No. 9

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 incidents of spirit communion, and well authenticated accounts of spirit phenomena are always in place and will eo published as soon as possible

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#### PHILOSOPHY OF RELIGION. From the Standpoint of the Mystics.

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

No, 9.

BY C. H. A. BJERREGAARD, OF THE ASTOR

LIBRARY, N. Y.

THE ROOT AND LIFE OF THE PERSONAL. The Personal has its basic foundation in he universal form; its physic-psychological life springs from Soul (Nephesh); it is affected by Spirit (Ruach), and centers in the Heart (Lebh). We will now consider each of these points.

(L) THE UNIVERSAL FORM

is that grand pattern after which all things were made; the Idea, the servant of the Word, or Wisdom objectively considered. It is the Logos of Philo, the Meal-world of the Neoplatonists; it is the Sophia of J. Boehme, and that "Human Image" which Dante saw in the center of the vision, described at the end of the Divina Comedia.

All these terms do not represent anything abstract such as speculative philosophy does, they represent a PERSONAL figure. To the Mystics and to the poets the divine workmaster, the Universal Form, is (a) PERSON. Let us quote a poet. Schiller sings as follows in "Das Ideal und das Leben."

"—frei von jeder Zeitgewalt, Die Gespielin seliger Naturen, Wandelt oben in des Lichtes Flusen.

Gattlich unter Gattern die Gestalt. "Tliehet aus dem eugen dumpfeu Leben In des Ideales Reich! Trei, in der Vollendung Strahlem Schwebet hier der MENSCHHEIT GOTTERBILD."-

In E. A. Bowring's translation: "—Set free from each restraint of time, Blissful Nature's playmate, Form, so bright, Roams forever o'er the plains of light, 'Mongst the Deitles, herself sublime.

"To the ideal realm for refuge fly
From this narrow life below!
Free from earthly stain, and ever young
Blest Perfection's rays among,
THESE HUMANITY'S FAIR FORM IS VIEW'D."—

(2.) THE PHYSIO-PSYCHOLOGICAL LIFE of THE PERSONAL springs from SOUL (Nephesh). We have before called it the nephetic power. Nephesh is a Hebrew term of the widest meaning. It stands for Anima, the vital principle by which the body lives; for Animus, the rational soul or mind, considered as the seat of various passions, emotions, the affections pertaining to a rational being, such as love, joy, fear, sorrow, hope, hatred etc. It also stands in the sense of One's self, or the interior and ground element of his being, the Personal Hypostasis; but as Prof. Bush ("The Soul; or, an inquiry into scriptural psychology, as developed by the use of the terms soul, spirit, life, etc.") said "this usage (of Nephesh as meaning the Personal) is grounded upon the universally innate impression that a man's soul is, par eminence, himself." We therefore want to emphasize the other senses in preference to the latter

It is not the place here to describe the de-tails of the activity of the Personal by means of Soul or Nephesh. It is enough to say that the nephetic power is its workshop and also furnishes the tools by which it influences both the inward and the outward life of the individual. Through the nephetic power it not only creates or produces the bodily organism from its very root but it fashions it after its own idea, it makes it an expression -as far as possible—after its own image. This, its own image, is what the ancients This, its own image, is what the ancients called the schema. Such a pattern or model, after which the body is formed, has been recognized in our own day by Carus and Zeizig. As far back as last century we find the idea maintained and elaborated. G. F. Stahl's us here are the operations of Spirit in The (1860-1734) deciring commonly called "Anim-

ism," while representing a reaction against the mechanical and chemical theories of the 17th century, substitutes a personal plastic power for the unconscious and accidental forms of mechanics and chemistry, and accounts thus for the fact of a certain individuality of the soul carrying along with it a certain bodily form. In our judgment it is the only modern theory that covers the ori-

ental doctrine of Karma, or necessity.

Karma is the result or logical consequence of the soul's previous life. As the soul is, so is its form; as its form is, so must its bodily

Emanuel Hermann Fichte and Lotze have carried on a rather violent conflict about the schema and the soul's power to elaborate a physique conforming to the schema, but both have overlooked THE PERSON .L as the inmost power of the soul; hence they have come to deny the soul's ability to effect chemical processes, which, they argued, followed their own laws independently of the soul. If we understand the Personal's "omnipotent" powers, no chemical "law" can stand in its way. "The chemical law," as far as the human body is concerned, is dependent upon the WILL of the PERSONAL.

The famous Bishop Mynster (1854) has ex-

pressed himself on the subject of the schema

in words well worth quoting, thus:

"There is evidently for the body a schema, a fixed form, according to which the material portions collect and arrange themselves in so far as external obstacles permit it; these obstacles the power issuing from the interior constantly labore to avergence, and the name constantly labors to overcome, and the new material portions, which it incessantly appropriates to itself in lieu of that which is passing away, arranges itself in the body according to the original schema. If this schema or impalpable form did not exist, we could not properly say that man has a body, for the material incessantly changes but the the material incessantly changes, but the schema, the real body—not the evanescent flesh and blood, which cannot inherit the kingdom of God-constantly arises afresh in new material."

In another place he says: "It is quite arbitrary only to admit the use of the word soul, after consciousness has been awakened. It is likewise the soul which develops itself. which comes to consciousness; it is it which appropriates the bodily material to itself and fashions it after its own schema.'

GENESIS OF THE NOTION OF PERSONALITY is the title of the fourth chapter of J. Luys "The Brain and its Functions" (N. Y., 1882) from which we quote the following:

"The notion of our essential personalitythat notio princeps around which all the phenomena of our mental activity revolvearises from the intimate contact between the sphere of psychical activity and the intellec-tual sphere. It is a complex phenomenon, which undergoes development; a true physiological process which has its phases of evolution, its own mode of origin, its manifold conditions on which its life and endurance depend, and its passing moments of disturbance during which it may be eclipsed and

momentarily disappear." "The processes of sensibility have not for their sole object the transformation of external excitations; they contribute in a much more effectual manner to operations of great delicacy, which are designed to co-operate in the genesis of the notion of our individual personality." "The effective participation of the elements of the sensorium completes and perfects it." "We have shown that by means of the nervous system the elements of sensi-bility may be dissected and drained away from the regions where they originate, and transported to a distance into the plexuses of the sensorium, which are the common reservoir of all the partial sensibilities of the organism. We have shown, also, that all the sensitive regions of the human organism find in this sensorium a symmetric point vibrating in unison with them, and that by this means our individuality in its totality, sensitive fibre by sensitive fibre, is transported to the plexuses of the sensorium where it is manifested. The result is, that these plex-uses enclose in their minute structure our living and feeling personality all complete, the sensitive elements which constitute it being fused into an inextricable unity. They serve as the basis of its manifestations, they unite to bring it to birth, they vivify it incessantly by their own energy, and thue, by always maintaining its vitality and sensibility, they keep it in perpetual contact with the excitations of the external world, which every instant flow in. Through this subtle mechanism, the notion of our personality comes to life in us.

"As a natural consequence of this physiclogical evolution, from the very fact that the perceptive regions of the sensorium have given it birth. it results that it comes into direct contact with external impressions, and is in-evitably associated with all the nervous excitations these develop in their train. It is constantly informed of these, is constantly conscious of all that passes. It is impressed it is moved, it is sorry or glad according to the various modes in which the elements of the sensorium, which are its natural basis, are themselves impressed by the incident stimulation."

(3) THE PERSONAL AS AFFECTED BY SPIRIT (RUACH).

We all know that spirituality lies at the root of all life, and connects the whole cre-

The spiritual sense. Novs, is (a) the spiritual law, as organically wrought into the individual self-consciousness, and as such is an ever busy sovereign power or central con-sciousness with legislative and judicial authority. (b) It is the cognitive power of THE PERSONAL, enabling it to determine the supermundane principles, motives and ends, which ought to guide it to real freedom. The spiritual sense, employed in perceiving and thinking, in feeling, in resolving and purposing is The mind of The Personal.

(4) THE PERSONAL CENTRES IN THE HEART LEBH).

We now come to speak of the personal life as it centres in the Heart (Lebh), but because as it centres in the Heart (Leon); but because this subject is almost unknown among men of this day—certainly in this Western hemi-sphere—we will, for the present, speak in the form of a review of the various opinions about the Heart, held by people at the differ-ent corners of the earth, and at some other time set forth the principles of a complete

KARDIOLOGY.

In the Sankbya system, Manas\* the Heart, is considered as an eleventh or internal sense, to which the ten external ones convey their impressions, and which in turn directs and rules them. It receives and arranges the impressions made on the senses by external objects and transmits them, thus arranged, to the general consciousness, which again transmits them to the intelligence and this again to The Personal. This definition tends to prove the Heart to be an administrative faculty and to partake of Mind.

Tirmicus Maternust tells us that the Persians regarded the Heart as the source and ground whence the "thoughts branch forth like a wood."

The Homeric Kardiology is rather interesting. The Heart is the central living hearth of man. The word Kardia is used as an esoteric expression for the internal nature, in opposition to Phrenes, the Heart in the physical sense, as seat of the passions. By Homer, the slain man is called AKEREOS: without a heart, lacking a conscious personality. The Latin con carries the same pneumatico-ps chical sense. But the chief asserter of the Heart as the central organ of the personal life is Aristotle, and all the physicians that follow his teachings. The Heart, from which the formation of the embryo takes its beginning is, in his estimation, the centre whence proceed all the organs of sense, and whence, therefore, the soul, as the life principle of

the body, develops its activity.
Chrysippus, among the Stoics, taught that the Heart was the abode of the reason and the affections; and Posidonius, that the soul (with its three fundamental powers) had its proper dwelling-place in the heart. Even Plato, who placed the Logos, Reason, in the head, regarded the Heart as the seat of feel-

ing and thought. The Hebrew mind was very definite and clear in its understanding of the Heart as the seat of Mind, Wisdom, the faculty of thinking, etc., but the passages are so numerous that we must pass by them. Any one can readily find these and those of the New Testament by means of a Concordance. We mention a few:

"Understand with their heart" (Luke 1,51 Wherefore think ye evil in your hearts?" (Matt. 9, 4). "Why reason ye these things in your hearts?" (Mark 2, 8). "I applied my heart to know, and to search, and to seek out wisdom, and the reason of things" (Eccles.

#### THE PERSONAL IS FREEDOM.

Elisha Mulford ("The Nation." page 108) has defined The Personal in relation to freedom. In the following citations we have changed personality to "THE PERSONAL," that evidently being meant, the author refraining from coining the new word, uses an old one into which he endeavors to infuse new

"Freedom is the manifestation of The PERSONAL. Man has in his nature impulses and the power of following them, and desires and the power of gratifying them; but his being is not in these, and deeper than these, and beyond these, there is a consciousness of an I-a person. In the assertion and realization of this, and in the exclusion of all that is alien from this, alone is freedom. It is the realization in man, through his own self determination of his true being. The law of freedom is the law which is laid at the basis of The Personal. The act of freedom is a self-determinate act, the determination of freedom.

"The assertion of The PERSONAL and its manifestation as personality is in the will. The will derives from the Personal its contents. The self-determined will alone is free. The will defined in an abstract and formal conception, and divested of personality, and its subsistence in it, allows no freedom, and when thus divested of its content it is

without freedom also. "The action which is arbitrary is not free. It is the mere formal act of the will; it proceeds only from the will, not from the conscious determination of The Personal—that is, the whole, the real person,—and having no other source, it is only willfulness. This action, separated thus from its subsistence in The Personal is mere force, and instead of implying force of character, it is force with-out character. It is a barren sceptre. It has no more dignity than the operation of a physical power in nature. The will in this conception may be as strong and as unbending as iron, but its quality is no better than iron.

The action which springs immediately

Manae means both Mind and Heart. Compare Deliterch's Ribl. Psych.

from impulse or appetite is not free. The pursuance of a blind instinct, or the subjection to a strong passion, is the negation of freedom. Thus the animal is unfree. It is determined and limited by its animal nature. The desires and emotions, the impulse and passion of men, as separate from the PERSONAL, are therefore to be apprehended as external to the will, and the immediate subjection to them is ignoble, as the degradation of the Personal, and unworthy, as the negation of the true and real self in man; there is in it the loss of freedom. Thus Shakspeare says:

" Fil never Be such a gosling as to obey instinct, but stand, As if a man were author of himself And knew no other kin.'

"The action which is merely unlimited and unrestrained is not free; the power to do whatever one lists or pleases is not freedom. The most false representation of freedom is this apprehension of it in the absence of restraint. It is then identified with mere caprice. The freedom which in this assumption is called natural freedom is unreal. It is illustrated by the old words denoting the widest and the most unrestrained play of desire, a boy's will is the wind's will; but in that unceasing motion and that sweep of limitless fields there is no freedom. It is not until the boy has passed on to the life of the Personal realized in its conscious self-deter-

mination that he is truly free.

"The action which is simply momentary is not free. The will in its freedom has elements of continuity and identity, which subsist in the Personal and are reflected in Character. The error in the popular apprehension of freedom in the schools of theology is in representing (the freedom of the will) as consisting only in a power of choice, only an empty formal possibility in the life of man, but having no determinate moral content."

THE PERSONAL AND PERSONALITY: A SUMMARY. Before dismissing the subject of The PER-SONAL we desire to quote in full a chapter from Fred. A. RUACH'S PSYCHOLOGY, or a or the numan soul The book is now out of print and rare, but its excellence is undoubted.

