz-r. the owner of the grounds, and her daughter were opposed to this, as were many others, and the next morning Mr. Allen decided not to invite him, and Mrs. Hull left that day. The morning after I was asked to speak and did so for an hour, leaving directly for the cars at the close. In opening I said briefly that I should not have come onto the platform if Mrs. Hull had remained to take part in its exercises. Making no charges or suggestions against her or his personal character or conduct, I said that she and her husband had never made any retraction of the "social freedom" theories of which he had been a leading advocate, while she had been his co-worker. I believed in charity for the erring, in theory or practice, who abandon their errors, and if they could, and would, plainly and from their hearts declare themselves against these theories, and have their word and work in unity

was curious and not without value to a Spirit-

ualist of some experience, but a sore puzzle to

outsiders. During the week Mrs. Pearsall,

therefore, as a matter of self-justice and consistency, I must go my way while they go theirs; we could not walk together, nor should these erroneous and pernicious views be made any part of Spiritualism. Not with any personal ill feeling, but simply to keep in what seems the right way, and therefore the safe way for us all, is this ground taken. Five minutes or so were occupied in this manner when I turned to other topics and had good hearing for the hour, leaving at the opening of a conference.

Thus much of a week at Vicksburgh. What the two coming weeks may bring forth is yet to be seen. The meeting is too long. With a good managing committee and a call for a Spiritualist comp meeting for two or three weeks, its success may be enlarged. A Medium's Protective Union was organized to help true mediums, but not to encourage frauds. As true mediums are quite woll used, and have good friends in these days. I see no great need of this Union, but it will show its own use.

G. B. STEBBINS.

Detroit, Mich., Sept. 8th, 1886.

BOOK REVIEWS.

[All books noticed under this head, are for sale at, or can be ordered through, the office of the Religio-Philo-sophical Journal.]

LIGHT ON THE HIDDEN WAY, with an Introduction by James Freeman Clarke, Boston: Tick-nor & Co.

A very interesting little book treating of a subject which when better understood will give a clearer idea of our relations mentally or spiritually one to another. While Mr. Clarke assures the reader that the highly cultured lady "has had no connection with so-called "Spiritualism," and is unacquainted with any of the professional mediums," it does not disped the fact that she is herself a very highly developed medium as the facts here presented very plainty ed medium as the facts here presented very plainly

show.

The fact that we here can by right living and doing, influence and benefit those who have departed this life while wedded to sordid selfishness and sensual gratification of their desires and passions will sooner or later become more generally understood, and mankind will one day come to know that failing so to live as to benefit those earth-bound spirits will tend to bind themselves for an indefinite period to the carth also. The force of the monition, "Take to the earth also. The force of the monition, "Take heed unto your ways lest ye also fall," will then be made fully apparent. On this subject the book before us is calculated to shed a scintillant light.

New Books Received.

HYMN TO THE ETERNAL: The Voices of Many Lands and other Poems. By Kinnersley Lewis. London: Sampson Low. Marston, Searle, and Riv-

ALDEN'S CYCLOPEDIA OF UNIVERSAL LITER-ATURE. Vol. IV. New York: John B. Alden. Price, cloth, gilt top, 60 cents.

RELIGIO MEDICI. By Sir Thomas Browne, M. D. Cassell's National Library. New York: Cassell & Co.; Chicago: S. A. Maxwell & Co. Price, 10 cents. OYAGES IN SEARCH OF THE NORTH-WEST Passage. Cassell's National Library. New York: Cassell & Co.; Chicago: S. A. Maxwell & Co. Price,

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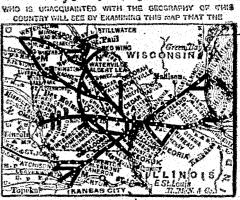
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Anonymous letters and communications will not b noticed. The name and address of the writer are required as a guaranty of good faith. Rejected manuscripts cannot be preserved, neither will they be returned, unless sufficient postage is sent with the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

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

CHICAGO, ILL., Saturday, Soptember 25, 1886.

The Free-Thinkers' Outlook.

Early in this month the New York State Free Thinkers' Association met in a beautiful spot near Saratoga Springs. There, under a large tent, the Free-Thinkers compared notes, drew resolutions, made speeches, and put into use all the machinery for perpetuating and propagating the few tenets to which they hold.

In the nature of things, their beliefs must bo expressed in a sories of negations rather than assertions. In a carefully prepared and eloquent speech by Mr. L. K. Washburn, of the Investigator, entitled "The Coming Religious Conflict," that gentleman declared:

"If church property is to be taxed; if the employment of chaplains in Congress, in State Legislatures and in all institutions supported by public money is to be discontinued; if the use of the Bible is to be prohibited in the public schools; if the appointment of Christian fasts and festivals by the President of the United States, or by Governors of the various States, is to cease; if the judicial oath now administered in our courts, is to be abolished; if all laws enforcing the observance of Sunday as a Christian Sabbath, are to be repealed; if the appropriation of public funds for educational or charitable —Liberals have the work to do. These are the 'demands of Liberalism,' and they constitute the platform of political action for the Liberals throughout

Here is seen the work of iconoclasm, not of reconstruction, and the difference between the two is the difference between the Free Thinker and the Spiritualist.

The work of the one is to hew down obstructions, to uproot stumps and tunnel mountains; that of the other to rear the roof-tree, to shelter and guard the sentiments and affections, and render human relationship sacred and permanent. The pioneer must clear the ground before he builds his house, but if he continues clearing and does not sow the seed where he has ploughed, how shall posterity be fed? The moral and the affectional sentiments look to the future for their gratification. They demand more than shelter, food, clothing and freedom of action. The soul has its needs as well as the body; it cannot be pinched, starved and thwarted without revenging itself in finding an outlet somewhere.

We can build a stately mansion of granite and pave the spacious domain round about with the same inflexible material. But it is a cold place in which to dwell, and the natural emotions of the heart will there find no opportunity for growth. They need to strike root in the native soil of spiritual force in order to draw from it that mysterious essence we call life. Let us suppose that through some narrow crevice between the granite blocks, a little plant like "Picciola. the prison-flower," pushes up into the air and sunshine. That strange force at work in darkness and silence we do not understand, but we see its results in tiny leaflets and a stalk. It is a growing thing, it penetrates the almost imperceptible rift, and little by little separates the blocks till it has won space enough to grow and blossom and fructify. Will not this living plant appeal to the heart more surely than all the quarries of the world? However carved and polished and set one upon another with scientific accuracy the granite blocks may be, it is the flower that attracts attention and engages the heart. And one imprisoned for months would give more for the sight of that frail plant, than for all the cold, hard granite, or even the crystallized diamonds of the world

So true it is that one little token of that life surging through nature, of that subtle, universal spirit that palpitates from center to circumference, one whisper of love from the unseen world, is worth more than the frozen negations of all the ages. Man longs for immortality and undying companionship, for affections that will exist beyond the decay of physical life, for the perpetuity of whatever goes to make up the rounded and stood by some who sympathize with the ob- ism.

complete human being. He is not content to simply exist in his palace of stone.

Love is a real thing, and intuition assures us that it is eternal. More than that, its continued existence after its earthly dwelling-place has been destroyed, has been proven. And this not once or a dozen times, but the proof has been cumulative during months, years and decades.

We have a living religion, Free-Thinking friends; living, growing, spreading, even more rapidly than its believers understand! It has its origin in the great spiritual depths of eternity; its vital life is feeding our own lives hour by hour; and its blossoms are beginning to fill the world with fragrance and beauty never before known. Come out of your mansions of ice to dwell with us in the sunshine. Throw away your prejudices and investigate fairly and candidly. Take nothing but perfect proof, but be ready to acknowledge that when it comes. Admit that there are laws which you do not understand, laws which you may not even know are in existence. What we all need is candor and teachable minds. One person may have interior senses more acutely penetrative of the exterior organs than another. The blind man ought not to say there is no light. There are degrees of interior or subjective percention of regions of life too fine for the ordinary senses, therefore to the ordinary senses they do not exist. But, may there not be a telescopic vision of that superior world and of its inhabitants?

If human testimony be worth anything, it is overwhelming on this point. There is nothing better proven, and he is not wise who refuses absolute proof on a subject of such vital interest.

Owing to the realism of the Free-thinker. his outlook is as narrow as that of the religionist whom he derides. Bigotry is not, necessarily found in orthodoxy only: it can be diagnosed wherever there is intolerance in regard to the religious sentiment, however crude that may be. The Free-thinker should not ignore the truth that that religious sentiment is natural and well nigh universal. The real question is, shall we have the religion of Ptolemy or that of Copernicus? Shall we be content with no religion, or shall we unify the essence of all religions? Shall we look at the phenomena of the material universe alone, or shall we strive to understand a little of their underlying cause? Shall we be content to amuse ourselves with shadows, finally, while the real substance eludes our grasp, elusively veiling itself in ten-thousand forms, under whose interplay and correlation the true philosopher will seek the unchangeable and eternal?

Samuel B. Nichols.

In the second hour of the fourteenth day of September, Samuel B. Nichols left his mortal signal for his spirit attendants to bear him away to that land toward which he had looked with fond anticipation and the assured confidence that comes of personal knowledge.

On the 10th inst., Bro. Nichols wrote us a letter, which reached us at Petoskey on the 13th; it was a breezy note, characteristic of the man, and closed with a line to the effect that he had a severe cold. On the heels of this letter, which breathed so much of the life here and now, came a message, wired by a staunch mutual friend-Judge Dailey, announcing that our faithful co-worker had left this world. With his letter still fresh before us, the shock was almost as great as though he had been stricken down at our side. It is hard to realize that this energetic. never-quiet man has finished his earthly career. We shall attempt no biography of our friend, leaving that for some one who can command the data necessary, but only offer a tribute of affection and respect.

We can recall no layman who has left his individual impress upon the Spiritualist movement so deep and sharply marked as has S. B. Nichols. He was a man of wonderful intuitive power and deep convictions. His comprehension of the vital issues in any undertaking or controversy was lightninglike. His unselfish devotion to Spiritualism and the untiring energy with which he prosecuted his purposes for its advancement were often misunderstood, and his motives traduced by those who will yet learn to honor his memory. His perception of truth was keen and his manner of imparting it inclsive. His impetuous energy in the accomplishment of the task in hand often blinded him to collateral matters needing consideration; and his contempt for tact and diplomacy made his labor infinitely more severe and wearing, sometimes temporarily defeating the consummation of an important object. His perceptive faculty dominated the reflective. When he perceived the need of specific action he never stopped to consider whether he was equal to its accomplishment, or how best to make the combinations for its final success, but immediately grappled the work. His tenacity was tremendous, and if defeated for the time by some mistake of his own or too great opposition from others, he never for a moment wavered in his purpose or doubted final success. Had he been a soldier, no task assigned him would have been thought too hazardous, no feat impossible. He would have stormed a fort single-handed; and have done it, too, not with a feeling that in the line of duty he was obeying his superior and marching to certain death, but with the fixed intention and hope of accomplishing his

Such a man is quite apt to be misunder-

order.

jects he strives for, cordially disliked by those whose views he sharply antagonizes, as well as by some whose unworthy schemes he brushes away: Brother Nichols was no exception. No man can make his dent in any great activity without friction. When it is said of a man, "he had not an enemy," it is. as a rule, equivalent to saying, "he was never identified with any great undertaking, never interested in public matters, not a man of marked character."

Although Brother Nichols was neither an author nor a lecturer, yet he was a teacher, an inspirer of others, and a promoter of spiritual growth and activity. The able reports which he furnished the JOURNAL for eight years, enlivened as they were with his own views and experiences, together with his active work in Brooklyn and at Lake Pleasant camp, brought him before a large constituency extending the world over. Letters of thanks for his contributions to the JOURNAL have come to us from England, India, Russia and Australia. The value of his contributions is too well known in America to need mention. In the long and sometimes doubtful contest which the Journal has prosecuted to a glorious victory, S. B. Nichols was one of its strongest supporters and most active co-workers. He did not always agree with us, and his opinions and methods were at times the subject of sharp criticism and opposition, privately, on our part. But never for a moment was confidence or respect on either side shaken. We always knew there was never an instant when he would not have undergone any honorable sacrifice to advance the interests of Spiritualism, or assist us personally. His was a noble, selfreliant nature. His hospitality was unbounded, his generosity too great for his own comfort sometimes. He had no toleration for mean acts; but when once satisfied of the genuine repentance of a wrong-doer his support and encouragement was always prompt-

Mr. Nichols was a deeply religious man, with an ever-abiding faith in God. He felt that every soul could commune with the Infinite One. He had glimpses and visions of the world beyond, and no fear of death ever crossed his mind, apparently. To him, the next life was as real as this. In the study of spirit phenomena, he never allowed it to dull his spirituality, as is too often the case. He looked upon phenomena as of inestimable value in their proper place, but never forgot that that place was in the foundation, and not in the superstructure. With his esteemed friend Dr. Eugene Crowell he regarded Spiritualism and primitive Christianity as identical, and he was a Christian, as he understood the primitive meaning of the word. It has been our good fortune to gain an inside view of many happy homes, among them that of Brother Nichols. Nowhere in all our travels do we know of a sweeter, more restful body and in the company of a host of angel | place. Brother Nichols was especially blest friends entered the Spirit-world. When the | in his domestic relations. His first wife is clock in the neighboring tower struck the said to have been an admirable woman and third half-hour past midnight, it was the | an excellent medium. She passed to spirit life many years ago; leaving two small children, a son and daughter. With rare good fortune, Mr. Nichols married for his second wife a woman of superior intellectual and spiritual worth, one, who proved a mother to his motherless children, a loving companion and wise counsellor for him. No one can know Mrs. Nichols and fail to be attracted to her; and in this her time of sore affliction the deepest sympathy of the Journal's readers will be given to her, and to the son and daughter who have grown to maturity ander her loving charge.

Brother Nichols will be missed at the meetings, in the public work of Spiritualism and in the columns of the Journal. No history of modern American Spiritualism will be complete that fails to record his work. His toil on earth, in mortal form, is done. He wrought long and well, and leaves behind devoted friends and an honorable record. To him death was no grim monster to be shunned with horror, but rather

> "That golden key That opes the palace of eternity."

English Spiritualists Working.

The Medium and Daybreak tells of lectures by Emma Hardinge-Britten in West Pelton, Sunderland and Hatton; by Mr. Wallis in Bromley; Mrs. Besant in Camden; Mr. Burns and others at Hoxton; a discussion at Blackburn, between Rev. T. Ashcroft and E. W. Wallis; several scances, and a course of lectures by Gerald Massey in St. George Hall, London, on "Burns," "Charles Lamb," "Paul the Gnostic," "The historic Jesus and the mythical Christ," "A lesson in Evolution," and "The coming Religion."

It also gives an essay on "Appearances and Realities," by William Oxley; a discourse on "Life in Heaven," from The Unitarian Herald, by Rev. John Christien, and a message through a medium on "Sphere upon Sphere Forever." Of these it says editorially: "The theme opened by Mr. Oxley is illustrated by Dr. Christien, and testified to by the control. We thus have reason and mental experience corroborated by spiritual manifestation." The leading topic of these articles is the heavenly life, and the identity of thought is certainly very interesting. The Spiritualist, the clergyman and the medium bear : like testimony as to a real life hereafter.

H. A. S. writes from Cleveland, O., expos ing several frauds who have been therepartiularly "Harry Slade." We have often alluded to this individual before, and Spiritualists ought to be on their guard, and not patronize him. H. A. S. thinks that arrangements should be made with the secular press to publish matters pertaining to SpiritualThe Woman's Bible.

We are glad to learn that prominent women are inaugurating a movement whereby another revised Bible will be added to the list of those already existing and exerting a potent influence in the world generally. It is set forth that a number of English and American women are now in correspondence for the purpose of organizing a committee to revise the Scriptures, and to bring within the smallest compass all the texts that refer to the status of women under the Jewish and Christian dispensations. To this end the committee will study the Old and New Testaments, both in the original and translations, and give short, concise commentaries on chapters in their regular order. Elizabeth Cady Stanton is interesting herself in the work on this side of the water, and in writing on the subject she shows considerable feeling.

"No revising committee," she says, "of learned men have as yet prepared an expurgated edition of the Bible, eliminating all passages invidious to woman, but on the contrary all the obscene records of her status in a barbarous age are published and republished, bound up in the sacrad volumes, and scattered the world over, spreading their baleful influence over every civilized nation. Every civilized nation has now its representative class of educated women, and the time has fully come for them to revise the Scriptures that men claim to be of divine authority, and decide for themselves whether they will accept a 'thus saith the Lord' that makes woman the author of sin, marriage a condition of slavery, maternity a curse, sex a badge of degradation eyerywhere, even in the burnt offerings of the Jewish ritual."

This movement on the part of prominent women, augurs well, and shows conclusively that the reverence they have for the Bible is exceedingly limited, in view of the numerous absurdities connected therewith, touching those living in the present as well as in the past. Frances Lord. in the Index, takes a broad and intelligent view of the subject, and asserts that the committee of revisement shall determine just what the "sacred book" really does say about women, and see whether a person can get any clear idea of what women are told to-do, or are described as doing, and whether there is therein a mass of contradictions, or a consistent code of right and wrong. If a code therein, then the inquiry would naturally arise. Do women actually obey it? or, Should they obey it? She says:

The committee occupy a unique position; they know their subject, and they know their public; they know furthermore what the Bible is, and what women mistakenly think it is. We think that if every woman who owns a Bible would set to work and read it in order to see what is said about here and read it, in order to see what is said about her-self in the sacred pages, a storm of indignation would arise, not against the group of women who are revising the Scriptures, but against everything and everybody who enslaves woman in the Bible's name; and we believe that if this storm of indignation is met at its height by the timely publication of the compacted scholarship, the ripe womanly and social wisdom, that the committee will bring together, in a moderate volume, this indignation and wisdom together might produce a more startling social upheaval than any other force we could point to in the laboratory of modern reform.

Miss Lord continues:

"Summoning the assistance of any and every scholar and linguist, every anthropologist and mystic, the committee will present the evidence upon which the selection known as the Bible was made. This focusing of advanced and recondite scholarship, for the benefit of women anxious to face their Bible foe, is sure to prove a most important feature in the committee's work. The mere selec tion and literal meaning of texts is of course that part of the work which is on the plane of thought adopted by most readers. But it would be cruel indeed to destroy the Bible as it exists for them, without trying to connect hem with the higher realms of truth and mowledge.

Sometimes a single fact will yield all the explanation a given mind personally desires or can assimilate. We can imagine some such mind learning, for the first time, that the Codex Sinaiticus was discovered in St. Catharine's convent on Mount Sinai, in 1844. was brought thence in 1859 by Tischendorff, a Russian scholar, was published in 1862, and is supposed to date from the 4th century. Such a reader might say, 'That is enough for me. If you are going to tell me that the Bible was not all written down by the persons who are said to have written it it will not trouble me any more. Copied! do you say? Why! if everybody knew that, no-body would believe in the Bible.'

"Another mind, on first learning what a Palimpsest is, might exclaim, 'That is enough for me. If you tell me that my sacred Bible was ever so far forgotten that people would take the parchment or papyrus it was writ ten on, and write something else over it, I do not believe there is any divine guidance taking care of the book at all; and I shall not trouble myself about it any more.' On the other hand, divine guidance is often considered demonstrated by this very survival of perils by the piece of parchment. A third mind, too cultured to reason so crudely might perhaps learn about the 'doubtful books of the Old and New Testaments and might say, 'What! has there ever been any question as to what the Bible consisted in ell me without delay, upon what principle the choice was made.

"We think the labors of the committee will furnish the most effective instrument that can be made for freeing people from Bible bondage,—an instrument available with every type of mind. For besides the literal meaning, and the historical or other explanation, there will be a thorough, if brief, account of what women are, and are doing in our own day, of the evolutionary forces that have wrought thus potently, and of the outlook as it appears to the foremest minds among women. The contrast between old Jewish ideas of the female creature, and any happy, hearty, modern woman's idea of herself, will doubtless be pointed out in a very edifying way.

"Some minds cling to the Bible because they honestly believe it is the great source of all moral ideas and inspirations: they need showing how far this is true; and they need wholesome encouragement in any timid idea they may have, that the most beautiful, and the most puzzling things in life are not dealt with by the Bible at all.

GENERAL ITEMS.

Light for Thinkers will hereafter be pubished at Chattanooga. Tenn., instead of Atlanta, Ga.

H. T. Powers of Delphi, Ill., writes: "I have quite a number of Journals, and would like to send them to the poor, or to some one where they will do good." Any one who wants them can address him with particulars.

The Eastern Star, devoted to the exposition and dissemination of the spiritual philosophy, and published at Glenburn, Me., comes to us regularly, filled with matter of interest to Spiritualists. It should receive a generous support.

Dr. Oliver Wendell Holmes, in his fanciful Arrowhead Village," makes the resident doctor declare that theological students develop a third eyelid—the membrane common in birds-which serves to shut out the light they do not want; but we do not believe that this is any more true of theologians than of other people.

It is said that a gentleman of Atlanta, Ga., has a letter written by the Rev. W. H. Harrison, who was the first Democratic chaplain of the House since the war, and which was written five or six years ago; in which it was predicted that the South Atlantic coast would be visited by severe earthquakes in August, 1886. He further predicted that at no distant date after the shocks on the Atlantic coast, the City of San Francisco would be totally destroyed. He alleged that his predictions were made on scientific calculations.

It is amusing to learn that in New York the three-cent coin is disclosed as a fraud on the churches. A newspaper correspondent chanced to see in a bank a deposit by a warden of the previous Sunday's collection money. The money was chiefly in silver, and three-centers were disproportionately numerous. That seemed curious, in view of the small coinage of that denomination as compared with cents, dimes and half-dimes. "It is invariably so with this weekly deposit,'. said the cashier. "And I will tell you why." remarked the church officer; "It is because a three-cent piece is so nearly the color and size of a dime, and when one is dropped into the contribution plate it cannot be distinguished from the more valuable coin. It is the commonest sort of a trick in congregations; especially of the portions made up of strangers. Impecunious young fellows accompanied by their sweethearts, mean old chaps with a desire to seem a little philanthropic, and notably the women, are given to dropping in three-centers for the sake of getting credited with giving ten centers. It is found to be so in every collection, but espacially in churches where the congregations are large and miscellaneous."

Lyman C. Howe, as is well known, has been lecturing for some time at Elmira, N. Y. Jaspar D. Garnet alludes to him as follows in the Sunday Tidings of that city: "A few weeks ago I attended one of Mr. Lyman Howe's lectures in Odd Fellows' Tem West Water Street. I was so charmed with the novelty, logic, quiet eloquence and impromptu poetry of the speaker that I have never failed to hear him at his every subsequent visit to the city. He is employed by a small society of Spiritualists holding their meetings and sociables at the above-named hall. He speaks at three and seven o'clock every Sunday. I am no Spiritualist and know nothing of their religion. I am neither an advocate nor opposer of Spiritualism, but the discourses of Mr. Howe, who professes to speak by inspiration, are wonderful, and every lecture is a new page of wonder bordering on the miraculous. Mr. Howe is either a gigantic intellectual fraud or an inspired man! Let those that hear him decide. I have heard the formulase of the synagogue, the masses said in the mother Christian church, the Protestant denominations of every creed, the Swedenborgians and the Mormon disciples, but for novelty, richness, readiness and beauty of expression, originality of thought and apparent fervor, I have never heard Mr. Howe's superior."

The Sunday schools of England have some novel features, if the story of a recent writer is to be believed. "It was our painful duty," says the gentleman referred to, "to visit a London Sabbath school entertainment where these things were being carried on from six in the evening till midnight. We protested verbally, and also by leaving an entertainment where we felt the presence of God was not recognized. It began with a can-can, in which, to an idiotic song and tune, first the upper and then the lower members of the body were raised and swung about. After this an hour was spent in 'kissing and hissing.' Then came the great treat called 'the army.' Marching round in pairs, these Sunday school teachers went through a drill in which 'present arms' and 'fire a volley' meant embracing and kissing between the sexes. When we state that the male 'teachers' knelt down before their partners to embrace them, and that six 'volleys' were ordered at once, or that kissing in that posture was ordered until the word 'halt' from the fuzleman, the reason of our departure and strong, indignant protest will be evident." The evening's entertainment, on the whole. appears to have been quite a revelation to the writer, for he concludes by advocating dancing in preference to the amusements he witnessed.

Lizzie C. Suloff, who resides with her parents at 1025 Main street, Akron, O., has within a few days undergone a change physically that amazes all who know her, and has set the community thinking as never before. For fourteen years Lizzie, who is now twentyfour, was a helpless invalid. When she was

ten years old she fell at Port Royal, Penn., where she then lived, and sustained injuries from which she lost the use of her limbs. She could not even lift her head, and, to add to her misery, after seven years of this helplessness she lost her sight. Thus she lived all this time, not having had more than an hour of continuous sleep. Her body was terribly emaciated. Three years ago the family came to that city, and Lizzle has been an object of pity to all who met her. Last May she was taken to the home of a farmer, John Sadler at Stow, near by, where she formed the acquaintance of Rev. William Wallace, pastor of the United Presbyterian church. All medical skill had proved useless, and country air did no good. The faith cure was mentioned to Lizzie, but she refused, but finally consented to a test. A letter was written to Dr. Cullis of Boston, Mass., who set Aug. 3rd, at 3 P. M., as the time he would pray. Friends here at the same hourengaged in prayer, and to the amazement of all, strength came in a short time, and to day the girl is in excellent health. During her illness she sank so low at one time that the family, believing her dead, sent for an undertaker. This is a clear case where the transmission of vital force or healing magnetism effected the cure.

· There has been of late years a decided fall ing off in the attendance upon the country churches of New England, and a gentleman who has been trying to find out the cause, writes at length on the subject. He believes that much of the responsibility of the decrease in religious worship can be attributed to the inferior standard of the clerical profession. A large majority of the sermons are below the intellectual level of the people to whom they are preached, he says, and this preaching tends to disrespect for religion and disregard for the church. It is especially injurious to the young, who grow up without reverence for the faith of the fathers. Many young, and some mature men in the pulpit are so fond of their own speculations and of preaching their own notion about religious things, that they are unsettling instead of grounding firmly the faith of their young heroes.

Publisher's Notice.

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

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

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

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

Specimen copies of the Journal will be sent free to any address.

For the Religio-Philosophical Journal.

The Existence of the Mahatmas.

Dr Buchanan's "Spiritual Barbecue."