### PERSONALITY.

The term comes from the Latin personare, the original meaning of which is to sound through. It was used in Roman law of one who was not, like a slave, a mere thing salable and transferable, but who had a right to speak and defend himself in courts of justice. In this respect the German word for person fully agrees with the Latin and English, for laut (sound), plural leute (people), has exactly the same meaning. From this it must appear that those who consider the external, visible body as that which is named a person, are mistaken. It is true that persona signified a mask, but in distinction from larva, one that like an instrument rendered the voice of the actor more audible. The term person has, therefore, a direct bearing upon the intelligence of man, since only an intelligent being can comprehend rights and duties, and consequently defend them, and since only such a one can speak. The animal has a body, and in the more perfect animals we discover all the organs of the human frame, yet we hesitate to speak of animal personality. The animal is an individual that feels itself, but cannot be person, because it is not conscious of itself.

Before giving a definition of personality, it will be well to define the term individuality. We have it in common with the animal, while we share personality with the Deity. Individuality is the centre or union of many organic functions that proceed from it and return to it. It is the power that produces all of them, and keeps them related to each other, and to their whole. It is, therefore, that by which a being is concentrated upon itself—the centre of all organic activities. It renders a living organism indivisible, hence it is called individuality, i. e., that which cannot be divided into two. The stone remains what it is, though it be broken into small particles, but an animal is destroyed when its members are torn asunder. That which is wanting to individuality, in order to make it personality, is a soul capable of

thinking and willing. PERSONALITY, on the other hand, is likewise a centre and union of the manifold, but one that is awake in itself, that has found and laid hold of itself, and having once found cannot again lose itself, but will enjoy itself forever. It is the centre of all our bodily and mental activities; emancipated from all that is not itself, it reigns over all the powers of body and soul, for it is that which must take care of both. It is the person within us, which determines itself to be this or that; to open itself to any influence, or exclude it; to follow one or the other direction; to enter a sphere of activity, or withdraw from all, and retire within itself. PERSON is the union of reason and will, for I know, and I will; it is the identity of self-consciousness and self-love, and whatever takes place in either must centre in it, and only thus can it be identified with the being that knows and loves itself. It remains the same whether it is active practically or theoreti cally, or whether abstracted from all without, it confines itself wholly to itself. Neither character nor age, neither knowledge nor temperament can affect it. The expression for our personality is the letter pronoun I. A short explanation of it will render clear what we are to understand by person and personal identity.

Every word contains a thought, and every thought contains truth, if its contents correspond entirely with those of its object. Is

the object a physical or historical one? then its contents, and those of the thought of it, are not exactly the same. I have, for example, as correct an idea of the sun, as the present state of astronomy makes it possible for me to form; but the contents of the sun, as the contents of the same and other qualities, while these are are light, and other qualities, while these of the ideas which I have formed of it, are but the sensations and perceptions of these qualities, but not light itself. Of all the thoughts we have, there is none that in this respect is equal to that which we express by the prenoun *I*. Every thought, as we have seen, pre-supposes a subject that thinks, and an object thought of. In the thought contained in the word I, subject and object are perfectly the same, for it is I that thinks and Ithat is thought of. There I am active, because I think; here I am passive, because I am the subject of thought. There is a difference, consequently, but one, that when rightly considered, is really none. For the identity between the thought and its subject, expressed by I, is such that the being of the one is that of the other also; that the one can not be separated from the other, for the one is the other. This it is that we call personal identity. Our consciousness may be enriched with knowledge, and again forget all it has learned, and yet our I will remain the same. I can possess nothing else in the same way that I possess myself; for no where same way that I possess myself; for no where else can subject and object be united as they are in the word I. The same that I express by this term in my youth, I express by it at the most advanced age; and even in the hour of death neither form nor contents being in the least changed. This personal identity remains so much the same in spite of all changes, both in body and mind, that though two children recomble each other much more two children resemble each other much more in their natures, than the same person re-sembles himself as regards bodily vigor in his youth and old age—yet will the personal identity be the same with him in all periods of life, while the two children, resembling each other in other respects, widely differ in their persons.

It is this I, this personal identity, which, is the conscious centre of body and soul, attributes both to itself in saying, I must take care of my body and of my soul. Without it, there could be no mine and thine. It is invisible, can neither be seen nor felt; is neither bone nor muscle, neither nerve nor sinew; and is only accessible to thought. If I say, I have wounded myself, I speak inaccurately, for I ought to say I have hurt my limb, my body. This invisible I is that general activity, which accompanies all our actions and knowledge. It is I that feels and perceives; that comprehends and recollects; that judges and concludes; that resolves and wills and acts. I am active in all these different ways, and yet remain the same in every single activity. I may enter upon any activity or exclude all.

The idea of personality, as may be easily seen, includes that of independence of every-thing that is not itself. It rests upon itself, and as it is the centre of all in man, so it is the centre of nature around, for it is not only conscious of itself, but conscious of all other things. If by self-consciousness it inclines to itself, taking an inward direction, by consciousness of other things, it takes an outward direction, one away from itself. And in this light we have yet to view personality.

The person is not only the centre of man, whose radii and periphery are all the activities of body and soul, and by which all of them are pronounced, that is through which they sound, personat, but it is also,

1. The centre of nature, the echo of the universe. What nature contains scattered and in fragments, is united in the person of man. Every isolated feeling, every solitary sound in nature is to pass through man's personality, and to centre in it. His personality is the great, beautiful, and complete bell, that announces everything, while nature contains only parts of it, the sounds of which are dark and dull. This by no means teaches any form of Pantheism; all it says is this, What would be the most glorious sunset if man should not perceive and enjoy it? What would be the order of the universe if man were not conscious of it? What the laws of Astronomy if a Newton and Kepler had not discovered them? They might exist but as without an eye there would be eternal darkness, without an ear uninterrupted silence, so there could be no order or regularity without an understanding capable of perceiving it. The songs of birds, if not heard by man, would neither be plaintive nor joyful. It is he alone that perceives the nature of things, and their systematical connection with each other. But again, the personality of man is the centre of nature in another respect; as we have seen that there are animals which having but one of the many physical organs of man, constitute nevertheless a full and complete being, so the moral qualities are distributed, and a single one frequently makes up the whole character of a certain species of animals. The serpent is sly, the tiger treacherous, the fox cunning; and so each animal has a prevailing quality which determines its whole nature; but man unites all in himself. Like the fox he is cunning, and like the serpent he is sly; hence he can sympathize with every being in nature, and may in this respect be called the centre of nature. Nature is external knows nothing of itself, mind alone can seek and find itself and all other things.

"Was will die Nadel nach Norden gekehrt? Sich selber zu finden es ist ihr verwehrt." 2. Our personality is the centre of the whole human race, for it contains the gener-

For the Religio-Philosophical Journal. The Spiritualism Before "Modern" Spiritualism.

> BY THOS. HARDING. No. G. AMERICA.

"In a charlot of light, from the regions of day, The Goddess of Liberty came, Unnumbered celestials directed the way, And hither conducted the dame.

Uninindful of names or distinctions they came,
For (angels) like brothers agree;
With one spirit endowed they, one (object) pursued,
And their temple was Liberty Tree.

But hear, Oh! ye brave, 'tis a tale most profane,
How all the (conservative) powers,
(Priests, churches and pope) are uniting amain,
To cut down this gravition of ours.

Lo cas down this guardian of ours.

From the north to the couth blow the trampet, to arms!

Through the land let the directidings flee;
Let the far and the near, all unito with a cheer,
in defence of our 'Liberty Free.'

-Thomas Paine (Adapted). "When the Indian speaks, the Great Spirit hears Among those aged pines we hear the ghosts of the

departed, Their selies are here.".... "The Cestaw always thinks."

-Coctow Indian Chief. Carlyle once said, "Let the church take care when God lets loose a great thinker," but when large numbers of great thinkers and great actors from a higher sphere are let loose on purpose to enlighten the world, give true liberty of thought and impart aspirations after the intellectually unknowable then, indeed, may every usurper tremble The morally shackled may then break their bonds and tread the earth as free men. We pay no priest to think for us; we dare to think

for ourselves. The man who shuts his eyes and accepts what he is told, on "faith," is not the equal of the Coctaw Indian, for in his reply to the government agent one of their chiefs declared, "The Coctaw always thinks." The ancient Indian acknowledged a great or universal spirit; he saw him in everything. As he stood of old, on guard over his follows, through the long starlight, motionless as a statue of marble, his eye fixed on the wonders of nature above and around him, and thinking!—thinking!—naught to do through the long night watch but to think, it is little wonder that he should have worked out a simple but sublime theology. When he spoke he said, "The Great Spirit heard and among the tall pines he could hear the spirits of the departed red men whose ashes were under his feet. Alasi for the de-

generacy of the Indian.

Bishop Eads, of Kentucky (see Shaker Sermons by H. L. Eads), used the illustration of a little boy who prayed for a drum; his father overhearing the prayer bought a drum for or overhearing the prayer bought a drum for the child. "Now," says the Shaker bishop, "when the child's father answered that pray-er, God answered it." Suppose you take up my coat and inquire, "Who made the wrin-kles in this coat?" The reply would be, "That is Tom Harding's coat," and, of course, it was he who made the wrinkles. And so it was "God" (or nature) who made the earth-quake at Charleston. It is not a moral ques-tion, but one of fact. The Charleston earthquake was an insignificant result, insepara ble from the necessary operations which produce grand and general ends. When we solicit the aid of a spirit, we solicit "God's" aid; and when the spirit replies, God replies: for it is the all and in all; the center and circumference, spirit and matter in union.

The true spiritual condition is that in which we are at one with the universal spirit. In that condition prayer is needless, because our desires and wills are then immersed in the eternal, and we are absorbed in "the bosom of Brahm." There is a trinity in most "religions"; there is in mine:

1. The passional condition, which may be

personified by a youth. 2. The intellectual, represented by the

youth matured: 3. The intuitional, answering to age, where in the individual is perfected in and through experience, and belongs to the Spirit-world proper. All below this is either intermedi ate or primary, and whether the individual be embodied physically, or unembodied, he has his being, and lives in the true Spirit world. But what can we do to deserve or ob tain an entrance into that high, intuitional condition? Nothing! We are the creatures of laws, and laws are subject to wisdom. which operates in, by and through them

"The great spirits are the laws of nature." A willing self-denial for principle brings with it a certain satisfaction which is some times mistaken for the superior condition of oneness. But when the conviction of unity with the spirit of all things has been reach ed, it can never be mistaken for anything else. It is the birth-right of the uncultured Indian as well as of the learned Caucasian, or the profound mystic. Study and book learning do not hasten its coming, nor ignorance retard it. It does not come in answer to prayer and well-doing. But the subject is turned and overturned in sunshine and storm. That in which he trusted fails him: he finds darkness where he expected light and unexpected light in the midst of dark ness; his judgment at fault and his hopes blighted until he is enabled to trust the hidden arm and say, "Behold here am I."

This is the work of true Spiritualism. No age or country was or is, or ever will be exempt from it; it is the work of law, applied by the God-like spirit to an imperfect soul; by and through which it becomes like them. not thinking its own thoughts nor doing its own will, but finding its highest pleasure and most perfect peace in yielding to the vi-tal current and permitting itself to be borne along by the stream of the eternal verity, and fitted for companionship with the "Gods." The study of these subjects may unsettle the mind, if one has not the cares of "business" to distract; but mark this: the experience of them never does. It is hard for a rich man who has no cares to enter this "heaven."

The American Indian had such experiences but he had not the language and opportunity of the mystic to express them. "Few there of the mystic to express them. be who find this heaven," and whether the majority of mankind are re-incarnated again and again, until they do, is to me an open question. There may not be as many immortal spirits in the universe as we think.

The peculiar life which the early American Indians led previous to the advent of the Europeans was well calculated to bring them en rapport with the Spirit-world; they were the children of nature, unsophisticated; they knew nothing of the double dealings of di-plomacy; they went straight for their object, undistracted by the cares of so-called civilization. Many of their chiefs were clearheaded, intelligent men, capable of perceiving and appreciating the workings of visible and invisible nature. Their medicine men understood the human mind, and applied their remedies in association with mental

tions by a weird Spiritualism.

The speeches of Indian chiefs reveal the character of the men. Their point-blank utterances, honesty, and language true to the idea which they sought to express, mark them as having been eminently spiritual, before their characters were adulterated by long contact with the venal white man. After that event-when they had discovered their weakness-a plaintive sorrow and a sad retrospect color their eloquence; their language seems like that of proud men, bowed down by the force of adverse circumstances, which all the power they could exercise could not circumvent. Mark the pathos and evident sincerity of the following extract from the reply of an old Indian chief. How sad he was, and yet how brave! How dighified, and yet how submissive:

"Brother, we have heard you talk as from the lips of our father, the great white chief at Washington; and my people have called upon me to speak to you. The red man has no books; when he wishes to make known his views, like his father before him, he speaks from his mouth. When he speaks the Great Spirit hears him. Writing is the invention of the pale faces; it gives birth to error and to fends. The Great Spirit talks, we hear him in the rushing winds and the mighty waters, but he never writes.

"When you were young we were strong; we fought by your side, but our arms are now broken; my people have become small. My voice is weak, you can scarcely hear me; it is not the shout of a warrior, but the wail of an infant. I have lost it mourning over the misfortunes of my people. There are their graves and amongst these aged pines we hear the ghosts of the departed. Their ashes are here and we are left to protect them.