BY WM. EMMETTE COLEMAN. The letter of Mr. Wm. I. Brown, in the Journal of Aug. 28, in my judgment, does not furnish conclusive evidence of the existence of the far-famed -real or supposititious -Koot Hoomi. That Mr. Brown saw a human being claiming to be the Mahatma I have no doubt, but that the person seen was in verity that alleged ubiquitous and omniscient individual I fail to see any substantial proof of How was it possible for Mr. Brown to know that the person seen by him was Koot Hoomi, and not a confederate of Damodar and Madam Blavatsky personating the Mahatma? We have very strong and in my opinion convincing evidence that Koot Hoomi and other alleged mahatmas have been personated in various localities of India by persons enployed for the purpose by Madam Blavatsky; and I have little doubt but that this is another instance of the same kind. The overwhelming mass of evidence, probative of long continued fraud, both in the impersonation of the mahatmas and in the manufacture of the many letters purporting to emanate from them, which the agent of the Society for Psychical Research has published, in my judgment has established the truth beyond reasonable doubt. The numerous letters of Madam Blavatsky which the Coulombs published proved the fraud beyond question to all impartial linvestigators; while the agent of the Research Society who went to India and made a personal searching investigation, not only establishes the genuineness of the Coulomb-Blavatskey letters, but adduces in addition a vast quantity of evidence of the wholesale imposition which has been practiced \ for years by the Madam Damodar, and their as-

The so-called materalization of the letter left with Mr. Brown was doubtless a piece of East Indian jugglery; akin in character to the other juggling tricks which have so largely constituted the stock in trade of Hindoo Theosophy during the past few years.

The question of the existence of the ma-hatmas is with me, as with the London Psychical Research Society, purely a matter of evidence. I should be very glad to know that there were human beings possessed of such occult powers as are attributed to them. In this materialistic age, we need all the evidence we can obtain of the reality of epiritual potencies in man; and if it could be established that there were in Tibet or elsewhere adepts possessing such marvelous nower over material nature, capable of projecting their astral or spiritual bodies into all parts of the earth, modern psychological sci-ence would be revolutionized, to the utter discomfiture of prevalent materialistic speculations. Hence, as a Spiritualist, I should rejoice to know that the Himalayan Brotherhood had an objective existence, instead of being, as I am compelled to believe by the evidence, a creation of the brain of the Kalmucko-Slavonic founder of the Theosophy of

The members of the Psychical Research Society were also desirous that the reality of the Mahatmas and their attendant phenomena might be established. They hoped that they

might receive some weighty evidence of the truth of the occult manifestations ascribed to the adepts, and during their earlier investigations of the Theosophic phenomena they were quite favorably disposed toward Madam Blavatsky and her associates, even after the publication of the damaging Coulomb letters. But when they found their hopes blasted, and that no reasonable doubt could exist of the entirely fraudulent character of the purported phenomena, they honestly published the truth, sadfully and sorrowfully,—the result

of their investigation having demonstrated. To offeet the wealth of conclusive evidence in substantiation of the non-existence of the Mahatmas, something more is needed than the indeterminate and unsatisfactory testimony of Mr. Brown, Colonel Olcott, and

DR. BUCHANAN'S "SPIRITUAL BARBECUE." Allow me to say a word in commendation of Dr. J. R. Buchanan's very excellent lect-ure called "A Spiritual Barbecue" in the Journal of Aug. 28th. His exposition of the cranks and follies besetting Spiritualism is forceful and truthful, while his remarks concerning the sources of inspiration of trance speakers are valuable, and merit careful and provided the content of ful consideration from all earnest searchers after ultimate spiritual truth. One of the most prevalent superstitions among Spiritualists is the attribution to disembodied spirits of all the utterances of the entranced; whereas a large part thereof is purely mundane in origin, the emanation of the psychic's own mind and of other earthly minds with whom the sensitive is en rapport.

Presidio of San Francisco, Cal.

IN MEMORIAM.

The occasion for this communication is a sad one for the writer, and the announcement of the death of Samuel B. Nichols will bring sorrow to the hearts of thousands of persons. To write the life work of such a man, will take more time than is at my disposal, and more space than the Religio-PHILOSOPHICAL JOURNAL could give in any one issue. To satisfy the desire of many to know the immediate cause of his "taking off," it may be stated that Mr. Nichols died from pneumonia and kidney disease, superinduced by nervous exhaustion. He had been ailing or gradually breaking down for several years, and at one time, the total loss of his eyesight was feared. At the time of his death it was very seriously impaired. He was at his place of business on the 10th inst. and at 2:30 A.M. of the 14th he passed to spirit-life. It was my fortune to be present t the moment of his transition, and witness his sleeping out this life, into the breaking morning of the heavenly life beyond. He had been restless but without pain, and said he wanted to go to sleep and not be disturbed to take medicine. I consented to aid him what I could, and placed my hand for a monent over his heart, which he pressed closely there, and I then made a few passes over him, when he fell into a deep sleep, and I had only time to summon his wife and daughter ere his life was slept away. They were the only ones of his relatives who knew of his illness, so rapid was his decline. His funeral services were held yesterday, the 16th inst., at his late residence, 357 Flatbush Avenue. They were, by special request, short and simple, and the body was interred in the family plot at Greenwood Cemetery. He has left his widow, Mrs. Fannie P. Nichols, a sonand daughter, Harley B. and Agnes Blanche, both of whom have reached years of maturity, and show much of the fine talent and executive ability of their father.

Mr. Nichols was born at Burlington, Vt. September 21st, 1827, and became a Spiritualist about 1853. As he has related the incident to me. ne was with a number of voung persons, sitting at a table for raps, with no faith in the possibility of spirit communication in any form, when audible raps were given directly under his hands, and through this medium intelligent answers were made to his questions. This was the first of his investigation. A profound impression was made upon the mind of young Nichols by this, to him, astounding phenomenon. From skepticism and ridicule, his condition at once changed to that of an earnest and devout seeker for knowledge of the inner mysteries of life. He instantly comprehended, that unless the phenomena of the rap intelligently made, could be otherwise explained, the greatest problem of life was solved; and much as the opponents and enemies of divine Spiritualism may seek to belittle its phases of communication, to ridicule and sneer at its raps and the tipping of tables, to the intelligent mind,—ridicale and sneers emanate from shallow intellects, and are powerless expressions of bigoted and narrow minds, who have nothing better to offer. Therefore, to Mr. Nichols, all phases of spirit phenome-na were worthy mediums of the greatest of truths, which should be guarded and made efficient in the highest degree, for a sacred

There was a strong religious element in the nature of Mr. Nichols, which was of that character which made the spirit of his actions like the refiner's fire, destructive, not only of dross, but of the amalgams which quasi-religious natures had brought into the movement. There was also in him a ceaseless mental activity, which always impelled him forward, and necessarily in the line of action indicated by his strong spiritual and religious nature. While he was highly intuitive, his impulsiveness often provoked unintentional conflicts, which in later years were lessened by the cool and stately judgment of his estimable wife, with whom he wisely counseled on important matters. The executive ability of Mr. Nichols was something marvelous. There have been other persons connected with the religious movements of our times, of equal, and perhaps greater in-tellectual endowments, who have never been heard of beyond the narrow limits of their immediate homes, who, had they possessed a tithe of his executive talent, would have blessed the world by a wider sphere of action. He always conducted a wide correspondence. of both a public and private character; or ganized and managed societies and pub-lic meetings; procured talent for the rostrum and the means for private investigations and raised, or from his own pocket supplied. the "sinews of war" (money); and I may venture to assert that no one man in his line of action has accomplished more for the cause of modern Spiritualism than S. B. Nichols. While he was charitable and kind to the fallen, he never compromised with sin, and I venture that there lives not a man or woman who can point to an impure act of his life, or ! in Brooklyn and vicinity, he has continued remembers an unchaste word from his lips. He was ready to correct an error when convinced that he had made one, and those who knew him best, understood the motive by established The Brooklyn Spiritual Fraterniwhich he was actuated in those matters where judgments are in conflict. He was in the highest degree sensitive, and keenly felt and repelled any imputation against him, or the cause so near to his heart. When therefore, Mr. Nichols, at the age of 27, became cen-vinced of the basis in fact upon which the and get up at five o'clock the next morning,

As might have been expected, Mr. Nichols was destined to meet the reproaches and suffer from the ostracism of people whose secta-rian views he antagonized. The rocks of New England have always been hard to rend, but when once broken, they have been the more serviceable because of their tenacious qualities. The Pilgrim Fathers escaped from bigotry and persecution in the Old World, and their children in a milder form re-established it in New England. Mr. Nichols and the Spiritualists of Vermont in those days were converts to divine truths.

Those truths were then as they ever will relatively be in their contact with error, harder than the faultiess diamond, the bluest sapphire or purest ruby, before which even the most stubborn rocks of New England give way, and it was with these truths that Mr. Nichols, and a few other ardent workers, not only defended their positions, but advanced against the strong-holds of mistaken creeds. The assertion of his convictions, and the proclamation of the facts upon which his action rested, cost him many friends; he was ostracized in business transactions, and his financial rain was nearly accomplished. But when there are principles at stake, when the voices of friends from the spiritual world are ringing in our ears, shall we hesitate and grieve the Holy Spirit that is seeking utterance? Assuredly not! And to a man of Mr. Nichols' deep convictions, the cause was worthy of the sacrifices made. To him disaster was not defeat, and in temporary reverses he saw ultimate good. In Burlington Mr. Nichols established the

first society of Spiritualists ever formed in Northern Vermont. He obtained speakers and mediums and commenced a great work in the vicinity. He succeeded in having conventions called, which attracted wide public attention, and a growing interest in the movement was observable. In connection with Newman Weeks and John Landon of Rutland, he organized the Great Free Convention held in Rutland, in June, 1858. The call of this convention was widespread; and was extended to all denominations, sects and creeds. All were invited to come and expound their doctrines, and be prepared to give and take in good nature all to be said. And come they did, and a strange collection it was. The call had extended across the Atlantic, and people from the British Islands responded. They met in a large tent, ample to accommodate 3,000 persons, but that was insufficient for such a gathering. The session lasted three days, commencing at an early hour mornings, and continuing until late evenings. Thousands came to listen and learn, while many came only to be heard, anticipating that their particular views were the sum of all possible knowledge, and should and would prevail. There were Baptists of all the different shades. There were Methodists, from those of quite spiritual natures, to groaning, shouting revivalists. There were Congregationalists and Presbyterians, each expounding the hair splitting distinctions by which the direct road to heaven could be traced, while the Episcopalian talked of the true church and repeated his ritual. There was the Unitarian launching his logical thunderbolts against the accumulated believers in the Trinity, and the Universalists were proclaiming a universal salvation through Christ. The Dunkers, Campbellists, Adventists, Shakers, Quakers, Atheists, Materialists and Infidels were all represented. To say that the Spiritualists were there is quite superfluous, considering who were the organizers of the convention It was just such a gathering as delighted the souls of Messrs. Nichols, Weeks and Landon, and as they had anticipated, resulted in domoardment of denominational strong holds, in which weak points were speedily

observed, and the necessity of new and better timber was made apparent. In the midst of these conflicts, the claims of Modern Spiritualism were advanced, and the challenge given to investigate and refute them if possible. Here was a new-comer, armed with the testimony of living witnesses from both sides of the grave, presenting its astounding phenomena, and its sublime, yet simple, and soul approving philosophy, through which all religious sects could find a solution of the problems of life, and in which materialism and infidelity would expire in the knowledge of a progressive but eternal existence. No scheme could have been devised more serviceable than this to put the claims of Modern Spiritualism before the religious world. That it was effective in its work is well known.

Thousands of persons went from that gathering with a new light before them. Among the prominent personages present, was Elder Jason F. Walker, who had been for twentyfive years a presiding elder in the Methodist Church. What he there heard and saw, led him to investigate the claims of the Spiritualists, and he became a prominent worker in that cause. All of these proceedings were faithfully recorded and 1,000 volumes were printed and distributed. It was at this convention that a lady, whose name I cannot recall, mounted the rostrum and proclaimed the emancipation of woman, and her right to a freedom of action so very broad, that her address in effect was like a thunderbolt upon the convention. Free platforms are always popular with those who can get a hearing in no other place, and if some women have claimed too much for their sex, let it be remembered that woman's sphere can be enlarged, without leaving her place in the family circle, which no woman can afford to forget.

Mr. Nichols married for his first wife Miss Martha Bradley, and she heartily joined in his spiritual labors. They formed a home circle for development, and after many weeks of patient waiting, one morning at the breakfast table, her hand was controlled to write. From this time, she developed rapidly, and gave her life to free healing of the sick and trance speaking and mechanical writing. She, failing in health, Mr. Nichols removed with his family to Hammonton, N. J., where the climate agreed with her, by which means her life was prolonged many years. She died in August, 1871, in Jersey City, leaving two young children. About fourteen months later he married his present widow, Miss Fannie P. Landon of Vermont. He then engaged in business in New York City, and became a member of the firm of Brown, Cooley & Nichols, wholesale dealers in Yankee notions and general merchandise. At the time of his death, he was a wholesale dealer in, and manufacturer of, spool cotton in New York City, having his residence in Brooklyn. Here and completed the labors of an active and useful life. Several years ago, he separated ty. He was always its presiding officer, and its moving and controlling spirit. He secur-

ed the ablest talent for the Sunday lectures,

and managed to have a most useful weekly. conference. His power of memory was re-markable. He could listen to a discourse,

movement of the Spiritualists rested, he set out to comprehend its philosophy, and then expound and disseminate its truths.

write out its main features, often repeating the precise language of the speaker. By this means, the Banner and JOURNAL have been able to lay before their readers from his pen, much of the best thought of these times. He was conspicuous in his efforts to establish the Church of the New Spiritual Dispensation, and was its Vice-President and one of its trustees at the time of his death. He was an earnest and forcible speaker, and address ed the different societies in this vicinity, when health permitted him to do so. He had no fear of death, yet he did not wish to die until he had done still more for humanity. He gave to the poor beyond his means, and visited the sick, when his own health admonished him to remain at home. His death was foreshadowed, and he was warned from the Spirit-world to husband his strength or he would come over. This he could not realize, as possible, although conscious of failing health. Only the week before his death he wrote a long article for publication, and at no time in his illness, did he despair of recovery. Like a restless, tireless steed, he has burst away, not because he was tired of this life, but because the harness was worn, and could no longer restrain his

I know of no one in this vicinity to take

his place. Memorial services will be held Sunday morning, September 26th, at 10:30 A. M., at Conservatory Hall, corner of Fulton and Bedford Avenue, to which all are invited.