"We have heard you talk, we have slept upon it; you ask us to leave our country, and you tell us it is our father's wish. We would not displease our father; we respect him and you as his child. But the Coctaw always thinks: we want time to answer: our hearts are full. Twelve winters ago our chiefs sold our country. Every warrior you see here was opposed to the treaty. If the dead could have been counted, it could never have been made; but, alas! though they stood around, they could not be seen or heard. Their tears came in the raindrops, and their voices in the wailing wind, but the pale faces knew it not

and our land was taken away.
"We do not complain. The Coctaw suffers but he never weeps. You have the strong arm and we cannot resist. But the pale face worships the Great Spirit; so does the red man. The Great Spirit loves truth! When you took our country you promised us land. There is your promise in the book! Twelve times have the trees dropped their leaves. but yet we have received no land. Our houses have been taken from us. The white man's plow turns up the bones of our fathers. We dare not kindle our fires; and yet you said we might remain, and you would give us land. Is this truth? But we believe that now our great father knows our condition, he will listen to us. We are mourning orphans, but our father will take us by the hand. When he fulfills his promise, we will answer his talk. He means well—we know it. But we cannot think now, grief has made children of

"Brother, you stand in the moccasins of a great chief, you speak the words of a mighty nation, your talk was long. My people are

Under the circumstances this is, perhaps, as pathetic and eloquent a speech as ever af peared in print. The impress of inspiration is there, and the spirits, whom the speaker said stood around, though invisible to the pale faces, doubtless impressed their magnetism on the speaker. By the contemplation of such scenes, we may judge how palpable a fact was the Spiritualism of the ancient American Indians, and how fully realized it must have been among that race of men centuries before the "white man's plow turned up the bones of their fathers."

When a person is accustomed to spirit intercourse and perceives that Spiritualism had always been, how supremely foolish seem the objections of the skeptic, so palpable and reasonable does mediumship appear. A scientist was once lecturing on the brain and its relation to thought, when he advised all thoughtful persons to use a proportion of fish in their food, as it contained phosphorous. At the conclusion of his remarks a gentleman friend stepped up to him and inquired "What proportion of people's food should con-sist of fish?"

"Why," said the scientist, "that would depend on circumstances."

"Well, but in a general way," said the inquirer. "For instance, how much would men like me require?"

"Oh," said the lecturer, looking him over very comically, "I should think you would need a few whales."

And so we think that those in this age of the world who deny the truth of Spiritualism, would need quite a good stock of whales in their cellars to supply them with the necessary phosphorous for the coming winter. Sturgis, Mich.

[To be continued.]

### IMPORTANT QUESTIONS.

The Bhagavad-Gita and the Bhagavata Purana.—The Prem Sagar or Ocean of Love. - The Lives of Krishna.

BY WM. EMMETTE COLEMAN.

To the Editor of the Religio-Philosophical Journal: In an article in the Journal of October 14, 1882, I alluded to the fact that the two Sanskrit sacred books, the Bhagavad-Gita and the Bhagavata Purana were often confounded the one with the other,—in most cases of confusion the Purana being taken for the Gita. The Bhagavad-Gita is a comparatively small work, forming one of the episodical interpo-lations in the Maha-bharata; and it is con-sidered as, in some respects the grandest production in Sanskrit literature. It is usually regarded by Sanskritists as having been written a few centuries after the beginning of the Christian era. The Bhagavata Purana is an extensive work, in twelve books, supposed to have been written about the twelfth century after Christ; and is of quite a different character from the Gita, though both were written in furtherance of Krishna wor-

Some indications of a seeming confusion relative to the identity of these two books are found in Mr. Bjerregaard's article (No. 3) on the "Philosophy of Religion" in the Journal of Sept. 4th, in which mention is made of "Krishna's speech in the 'Ocean of Love' (Bhagavad Gita, chap. 10), pointing to the Krishna avatar as the unitive power of all art and life." This remark identifies the tenth chapter of the Bhagavad-Gita with the "Ocean influence, and their mediumship and general of Love." No knowledge of this chapter knowledge caused them to be regarded as wise men, sided and assisted by the spirits of by the writer; but the 'Ocean of Love' is the departed. They saw visions and dreamed the name by which a Hindi paraphase of

dreams; they held a mystic control over their the tenth book of the Bhagavata Purana tribes, and influenced the affairs of their na- has been known for a number of years. The tenth book of this Purana consists of a detailed life of Krishna. A translation of this tenth book from Sanskrit into Braj Bhakha, a local Hindi dialect, was made by Chaturbhuja Mishra. A paraphrase of this translation, rendered into Hindi proper, "the pure language of Delhi and Agra." was subsequently made by Shri Lalluji Lal Kab. The latter called his paraphrase the Prem Sagar, or Deser of Love from Prems or Prems or Ocean of Love,—from Prem, or Prema, love, and Sagar, or Sagara, ocean. The Prem Sagar is very popular in India at the present day and two English translations thereof have been published,—one by Capt. W. Hol-lings in 1848, and the other, an improved ver-

sion, by E. B. Eastwick in 1851. This is the only "Ocean of Love" in Sanskrit literature of which the writer has heard, and it has no connection with the Bhagavad-Gita. The centh chapter of the Gita is not called "Ocean of Love," but "Devotion to the Divine Virtues." As Mr. Bjerregaard's remarks show that he is referring to the tenth chapter of the Gita, and not to the Hindi paraphrase of the tenth book of the Purana, it is evident that the use of the words "Ocean of Love" was a slight inadvertence. It com-monly happens that matters referred to in the Purana are quoted as from the Gita, the latter work being the better known; but the converse seems to obtain in this case,—matter contained in the Gita is referred to as if found in the Prem Sagar, a paraphrase of a portion of the Purana.

Parties desirous of perusing a life of Krishna, the latter part of his career, including the incidents of his death, excepted, would do well to obtain a copy of one or the other of the translations of the Prem Sagar. The content of the life being in the clay cluding events of his life, being in the eleventh book of the Bhagavata Purana, are not mentioned in the Prem Sagar, which is confined exclusively to the tenth book of the Purana. A full life of Krishna, however, including his death and the immediately preced-ing events, may be found in the fifth book of the Vishnu Purana,—H. H. Wilson's transla-tion, vols. 4 and 5. A perusal of either of these lives of the Hindu god will evidence to the reader the strong contrast, save in a few particulars, between Krishna Devakiputra and Jesus, the Son of Mary disproving the statement so often made by uninformed persons, that the narratives of the life of the latter were largely derived from the accounts of Krishna's life current in India in ancient

times. Presidio of San Francisco, Cal.

> For the Religio-Philosophical Journal. A LETTER ON THEISM.

> > BY WM. B. HART.

Soon after the publication in the Journal. of last February, of an article of mine on the existence of God, I received some half-dozen letters from acquaintances and distant strangers, expressing various views concerning it. As a psychological study it is interesting to note how different minds approach a subject in their contemplation of it

from their different standpoints.

One correspondent, an exceptionally intelligent young gentleman, not easily thrown off his poise, wrote me in this wise: "While I may not agree with you, I must say, however, that the argument was apparently logical." Another, a man of mark in a Southern State, whom I never saw, but of whose integrity I am favorably impressed, to a brief article in the Journal, excused himself from entering into a discussion of the subject, but referred me to a book of which he is the author, and which he was kind enough to send me, for a solution of the problem: which solution, however, in his handling of it, I found placed the question on a basis differing materially from the one I had discussed, requiring a different line of argument to meet it, and hence, wholly shifting the point of observation, ignoring my argument in toto, requiring me to do the work all over again, and this, too, with no guaranty to assure me that I should not have to face another evasion in the end. Obviously there is 'no profit nor sense in carrying on a discussion in which the parties par-ticipating are not willing to meet one another on a common issue as raised, and there abide the result; especially is this true when the matter in controversy is submitted to the public through the press, thereby seeking public indorsement and provoking public criticism.

A third correspondent, an old friend, at once proved the strength of his convictions and confidence in them, by frankly meeting the issue where I had placed it, in some pertinent exceptions taken and queries propounded, which I replied to at the time; and as these exceptions and queries may have occurred to others substantially as they did to my friend, I have thought that my letter to him might present the argument more satisfactorily, perhaps, than I could hope to present it in the usual essay form; and with this in view it is here offered as a contribution to the discussion of theism. It so happens that there are every where a class of minds not easily cloyed, minds that are disposed to hang on to a subject which interests them, like a dog to a bone, until they have extracted the marrow or found there is none in it, and with such in view I here, without further preliminary, present said letter

for what it is worth: My GOOD FRIEND: In my last communication I intimated a purpose to respond to certain interrogatories and suggestions in your etter to me touching matters theological. But before entering upon the argument, permit me to state in brief just where I stand as respects theism. I do not pretend to be able to disprove the existence of God. I am not an atheist, properly so called, and never was; my prepossessions are all the other way. My situation is one seeking to find bottom in what appears to be an unfathomable abyss, but unable to approach the goal along the well beaten paths in which others claim to find it; that is to say, unable to accept as proof what seems to satisfy you and theologians generally And I am unable to perceive that you or any one else has any better means of knowing or judging than I have. When I set myself about to examine with anything like thoroughness the foundations of theism, am staggered and confounded, and compelled to confess to myself that I do not know. There is an impenetrable mystery that meets me at the threshold, discouraging inquiry and resisting progress. Understand me, I do not say that the subject in its entirely is too vast for my comprehension—that I can not "by searching find out the Almighty to perfection"—that is not my case. My position is, I can not find Him out at all, and the worst of it is, I am conscious of no faculty which will enable me to do it, and I am given to believe that such is the case of all mundane intelligences. What you hold as proofs, I regard as unwarrantable assumptions, and hence, cannot shut my eyes to the chicanery—so it seems—resorted to in support of your

views, not by yourself alone, but by all of your way of thinking. Though I differ from you, I am happy to say I have ever found you alike free from that vulgar conception and self-righteonsness, which attributes moral taint to unbelief, and from that timidity which shuns discussion of the faith you accept and commend to others.

With respect to my article in the JOURNAL on theism, to which you have taken exceptions, it has occurred to me you did not give yourself sufficient time in its perusal, or bestow on it sufficient attention to do justice to it or to yourself. In preparing that brief exposition of my views for publication, I simed to use words with all practicable precision. Precision in the use of terms, you must know from your familiarity with the technicalities employed in your profession, is of paramount importance. It is important to the last degree in the proper handling of a metaphysical question so abstruse as the one to which I refer. In my essay I intended to affirm nothing more then could legitimately be inferred from my propositions as I stated them, as for instance: Is the Infinite cognizable in any-wise by the finite mind? To cognize is to know. Now, if it be conceded that we cannot know God in any-wise, then there is an end to the contention on my basis. We are not concerned about questions of "compassing" or "comprehending," as you express it, at all—terms which might be construed to convey a meaning not altogether such as is expressed in the term "cognition."

But, if the question, is the Infinite cognizable in any-wise by the finite mind? be answered athrmatively, then it devolves on whomsoever asserts this to show in what respect it is true. Cognition is either infinite or it is not. There is no mixing up incongruities here,—partly infinite and partly finite; it is the one or the other. Whatever appertains to Deity as characterizing his essential Being, is allowed to be infinite in every aspect it can be thought of without an iota of the finite. If an intelligent being can in any respect apprehend God, then such being must be endowed with infinite apprehension in each and every particular in which he apprehends God. He has gone up to God's level, so to speak. Now it seems to me the very terms of my proposition

preclude debate on this point.

"We know that God is," says the thelet,
"though we cannot know all about him." My answer is, perception of an infinite Being, implies infinite apprehension on the part of the percipient. If I attempt to hold such a one to this issue, ten to one he goes off in a dolorous homily about the insecurity of every thing we hold dear in this world.—"There can be no criterion of right and wrong, no binding obligation, no stability to the social compact, or even the universe itself." Evade it as we may, disguise it as we will, you will find,—at any rate I have found, my good friend, that the theist, when crowded into close quarters in argument, always assumes his major premise. He don't like to do this, of course, but it seems to be the necessity of his case. "We cannot explain how God exists, or why he should govern thus and so; it is enough to know, that God is." Totally unconscious he seems to be, that it is not the "how" or the "why" that is the subject of inquiry, but the fact itself. Do we indeed know or can we know that God is? Until this preliminary question is settled, all other con-

siderations are impertinent and nugatory.

"Canst thou by searching find out God?
Canst thou find out the Almighty to perfection?" Theologians are fond of quoting this text; and while they concede their inability errect knowleage contend that they can know that God exists. If we ask, What hinders complete knowledge? they can give no other answer than to point out the disparity subsisting between the finite and the infinite. "The subject is too vast," they say, " for human faculties to compass in its fullness;" but he fails to per-ceive that the disparity and vastness, constitute the very reason why he can not know God at all. As I said in my article, our point of observation lies below the plane of our object; how can we see what is above?

When he looks around on the operations of nature, the theist observes evidences of a power which baffles his comprehension, and he jumps to the conclusion that this is God. But his reasoning, so far as he does reason, is on a par with that of the aboriginal Mexicans when they first beheld Cortes and his mounted soldiers. Never having seen a horse before, and being naturally superstitious, they forthwith concluded that horse and rider were one-unknown monsters all, come to destroy them. What this power is, and what relation we sustain to it, is the nut to be cracked, not to be swallowed whole.