A. H. DAILEY. Brooklyn, N. Y., Sept. 18, 1886.

Granula.

"OUR HOME ON THE HILLSIDE" (The Sanatorium), at Dansville, N. Y., has acquired a national um), at Dansville, N. Y., has acquired a national reputation as one of the most successful sanatoriums in the country. Its celebrated founder, Dr. James C. Jackson, has given years of study and re-search to the question of diet for invalids. One of the results of this work is the production of Granula, a health food, prepared from the best winter wheat grown in the famous Genesee Valley. It contains every constituent of the grain, is twice cocked by a special process, and while it is very palatable and highly nutritious, it is ready for immediate table use. The sick and well alike enjoy it as an article of every day food. Circulars, giving detailed description and testimonials, will be gladly sent on application to Our Home Granula Company Dansville, N. V.—N. V. Our Home Granula Company, Dausville, N. Y.-N. Y.

Frederic May Holland, author of "The Rise of In-

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For the Religio-Philosoppical Journal.

Broken Idols.

By Elizabeth Lowe Watson.

Yes, one by one they fall,
O, must I part with all
The idels of my youth?
What day-dreams have I dreamed!
How fair the future seemed!
How cruel is the truth!

Toye's little souvenir,
Lying beside me here
Upon a gilded shelf,
Entwined with memories
Of blessed yesterdays,
Lives longer than Loye's self!

For sach a woe what baim?
Where smiles the barber calm
Waiting to shelter mo?
Alone my spirit braves
The bitter, mocking waves
Of a wild, wintry sea!

Maph! what is it I hear?
A low voice, silvery clear,
Like th' sky-lark's when it stats
Above the clouds and sings,
Poised on tireless wings,
Till life in song outpours!

But as one who has heard
The raptures of that bird,
And knows the meaning well,
Yet not by any art
Unto another's heart
Can e'er the meaning tell,

So I may not repeat
The meaning soft and sweet,
That foll like fragrant rain
Upon the bitter dust
Of lest hope, love and trust
Until they bloomed again?

Ent not in mortal form,

With human passion warm,

And indescent glow—

And not with clasping hands,

And glance that understands

The silent "yes," and "no."

These children of the skies
Unto their source must rise,
Cleansed of their earthly part;
My love chall live divine,
Star-pure my hope shall shine
And peace pussess my heart.

Spiritualism in England.

Sunny Brae, Cal.

[Paily Chronicle.]

Probably not a few citizens of Newcastle are unaware of the existence here of a sect of Spiritualists, who meet regularly ou Sundays for instruction in the mysteries of "another world." There are, doubtless, many in whom the mere mention of this fact will evoke incredulity. Such, however, is not exactly the attitude in which to examine profitably any new phase of thought or emotion. There have in all ages been classes of men and of women who have claimed special communion with the unseen. Mesmer has been regarded by many as the founder of the schools does not embrace all. knowledge, and there is much to be learned outside of even the most famous university. A good deal has been said and written on Spiritualism that cannot bear investigation, but several who have discussed the subjects have produced works which are the results of solid study. Some years ago a society was formed at Cambridge, composed of members of the University, for the purpose of investigating phenomena usually described as "supernatural."

Cicero reminds us that "It was the method of the Academy to interfere with personal judgment, but to admit these opinions which appear most probable, and to set forth all that may be reasonably stated in favor of each proposition, and so, without obtuding any authority of its own, to leave the judgment of the heavers free and unprejudiced." It is in this Socratic temper that Spiritualism should be studied. In all questions there are essentials and trivialities and gave should be taken to wingowy the trivialities, and care should be taken to winnow the chaif from the wheat. The adhesion of the Owens to the spiritualistic school was one of the most remarkable examples of a change of views which the modern world has witnessed. In the case of Robert Owen, the change did not come until he had entered the gloaming of exetence; but his son, Robert Dale Owen, devoted all the vigor of a highly trained intellect to the investigation of spiritual phenomena. We may or may not accept the doctrines which his "Footfalls on the Boundary of Another World" was written to feach, but it is impossible to read that erudite work without acquiring knowledge and humility. Half-a-century after Harvey's discovery of the circulation of the blood, the Academy of Med-icine at Paris listened to those who classed it among the "impossibilities"—a proof, surely, that the learner are not always wise. A generation has passed away since Dr. William Gregory, Professor of Chemistry in the University of Edinburgh, wrote his famous work on Animal Magnetism. That volume by a man of undoubted genius, marked an era in the study of Spiritualism. Some two years ago it was repub-lished, and though slightly revised and abridged, it still preserves its dedication, by permission, to the Duke of Argyll. To-day some of our most accomplished naturalists are the apologists of this creed. It may indeed be objected that nearly all the distinguished men who have embraced Spiritualism have been open to Hume's criticism. That sagacious but skeptical philosopher reminds us "That the passion for surprise and wonder being of an agreeable na-ture, gives a sensible tendency to the belief of those events from which it is derived." It would, indeed be difficult were analysis only carried deep enough to find any operation of the human mind respecting which a caution might not be needed. But excess of admonition is apt to create feebleness of character. In 1831, the Royal Academy of Medicine in Paris, after an investigation extending over six years, pronounced in favor of the reality of animal magnetism, but in 1837 this decision was retracted. These facts furnish conclusive evidence of the instability which often characterizes learned societies. It is, however, no longer within the power of such

bodies permanently to arrest truth.

The United States is pre-eminently the land where Spiritualism flourishes. Those familiar with its annals are aware of the extent to which eminent womon have devoted them-elves to diffuse a knowledge of its principles and phenomena. Not long ago Rosamond Dale Owen discoursed in Newcastle on the theme, and to-morrow Emma Hardinge-Britten is to follow her example. This lady has a distinguished record, and a renowned ancestry. Descended, as we are told, in a direct line from the famous Welsh Wizard, Owen Glendower, what wonder that she has throughout exhibited marvellous powers of prevision? Possesing except anal ability as a musician Mrs. Britten might have won a name in song, but she has devoted herself to her present work with all the arder of a generous nature. During the struggle between North and South in the United States, Mrs. Britten espoused the cause of the North, rendering it such aid as woman only can. We men-tion this fact to show that Spiritualism has not blunted attention to matters pertaining to this mundane sphere. Those, therefore, who are anxious to know the character and attainments of the apostles of her faith will have the opportunity to-morrow. From time to time, Newcastle has been visited by the leading lights of the school, and all who cherish an eclectic spirit may find it advantageous to hear Emma Hardinge-Britten. Fully conversant with Spiritualism in all its phases, even to those who do not accept her teaching her discourses cannot fail to prove instructive. It may not perhaps be amiss to mention that this lady is the author of an elaborate historical compendium of the movement with which she is identified. Newcastle, England.

"Look, there goes a glass wagon," was the expression made use of the other day by a bright fourgear-old boy to direct attention to a hearse which was passing in a Middleton, Conn., street.

The Vatican library contains 24,000 manuscripts, of which 2,164 are Oriental, 3,052 Greek, and 17,050 Latin, A complete catalogue is now, for the first teling prepared and is to be published.

Presentiments

In this free thinking age, when so many brilliant intellects are enrolled upon the side of the materialist, who assigns to man a purely animal existence from whose groeser standpoint all the achievements of his superior inentality count for nothing in the great hereafter, it is not surprising that the evidences of his dual nature should be met with incredulity and denial, for it is one of the weaknesses of the specialist in science, and the unwisely and incurably learned, to try everything by their own usually narrow and incomplete standard. But the fact of presentiments is too well-established by incontrovertible proof to be all doubtful in the estimation of any fair minded investigator. There is scarcely a family which has not among its unwritten annals, at least a tradition of some strange premonition or forewarning of that which was yet to happen, and which subsequent events verified, even as foreshadowed, oftentimes in a manner as unsubstantial as a dream. Time and time again have lives and property been saved from destruction by a timely regard for these infarested warnings.

interested warnings.

In the middle of the 18th century, Augustine Calmet, a celebrated French liberal scholar and author published a volume of remarkable occurrences, usually assigned to the supernatural, which passed through several editions. A century later, this work was reproduced in English by the Rev. Henry Christmas, M. A.; F. R. S.; F. S. A., etc., who in the course of his elaborate introduction writes: "Calmet was a man of naturally cool, calm judgment, possessed of singular learning, and was pious and truthful." Among his principal works were a commentary on the Old and New Testament, and a History of the Bible, both characterized by great learning, and his life was largely devoted to giving instruction to the embryo priesthood upon biblical themes. But when it came to a consideration of the merits of the carefully compiled volume in question, the reverend English translator, true to the prejudices of his priestly office, made free to confess that while he accepted literally, all the marvels related in the New Testament; as to those collected by Calmet, he believed not one of them.

Nevertheless, he concedes that works of this class "are at no time to be regarded as merely subjects of amusement; they have their philosophical value; they have a still greater historical value; and they show how far even upright minds may be warped by imperfect education and slavish deference to author-

Could it have occurred to this Reverend Commentator, how accurately his words describe the condition of his own mind, and that of thousands of others of trained and particular schools of thought, whose votaties blindly accept their teachings and reject all opposite views as unworthy of serious consideration?

Passing from the volume of Calmet to the more recent works of Mrs. Crowe and Robert Dale Owen, we find them to abound in well authenticated instances of presentiment, which are doubtless familiar tra portion at least of our readers.

iar to a portion at least, of our readers.

In commenting upon the receptive faculties of the mind, Mrs. Crowe remarks: "It has been the opinion of many philosophers, both ancient and modern, that in the original state of man, as he came forth from the hands of his Creator, that knowledge which is now acquired by pains and labor, was intuitive. His material body was given him for the purpose of placing him in relation with the material world, and his sensuous organs for the perception of material objects, but his soul was a mirror of the universe, in which everything was reflected, and, probably, is so still, but that the spirit is no longer in a condition to perceive it."

Mrs. Crowe classifies the various phases of presentiment under the following heads: Allegorical dreams, presentiments, and warnings, giving the particulars of many and various cases of forewarnings of future events in such minute detail as to leave no reasona-

ble doubt of their authenticity.

The later carefully compiled works of Mr. Owen, whose scholarship and probity none will question, abound in like indisputable instances of the forecasting of future events in dreams, in visious and other extraordinary ways, none the less authentic for being modern and verified by living witnesses.

After informing his readers of the long, patient

After informing his readers of the long, putient and laborious course of study and investigation pursued by him, Mr. Owen says: "Gradually, I became convinced that what by many have been regarded as new and unexampled phenomena, are but modern phases of what has ever existed."

In treating of a subject so replote with evidences of individual forewarning it certainly is not out of place to give the particulars of one or two recent occurrences, in the expectation that they will be accepted as true, even by theskeptically minded, under the assurance which we are able to make of their setuplity.

actuality. It is only a few months ago that a young student residing in Brooklyn, N. Y., was called upon to mourn the transition to the other life of a beloved teacher, and not withstanding the disparity of age, no less a friend and companion. Not long subsequent to this event, the young student mentioned to some of his intimates that he had seen and conversed with his deceased friend, who had imparted to him the information that on a day named, then some months ahead, he would join him in his new state of existence. All this, naturally enough, was looked upon as a melancholy delusion, and every means were resorted to to turn the young gentleman's thoughts into livelier and happier channels; but the meeting with his whilom teacher, and the conversation and prediction as stated, were insisted upon with a seriousness which occasioned no little apprehension on the part of those who held interested relations with him. As the days passed on the student in ques-tion mingled freely with his accustomed associates, sharing in their diversions with no apparent abatement of interest or enjoyment. Only an evening be-fore the period named as his last on earth he was present at a social gathering of both sexes, and none were gaver and happier than he. The only remark made by him in aliusion to it was this question to one of the assembled company: "If I send for you to-morrow, will you come to me;" and ere the sun had gone down on that fateful day, his spirit had left its earthly tenement, let us hope, to join his friend and teacher in a sphere of action, no less use-

ful and far more satisfactory than this.

A gentleman of our acquaintance, who for a number of years has interested himself in forreting out the facts of similar occurrences, addressed a letter to the father of the deceased, from whom he received in reply an account in detail substantially as we give

A no less remarkable instance of presentiment of a different order was lately reported from the South, the truth of which our friend verified in like manner.

A physician saw line dream the cruel death of a brother, with all the details of a red-handed murder. So vivid was the picture, that he lost no time in journeying to the place thus designated, and though strange to the neighborhood, the street, and the houses, the identical location of the tragedy were as familiar to his eye as the treasured scenes of boyhood, and that which the world in general would have dismissed from mind as "only a dream," proved to be a sad and savage reality. We might multiply the narration of similar evidences of presentiment almost indefinitely, since they are in strict accordance with laws but little understood, and of almost daily occurence; but this article has already exceeded its allotted space,—Hall's Journal of Health.

Landseer's Lions.

Landseer had an extreme fondness for studying and making pictures of lions, and from the time when, as a boy, he dissected one, he tried to obtain the body of every lion that died in London. Dickens was in the habit of relating that on one occasion, when he and others were diving with the artist, a servant entered and asked, "Did you order a lion, sir?" as if it was the most natural thing in the world. The guests feared that a living lion was about to enter, but it turned out to be the body of the dead "Nero," of the Zoological Gardens, which had been

sent as a gift to Sir Edwin.

His skill in drawing was marvelous, and was once shown in a rare way at a large evening party. Facility in drawing had been the theme of conversation, when is lady declared that no one had yet drawn two objects at the same moment. Landseer would not allow that this could not be done, and immediately took two pencils and drew a horse's head with one hand, and at the same time a stag's head with the other hand. He painted with great rapidity; he once sent to the exhibition a picture of rabbits painted in three-quarters of an hour. Mr. Wells relates that at one time when Landseer was visiting him, he left the house for church just as his butler placed a fresh canvas on the easel before the painter; on his return, three hours later, Landseer had completed a life-sized picture of a fallow-deer, and so well was it done that neither he nor the artist could see that it required retouching.—St. Nicholas for September.

HINDO SATTAY BELEASED.

Donying that he was Blasphemous at Ocean Grove.

He Alleges that he was Arrested Simply Because Ludies Talked to him after the Meetings—He Sometimes Discussed Religion with them—Judge Parker Sets him at Liberty.

S. Govinda Row Sattay, the Hindoo, who was arrested at Ocean Grove a week ago last Thursday on a charge of disturbing the religious services there, and was sentenced to thirty days' hard labor in the County Jail at Freehold, is now at liberty. He was liberated last Wednesday on an order from Judge Joel Parker, of Freehold, Justice of the Supreme Court, kind friends having taken up his cause.

The Hindoo arrived at Asbury Park about the mid-

The Hindoo arrived at Asbury Park about the middle of June. He was in search of employment. Speaking English fluently and being evidently well educated, he soon made friends, who became interested in him and obtained work for him on a new engine-house at Ocean Grove. A few weeks later Goopal Vinak Joshev, a friend and fellow-countryman of Sattay, arrived at Asbury Park with his wife. He sought Sattay out and proposed that he give up his employment and become his manager for a series of lectures he intended giving. The Hindoo accepted and succeeded in arranging with the different hotels to have the lectures given in their parlors. They were quite successful and the two natives became popular. About two weeks ago Joshes secured an engagement in Rochester and left Asbury Park, advising Sattay to remain and continue the lectures himself. This he did, and by the kindness of Mrs. Brooks and Mrs. Inskip, of Ocean Grove, he was allowed to give his lectures in the parlors of many of the cottages and hotels. The lectures were mainly religious discussions of the difference between the Hindoo and the Christian beliefs. He was introduced to the Rev. Dr. Stokes, the President of the Ocean Grove Camp Meeting Association, who invited him to attend his lectures and services.

"Dr. Stokes," said the Hindoo, yesterday, "was very kind to me. I attended the meetings and tound them very interesting. Dr. Stokes wished to argue me out of my religious beliefs and baptize me in the Christian faith, but I shook my head and said my religion was good enough for me. Then he grew cold and told the two kind ladies that they must not introduce me to any more colleges to give my lecture. I continued to attend to the services at Ocean Grove and after they were over I would generally stand outside the church. My dress attracted attention and many of the ladies would stop and ask me questions about my beliefs and the customs of my country. I always answered their questions and they would ask more and we would have a short discussion on religion. It was never before or during the church services and always outside the church. Dr. Stokes did not seem to like it and several times told the ladies to go to their homes and not stand talking with me. When they would not obey he would take me by the arm and pull me away.

"A week ago last Wednesday he ordered a police of the courter to be weate."

"A week ago last Wednesday he ordered a police officer to take me to Asbury Park, and the officer rowed me across the lake and told me never to come within the limits of Ocean Grove again. I did not think I had done any wrong, as I have read the Constitution of this country and know even foreigners have free speech, so I went across the next afternoon to hear the lecture in the auditorium. I went in quistly without drawing any crowd and sat reading a paper. While I was waiting for the services to commence an officer came to me and said the Chief of Police wanted to speak to me. I went with him to the office of the police. He read a warrant to me and the testimony of two witnesses to the effect that I was a disorderly person in collecting crowds, and the chief officer then sentenced me to thirty days' imprisonment at hard labor. There was only myself, the officer and the Chief of Police present. The officer took me to the railroad depot and we got on the train arriving at Freehold at five o'clock, and I was put in cell No. 13. I did not resist, so I was not handenif-d."

sist, so I was not handcusted."

C. A. Little, the warden of the jul, was not aware of the Hindoo's confinement until last Tuesday, when he returned from out of town. He had heard Sattay lecture at Asbury Park and had become interested in him. He characterized his arrest as an outrage and sought the advice of Lawyer E. W. Arrowsmith, of Freehold, who discovered that the papers in the case had not been filed. Seeing Judge Joel Parker the next day, he put the case before him, and the Julge immediately ordered the Hindoo's release. Mr. Little provided him with money, as he was penniless, and he returned to Asbury Park.

"The papers," said the Hindoo to the reporter, mournfully, "said that I was blasphemous, and now people point their fingers at me and my business is ruined. I was not blasphemous. I only told people about my religion and they seemed interested. America," he continued, "has spent millions of dollars sending missionaries to India. They are not arrested for telling my people of their religion. My friends did not know of my being in prison until I wrote and told them, then Mr. W. Judge, President of the Aryan Theosophical Society in New Y rk, who knows me, came down and saw Dr. Stokes and asked him about me, but I was then free."

Chief of Police John C. Patterson, who sentenced Sattay, said: "Dr. Stokes gave orders to arrest the Hindoo as he was drawing crowds away from the camp meeting services. I will arrest any one who attempts to draw crowds within the limits of Ocean Grove. I treated him kindly but he was very obstinate and would not stay away."

Sattay has been in this country about a year and a half. He is a native of Shelapore, where he received a good English education. His wife and all his relatives dying he left his only child, a boy, in Shelapore and came to this country to try and make a home for him. He came on the same steamer with his countryman Goopal Vinak Joshee. Sattay went to New Orleans, where he was employed in a sach factory. The factory was destroyed by fire last June, and finding nothing to do he came north and went to Asbury Park, hoping to find employment. In spite of his unpleasant experience sattay believes the people of this country are generous and that he can manage to make a home in this country for his boy in India.—New York World.

A Spirit in Mail Car No. 48.

To the Editor of the Religio-Philosophical Journal:

It appears from the Chicago Tribune that there is a mischievous spirit in mail car No. 48. W. P. Campbell, Assistant Superintendent of the Sixth Division, Railway Mail Service, took a trip down the Illinois Central Railroad recently. Observing horseshoes over the doors of every mail-car, he inquired what species of ghost they were designed to lay. Explanations that followed developed the fact that a sudden death in the service on that line had given rise to no end of superstitious notions. Two years ago last July a clerk on the Chicago and Centralia route over the Illinois Central Railroad day line was taken suddenly ill in his car, No. 48, at the depot here, and died on his run between Clifton and Aehkum. His disease was supposed to be cholera-morbus. Whether a mere coincidence or the result of infection, every clerk who had, anything to do with the sick man was shortly afterwards seized with sudden and severe illness, which cost each one a long doctor's bill and considerable loss of time. At least two barely escaped with their lives. The transfer clerk at the Illinois Central Depot, the clerk in charge of the car, and two others were victims of the strange disorder.

Nearly all unite in saying that there has been something very peculiar about car No. 48 ever since the occurrences narrated. The iron bolts that keep the folding bunks in place pereist in slipping out and letting down the bedding on all occasions, despite every known device to keep them in place. Under the letter-case is a closet having two doors, each door secured with a bolt at the top. These particular bolts are said to be more difficult to fasten than similar ones in any other car on the road. Yet it is said to be a matter of impossibility to keep the doors shut. One clerk locks and ties the doors to keep them closed. He says no man can sleep in the car without being awakened by strange noises, such as have never been heard in any other car. The clerk who attempts to sleep in that car must be sleepy and tired indeed, they say. They are going to try the magic horseshoes over the bunks.

A St. Paul clergyman is reported as saying that if Jesus Christ "ran a carpenter shop here in this city there are fully one-half of our church members who drive up to our churches in their fine carriages would not speak to him. He could not get a social recognition unless he lived on Summit avenue or belonged to a club." The Globe says that there is more truth than poetry in the remark. It is safe to say that there is less grammar than either, says the New York Sum

Mesmorism and Spiritualism.

From a report of Professor A. E. Carpenter, the famous American mesmerist, we make the follow-

ing extract: "One night some years ago, I was operating in Westboro, Mass., and had among my subjects a young lady who had manifested wonderful powers as a sensitive, and I thought I would make her see clairvoyantly. So I directed the attention to a certain place that I wished her to describe, but instead of regions what I wished her to describe, but instead of regions what I wished her to describe, but instead of regions what I wished her to describe, but instead of regions what I wished her to describe the second stead of seeing what I wished her to, she became deeply agitated, and said: 'I see my sister Annie. I thought she was dead; there she is; don't you see her' (addressing me). 'th, Annie'I am so glad to see you!'—and she rose from her seat, advanced a few steps, and, putting her arms about the invisible presence, lifted her face and impressed a kiss upon the lips of her angel sieter. It was an affecting ecene, and the whole audience was moved to tears. Then she says: 'And there are so many o her people here that I thought were dead'; and then described several that she saw, and gave their names, all of whom were recognized by members of the audience. This young lady was not a Spiritualist, and knew nothing of mediumship. The whole scene was as surprising and unexpected to me as to others. The fact is in audience to a scrite claryowners. I had fact is, in endeavoring to excite clairvoyance. I had opened her spiritual sight, and, behold! the inhabitants of the spiritual world became visible to her. Paul says: 'Spiritual things are spiritually discerned. Similar experiences have occurred repeatedly in my operating. So I conclude that seeing-mediumship is often nothing more than the opening of the soul senses to the perception of our spiritual re-lations; it may occur from meameric experimenting, or be developed by sitting in circles, or suddenly manifest itself at any time when the mind may happen to be in a condition to express it. I have in my memory a fact proving the entrancement by a spirit and the manifestation of spiritual sight by a physi-cal fact, which I cannot do better than relate. Some years ago I was sitting in a room with my wife, when she was entranced by what claimed to be a spirit, who commenced a conversation with me. At r talking with the alleged spirit for a while, I said to her: 'Now, I would like to have you do something outside and independent of the medium that thing outside, and independent of the medium, that would prove that you are a distinct identity from her.' The spirit said: 'All right; what shall I do?' We were seated upon a sofa, and across the room, which was some twelve feet wide, was a mantel, on which stood a vase with a small bouquet of flowers. I said: 'I would like to have you bring me one of those flowers.' The spirit said: 'If you will turn down the light, I will try.' The gas-burner came out from the wall near us, and I said: 'Very well; I will see that the medium down to dit.' I true hath will see that the medium doesn't do it.' I took both of the medium's hands in one of mine, and, reaching the other, turned down the gas, but did not turn it entirely off. Directly, the medium, who seemed to be in the spiritual state, said: 'The room is light; I see a hand over there by the mantel; don't you see it?" I replied that I saw nothing, and the room to me was as dark as ever. 'I see it plainer now; it goes up to the bouquet of flowers; it takes them. Oh, don't you see it? Now it comes this way and drops the flowers at our feet. Immediately I turned up the gas, and there lay, not one of the flowers, but the whole bouquet, just by our feet. The manifestation itself was of little consequence compared with many others I have seen. But there were three with many others I have seen. But there were three important points brought out,—the one proving the other. In the first place, the spirit said, using the organism of the medium: 'I will try to do what you ask.' Secondly the medium, seeing with eyes cortainly different from mine, or I should have seen the same, says: 'I see a hand take the beliquet, and drop it at our feet.' Thirdly, the physical fact of the flowers being there proved that she saw correctly. Of course, I held firmly to the medium's hand all the time, and we were alone in the room, with the door locked. The trance was demonstrated by the spirit doing what she said she would, away from the me-dium. The spiritual eight was demonstrated by the spiritual fact, proving conclusively that the medium saw what I could not."

A Genuine Ghost Scare.

Elicabethybrt People Greatly Frightened at the Antics of a Glass.

Elizabethport is actually excited over a haunted iouse at No. 345 First Avenue, alongside the Long Branch Railroad. The place was visited by a World reporter and found to be full of excited women, who seemed to be in the greatest terror. To say the inhabitants are scured would but feebly express it. They tell an almost incredible storf of sights and sounds within the past few weeks. The first floor is occupied by Mr. Decker, a blind cripple, who lost are always to any lost or and bis except at a E. arth an arm by an explosion and his eyesight at a Fourth of July celebration years ago. His wife stated that they moved into the old house three months ago. During the past month they heard knockings on the front and back doors between the hours of midnight and one o'clock. Mrs. Decker said she sat up two nights to watch whether any person was trying to get in. The knocking continued, although no one was visible and a bright moon was shining. nesday night she thought the garret would be torn down by the noise. She dreamed three nights in succession that a box of gold was hidden in the garret. Impressed with this, she and the children, to-gether with Mrs. Gerringe, who lives upstairs, went up into the attic Monday and pulled a board out of the floor near the chimney. Instantly a big yellow cat jumped out.