You will notice, my friend, if you will take the trouble to read my article again, that I discriminate between knowledge and belief. I attempted to make it plain that the conditions which bar the way to knowledge and certainty, were equally in the way of a rational presumption, that is, a conclusion based on probabilities, concerning which belief is properly exercised. I asked, then, as I ask now, How is it possible to determine what is probable or improbable, in a realm about which we seem to know absolutely nothing? I make these remarks to call your attention to the terms in which I couched my argument, and the precise points to be considered. In framing that argument, I aimed to forestall some of these questions to which you solicit my attention. For instance, you say: "Because you cannot compass the Infi-nite, must you disbelieve in his existence?" Again: "Because it is difficult to conceive, and impossible for man fully to comprehend a power antecedent to nature, must we doubt his existence?" A little reflection, I think, will enable you to perceive these questions are irrelevant until my position in relation to cognition is first overthrown, or otherwise satisfactorily disposed of. My contention concerns not belief, not presumption, but positive knowledge. I have elsewhere in my article impliedly ruled mere "belief" out as not germane to the discussion; and the only instance where I use the term "comprehend," is where I hypothetically concede a Creator: We have come to this: Either admit that God is finite, or that man is infinite. One or the other is imperative. As logicians it seems to me we cannot escape this alternative.

But you may say, "Can we not measure a limited portion of infinite space? for instance, and thereby know thus much of infinitude." I answer, no,—emphatically no. You cannot measure any part of illimitable space. Try it. Run off a mile, a hundred, a thousand, and in imagination a million, if you please, in any direction, or in all directions; in so doing you do not even approach the nearest border, so to speak, of infinity. The phantom recedes as you travel on. Go where you will, imagine what you may, you cannot reach the hither shore of that illimitable ocean we call space. What of space you have measured is not only finite, but it makes no part of the infinite; if it do, then infinity is divisible and you have a portion, and what is left is minus thus much, and hence incomplete. If infinite still, then you are as remote from it as you were when you began

your survey. Infinitude is not susceptible of diminution, it is not a thing of parts, subject to being divided, or measured in detail. We cannot think of it as a whole even, for wholepresupposes parts, and these imply finitude. The idea of gradations, or of comparability. is utterly excluded when we think of the infinite or the eternal. People talk about a paet eternity and of an eternity to come, as though there could be two eternities. Eternity is infinite time, and cannot be conceived of as divided midway. I am purposely prolix on this point, because we have here reached a crisis in the discussion where the incautious reasoner gets confused; he feels that the grip of an invincible logic is upon him, and if opinionated or not quite ingenuous, he will dodge, equivocate, do anything in short, rather than face the music. I make this as a general remark, not as applicable

Then again, as if distrusting the validity of your previous reasoning, you observe: "But we have nature still, what shall we do with that? When and how did it originate?" With respect to these matters, I suppose an agnostic would reply, "I do not know." Probably he would remind you that there is nothing in his creed committing him to any theory of the "cosmos;" and then I fancy he would leave the problem for you to elucidate if you could. He would say—at any rate I would say, that, in view of such riddles, we are getting beyond our depth; that we have no faculty by which we can grasp them; that for aught I know or can know, nature nover originated, never had a beginning, so it seems. You further ask, "Can we comprehend it (nature) any better than we can the being who created it, or even as well?" I am not quite sure I understand the idea you here wish to present. As for comprehending the intimate or ultimate essence of either, it am not aware that any one protends to. But as between God and nature, however, be it observed, there is this difference: Nature we do know exists; the being of God we must take upon trust. You further ask, "What kind of evidence will you accept? What kind of evidence does nature furnish of the existence of one Wm. B. Hart?" As to the latter question, I answer, "The very best kind of evidence a human being can have,

namely, my own consciousness." So thought Descartes: "I think, therefore I exist." My good friend, look at this matter how we will, we are beset with incomprehensibles on all sides. If it be thought imperative upon us to make a choice, wisdom would suggest that we select that which presents the fewest difficulties, the least obnoxious to the imputation of absurdity. When we essay to carry our speculations back to the origin of things—the universe, for instance, we are necessarily limited by the nature of our faculties. There is no help for this. Even in the matter of divine revelation, we can receive light only to the extent of our capacities. Undoubtedly as between God and nature, either alternative is fraught with difficulties; but which involves the greater? Please do not overlook this point. Which involves the greater difficulty—the eternity of matter, or the eternity of God? In the happy assurance of your faith, possibly, my friend, you have not given much consideration to these questions. You and I are a part of a universe which we see and know to some extent. We have every assurance of which our nature is capable, that the universe exists; we see it with our eyes, and where these fail, we can supplement our means of informa-tion with the microscope, the telescope, and other appliances, including our other senses. We know. Theism in account ing for this universe postulates a Being we don't know; more than this,-it postulates a time when this universe came into existence out of nothing through the creative fiat of a Supreme Creator; more than this,—it postuates a Being without beginning, subsisting throughout eternity; more than this: If the universe were thus ushered into being in time, then anterior to such creation and to all creation, during an antecedent eternity, the Infinite only existed, a lone solitary oc-cupant of an inconceivable immensity, which nevertheless, he filled. What a thought! A time, when in all that immensity now filled with glittering orbs, and pulsating with life and light, there was naught save one? A being quiescent, immovable, unchangeable, ever thinking the same thoughts, but not acting, throughout the ceaseless cons of an uncompleted and uncompletable eternity anterior to the first creative act! All this, I say, which we don't know, theism is obliged to assume as a substitute for a self-existent universe, which we do know, barring our ignorance of its beginning, if beginning it ever had. Are you shocked, my friend, in view of this presentment? I hope not. If it looks preposterous to you, I cannot get away from it. A quiescent God, during past eons without end! Nevertheless this corollary is forced upon us. "In the beginning God created the heaven and the earth." So it reads. We have no account of any prior creation, and we have no right to assume any, and if we do, we cannot escape the dilemma of antecedent eternity of inactivity dating from the first creation in the remote past. If we attempt to escape by assuming an eternal series of past creative acts, we only succeed in piling up inconceivables one above another, and with no warranty for so doing. Thus the matter stands. Greenwood, Ill.

## THE ANDOVER CONTROVERSY.

The Andover controversy, which has raged so bitterly for a few years past, will be likely to come to a head at the forthcoming session of the Commissioners of Foreign Missions in Des Moines, Ia. In view of the importance of this controversy, which is attracting attention not only in the Congregational but in all other denominations, a few words concerning its origin will be of interest. It may be premised that while the atonement, the inspiration of the Scriptures, and future punishment of the wicked are the three main centres of the controversy the last named is the one which figures most conspicuously and which has caused most feeling between the two factions.

A history of the whole contest, recently printed in the Boston Advertiser, and evidently prepared by some one thoroughly familiar with the long quarrel, traces its origin to the ordaining of the Rev. George A. Jackson over a Congregational church in Leavenworth, Kas., in 1872. In his examination Mr. Jackson stated that he believed the words 'eternal punishment" to have reference not to the endless duration of the soul but to the endless duration of the condition in which the soul might exist. "Eternal punishment," he thought, might mean "punishment in eternity." On the final debate as to his qualifications the controversy began, though he was subsequently ordained, and it has continually gained in heat and bitterness, as new candidates for ordination came up declaring the same views as those of Mr. Jackson, among them the Bev. James M. Whiton. who has a great reputation as a Greek schol-ar; the Rev. James F. Merriam, who was

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defended by the Rev. Washington Gladden, one of the leaders in the new movement; the Rev. T. T. Munger, whose installation was largely secured by President Porter of Yale College; the Rev. W. E. Merriman; and others. The agitation at last became so general that a new creed was called for at the National Council held in St. Louis in 1880, which was eventually formulated in 1884 and declared against the new movement. This only served to bring about a renewal of the controversy, which at last reached the highest degree of excitement when it became known that in Andover, the very stronghold of orthodoxy, which had been re-lied upon to withstand the assaults of New Haven, Boston, and Oberlin, there was a division of belief consequent upon the retirement of some of the old conservative professors and the accession of younger and more liberal men. This added fresh fuel to the fire, and since that time, four years ago, the quarrel has raged with extreme bitterness and rancor in the religious newspapers, in lectures, and in the reviews. Since the famous quarrel over psalmody in the good old colony times of the church there have not been so many pamphlets printed, pro and con, or such a storm of controversy Temper and prejudice have been exhibited to a remarkable degree, and personal rancor has hardly been concealed under its thin veil of religious courtesy and brotherly feel-

This great quarrel, which has now become a National one, turns upon the simple question whether sinners are punished eternally or whether there is a probationary state after death in which the heathen, for instance, and those who have not heard of the atonement may receive its benefits. The new school, of course, contend for the latter view of the question, and the fight might have gone on for years longer, as there is no defin-ite way of deciding either view, had it not for some mysterious reason affected material interests. It is now claimed that under the administration of the American Board by its Secretary, Dr. E. K. Alden, who is an adherent of the new movement, not a single new missionary was commissioned last year, that the number of missionaries and the con-tribution of funds for the support of mis-sion work have steadily fallen off and that the church work at home and abroad is in a stagnant condition. Hence the annual session of the A. B. C. F. M. at Des Moines during the first week of October is looked forward to with the greatest interest, inasmuch as the cooler and more conservative members of the commission, who are not actively engaged in the wrangle, are determined some settlement shall be made and that the controversy shall stop. As both sides, however, are in good fighting trim, it is evident there will be a tough set-to before the peacemakers can get in their work. The quiet little town of Des Moines bids fair to be shaken to its foundations by the pending theological earthquake.

-Chicago Times.

#### Woman and the Konsehold

BY HESTER M. POOLE. [105 West 29th Street, New York.]

#### WORK.

The promise of delicious youth may fail; The fair fulfillment of our summer time May wane and wither at its bour of prime; The gorgeous glow of Hope may swiftly pale: E'en Love may leave us epite our pit-ous wall; The heart, defeated, desolate may climb To lonely reason on her height sublime; But one sure fort no foe can e'er assail.

Tis thine, O Work—the joy supreme of thought, Where feeling, purpose, and long patience meet; Where in deep silence the ideal wrought Bourgeons from blossoming to fruit complete. O crowning bliss! O treasure never bought! All else may perish, thou remainest sweet.

—Mary Clemmer Hudson.

#### THE WOMAN'S CONGRESS.

Shortly after this issue of the RELIGIO PHILOSOPHICAL JOURNAL goes to press, the fourteenth congress of the Association for the Advancement of Women, will be held in Louisville, Ky. It is the first time in which the congress has been invited to meet so far South, and the meetings will be attended with no little curiosity on the part of those who take any interest in its sessions.

The list of topics upon which essays will be read and discussions follow, are these:
"The Freedom of Fate," Mrs. Ellen M. Mitchell, Col.; "Education in Industrial Art," Auna D. French, M. D., New York; "What Agencies should Women Employ for the Uplifting of Society?" Mrs. J. T. Sunderland, Michigan; "The Mind Cure," Sarah Hackett Stevenson, M. D., Illinois: "Marriage and Divorce," Mrs. Julia Ward Howe, R. I.; "The Old and the New South," Mrs. Jennie Caldwell Nixon, La.; "Woman's Industrial Position." Rev. Autoinette Brown Blackwell, N. J., Mrs. Imogene C. Fales, N. Y., Mrs. Clara Bewick Colby, Neb., Rev. Augusta C. Chapin, Ill., "The Associa-tion of Collegiate Alumnæ," Miss Eilen M. Folsom, Mass.; "Women as Landholders in the West," Mrs. Emma Haddock, Ia.; "Sym-posium—Woman's Suffrage," Professor Maria Mitchell, N. Y., Mrs. Ednah D. Cheney, Mass., Miss Laura Clay, Ky.; "The Effect of Stimulants and Narcotics upon the Health and Morals of Women," Mary J. Safford, M. D., Mass.;
"The Government's Duties in View of the Mingling of Races in America," Miss Mary F. Eastman, Mass.

The attendance at these annual meetings is limited to the officers and members who can afford to take the journey from their homes, and to the more progressive people of the city of meeting. But the influence is deeper and wider than would appear on the

surface. It is a fact that among conservative people, women do not understand each other. Life is narrow and repressed. If there are stirrings within for more varied knowledge and greater power of expression, it is kept secret. They have no power for joint action, except what they may have gained in church associations. Whatever they may have learned of their powers, they have learned there.

But the slow growth of civilization has freed women from the habits of silence and segregation, and they are fast developing in the knowledge of their true relationship to each other and to the world at large. Accustomed to rule, if they ruled at all, in the small sphere of home, all hereditary influences are against dealing with affairs in a large way. Unused to the administration of justice, to looking at a subject from many points of view, it is to be supposed that they would, at first, show immature qualities of

brain and heart. No one who has watched the growth of woman's societies, can be any thing but gratifled with their tendencies. There are always some who want to rule, but a love of power is seen every day among the stronger sex. Wisdom is a plant of slow growth, and the ages have not yet seen its flowering. There is to be learned tolerance for others opinions and idiosyncrasies; patience with their impatience; love for their bitterness, and above

HOW TO FORM A CLUB.

The time will come when every hamlet will have a woman's club. It is a normal school, and will be so regarded. Two or three earnest, energetic women will set about interesting their neighbors. Rich and poor, old and young, will be invited to join. A desire for improvement and sympathy with the objects in view, will be requisite for membership. The constitution and by-laws will be as simple as can be, and, at the same time, constitute an organization. There must be a president, vice-president, a recording secretary, a treasurer and an executive committee, which, with the first named officers, will take charge of the business of the club. If it grows to any importance, a corresponding secretary will be necessary. Stated meetings

will be held, a fee for membership exacted. and a place for meeting fixed upon. These are usually at private parlors, and the expenses of carrying on the society are then

merely nominal. If the society becomes a success, sub-committees will be appointed or elected, each carrying forward its specified work. At stated intervals these committees will report through their chairman, at the business meetings, or previous to the social or literary meeting in which members take part.