One of the boys put his hand in the hole and pulled out a package of letters. They were addressed to "Mollie England," and told her to be of good cheer; that she was in a gloomier place before, and one of the notes said \$30 was in Adams Express Office awaiting her orders. The date on the letters was 1870 and 1874. They were addressed to 345 First Avenue and some to 328 Livingston Street. A box was also found in the hole, containing a withered wreath, such as is placed on the coffin of a dead person. A quaint goblet of blown glass was also found containing an amethyst stone. The goblet was placed on the mantel and Wednesday night, so the family assert, it flew across the room, just grazing Mrs. Decker's head, and struck the door, leaving two big dents, which are plainly visible.

dents, which are plainly visible.

The family at this became so terrified that they put the goblet outside the house on a porch over the door, when the glass struck the door and fell on the floor it danced around the room. Mr. Gerringe, who had just come home from work, was called downstairs by the frightened Deckers. He told the reporter he picked the glass up when it shook his hand as if he had hold of a galvanic battery. He ran and put is outside the house. In the goblet was a card bearing the inscription, "Behold, we stand at the door and knock."

door and knock."
Yesterday morning the flagman at the Long Branch station, when he heard the remarkable tale about the goblet, laughed, and said he would like to look at that glass. He walked over to the house and was in the act of reaching his hand to take it down from the porch, when it fell before he touched it with a crash, and broke in pieces. He was so startled that he rau across the track and would not again approach the house. The bundle of letters was thrust into the stove by Mrs. Decker, as was also the box containing the wreath.

box containing the wreath.

Mrs. Decker and the other inmates assert that music is heard at midnight playing on the front and back stoops, the sounds being similar to those produced by a harp and violin. At midnight in the upper room the sounds are the same as if a ball was being batted around or ten-pins rolled across the floor. Shouts of laughter are also heard, but diligent search reveals nothing.

It is said that years ago a strange young woman was confined in the house and died there. A number of the children of the tenants are sick, and they ascribe their illness to the haunted house. Mrs. Decker says the cat which flew out of the hole in the attic tugged viciously at her hair and then disappeared. Her story is corroborated by all the other ten-

Ants.

Last night the house was surrounded by a gaping-crowd, while inside both families are buddled together in the room downstairs. Mrs. Decker says they have not slept any since Monday night and that she is going to move immediately. Mrs. Gerringe also says she has been looking for rooms and that she would not sleep upstairs again for a fortune.—

New York World.

A big bear attacked a colt on Dry Creek, Cal. Its mother came to the rescue, and, while she fought the bear, the colt ran to the house of its owner, who went to see what was the matter and found the faithful mare dead and the bear sitting on the body.

Indian belies of Alaska wear a thick coating of oil and soot on their faces when not in full tollet. This is said to preserve the complexion, which, after a thorough scrubbing, looks as fair and smooth as a good article of soft soap.

Peoris in the Threes of a Haunted-House Searc.

Peoria, Iii., has not had a glimpse of the sea serpent, but has a genuine case of a haunted house. Ghoets are credited with making a playground of the domicile of Frank M. Sanborn, a carpenter residing on Fourth Street. It has been nearly two months since he applied to the police for protection, alleging that boys were in the habit of stooing his house, throwing bricks and other missiles through the windows, indulging in demoniac whistles, etc. Policemen were detailed to watch, but no boys were visible. And still the strange noises continued, and the bricks and stones fell, not sparing even the persons of the officers. They came from the ceiling apparently, and through the closed shutters of windows, without breaking the class or scratching the shutters. The matter grew serious and other officers were detailed, but they met with no better success. The matter was kept as secret as possible, but a day or two ago had attracted, so much attention that a local paper made it public. Since then the house and the neighborhood have been crowded. One Thursday night lately, the manifestations became so violent that the family was compelled to leave the house at midnight. Strange whistles were heard from the north, south, and west, doors, it is said, were opened and shut by unseen hands, the poker in the coal-box danced a fiendish jig, and a staid old flatiron went hopping across the floor like a frog. The old lady of the family and one of her children, a girl about seven years of age, assume to be spiritual mediums, and claimed that these manifestations were caused by the uneasy spirit of a girl who had been murdered and buried, in a highly uncomfortable position, under the porch of the story-and-a-half frame house in which these reversals of the laws of nature were taking place. The following Friday morning the place was visited by hundreds, among them being some of the most prominent people of the city. Ald, Clark declares that he has seen a glass ball, such as is used in shooting tournaments, rise up from a table on wh

On Friday night the excitement in the vicinity reached its height. In compliance with a rather urgent demand of the Chief of Police Mrs. Sanborn held a private consultation with the spirits, and amounced that hereafter, by her particular request, no more stones would be thrown. The afternoon passed off without disturbance, but in the evening there were one or two small showers of stones. The police took possession of the house, and a crowd of about a thousand people remained in the vicinity until midnight. The newspapers have charged that the old lady of the family is responsible for all the uncanny doings, but can give no other argument in favor of this theory than that Mrs. Sanborn is a little cranky and a Spiritualist. In the meantime the manifestations cannot continue much longer. There is no rock quarry near here, and it is not to be supposed that the spirits will lay violent hands on the macadamized streets.

Peoria, Ill., Sept. 13th.

Spiritual Matters in San Francisco.

The Golden Gate Society—Rev. N. F. Ravlin—W. J. Colville.

to the Editor of the Religio-Philosophical Journal:

The Golden Gate Religious and Philosophical Society of San Francisco resumed its services in Metropolitan Temple, Sunday, Sept. 5th. Pespite the fact that meetings conducted by Mr. W. J. Colville were held in another hall at the same hour the attendance was excellent, considerably above the average attendance of the preceding season, both morning and evening. The admission fee heretofore required at these services has been abolished, and the doors are thrown open free to all. That this might be done has long been the addent desire of Mrs. E. L. Watson, "our little minister," as she is called by her congregation. In the morning services Mrs. Watson was assisted by Rev. N. F. Ravlin of San José, late of the Baptist mulstry, an orthodox preacher of 30 years' standing, and a recent convert to the spiritual gospel. Mr. Ravlin's address last Sunday was able, eloquent, and earnest; and being full of enthusiasm in behalf of the new truths now so deeply cherished by him, he would be an efficient worker therefor with the orthodox; and the Spiritualists should see that so useful an evangel of liberal truth is not allowed the services of the service of the service of the services of the serv

lowed to remain idle.

I am informed that Mr. Colville, after finishing his September engagement in San Francisco, will lecture in San José in October, and will thereafter return to the East. I am told that the attendance at his three services last Sunday ranged from slim to moderate.

WM. EMMETTE COLEMAN.
Corresponding Secretary, Golden Gate Rel. and Phil.

Inverted.

"Bicycles!—Bicycles!" nay; to shun laughter,
T"y cycles first, and buy cycles after;
For surely the buyer deserves but the worst,
Who would buy cycles, failing to try cycles first!
—St. Nicholas for September.

Notes and Extracts on Miscellaneous Subjects.

We imported \$10,000,000 worth of precious stones during 1884.

During the year ending last June nine Oregonians died aged one hundred. Two of the thrones of the last Napoleon are for

sale in France at \$100 each.

The biggest of the battle fields is honored in the

naming of Gettysburg, D. T.

The Winchester Leader predicts an early winter because migratory birds are flying south a month earlier than usual.

The la'est gem in the line of coroner's jury verdicts comes from Dakota, where the jury found that "she came to her death from a felonious desire to reach a happy hereafter."

Harry Wright, the veteran base ball player, is said to have invented the chestnut gong, and his firm in Philadelphia has made \$25,000 out of the little nuisance in less than two months.

Mr. Webb, of the London & Northwestern Railway, England, stated in a recent speech in London that a new locomotive is placed on that road on the average every five days, to repair the loss caused by ordinary depreciation.

A small alarm clock, which he had been fixing for a friend whom he expected to meet on Sunday, was carried by a Ware (Mass.) man, and enlivened the services by "going off" and resisting for a minute the frantic efforts of the man to "stop her."

the frantic efforts of the man to "stop her."

We often hear of Americans eating with their knife, but Mr. Andrew Fontaine-Wilson Montague, of Leicestershire, with an income of £37,000 a year, a great London swell and great friend of Lord Beaconsfield, who has refused a peerage, wears no col-

A big black cat and a big black hat battled for three hours in the Kansas City Postoffice before the cat succeeded in killing the bat. The bat's tactics were to get on the cat's back and chew his ear, and the cat's were to run under a deskand scrape off the bat and then renew the conflict.

The utterance, "To the victors belong the spoils," has been generally ascribed to Andrew Jackson, but it is shown that it was first used by Wm. L. Marcy. of New York, in the debate in the United States Senate on the nomination of Mr. Van Buren by Jackson to be Minister to Regions.

be Minister to England.

An orthodox preacher in Storm Lake, Iowa, thinks that the Universalist preacher of the same place is objectionable. So he prayed the other day in church that the Lord would either change the heart of the Universalist or kill him. Storm Lake citizens are watching him clos ly and curiously.

In Washington Territory there are at present only eighteen counties, and about all of these were taken from Oregon when it was made a state. The soil is good, enough in the best of them to produce forty bushels of wheat to the acre, fifty to eighty of cata, twenty to forty of barley, and plenty of cereals and vegetables, pasture lands, etc. There are fine forests of timber, cedar and firs chiefly, coal beds, iron and iron mills, regions for the dairy, prairie and swamp lands, fisheries, cannecies (nine in the territory), lime klins of great value and production. Cargoes of wheat are sent to Buropa.

Christians Fighting for Japan.

What The Missionary Herald, of Boston, styles "a new petil in Japan" would rather be halled by the organ of the church militant as a hopeful omen if Christians were more given to loving one another. The "peril" which alarms The Herald is the progress made by the Catholic propaganda in Japan. In a letter from a Protestent missionery who is laboring in the mikado's domains it is stated that his impe-rial majesty and a number of the most lofty dignitaries of the real in have recently evinced a decided partiality for Catholicism. The mikado wore mourning twenty-one days as testimony of his grief at the death of the illustrious Catholic sovereign, King Alphonso of Spain, and a representative of the royal carrier attended requirem messages for the deed king in family attended requiem mass for the dead king in the Roman Catholic chapel at Tokio. Yet it was but yesterday, as it were, that one of the imperial decrees read: "Let no Christian hereafter dare enter Japan, and let it be known unto all that if the king of Spain himself, or the Christians' God, or the great God of all, violate this decree he shall pay therefore

with his head."

Another instance is cited to show the changed temper of the Japanese church as to matters religious. Recently the Russian minister to Japan died, and was buried in Tokio. Princes of the blood, cabinet ministers, and other high officials attended the funeral services, which were conducted according to the ritual of the Greek Catholic church. This action, it is declared, meant "more than diplomatic courteey." It signified a new departure in Japanese policy, which, in the view of The Herald's correspondent, looks to the speedy addition of Japan to the roll of which, in the view of The Herata's correspondent, looks to the speedy addition of Japan to the roll of Christian nations. As tending to sustain this theory he recites the fact that the "leading and most progressive secular journal of the country" openly advocates the baptizing of the emperor and a few of the nobles, so that Japan may be recognized as a Christian power.

Christian power.

The Heraid and its contributor make these dispositions of the Japanese rulers the basis for an appeal to Protestant denominations to unite in a generation. al movement to gain a stronger foothold in Japan. at movement to gain a stronger noothold in Japan. It is evident that the Catholic laborers in the Japannese vineyard have been more successful than the Protestant missionaries in winning the confidence and favor of the natives. This is not a new phenomena. Whatever the explanation, the fact is undeniable that Catholic missions in oriental countries, and suppose harborary and suppose property and suppose p and among barbarous and savage people in all parts of the world, have, with scarcely an exception, accomplished far greater results than Protestant efforts in the same fields. The stately ceremonials and im-posing forms of the ancient worship seem to have a peculiar charm for the simple children of the forest and the desert, while they appeal with especial force to the ardent imaginations of the eastern races. Something of the facility which the English show in conquering and absorbing barbarous rations the conquering and absorbing barbarous rations the Catholic church exhibits in converting and assimilating them. Japan is not a barbarous nation, but its civilization is of the oriental type, and its faith is paganism. Latterly, however, the spell of ancient traditions and superstitions in Japan has been broken, and the Japanese have adopted many modern Ideas of government and society. Progress is the watchword, and the rage for innovations is unbounded. The tendency toward representative institutions ed. The tendency toward representative institutions is very decided, and the specter of a republic is looming up in the not distant future. If the Japanese wish to improve their religion along with their politics and their social system, it is certainly a cause for rejoicing. It betrays a spirit of narrow-mindedness and fanaticism in The Missionary H-rald to hall the proposed exchange of paganism for Cath-olicism as a "New peril." Rather should it be ac-cepted as a great triumph for the Christian church, of which the Protestants are but one, and the less numerous, branch. Both branches worship the same God, and both are striving to give the world a saving knowledge of the same Redeemer. Why, then, should the success of the one in an important field be received by the other with alarm?—*Chisago*

The Word Genius.

Dryden was one of the earliest writers to use the very word genius in the sense of that which is "the gift of Nature" and which "must be born, and never can be taught." Its most frequent use by the Latins was in the sense of a tutelar spirit, but sometimes, as in Juvenal and Martial, it denoted the fire of individual greatness. The idea of a divine admonisher was more or less current with the Latins as with the Greeks. They named this spirit the "inborn," and Genius thus came to mean the inspiration rather than the inspirer, agreeably to the feeling that the soul is itself divine and its own monitor. In modern times the word, very slightly inflicted, has been more widely received into European languages, to express a meaning common to all, than almost any other Latin derivative; it is not only found in all Latin tongues,—Italian, Spanish, Portugees, French, but has been adopted by the Germans, Danes Swedes, Norwegians, and other people who, like ourselves, have no indigenous word that conveys precisely the same idea. A universal word means a universal thought. Prophete, mystics, all direct-inspirationists, still cherish the germinal belief, so rapturously manifest in Jacob Böhme's avowal: "I say before God that I do not myself know how it happens to me that, without having the impelling will, I do not know what I should write. For when I write the Spirit dictates to me." But genius, in the derivative sense, is equally recognized, the world over, as a gift, something not quite attainable by labor, however prometive that may be of its bravest exercise, and a gift of express a meaning common to all, than almost any tive that may be of its bravest exercise, and a gift of types as various as are the different persons endowed with it.—E. C. STEDMAN in New Princeton Review for September.

Benj. F. Taylor, who "has won a national reputa-tion as the poet of the home and the fireside," and who is well known as the author of "The Isle of the Long Ago," "A Winter Psalm," "The Vane on the Spire," "June," "An Old Time Picture," "Going Home," and other poems, that have become almost classic, has prepared a complete collection of his poetical works, the first ever issued, which will be published in October by Messre. S. C. Griggs & Co., of Chicago. This volume will contain poems never before published, and is issued in response to a call for a "popular edition." It will be finely printed and tastefully bound, and will contain an excellent portrait of Mr. Taylor from a painting by Healy.

Horsford's Acid Phosphate. Unanimous Approval of Medical Staff.

Dr. T. G. COMSTOCK, Physician at Good Samaritan Hospital, St. Louis, Mo., says: "For years we have used it in this hospital, in dyspepsid and nervous diseases, and as a drink during the decline and in the convalescence of lingering fevers. It has the un-animous approval of our medical staff."

Catholic Intolerance.

The following text of the recent circular issued by the Bishop of Minorca to his clergy, we find in the Secular Review:

"We renew and reiterate our sentence of the highcet order of 'excommunication' against heretics of every sort, kind, and description; egainst their pupils or adopted children; against their fathers, in theirs, preceptors, and all who sit at meat with them.

We fully excommunicate all who aid or look kindly on them; we excommunicate the domestic servants of all heretics; we excommunicate all and every person or persons who dare to let a house to a heretic or Protestant for school or services, and every one who gives money, or makes a loan, or leaves a legacy to such persons; we excommunicate every one who lives on terms of friendship with such heretics, and every one who dares to eay or write one word in their defence. The clergy of my diocese are commanded to read this out on three successive Sundays during Divine service, and take good care that all its injunctions shall be carried out to the letter."

A Sure Thing.

There are very few things in this life of which we may be absolutely certain, but this is one of them: that Dr. Pierce's "Pleasant Purgative Pellets" have no equal as a cathartic in derangements of the liver, stomach and powels. They are very small and it eir action is pleasant. Purely vegetable, perfectly harmless. 25 cents a vial. All druggiets.

"Washington by moonlight," says a correspond-ent, "is wonderfully beautiful. The moon tints to mellowness the rare old marble of the public buildings. It takes away the rustiness of the ton b-like Treasury and puts life into the statues. The Witte House looks like a fairy palace under the rays of the most, back in among those old forest trees."

The eyes by expelling, from the blood, the Are always in sympathy with the body, every scrofulous taint.

After having been constantly troubled with weak eyes from childhood, I have at last found, in Aver's Sarsaparilla, a remedy which has relieved and cured me. My general health is much improved by the use of this valuable medicine.—Mary Ann Sears, 7 Hollis st., Boston, Mass.

My little boy has always been afflicted, until recently, with Sore Eyes and Scroft ulous Humors. We gave him Aver's Sarsaparilla, and, in a slove time, his eyes ceased to trouble him; the humor disappeared, and his health was restored.—P. Germain, Dwight st., Holyoke, Mass.

Nearly Blind.

I have used Aver's Sarsaparilla, in my family, for over nine years. My oldest daughter was greatly troubled with Scrof-ula, and, at one time, it was feared she would lose her eyesight. Ayer's Sarsaparilla has completely restored her health, and her eyes are as well and strong as ever.—G. King, Killingly, Conn.

I have, from a child, and until within a few months, been afflicted with Sore I have used Ayer's Sarsaparilla, for this complaint, with beneficial results, and consider it a valuable blood purifier. — Mrs. C. Phillips, Glover, Vt.

My little girl was badly afflicted with

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Care For | The Eyes

humors which weaken and injuriously and are quickly affected by its varying affect them. For this purpose use Ayer's conditions of health or disease. When Sarsaparilla. It gives tone and strength the eyes become weak, and the lids thick, to the digestive apparatus, and, by purity red, inflamed, and sore, a scroʻulous coning the blood, removes from the system dition of the blood is indicated, for which Ayer's Sarsaparilla is the best remedy.

Perfect Cure. .

I suffered greatly, a long time, from weakness of the eyes and impure blood. I tried many remedies, but received no benefit until I began taking Ayer's Sarsa-parilla. This medicine curred me. My eyes are now strong, and I am in good health.—Andrew J. Simpson, 147 East Merrimack st., Lowell, Mass.

My son was weak and debilitated; troubled with Sore Eyes and Scrofulous Humors. By taking Ayer's Sarsaparilla his eyes have been cured, and he is now in perfect health. — Alarie Mercier, 3 Harrison ave., Lowell, Mass.

My daughter was afflicted with Sore Weak and Sore Eyes. I was unable to by eminent oculists and physicians, without administering any benefit. She finally commenced taking Ayer's Sar-

Ayer's Sar saparilla
saparilla. This medicine has cured her of Scrofula, and her eyes are now well and strong.—H. P. Bort, Hastings, N. Y.

saparilla. This medicine has cured her pletcly cured, and her eyes were completely cured, and her bodily health restored.—C. R. Simmons, Greenbush, Ill.

VIOLIN-OUTFITS.

sacrifice (provided we do not mention their name in the transaction). We wish to dispose of this entire stock as soon as possible, and we offer to send a

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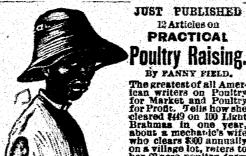
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circuit of seven planets, in seven rounds, each round requiring many millions of years upon each one of the seven planets. As I inerpret the laws of movement, I should greatly abridge the time essential to these pro-cesses, and also reduce the seven-fold dis-tribution to one that is three-fold. I know of no better analysis of the human being than that suggested by Kant. He classifies man in the same manner he has classified the logical order of thought in his twelve Categories. Each group of Categories embraces a time, with two polar and one equational attribute. In this manner he classifies man into Sensitivity, Intelligence, Will. The Will is a synthesis or equation of feeling and intelligence when viewed in the "Natural Order;" but when viewed in the "Logical Order" the Will is first, and yields Sensitivity and Intelligence by its analysis. While there are seven notes in the octave of music there are seven in the data and sharps only (twelve notes with the flats and sharps) only three are synchronous and fundamental—the

first, third and fifth. So also the first, third

and fifth bands of color in the spectrum are fundamental. It would seem more philosophical, therefore, to assume that there are three princi-ples in man, instead of seven, and that three rounds through the planetary chain are es-sential to the complete evolution of these three principles. Admitting the plausibility of the philosophy thus qualified, I would then assume that man as he is now connected with the earth, is on his third and last round; and when he shall have completed this round on the highest aromal world in the ascending arc of this chain, he will have earned his freedom and completed his qualification to become a Dhyan Chohan—a Planetary angel. And after this grand summit in the evolutionary processes has been reached, the worlds in this chain will then be relegated to a higher and more ulterior function, for they will have served their incident-al purpose in the preparation of humanity through the primary school of evolution, for its ultimate destiny in the universe. They will become the abode of planetary spirits, whereupon death will be abolished and the necessity for physical birth superseded by

The balance of forces in the most exalted angels is dependent upon their periodical return to the material pole of universal nature. Between subjective and objective nature there is a law of alternation, which all finite beings must voluntarily or involuntarily observe. And we may become reconciled to this vibratory movement between the two poles of being, when we understand that every being will ultimately reach a state wherein the processes of re-incarnation, of physical birth and death, of struggle and pain will be superseded by processes which will involve no catastrophies, no pain nor break in the continuity of consciousness. The tragedies through which the Ego passed aforetime were incidents of the growth life, not accompaniments of angelhood and maturity. The dynamic side of nature would be no more effective and operative without a material universe, than the power of steam could be utilized in mechanical labors without a limiting boiler and properly constructed machinery of concrete material.

processes of direct materialization.

When the planetary angels press their feet upon a physical world that has been promoted above its earlier provisional office, and which has been harmoniously adjusted to the subjective order, they are in contact with matter that has been conquered and glorifled, and all the material combinations are so interpenetrated with the potency of spirit, that every object is a holy lute, voicing the harmony which is continually pressing to every material point for expression. Turlock, Cal.

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WHAT IS MYSTICISM AND WHO ARE THE

MYSTICS It is high time that we proceed to answer the question, what Mysticism is and who the Mystics are? We shall, therefore, devote some of the following papers to define those questions and to give some elements of his-

tory to elucidate our definitions. We wish to place the following three sentences as mottoes over our essay; they express fully the substance of Mysticism. We leave the first in its German form, because it loses too much by being translated:

" Die Mystik ist ein Schauen und Erkennen unter Vermittlung eines hoeheren Lichtes, und ein Wirken und Thuen unter Vermit-tlung einer hoeheren Freiheit." Goerres.

"How few understand the word 'mystical, whose signification itself is mystical, and therefore can only be rightly compreh ended by him who has within him a mystical vein, however weak it be."-v. Hartmann. "He knows not what Mysticism is, who thinks it a creation of fancy. Philosophy and Mysticism, free thought and inner true

intuition may very well be found in one mind."-Feszler.

If we by Religion understand a certain method whereby men hope to escape Hell and gain Heaven, then Mysticism is not Religion. If we by Philosophy understand a method of Ratiocination, then Mysticism is not Philosophy. Again, if we by Science understand experimental method only, then Mysticism is not Science. But, if we define Religion as a feeling of an inward necessity for union with the Universal, or say that Religion is an individual realization of the Universal; and if we conceive Philosophy as a radiance of the unfading beauty of the Good (to agathon); and Science as devotion to the True,—then Mysticism is akin to both Religion. Philosophy and Science. Mysticism, however, is the older brother of the three; all four the true children of Man.

From what has thus far been said, it will readily be seen, that the common definitions of Mysticism are entirely unsatisfactory. The origin of the term, according to the Greek dictionary, will in no wise help us to understand what it signifies. It arose in connection with the Greek mysteries, and a MYSTES simply meant one initiated into the knowledge of the Greek mysteries, one to whom secret things had been revealed. Nor will a history of the linguistic use of the term help us any, for it retains throughout its history its etymological sense with but slight change in the philosophical and dogmatic-theological schools, and with this changed meaning

the word has now become an expression of

sons who commonly are called the Mystics. Such a history would in fact be the esoteric sense of the word or the history of the development of the mystic life and thought, per se. For there can be no doubt in the mind of a student, somewhat familiar with the subject before us, that the verb MYEO esoterically meant to shut one's self off from the world, to retire into the inner chambers of one's own consciousness, to sink into the depths of one's own being-for the purpose of discovering the deep and boundless Self, which resides there in holy silence and far beyond the ken of the senses. But, the best dictionaries are silent as regards this; they define the meaning of the term only in its ritualistic sense.

We do not intend, for the present, to publish our studies in this line. We will, how-ever, give the results of our studies by endeavoring to answer the question: What is Mysticism and who are the Mystics?

THE OBJECT of the endeavors of a large class of Mystics is NATURE; the term taken in any of its senses as the Cause of everything; or as natura naturans, the Becoming; or as natura naturata, the Effect. The object sought by another class of Mystics—a small group—is SPIRIT: the creative and plastic power of life as well as the "revealed" extra-mundane origin of all. Where the first seek the General and In-definite, the latter prefer the Special Revelation. The first tend to what has been called Pantheism, the latter to Theism. This way of dividing the mystics into two groups, relating to either Nature or Spirit will suit for both cosmological, ontological and psychological studies. The general divisions will be on a A. COSMOLOGICAL AND ONTOLOGICAL BASIS:

(1) Naturalistic Mysticism: (a) speculative Mystics: such as the Hin-

du Theosophists.
(b) religious Mystics: such as most Mystics of Southern Europe.

(2) Spiritual Mysticism: (a) speculative Mystics: such as Eckardt (b) religious Mystics: such as Th. s Kempis.

B. PSYCHOLOGICAL BASIS:

(1) Naturalistic Mysticism: Mystics of the Senses: The Yogi.

(2) Spiritualistic Mysticism:
(a) Mystics of the Heart: Jesus.
(b) Mystics of the Intellect: T Mystics of the Intellect: The Neo-

The METHOD adopted by those Mystics, who directly seek power over Nature, we shall call Art or Culture.