But, having formed our club, what shall it undertake to do? Whatever the members desire. It may be for the study of literature, or art, or history, or the science of government, or social questions, or science. What-ever may be selected, let it have some special topic under consideration. If it be literature, it ought to be the literature of one period, combining with it a study of the social and political condition of the people of that age. And just so with art.

But, in the immense expansion of modern life, and the variety of all-important subjects in which everybody, to-day, is interested, whether she will or no, there can be no lack of absorbing and vital topics. Temperance reform,-how attainable; the relation of diet to temperance; the economy of the household,-how to eat, drink, sleep and keep well; home influence,—how to interest child-ren in the family life; the action of woman's dress in health; woman in the industrial arts; the reformation of fallen women, and the prevention of profligacy, and especially such topics as are treated in the Congress of Women,-these are some of the important questions in which we are compelled to be interested.

I have not touched upon charities. This i sthe soft spot in the heart of our sex, which has been played upon by church societies ever since there were churches. Women have worked faithfully and unceasingly; they have wrought with the loveliest of motives, but often to the end of fastening upon the public evils which that very public is now sorely perplexed to cure. The illogic of the womanly nature when untrained and undeveloped is only too patent. We are only half ourselves without the use of reason. But let it be an ethical reason, a warm, flowing reason, informed with that intuition which is the glory of womanhood.

And these very clubs shall be our best educators. We shall never usurp the place of man; we shall never wish to do so. But we want to stand beside him as his peer, bringing into the councils of the nation, as into the councils of the family, all the sweet, spiritual power that lies within us; that feminine, power, deep and strong though late in development, which the world does not yet understand, but which it sorely ne

#### Concurrence of Testimony to Psychical Facts.

The testimony of recent believers in spiritual phenomena would be more readily accepted if the facts they narrate were carefully compared with the experience of other seers, occurring at all times and all over the

The history of the Secress of Prevorst is a rich repertory of psychical facts. In Vol. III, p. 241, of the Spiritual Magazine, is an article by that excellent and trustworthy writer, "T.S.," on this very remarkable story; of which he stays:

"I know of no case in which the varied phases and phenomena of Spiritualism are so fully exhibited."

An instance of concurrent testimony alluded to occurs in a statement of the Secress and of its confirmation in the experience of an English lady. The Secress says:

"I observe frequently that when a ghost visits me by night, those who sleep in the same room with me are, by their dreams, made aware of its presence. They speak afterwards of the apparition they saw in their dream, although I have not breathed a syllable on the subject to them."

The following account, illustrating the above, was given to me nearly forty years ago, by Major-General Briggs, who was one

of a mediumistic family.

Mrs. Major N. was sleeping in the same room with her sister—but in a different bed, at Interlacken, in the month of June, 1847. Mrs. N. heard something fall heavily on the floor. It was one of a number of crystal peb-bles she and her sister, Miss Julia B., had gathered during the day. Attracted by the noise, she looked toward the table, and there she saw a female figure in a nightcap and gown, standing near it. Supposing it to be her sleter, she addressed her, saying, "What is the matter, what are you standing there for?" on which her sister Julia, who had been awakened by the same noise, but who was in bed, said, "Where? I am in bed." Mrs. N. continued to gaze on the figure, and distinctly made out that it was her friend, Mrs. Captain C. W., whose husband was one of their party, but who had died the February before. She mentioned her conviction of the appearance to her sister, who instantly exclaimed. "Well, how strange that is! I have been dreaming of her infant Julie, who I thought was dying, and the nurse said, 'Yes, she will die, for her mother has come to fetch her." While this conversation was going on between the sisters the figure disappear JOHN BRIGGS

April 17th, 1849. Amanuensis for Clara N. Looking through "T. S.'s" interesting pa-per, I find another instance of agreement between seers very far separated. It is difficult to come at the real meaning, either of the Secress' assertion, or of the Brahminical phi-

losophy. The Secress shall speak first: When she "looked into the right eye of a person she saw behind the reflected image of herself, another, which appeared neither to be her own nor that of the person into whose eye she was looking. She believed it to be the picture of that person's inner self. In many persons this internal image appeared more earnest than the external, or the reverse; it bespoke the character of the person; but with many it was more beautiful and pure than the other. If she looked into the left eye she saw immediately whatever inter-

all, hope and faith in the slow growth of nal disease existed-whether in the stomach, whatever is true and good and helpful to all. lungs or elsewhere-and prescribed for it. In Kerner's left eye she saw prescriptions for herself; and in that of a man who had only a left eye, she saw both his inward malady, and the image of his inner man," etc. Compare this with the philosophy of Brah-

minism-The Atman, or Self:—
"This principle in man appeared to be the prana, the breath, the air, or something

pore subtle than the air; the other being the "Or else, the atman was a small being, a homuneulus, a purnsha, which had its seat in the heart, where it was felt stirring, and from which it directed the animal spirits. Here it sat at its ease, for it was not larger than the thumb. It could even make itself still smaller, for it was felt making its way among the arteries, and could be distinctly seen in the small image in the pupil, which

it reflected in the centre of the eye. A purusha, quito similar, appeared with dazzling effect in the orb of the sun—the eye and heart of the world. That was the atman of nature, or rather it was the same atman which has manifested itself in the heart of i man and the sun; an invisible opening at the top of the skull afording a passage for it to go from the one dwelling to the other." from Barth's Religions of India, by Kev. J. Wood, for Trubner's Series, p. 72.

A clairvoyant once spoke to me of seeing the "life-stream from above, which she said, entered at the top of the head. I believe that we might learn much of the "life-stream from above."-Light.

#### Late October Magazines Received.

THE BROOKLYN MAGAZINE. (New York.) Fanny Davenport warmly defends the morals of the stage in her article. Is the Stage Immoral? in this months' issue. Memories of Historic Charleston is a timely article of the unfortunate Southern city. The first of a series of sketchy papers on The Royal Navy of Great Britain is given. Two Glimpses of Edgar Allan Poe, narrates the opinions of Epes Sargent and Judge Burdwell of Poe as the way come by them frequently during his he was seen by them frequently during his lifetime. Mrs. Henry Ward Beecher's Letter from England is devoted to Seeing the Sights in London, and besides these features there are still some forty or more pages of excellent popular literature, exclusive of fifty other pages containing Mr. Beecher's and Dr. Talmage's sermons.

THE SONG FRIEND. (S. W. Straub, Chicago.)
This bright musical monthly is filled with
interesting matter for musical people. Miss
Amy Fay describes her visit with Franz Liszt, a short time before the great planist's death The editor furnishes an article on Training Choruses. Other instructive articles together with musical news, etc., constitute the reading matter, while the music includes a concert solo, The Wanderer's Chime Bells; also, Down among the Daisies, and a four hand piano arrangement of the wedding march from Lohengrin.

THE ENGLISH ILLUSTRATED MAGAZINE. (New York.) By the River-side is the frontispiece of this months' number and is followed by A Secret Inheritance by B. L. Farjeon. Cambridge, an illustrated article by Oscar Browning; Mother to Babe; Days with Sir Roger De Coverley; Some Less Known Towns of Southern Gaul; Only Nature, and The Voyage of the Pelican will be found excellent read-

THE UNITARIAN REVIEW. (Boston.) Contents: Israel's Last Word; The Oldest German Romance; Mussulman Art; Sweetness and Light; Religion its own Evidence; Editor's Note-book; Review of Current Litera-

THE AMERICAN 'KINDERGARTEN AND PRIM-ARY TEACHER. (New York.) The contents of this issue is devoted to the interests of Parents and the teachers of young children.

THE PHRENOLOGICAL MAGAZINE. (London, England.) This monthly of Education and Self-Culture contains many articles on timely and varied subjects.

LADIES' FLORAL CABINET. (New York.) A magazine of Floriculture and Domestic Art.

#### New Books Received.

NATHAN THE WISE. A Dramatic Poem in five acts. Translated from the German of Lessing by William Taylor. Cassell's National Library. New York: Cassell & Co. Price, 10 cents.

"For economy and comfort, we use Hood's Sarsaparilla," writes an intelligent Buffalo, N. Y., lady. 100 Doses One Dollar.

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RAILROAD, COMMERCIAL AND MANUFACTURING CENTER. Business Locations.—Few, if any, places present the advantages that Kanopolis does for those desiring to engage in all kinds of Mercantile pursuits. Merchants now here are doing a thriving business. More stores of all kinds are needed, and can do well, as factories are starting and the town is in the center of a county of 12,000 inhabitants.

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

CHICAGO, ILL., Saturday, October 23, 1886.

#### Jesuitism-Dangerous Papal Policy.

For a time it seemed that the enlarging thought and progressive spirit of our day had even penetrated the Catholic hierarchy and reached the gloomy recesses of the Vatican High officials of the Church of Rome, representing it in Germany, France, Italy and Ire land, showed a spirit more in accord with modern life than had previously marked their acts. But now comes a reaction. The Pope has been sick, and a papal sickness is a mys terious thing. The Society of Jesus repre sents the old Catholic spirit and methods; it is full of intrigue, ready to justify the means by the end, and to do evil that good may come-to the Holy Church; it is dark, mysterious, unscrupulous and relentless, holding freedom and justice as but dust in the bal ance against its own weighty claims, urging those claims by soft persuasion or haughty arrogance, holding every Jesuit as its obedient vassal, and all government by king or republican president as having no right which it is bound to respect. As it was when Luther hurled his anathemas against it, so it is to-day. Its power is less, although still greater than is generally supposed, but its undaunted and despotic spirit is the same. Luther did not overstate its danger or its wickedness, and his flery words are good warnings

The sick Pope, Leo XIII, has recovered his health, fallen into the hands of the Jesuits, and set his face toward the Dark Ages. He has issued a bull reestablishing the Society of Jesus in all its former privileges, indulgences and immunities; and making null and void all acts of previous Popes to lessen or restrict its power. Thus has he made this Society the enemy of modern free civilization and of the modern State, and opened the "irrepressible conflict" between the free press, the free school and the free church on one side, and Catholicism with Jesuitism as its working power on the other. Still further, and more evil and dangerous, he has emphasized and re-affirmed the dangerons theory that the State has no rights which the Church is bound to respect, and that the true Catholic must set his foot on the laws of the land if the Pope orders him to do so. He has issued an order prohibiting all Italian Catholies from taking any part in the political affairs of that country-a papal blow aimed at Italian liberty and nationality. These must die that the Church may live.

A papal decree has also been issued prohibiting judges in all Catholic countries from giving, or executing sentences of divorce. A New York Tribune correspondent gives this clause as follows: "The judicial functionaries must refuse obedience to the State, and to the laws of the country which are in contradiction to Roman Catholic precopts." This affirms that allegiance to the Church stands above any allegiance the citizen can owe to the State and make it impossible, if obeyed, for the good Catholic to be a good citizen. Orders have been issued through Italy forbidding Catholic parents from sending their children to public schools. . To-day such orders go to Italy. To morrow they may come to the United States.

This is not a matter of sect or dectrine in theology. Any sect. Protestant or Catholic, that takes such ground puts itself in antagonism to modern civilization, to the duties of citizens to their government, and to the ideas of spiritual progress which are now pulsing through the air we breathe. Doubtless many good men and women in the Romish Church are full of regretful apprehensions at this papal action, and will be slow in obedience to it, if indeed they obey it at all. We are glad to see that the Christian Union, with wide circulation among orthodox Congregationalists of the liberal class, opposes this backward papal step ably and sarnestly, and not on the ground of Protestant against it.

Catholic, or sect against sect, but on the higher and broader ground of freedom and law against slavery and papal despotism. On that ground we stand with the Union. The people of this country should remember that while these Jesuits have had their power restricted in some European countries, the United States is open to them, and we are heedless of the fact that their grasp, soft as velvet but firm as steel, is being laid on untaxed church lands and temples, and on the very hearts of men and women among us The odds, in the long run are against Pope and Jesuit, but a struggle is inevitable. Let us be firm for the right; quick to see and strong to oppose this backward step, so dangerous to religious freedom and progress and so treacherous to our government by undermining the idea that the citizen must obey the laws which he helps to make.

#### The Religious Trend.

The world is more reverent of good to-day than ever in the past. Despite closed churches, scantily filled pews and declining dogmas, people are as a whole better and happier than at any past time in history. The Pope may fortify his weakening power with bulls, each more wild and savage than its predecessor, Presbytery, Conference, and Convention may reaffirm eternal damnation, dyspeptic preachers may declare they have looked over the battlements of hell and found it paved with infant's skulls, and yet comparatively few will now be frightened into the ranks of Rome or Protestantism. As the world grows in years it makes headway toward the goal of Good; it grows clairvoyant, and piercing the thin vail brings back glad tidings and fresh hope. Daily the world comes into a fuller knowledge that

"Sweet souls around us, watch us still. Press nearer to our side; Into our thoughts, into our prayers,

With gentle helping glide." Spiritualism is the active agent in this beneficent work. It has inspired every religious movement since the world began, but its wonderfully subtile power responds to theindividual only to the degree of intellectual force and spiritual receptivity with which he touches it. Its finest properties lie latent until the world grows refined enough to complete the affinity. At each stage of growth the individual attracts additional strength from the all-pervading world of spirit, until in time he reflects the radiant light which comes only from a pure and loving heart that knows not malice nor evil, but only noble things and love to all.