The METHOD adopted by those Mystics, who epitomize Nature in Man, and by developing their own innermost nature, seek indirectly to power over Nature, we shall call Life.

But there is one question that overshadows everything else in Mysticism, it is that of THE SELF OF THE PERSONAL. The Mystics turn around that as on a pivot; it inflaences all their doing and their thought. They live in it, move in it, and have their being in it. It is so for all classes of Mystics, whether spiritual or naturalistic.

But Mysticism is not Theology, nor Science, nor Philosophy. When we remember how different the conception "Deity" (unrevealed God) is from "God," (revealed God) you see how readily we can distinguish between Mysticism and Theology. Again, if we are familiar with the two phrases natura naturans, the becoming, and natura naturata, the accomplished result, we chall readily distinguish our subject from that which belongs to pure Science. Again, as the Mystic "sees every-thing in God," or studies Nature in the light of "grace," and abhors empty phraseology or mere system, we shall readily avoid mistaking speculative Philosophy for Mysticism.

s a matter of course we cannot now stop to examine—or even look at—the immense variety of subjects the various Mystics have to deal with. For the present we judge the various features of Mysticism and the individual Mystics mainly in their relation to their central idea: The Supreme Deity.

THE HISTORIC POSITION OF MYSTICISM.

If we were disposed to regard the historic cons in the same light as the world generally does, then we would be obliged to say that the most prominent mystic systems appear in the periods of transition from one con to another, and that they, far from being anything original in themselves, were the repository for all that which was best in the age that passed away, and that they in many cases were the germs of new life. But, we can not adopt this limited view of Mysticism. We claim to see much deeper into the matter and to have learned a far different lesson from our studies in the religio-philosophical history of mankind and its life on " the night side of the soul."

We claim, and can prove our claim, that all that which passes in History as the Grand, the Good, the True and the Beautiful; -all that which is claimed to have come by revelation;—all that, which has given life to mankind in its darkest periods;—all that, which to-day stands in the place of Father and Mother to any human being—all that has come and comes from the deep mystic sources, which Loatsze calls "the abyes" and J. Böhme "the fountain-springs"—those deep recesses of Nature and Spirit, to which it seems only the Mystics have been able to penetrate. All that which cannot be said to have sprung from "the great deep" of the "abyssal mother" will be found to have come down from above, from the Mountains where "the gods reside," to whose company are admitted only the pure in heart and spirit: the Mystics, in particular.

With this in mind we claim the grand systems of Religion and Philosophy known in history as belonging to Mysticism, because their founders have invariably laid claim to all that which is truly MYSTIC, such as DIRECT COMMUNION with Deity, and also because most of the mystic systems with which we meet in History are either REVIVALS OF FURTHER DE-ELOPMENTS of these original revelations.

They are truly "mystic," though of another character than those other minor systems commonly called so-called. The difference is this, that these grander revelations are types of active Mysticism; they are positive, independent expending from within out. independent, expanding from within out wards, they act productively in the world. The name of Mysticism has usually been limited to all the minor systems, that grow in the shade of these, the larger ones. They are passive by nature; the negative principle preponderates in them, hence they are not expansive, but rather exclusive.

Our readers will not misunderstand our claims in regard to the great World-religions and philosophies. We only claim their orig-inal elements. We know too well how they degenerated and lost their "first love." have very little or nothing to do with them in their historic development, except to de-plore their "fail" and point out where the Mystics endeavor to lead them back to primitive purity and nobleness.

We will now consider

those Mystics, who directly seek power over Nature.

Mysticism as to method is Art. Not an art, but Art in the largest sense of the term or Culture. The word Art originated from a primitive root, that meant to till the ground, to plow, to prepare it for the seed. Applying this meaning to the word, we ask what does Mysticism cultivate? It cultivates what the Upanishads call "The Self" or what the philosophical systems commonly call The Spirit of the Universe, The Soul or plastic force of Existence, etc.

According to Gerson's mystical theology, mystic theology is not an abstract science; it is an experimental science, an art; the experience which it invokes is neither the experience of the senses nor that of the reason, but the consciousness of a certain number of sentiments and phenomena which occur in the inmost recesses of the religious soul. True science is, then, that of the religious sentiment, or of the immediate intuition of God through the soul.

You see at once, that the sphere in which the Mystic moves and has his being is one beyond the phenomenal or the natura naturata. There is a peculiarity about his cultivating the ground. An ordinary toiler does not expect to get any more out of the soil than it contains, but the Mystic expects to raise a crop from "the beyond," he uses his soil: his heart and mind, as mere media. His art is a creatio ex nihilo out of the no-thing, for he draws from the endless deep of "The Self." This creation ex nihilo, this drawing water from a well, that does not spring from anywheres under observation is the highest attainable degree of Mysticism. But few attain to it. The majority see this state only in vision, and are limited to draw their nourishment from the Mother-power of life. The perfect Mystic having outgrown the Kindergarden system of mother-nature retains his respect for her, and loves her to the end of his days. He never forgets that Atlas, the keeper of the pillars that support the Heaven, renewed his strength by resting with mother Earth. But his attitude towards the Fatherpower of life is that of devotion and worship. And why? Because the father-power represents creation and productiveness, while the mother-power represents formation. The first draws from the Unknown, the latter from the Known. Where in Nature (natura naturata), for instance, is there any pattern for what we call civilization, with its ideas of esthetics, justice, its law systems, etc.? Nowhere? Its idea has sprung like all ideas, from out a

You see, that far from acknowledging that Mysticism is passive or tends to inactivity, we must deny that charge and claim for it that below a surface of seeming indifference to worldly affairs, lies a life of the most intense vitality, and that without it, neither the world, nor human society, would exist today. Their life depends upon the Mystics and their mediation of Truth and Love: Those of the understanding, the Theosophists, for instance, are the secret springs of its knowledge; those of the heart, the theo-pathetic sufferers, such as the Mystics of Southern Europe are the mainstay of its love-

sphere that lies beyond the senses, from the

Abyss, as Laoteze calls it, and through the

creative medium, the image making power. Though Nature is ever ready to become a

mother, she cannot mould anything except

under the influence of the creative idea.

The World and its leaders have but sparingly seen it and acknowledged it. We trust, however, that the times are coming, when a full recognition will be accorded these secret workers. In our day Vortex reigns in the place of Zeus and human thought gravitates towards new centres. It is bound to turn in this direction.

Before proceeding to our next division, the substance of Mysticism, we will enter some definitions made by prominent men relative to the universality of the mystic idea, and also some testimonies from unexpected quar-

In his "History of Magii". Ennemoser de-clares that "Mysticism is common property; all men are mystics;" and then goes on to define true and false Mysticism, saying "true Mysticism consists in the direct relation of the human mind to the Godhead, in the idea of the Absolute, in which, however, objective revelation contains no more than corresponds with the subjective powers of man. My criterion (he says) of false Mysticism is, that it accomplishes no true community and pro-pitiation between God and Man. True Mysticism (he says) must include the idea of truth and goodness, of beauty and virtue, as beams of all spiritual perfection and religious self-consciousness; as a universally illuminating centre it must penetrate the whole spiritual rganism.'

Edward v. Hartmann also testifies to the universality of the mystic elements. He

"-if we consider the core of the phenomena of genuine Mysticism, this much will be evident, that it must be deeply founded in the inmost nature of man (if, like artistic tendencies, it is not developed in every one, at any rate uniformly in every one, or in the same direction); for with more or less diffusion it has accompanied the history of civilization from the early prehistoric times to the present day." And then he declares: "From the Mystics proceeded the religious revelations, from the Mystics philosophy. Mysticism is the common source of both. see in the whole history of philosophy nothing else than the conversion of a mysticallybegotten content from the form of the image

into that of the rational system."

Again he says: "The living feeling of a belief' cannot be engrafted or thrust on the mind from without, it can only spring up in the mind of the believer himself; in a word, it is to be attained neither by philosophy nor external revelation, but only mystically, by one with equal mystical proclivities, the more easily, indeed, the more perfect and pure are the philosophical notions or religious ideas already possessed. Therefore this feeling is the content of Mysticism, because it finds its existence only in it, and, at the same time, the highest and ultimate, if also, as we have seen before, by no means the only aim of all those who have devoted their lives to Mysticism. Nay, we may even go so far as to assert that the production of a certain degree of this mystical feeling, and the enjoyment lurking in it, is the sole inner aim of all religion, and that it is, therefore, not incorrect, if less significative, to apply the name religious feeling to it."

E. v. Hartmann then asks: "How did it come that mysticism became converted into philosophy and religion? The reason of this is shown in the vagueness of the purely mystical result, which must necessarily strive to acquire a form. As little as the mystical is in itself communicable, so little is it comprehensible for the consciousness of the thinker himself; it is like everything unconscious—a definite content to consciousness only when it has entered the form of sensirepresch.

It would be a fruitful study for him who will now consider

MYSTICISM IN ITS METHOD AND FORM, billity, as light, clearness, vision, image, symbol and symbol and structure of appearance and expression, only absolutely indefinite feeling, i. c. constant of the word as it applies to all those per or endeavor to define the method adopted by

ness or unblessedness absolutely." Art and philosophy are mystical in nature he says: "I should not object to the designating as mysties, in the province of their art, all eminent art-geniuses who owe their productions predominantly to inspiration of their genius, and not to the work of their consciousness, be they in all other concerns of life as clearheaded as possible (e.g. Phidias, Æschylus, Raphael, Beethoven); and he alone could take offence who has himself so little of the mystical vein in him, that the incommensurability of the genuine work of art with any rationalistic standard, as well as the infinity of its contents, in respect of all attempts at definition, has not yet at all entered into his consciousness. In philosophy I should like to extend the notion still further, and call every original philosopher a mystic, so far as he is truly original; for in the history of philosophy no high thought has ever been brought to light by laborious conscious trial and induction, but has always been apprehended by the glance of genius and then elaborated by the understanding. Add to that, that philosophy essentially deals with a theme which is most intimately connected with the one feeling only to be mystically apprehended, namely, the relation of the individual to the Absolute.

"Mysticism has performed priceless services in man's history as regards Culture. (Hart-mann's phrase is unschaetzbare culturhistorische Dienste, but as we cannot consider the English civilization equivalent to the German Culture, we prefer the above translation and do so, so much more readily as Mysticism promotes Culture rather than Civilization, as commonly understood.) With out Neo-Pythagorean Mysticism, the Johannean Christianity would never have arisen: except for mediæval Mysticism, the spirit of Christianity would have perished in Roman Catholic idolatry and scholastic formalism; except for the Mysticism of the Heretics of the eleventh Century and later, the blessings of the Reformation would never have destroyed the dark shadows of the Middle Ages."

In the Schopenhauer Lexikon, we find the following summary of Schopenhauer's teachings in regard to the relationship of the Christian Mystics to the New Testament: The Christian Mystics preached the purest love, perfect resignation, voluntary poverty, true obedience, and humility, indifference to the things of this world and constant contemplation of the Deity. Nowhere can these teachings be found more pure or more clearly stated than by the German Mystics by Eckardt, in the famous book, 'The German Theology' in Tauler's 'The following of Christ' and 'Medulla animæ.' The teachings of the true Christian Mystics stand in the same relation to the New Testament as wine does to the spirits of wine, or in other words: that which in the New Testament appears in veiled and in unclear words, appears in the writings of the Mystics in full daylight and perfectly clear. One might call the New Testament the lesser mystery, the writings of the Mystics, the larger."

Max Muller, towards the end of his book, "India, what can it teach us," says: "If you think I exaggerate, let me read you in conclusion what one of the greatest philosophical critics—and certainly not a man given to admiring the thoughts of others—says of the Vedanta, and more particularly of the Upanishads. Schopenhauer writes: In the whole world there is no study so beneficial and so elevating as that of the Upanishads. It has been the solace of my life—it will be the solace of my death." Max Muller himself declares the Upanishads to be theosophical treatises and we can add that no other Mystical writings are so explicit in their teachings about "The Self."

The same Max Muller says elsewhere(Chips

from a German Workshop): "The name of Mystics....is apt to mislead. Their writings are not dark or unintelligible, and those who call them so must find Christianity itself unintelligible and dark. There is more broad daylight in Eckardt and Tauler than in the works of all the Thomists and Scotists. Eckardt was not a dreamer. He had been a pupil of Thomas Aquinas, and

his own style is sometimes painfully scholastic. But there is a fresh breeze of thought in his works and in the works of his disciples. They knew that whenever the problems of man's relation to God, the creation of the world, the origin of evil, and the hope of salvation come to be discussed, the sharpest edge of logical reasoning will turn, and the best defined terms of metaphysics die away into mere music. They know that the hard and parrow categories of the schoolmen do greater violence to the highest truths of religion than the soft, and vague, and vanishing tones with which they tried to shadow forth in the vulgar language of the people the distant objects which transcend the horizon of human understanding. They did not handle the truths of Christianity as if they should or could be proved by the syllo-gisms of our human reasoning. Nevertheless these Mystics were hard and honest thinkers, and never played with words and phrases. Their faith is to them as clear and as real as sunshine; and instead of throwing scholastic dust into the eyes of the people, they boldly told them to open their eyes and to look at the mysteries all around them, and to feel the presence of God within and without, which the priests had veiled by the very revelation which they had preached. For a true appreciation of the times in which they lived, the works of these Reformers of the Faith are invaluable."

(To be continued.)



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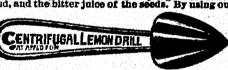
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