In so far as the phenomena of modern Spiritualism tend to settle conviction of the continuity of life, to calm the troubled heart into peaceful resignation, to enlarge the conception of duty and destiny, to quicken the love of good, to stimulate altruistic action, to enlarge the understanding, to draw men into do all this, so far are they desirable. But of themselves they are powerless to effect this. They are but aids in forging some of the tools wherewith the individual must build his own road to the summit of ineffable glory and happiness; only helps in character building; only guides toward the goal. Their value depends upon the seeker's attitude of mind and the use he makes of them when obtained. Most advocates of Modern Spiritualism have a more or less clear conception of this and strive with varying success to act accordingly. Though they halt and stumble, yet they advance! This advance is, it is true, not always apparent. There are those who seem to have retrograded; but the retrogression is only seeming, a visible, unmistakable symptom of some old theological burden inherited or acquired, which in its removal leaves the subject weak. Give him time and he will grow into a comprehension and appreciation of the (to him) new ground of morals and religion. A new basis for morals is not readily adjusted by one past middle life who has kept the law through fear of punishment and hope of a harp and crown, rather than from pure love of the Good. His eyes are naturally first opened to the fallibility of priest, preacher and dogma before perceiving the infallibility of the Good.

The pulpit is learning that it cannot drive people into the pews nor frighten them into a sectarian heaven; that a rational religion posited on the provings of science and saturated with love is to be the religion of the future. Love of power, sectarian pride, hereditary bias, short sighted policy, narrow bigotry, one and all combine to make the pulpit reluctant to let go the old grip,-but the grip slowly weakens nevertheless. The minister who most readily adjusts his theology to the daily advancing thought of the world is the most successful, the most popular and does the most good. "When I was young," said a white-haired Methodist minister not long ago, "the most successful and influential pulpit worker was he who built the sectarian wall thickest and highest: now. he who gets it thinnest and lowest is the best and most popular preacher." God speed the day when the man on either side of the wall is thought by the other to be good enough for heaven.

#### A Prose Poem.

Under the title "Soul in Nature." the JOURNAL publishes this week an essay from T. B. Forbush, which will surely find response in the hearts of readers. This poem in prose loses much of Its beauty in print to those who heard it flow from the lips of the eloquent speaker. It contains deep lessons of truth and springs of inspiration, and will benefit every reader who gets into the soul of

#### Modern Medicine.

When one considers the imminent need of more humane, rational and effective system of medical practice than is taught and practiced by any of the recognized and long established schools, one is quite ready to look with interest upon any new movement having for its avowed object the alleviation of pain and cure of disease, however visionary or heterodox it may, at first blush, appear. With increase of intelligence comes steadily increasing doubt of orthodox medicaments, whether for soul or body. The horrible barbarities practiced by legalized quacks in the name of science, are enough to delight a Geronimo. The Apache roams in every thickly populated community; equipped with cunningly contrived tools of torture, he relentlessly pursues the delicate woman, the helpless child and the unfortunate man. He knows that he has license to kill and he assumes that this gives authority to do it in the most cruel and diabolical manner. Unlike his brother in Arizona, Dr. Geronimo of the city or town has a white skin, a sheepskin and a fee bill. His color gives him a start, his diploma protects him in his bar. barities, and his fee bill is sure to pilfer the pockets of his victims or paralyze those who administer upon the estate of the legally murdered.

If these statements seem severe, the Jour-NAL is prepared to substantiate them with proof. Late instances of maltreatment full of the most sickening and blood curdling details can be given, and, too, where the Apache is not some poor, half-starved wanderer, but well fed, well-housed, influential, and with reputation for "skill."

The sin of all this lies not so much with the murderous mangler or medicaster as with the school which has made a manslayer out of one who might otherwise have been a good artizan, a passable artist, or a skillful as-

There are, however, large numbers of conscientious, humane men in the medical profession, men who help the world to grow healthier and happier; but they are men who do good in spite of the incubus of traditional error which fetters them, and not because they cut, carve and excavate, or puke, purge and paralyze their fellow mortals. Some of the best physicians have little faith in drugs, give them with reluctance, and where they can rely upon the good sense of the patient. plainly tell him the less he medicates the better. When they administer drugs such doctors usually avoid toxic effects and rely upon the dynamic. They really have more faith in psychology as a therapeutic agent than in poison, but in most cases are not sufficiently informed to know how to accomplish their aim without catering to the inherited belief of the patient, whose ancestors doted on hell and calomel.

closer bonds of unity, to brighten and clarify | . Among other agencies springing up to aid | our ecclesiastical dream of absorbing other the vision of the Over-Soul, in so far as they in banishing orthodoxy from medicine and churches and then ourselves becoming abreligion is a movement called by various sorbed in a reunited Catholic church. Let names, such as Christian Science, Mind Cure, Metaphysical Treatment, Under whichever of these banners the new practitioner labors. | learned sermons proving the errors of other he strives for the same result, to-wit: reme- | churches and vaunting the claims of our own dial effects through psychical agencies. The several branches of this modern movement all utilize material drawn from modern Spiritualism, which in turn got it from that Spiritualism which had no beginning and will never cease to be. None of the teachers of what for convenience and brevity's sake may be called Mind Cure, have yet traversed the mighty subject, sounded its depths or climbed its heights. In teaching they are subject to the limitations that environ minds lacking antecedent preparation and intellectual equipment. They have a glimmer of light, but still grope in semi-darkness. They are not always logical upon their own premises: often stumble and halt, wrestle with a defective terminology and flounder in a sea of vagueness-if not absolute vacuity, at times. But a keen realization that they have their grip on a stupendous truth fraught with inestimable benefit to the world, ani mates and inspires them. And they are successfully prosecuting their propaganda in al parts of the country.

#### Mrs. Lord in Chicago.

During the late visit of Mrs. Maud E. Lord in Chicago, she gave a number of scances at which manifestations were had highly satisfactory to critical observers. Probably the most marked sitting was a strictly private one at the house of a prominent citizen on Michigan Boulevard. Beside the family, there were present several well known society people and a gentleman whose name is familiar to English speaking people the world over, whom for convenience we will call Mr. J Three hours slipped away before the session ended, this will show that an interesting time was had. It were useless to attempt to describe in detail the marvellous tests received by various members of the circle, tests against which no reasonable doubt can be urged. In addition to spirit voices telling of secrets known only to the speaker and sitter, faces were repeatedly seen and recognized. A male voice fully recognized as that of a young man whom we will call Frank,for some years in spirit-life—whose parents were present, sapg in clear, loud tone at different times.

On the following evening Mr. J. and his two sons took a carriage on Michigan Bouleyard near 25th St., to go down town; when nearly opposite the house, where the seance had occurred, the two young men simultaneously heard Frank's voice singing a line of the song of the evening before. This was heard four times while passing one block. The JOURNAL has no doubt of the fact, and | will the publisher.

bases its conviction that the impression was not subjective, but really what it seemed, upon evidence which would satisfy any one qualified by experience and study to express an opinion.

When Mrs. Lord left town she expressed a half-formed intention of returning soon and spending some months. Should she do so she will aid the Western Society for Psychical Research in the series of experiments marked out for the fall and winter. In this connection the Journal will say that any person possessing medial power and willing to work with the W. S. P. R., will be fairly and liberally dealt with upon making their wishes known at this office or to J. E. Woodhead, 171 West Washington Street.

#### ·Plain but Refreshing.

It is most refreshing and encouraging to find a man who can stand in his own pulpit and speak plain truth to his own denomination. Heber Newton does not hesitate to do this. On last Sunday from the pulpit of his church in New York, he paid his respects to the Episcopal Convention which had been in session in Chicago the week previous. The Journal has a special admiration and respect for men who hold truth and common sense paramount to sectarian and party interests, and is glad to quote Mr. Newton:

"The general convention of our church," said Dr. Newton, "now in session in Chicago, is being petitioned to take such steps as in its judgment may hasten some practical and substantial union among the churches of our land. This memorial is the outgrowth of the remarkable congress of churches which has called forth so striking a manifestation of the growing desire among churches to draw nearer together. Might it not be well to seriously consider what we need to give up for the sake of an effective union? We must give up our characteristic attitude toward our sister churches. That attitude would be of insufferable arrogance were it not for its comical unreasonableness. We are in size only the fifth of the denominations. In intellectual forcefulness we can not claim to rival Congregationalism or Unitarianism. In organization we do not approach the Catholic Church. In missionary zeal we are behind the Presbyterians, and in evangelical enthusiasm as far behind the Methodists. We have no monopoly of the fruits of the spirit. Our airs are, to say the least, unbecoming, and if we propose to take the initiative in the matter of union we must lower our tone, at least so far as making our invitation an affront to other churches. Fancy any steps toward union proceeding from a church which should style itself 'the American Catholic church.'

"We must give up our dream of liturgical uniformity. It is a beautiful dream, but wholly impracticable. We must give up our house of bishops issue a pastoral counseling our clergy to refrain from preaching church, and then let the bishops themselves set an example. Let that pastoral urge on our clergy the duty of fraternity in every possible way with other Christians, and again let our bishops show us the way thereto. Let that pastoral suggest our preaching in other pulpits, and let the convention repeal the canon which closes our pulpits against all non-episcopal ordained clergy."

#### What Next?

It appears from an exchange that Dr. R. C

Fisher, of Sharon. Pa., the physician who has attained such a reputation as a faster has fasted on nearly forty occasions. February 22nd he began an absolute fast, which lasted seventeen days, during which time he performed the heaviest kind of physical exercise that could be suggested to him. To the astonishment of everybody he was stronger when the fast terminated than when he began. On another occasion while fasting he handled weights that aggregated ninety, tons. It is generally believed that he outrivals Succi, because, as has been pointed out, Succi subjects only himself to abstinence, while Fisher enables others to fast. Abner Applegate, for instance, for twenty years Justice of the Peace there, and one of the best-known men in the county, had suffered with asthma for four years and had spent a fortune in efforts to get relief. Fisher suggested to him, that he fast, guaranteeing that strength should be given him by means of the nutrient which Fisher had prepared. Applegate, very despondent, and almost on the verge of the grave, consented, and, despite the fast grew stronger daily, while the distressing malady wholly left him. Dr. Fisher, while aware that his nutrient may be lauded as an elixer of life, does not wish to pose as a Succi or a Tanner. He realizes that his nutrient is what the medical fraternity has always been striving to find—something that will sustain the strength of the patient while undergoing specific medication and while the patient is fasting. The formulæ for the nutrient the discoverer of the preparation yet keeps a secret—in fact, he is very reticent about his achievement. He is willing, however, in the interest of medical science, to demonstrate to a committee of reputable physicians that by the use of his nutrient he can enable any invalid brought before him to fast for a period sufficiently long to permit specific medication to perform its work.

Note the expiration of your subscription on the address tag and renew two weeks in advance! You will feel better for it and so

#### A Matter of Mutual Interest.

Long evenings are here, vacations are at an end for town people, farmers have past their hurry, and the time for more attention to intellectual and spiritual culture has come again. The JOURNAL offers aids in the direction of psychical research, and spiritual

growth unsurpassed by any other newspaper. The Journal affirms the continuity of life and a world beyond the grave where eternal growth is the orderly and inevitable course of law.

The Journal is critical and cautious concerning all claims put forward in the name of Spiritualism, and for the reason that it prefers the stupendous truth shall come clean and free from dross to all who seek it, even though its acceptance may be seemingly elower and attended with less enthusiasm than when arrayed in deceptive, delusive fashion.

The Journal would not advise hunting quail with a brass band, neither will it encourage the investigation of the subtile, things of spirit in ways equally wild and

The Journal does not make propagandism its leading object but seeks first to demonstrate and establish the facts of Spiritualism and to aid Spiritualists in attaining spiritual culture; it cheerfully lends aid to carnest seekers and listens patiently to candid critics.

The Journal respects and honors good men regardless of their theological beliefs, and has no war to make on religion, believing as it does, that a knowledge of spirit phenomena brought home to any soul will intensify the religious sentiment, even at the expenseof sectarianism.

The Journal is not the organ of a sect but aims only to be an exponent of truth; and seeks to so set forth truth that it may encourage the wavering, satisfy the seeker. strengthen the Spiritualist, be taken and assimilated by all.

The Journal has dealt many hard blows. but never one in anger. It has received no injuries for which it seeks revenge, nor any favors requiring it to swerve from the strict line of rectitude to pay.

The Journal believes its efforts in eliminating error, discouraging deception and supporting the proved and provable in Spiritualism, have greatly aided in bringing psychical research into reputable prominence and stimulated inquiry in various notable quarters where the subject had been previously tabooed.

The Journal believes its regular readers, with exceptions most rare, will cheerfully acknowledge the truth of these assertions. and believing thus, it asks them to aid in making it a stronger and better paper than ever. Contribute to its columns and to its subscription list, and thus help yourselves. your friends and the publisher!

#### A Life-Giving Injection.

A singular case is reported in this city, where a young lady was brought back to life through the use of a one per cent. solution in alcohol of nitro-glycerine, administered hypodermically. It was never utilized in that way before. Dr. Lackersteen had the case in charge. The patient's pulse had ceased to beat, and the slightest breath was not perceptible. Her father, mother, brother and husband stood around her bed, and all had given her up for dead. Dr. Lackersteen did everything he could think of to restore respiration, without effect. Ten minutes must have elapsed, though at that time he was not in a position to watch the passage of time\_ Then it suddenly struck him that he would like to try an hypodermic injection of this solution of nitro-glycerine. He took up ten drops of it and let the corpse have the full benefit of it. The first minute there was not a pulsation, but just a gasp; that was all. He looked at his watch and there were four such gasps distributed over the first sixty seconds, but that is not life. In the second minute there were six respirations and a slight heart pulse could be heard, but no pulse could be felt. In the third minute there were eighteen respirations, and the pulse became distinctly perceptible at the wrist. In the fourth minute it was 180 and upward, so that it could not be counted. Her face flushed. Her eyes began to roll in their sockets. All the muscles relaxed from the extreme stiffness of death. All the contraction of the limbs gradually relaxed, and she became conscious. In this physician's opinion in all cases of shock or collapse a hypodermic injection should be tried before they are given over for lost. Just before the woman collapsed her last words were: "Good God, the cold wave of death is over me."

#### Death of Professor Butleroff.

In a late number of Light is the following brief mention of the departure of an eminent Russian scientist, a professor in the great University at St. Petersburgh and an earnest and devoted Spiritualist. We fully endorse the expression of regret and the high appreciation of his worth by our London coworker:

We deeply regret to announce the death of Prof. Butleroff, the distinguished Bussian savant. We are, as yet, in receipt of none of the particulars of the sad event. In a letter which has been received by a friend of the deceased gentleman, announcing the news, the writer says: In fact, this loss is irreparable for his friends, for science, and especially for Spiritualism," in which he was an enthusiastic and firm believer to the last; and by his labors in scientifically verifying the facts and the phenomena, he made our movement popular to some extent among his colleagues. We accord our deep sympathy with his widow, a sister of whom is now the widow of Mr. D. D. Home.

Mrs. Sarah Graves speaks encouragingly of the cause in Grand Rapids, Mich. She lectured there lately in Conversational Hall.

#### All Souls' Church-Unitarian Conference.

For the past four years Jenkin Lloyd Jones has been laboring in the southern part of creed should be Freedom, Fellowship and Character. Nominally this society is Unitarian, but some Unitarians seriously question the propriety of its use of the name, feeling that Mr. Jones and his people do not sufficiently emphasize religion and God For some months past an unique, but modest structure, on the corner of Oakwood Bonlevard and Langly Avenue, has attracted attention and excited curiosity. To the observer it suggested church, dwelling, school library, club house or social hall; which of these it was to be the unitiated despaired of telling. Now it transpires that it is all of these combined in one harmonious whole. The building is admirably adapted for the purposes Mr. Jones has in view, and is called All Souls' Church.

On Tuesday evening of last week it was dedicated. The services were more in the nature of a house-warming than otherwise Brief speeches were made by various Unitardan ministers from this city, St. Louis. Milwaukee. Cincinnati. Oak Park. Geneva. Iowa City, and other suburbs of Chicago, also by Mr. W. M. Salter, lecturer for the Ethical Society, and the editor of the Religio-Phil-OSOPHICAL JOURNAL. People from the difwith Spiritualists, Agnostics, and a goodly representation of the "great unchurched" filled the audience room to repletion. The Journal wishes the society success and bethe Journal will be only too glad to chronicle the fact.

In the same building during the three days following the dedication, was held the Conference of the Unitarian Churches of Illinois. We dropped in one afternoon and were delighted with the kindly, fraternal and deeply earnest spirit pervading the entire assembly. Questions of theology were tabooed, and problems affecting man's welfare here and now discussed. Among the clergymen present were representatives of different shades of liberal religion, with lines of divergence sharply marked, yet no unpleasant friction was felt: no family circle could have been more fraternal and congenial. Among a dozen resolutions adopted by the Conference we select the following as clearly defining its spirit and purpose.

Resolved. That this conference sends its greetings to the unchurched throughout the State. We extend to you our religious sympathy and co-operation. We believe the time has come to overlook theological differences and names, and that men and women ought everywhere to unite in a common effort for purity and nobility in private life, justice and honesty in the State, sincerity, love, and reverence in re-

Resolved. That we will work with you for the advancement of truth rather than the defense of dogma, for humanity rather than for any sect, and that we hold the name Unitarian in no parrower sense than that of an effort to unite the best methods and spirit of all under a peace that may become univer-

#### GENERAL ITEMS.

The series of papers prepared by Mr. Bjerregaard for the Journal, are attracting much attention among thoughtful people.

Mrs. Kate L. Van Dervear, Fort Plain, New York, would like to correspond with a Rosicrucian in reference to "Magnetic Mirrors."

Lyman C. Howe speaks in Elmira, N. Y., during October, and for Mrs. Brigham's society in New York City, November 7th and 14th.

Mr. W. P. Davis writes to this office with a request in reference to his paper. We will do what he desires when he states where his

JOURNAL is now sont. G. H. Brooks has a month's engagement at Topeka, Kansas. Address him there for further engagements in care S. W. Stone. 106

East 7th Street. Kenyon's News Agency has moved to Chicago and is now located at 142 Dearborn St., Room 13, where it is ready to meet the

demands of business. How can you advance the best interests of psychical investigation and spiritual truth so quickly, cheaply and easily as by obtaining one or more new yearly subscribers to

the Journal? Dr. G. Milner Stephen, ex-Acting Governor of South Australia, and the celebrated healer. has kindly remembered us by sending his photograph. It is one of Mosher's "memorial

offering" to Chicago and is a fine likeness. Dr. Chas. Yeisley of Lisbon, Iowa, has moved to Ottumwa, Iowa, where he can be consulted at the Castor House. He was formerly associated with Paul Caster, the magnetic

How many old friends of the Journal will send in a new subscriber's name before Christmas? We should be glad to have ten thousand new readers this winter and they can be had if our old subscribers will only work one day for us as faithfully as we labor continually for them.

When one of Prof. Stowe's students, in a quizzing mood, interrupted the lecture to inquire how it happened that John, who was only a fisherman, obtained such ready entrance to the high priest's house on the night of the trial, quick as a flash came the answer "I don't know; perhaps he sold him fish."

C. A. Read writes: "At a camp meeting just closed at New Era, Oregon, it was determined to call a State convention of Spiritualists at Salem, October 24th and 25th. I was delegated by the committee appointed by power in the advocacy of its aims. The them to get up the call; it was advised at the | JOURNAL will gladly welcome the new paper same time that I be employed by the State acclety to canvass the State, with authority agement or that of any other editor equally to organize auxiliary societies."

Dr. Teed, of New York, who has been in this city for a month is giving two courses of the city, to build up a society whose only the forenoon and another in the evening, the morning lesson being repeated at night to a class unable to attend in the day time. Dr Teed calls his system of healing and keeping healed, Christian Science, but differentiates it sharply from Mrs. Eddy's theory.

Mrs. Eliza Yeatman Smith entered spiritlife from her earth home at St. Louis, Mo., October 2nd, 1886. Mrs. Smith was born near London, England, October 26th, 1801, and came to America in 1843. Mrs. Smith was a woman of fine attainments and charitable with all. She was a correspondent to the RELIGIO-PHILOSOPHICAL JOURNAL and took much interest in all our work. Mrs. Smith was an inspirational writing medium and published some of her writings and gave them away to those not able to buy. Her work was well done and she has now entered into rest and will be able to help those with whom she was associated as she did when in earth-life.

The Day Star, published at New York, in an article on "Modern Spiritualism," says: 'In one of the cottages of Cassadaga, occupied by a family from Buffalo, the following facts occurred: The family circle consisted of five persons beside the medium. The hands ferent liberal churches in the city, together of the medium were held by the two members of the family seated on each side of him. Another of the circle held an ordinary sounder of the Morse telegraph apparatus, in the hollow of his hand, no wire being attached lieves it will do much good. If the creed is to it. A moment after the room was darkenfully lived up to with all therein implied, | ed, this sounder answered questions put by a member of the circle, and a conversation of some half hour's duration was carried on between the 'spirit' telegraphing and the questioner. The 'medium' in this peculiar method of telegraphing from one world to another does not know the Morse alphabet."

> J. M. Potter, in an article in the Index, on 'The Theology of the Earthquake," says: "A clergyman of the Christian Baptist persnasion, in a sermon says that God was not in the earthquake at all, that he is in the orderly changes of nature which are accomplished without violence, but not in the rending, crushing, and unharnessed forces of nature. And he brings Scripture texts to support his argument. Quoting the Hebrew story of miraculous revelation to Elijah, he reminded his hearers that the Lord was not in the wind, nor in the earthquake, nor in the fire; not in any of these, but in 'the still small voice' of humanity and charity that follows these his place at the bedside in his arm-chair and destructive forces to bind up and heal. This | leans forward, his head in his hands. He will preacher further said that he would rather be an atheist than be a theist who could say that such events as the Charleston and the Lisbon earthquakes were the direct act of the hand of God."

> In a recent lecture at Pittsburg, Rev. C. A. Johnson, a colored preacher of evangelical faith, of course, said that he had established the fact that it was thunder and not lightning that killed, and also that he had discov- of his wife. Others think it is Tom Warner ered the hiding place of the wind when not in | himself escaped from death and the grave in motion, as well as the materials of which some miraculous manner, and still half craelectricity is composed. He said that if the | zy and unable to account for himself; and earth were round or if it revolved, an eagle | others think there is no truth in the story at flying away from its nest would never be all, although he has been seen and recognizable to catch up with it again. Fifteen years | ed by a number of different persons. The hence, he said, twelve suns, hitherto invisible, will shine upon the earth with as much | among the colored people in that part of the brilliancy as the solar orb does now, and all | city. the white people will be burned black. By that time civilization will have reached such a point that human beings will be able to live on sunshine for the next thirty eight years, at the end of which the electricity and fire in the earth's interior will come into collision and the world will be destroyed by the resulting explosion.—The Index.

The Memphis Avalanche speaks as follows of that humanitarian, Lucian Prince, whose efficient services has done so much for the comfort of animals in the course of transportation: "A sketch of his history would be thrillingly interesting. With him this work is a labor of love in all respects. He makes it his business to hunt up and report to the proper authorities such as do not treat animals humanely while in transitu. His presence in our office reminds us of his efforts in Washington years ago, where we saw him before a committee asking protection by law for the dumb animals on cars. He carries with him the best of credentials from the best of men in the country. He is a cool, clear-headed man, possessed of firmness and decision of character-a man well out towards the end of life, yet fall of vigor, earnest in purpose, and (as we believe) doing great good in a humanitarian and sanitarian point of view."

Rumor says that a journalistic enterprise in the form of a radical, scientific Freethought journal, is soon to be started in Chicago, with strong financial backing. The same rumor, which we think has a pretty good foundation, says that the business and editorial management of the new journal has been offered to B. F. Underwood, now of the Boston Index. The fatal error with nearly all enterprises of this sort in the past, has lain in the editorial room. Some half-educated, cranky, bigoted iconoclast has attempted to market his crude stock and failed. Mr. Underwood has always been noted for his judicial fairness, his thorough equipment for whatever work he attempts, for industry and integrity. He would bring to the new enterprise all the qualifications necessary to make such a paper a credit to the city and a if it shall start under Mr. Underwood's manqualified.

Mrs. Mary II. Plunkett and Mrs. Emma Hopkins have inaugurated in this city a lectures on the Science of Health, in the club | school in which to teach "Christian Science," room of the Sherman house. One session in as they term it. The combination is a very happy one apparently. Mrs. Plunkett has developed a genins for management, and her business ability affords Mrs. Hopkins an excellent footing for the exposition of her "science." A course of lectures has just closed, which was attended by some thirty or more earnest students, including Miss Frances Lord, of England, and Mrs. Byford-Leonard. of this city. There were only a half dozen men in the class, owing to the hour at which the lectures were given, 2:30 o'clock P. M. To accommodate many who wish to avail themselves of Mrs. Honkins' teaching, the next course will be given in the evening, beginning on November 9th, in the club room of the Sherman house. A trustworthy friend of the Journal listened attentively to all the lectures in the last course. He reports that he found the lecturer's theology sufficiently broad and high to suit the most liberal mind-

That a vast amount of good is to be got out of these teachings by those who will faithfully and firmly follow them cannot be doubted by any fair minded investigator who has taken pains to inform himself. As one of the various agencies pushing and persuading the world toward a rational religion and a health catching era, the Journal welcomes all who postulate the good as the only realenduring; and it can do this, too, without nnqualifiedly and sweepingly endorsing the teachings in detail. Airs. Plunkett resides at 2210 Michigan Boulevard, where she may be addressed or called upon by those interested.

We learn from a special dispatch to a Chicago paper, that a most remarkable occurrence has just come to light in Toledo, Ohio, -nothing less than the appearance of Tom Warner, a colored man, who died in December, 1884, to his wife, who is slowly dying at her cottage on Bartlett street. Both were slaves before the war, coming from near Lexington. Ky. Twelve years ago they removed to Toledo, where they have since lived. Warner was an honest, hardworking man, much respected by all who knew him. He appears at irregular intervals. Mrs. Read, a colored woman, a sister-in-law of Mrs. Warner, and her son, a young man of twenty odd years, live in the same cottage.

Mrs. Read says: "He comes in the back way usually in the night time." When Mrs. Warner sees him she stretches out her hand and says: "Come, Tom: come, Tom." He takes sit there for hours. "I'm not afraid of him; I'm getting used to him." He will say nothing except to her, but at times he will sing one of the sweet old plantation songs, "We're getting weary; we're getting weary."

People in that locality are about equality divided in their opinions about the matter. Some of them think it is only Tom Warner's ghost come back to be present at the death matter has caused a profound sensation

Deeds speak louder than words, it is said, and we sometimes are selfish enough when reading a long letter full of commendation, that the time spent in writing it would have been better used in obtaining an additional reader for the JOURNAL.

#### Publisher's Notice.

The Réligio-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.

#### General News.

A movement is said to be in progress at Washington to oust E. A. Clifford from the post of deputy sixth auditor and give the place to a brother of General Gordon, of Ga. Jay Gould made a brief speech to the members of the Kansas City board of trade. At a conference of leading capitalists he made a proposition to concentrate in the east bottoms the shops of the Missouri Pacific road .The storm on the gulf coast which wrecked Sabine Pass also submerged the village of Johnson's Bayou, Louisiana, with a loss of eighty-five lives.—Prohibition in Georgia has proven a wonderful stimulant to illicit distilling. The jail of Fulton county is filled with violators of the internal revenue laws and eighty others are held in the jail inclos ure on the same charge.-A teamster engaged in delivering coal at one of the infected Chicago distilleries has been arrested for taking out cans of milk on the return trip.-The clearings of the Chicago banks for the past week were \$60,676,734.—William L. Hall, of Chicago, a son of the secret-service officer recently murdered, has been promoted to assistant operative.—Nineteen brakemen of the Iron Mountain and Missouri Pacific roads have been arrested at Fort Smith for conspiring to rob freight-cars.—Abram S. Hewitt has accepted the democratic nomination for mayor of New York, and Theodore Roosevelt will stand as the republican candidate.

The Monon Route (L. N. A. C. Ry.) is now carrying a "Fast Mail" between Chicago and the South via Louisville and Cincinnati. These trains, consisting of through coaches and Pullman Sleepers, leave Chicago from the elegant new Dearborn Station. The immense train runs solid to Monon, there dividing itself into two trains, one direct to Louisville, and the other direct to Cincinnati, via Indianapolis. The track on both divisions is in an unsurpassed condition for the speed they are required to make, being equipped with steel rails on improved roadhed, and they do not anticipate any trouble in making their fast time during the coming winter. Write to L. O. McCormick, G. N. P. A., Chicage, for full par-

The passenger department of the Monon Route have gotten out a nice little book called "Social Anusements," which they will send to any address on receipt of three cents postage. Write to Wm. S. Baldwin, G. P. A., 183 Dearborn Street, Chicago.

The Popular Science Monthly for November will contain an article by Dr. B. W. Richardson on "The Hygienic Treatment of Consumption," which is full of information of the utmost practical value to those who are suffering, or who are threatened, with that fatal disease. The paper consists of ten simple rules of living, with full explanations of the reasons for them, which any one of ordinary capacity can un-derstand. They may be followed with or without the aid of a doctor, with the certainty of salutary results, where the present methods of treatment usual ly end in death.

In hundreds of cases, Hood's Sareaparilla, by puri fying and cariching the blood, has proven a potent remedy for theumatism. Hence, if you suffer the pains and aches of this disease, it is fair to assume that Hood's Sarsaparilla will cure you. Give it a

A cheap imitation is always dear; anyone wanting a perfect stove or range, if they will take our advice, will buy the genuine "Garland Stoves and Ranges" instead of worthless counterfeits with which the market is flooded.

The Rev. Dr. A. H. Lewis writes in the forthcoming number of *The Popular Science Monthly* on the origin and results of Sunday Legislation. His contention is that the day was first instituted by pagan sun-worshipers, and that It has only been passible to maintain its status in Christian nations by the constant exercise of the authority of the State.

#### Catarria Catarrial Deafness and Hav Fever.

Sufferers are not generally aware that these diseases are contagious, or that they are due to the presence of living parasites in the lining membrane of the nose and oustachian tubes. Microscopic re-search, however, has proved this to be a fact, and the result is that a simple remedy has been formulated whereby catarrh, catarrhal deafness and hay fever are cured in from one to three simple applications made at home. A pamphlet explaining this new treatment is sent free on receipt of stamp by A. H. Dixon & Son, 305 King Street West, Toronto, Canada.

#### SCOTT'S EMULSION OF PURE

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We take pleasure in calling the attention of our readers to the advertisement of the Knickerbocker Brace Co., in this issue of our paper. We can recommend this Company to do as they agree, and orlers intrusted to their care will receive prompt at tention.—St. Louis Presbyterian, June 19, 1885.

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### Spiritual Meetings in New York.

The Ladies Aid Society meets every Wednesday afternorn at three o'clock, at 128 West 48rd Street, New York.
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day at 2:80 and 7:45 P. M
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medis every Sunday morning and evening in Grand Army
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#### QUARTERLY MEETING.

The Spiritualists of Southwestern Michigan, will hold a Quarterly Meeting at Benton Harbor, Mich., Saturday and Sunday. N.v. 6th and 7th. Mr. A. B. French of Clyde, O., and Mrs E. C. Woodruff of South Haven. Mich., are engaged as speakers. Meetings to be hed in Conkey's Opera House, to commence at 2 o'clock. Funday seesions as follows: Conference at 9:80 A. M., lectures at 10:80 A. M., 2 P. M. and 7 P. M. Shrangers will be entertained as far as possible.

Arrangements have been made with Graham & Morton Transportation Company to carry passengers attending the meeting at one fare the round trip. The steamer tora will leave Chicago, foot of Wabash Avenue, Saturday night at 11:80 o'clock; returning, leave Benton Harbor at 8 o'clock. Also the Toledo & Sout's Haven Railroad will sell tick: tsover their line on the 5th and 6th, good to return on the 8th, at one full fare. The committee are begotiating for reduced rates on the C. & W. M. and C., W. & M. Railroads,

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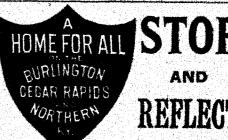
The State School of Spiritual Education of Oregon will hold its anniversary meeting on the 28th day of October at Salem, the State Capital. It is composed of Advanced Spiritualists, and Liberal New-Thinkers of all denominations, especially organized for the discussion of all that appertains to new ethical thought, and higher methods of spirit communication.

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#### Voices from the Leople.

INFORMATION ON VARIOUS SUBJECTS.

Compensation.

In that new world toward which our feet are set Shall we find aught to make our hearts forget Earth's homely joys and her bright hours of bliss? Has heaven a spell divine enough for this? For who the pleasures of the spring shall tell, When on the leafless stock the brown buds swell, When the grass brightens, and the days grow long And little birds break out in rippling song?

O sweet the drooping eve, the blush of morn, — The starlit sky, the rustling fields of corn, The soft airs blowing from the fresh ning seas, The sun-flecked shadow of the stately trees, The mellow thunder and the lulling rain,
The warm, delicious, happy summer rain,
When the grass brightens, and the days grow long,
And little birds break out in rippling song?

O beauty manifold, from morn till night, Dawn's flush, noon's blaze, and sunset's tendor lightl O fair, familiar features, changes sweet Of her revolving seasons, storm and sleet, And golden calm, as slow she wheels through space From snow to roses; and how dear her face, When the grass brightens, when the days grow long, And little birds break out in rippling song!

O happy carth! O home so well beloved! What recompense have we, from thee removed? One hope we have that overteps the whole; The hope of finding every vanished soul We leve and long for daily, and for this Ready we turn from thee, and all thy bliss,
Even at thy levellest, when the days are long,
And little birds break out in rippling song.

—Cella Thanter in The Contury.

#### True Dreaming and Brain-Waves.

Two instances of true dreaming came to my knowledge lately, and I verified them this day (23rd June), by an interview with the dreamer in both instances. The second dream was in a most interesting manner interwoven with the equally interest

ing phenomena of "Brain Waves."

The dreamer who kindly confided to me the particulars of her dream was Mrs. Isabella Simmonds the well-known stowardess (in former years) of the steamer Aldinga, plying between this port and New Zealand. It is the truth of a story of this kind which gives interest to it, and I repeat I had it from her own lips this day, having previously heard it from her husband.

A cannon was usually fired with a red-hot poker as they entered Port Chalmers. One night the stew-ardess dreamed that it burst, and warned the captain to stand out of the way. The captain changed his place, and escaped uninjured though this cannon really did burst according to the dream, and would have certainly killed him, but for his changed posi-tion. This incident dates back about twenty years, but the witnesses are in our midst to testify to its truth. So much confidence had the captain in the truth of the dreamer's dreams that he ordered the sailor who fired the gun to throw himself on his back when he did so, and he also escaped uninjured. Dreams must have some guardian guides who see the future, and reveal it to their wards. How other-

wise are we to explain the revelation? The second case I am about to give, I grant, may be explained by the action of brain-waves from the husband, influencing the dream of the wife. Mr. and Mrs. Simmonds were hundreds of miles apart. when Mr. Simmonds from some indisposition thought and felt that he was dying. Just at that time Mrs. Simmonds dreamed that he had died, and told him

so immediately upon their re-union, though she had not heard of the indisposition. Comparing notes, they found that the time of the dream was in exact accord with the time of the husband's fear of his own death. Of course this latter dream will remind those fond of the study of psychology of the sympathy existing between the "Cors-lean Brothers."

The instruction we gather from the discovery of such a law of the mind is this, viz.—If it can exist between fellow mortals, why not between the minds of mortals and the minds of what I call their "dead friends." This latter inter-communion of mind with mind, our anti-spiritual friends should be reminded just what the theory of modern Spiritualism coi tends for.

In conclusion, I say that true dreaming looks towards spiritual phenomena, and I quote as my last word three or four lines from Victor Hugo: "To abandon these spiritual phenomena to credulity is to commit treason against human reason. 'Nevertheless, we see them always rejected, and always re-appearing. They date not their advent from 'yesterday."-Robert Caldecott, in Harbinger of Light.

#### The Unitermity of Nature and the Doctrine of Immortality.

Take, for example, the case of alleged apparitions. I imagine that the tendency in the minds of not a few among us is to ignore apparitions utterly and completely. They are supernatural, and that is enough; they do not conform themselves to the recognized laws of mechanics, optics, acoustics, motion. This is a rebound from the old facility in accepting tales of demonology and witchcraft in pre-scientific times, and it has much to say for itself. Nevertheless, it is scarcely philosophical, and is in no wise de-manded by the requirements of science and the conditions of scientific progress. A man may be perfectly orthodox in his physical creed, and yet may admit the weights of evidence in favor of certain alleged phenomena which will not square them-selves with physics. Such alleged phenomena are not necessarily in contradiction to physical truth, they lie rather in another plane; they are like two lines of curves in space, which do not meet, and therefore cannot cut each other. There are matters of the highest moment which manifestly do lie outside the domain of physical science: possibility of the continuance of humen existence in a spiritual form after the termination of physical life is, beyond contradiction, one of the grandest and most momentous of possibilities, but in the nature of things it lies outside physics. Yet there is nothing absolutely absurd, nothing which contradicts any human instinct, in the supposition of such possibility: consequently the student of physical science even if he cannot find time or inclination to look into such matters himself, may well have patience with those who And he may easily afford to be generous; the field of physical science is grand enough for any ambition, and there is room enough in the wide world both for physical and for psychical research.—The Bishop of Carliele, in the *Popular Science Monthly*.

#### Sir Robert Stout: Premier, Spiritualist, and Free-Thinker.

The following paragraph appeared in the New-castle Datly Leader, August 19th. Our readers will remember that we gave the New Zealand Premier's portrait early last year:

"Religious intolerance does not appear to be quite so rife in New Zealand as it is in England. A little while ago our Legislature would not allow Mr. Bradlaugh to take his seat in the House of Com-mons. In New England they have an avowed freethinker for their Premier, and, what is still more surprising, this self-same free-thinking Premier has recently had bestowed upon him the honor of knighthood, and Robert Stout, the clever Dunedin lawyer and painstaking politiciau, will henceforward be known in New Zealand history as Sir Robert Stout. Sir Robert, however, can hardly be called a Free-thinker in the English sense of that misused word. He is a Spiritualist, and Spiritualists are not usually regarded as Free-thinkers here. In the colonies the word is not so narrowed in its signification as it is in England. The meaning of it there to-day ap-proaches preity near to the meaning which it bore

Character and success go together. Sir Robert is a thoroughly straightforward and honest man, and he has had his reward in a continuous stream of success and honor. Many otherwise able men are morally weak-kneed, and carefully hide their Spiritualism or other progressive notions. This amiable form of dishonesty evinces want of character, which is the barrier that stands between medicarity and eminence. Of course, all true Spiritualists are Free thinkers, the form meaning a desirate extend the thinkers, the term meaning a desire to extend the mental horizon, as the Light of the Spirit dawns on the mind. How can a case-bound mind receive inspiration? The dogmatic bigot can receive no new light: but he stands in his own, and thereby misses the great opportunities of life. Let Sir Robert stoufe example be a lesson to all.-Medium and

#### Suggested Thoughts.

to the Editor of the Religio-Philosophical Journal: The JOURNAL comes to many homes laden with The JOURNAL comes to many homes laden with thoughts that greatly strengthen us in our daily effort to progress in the life of the inner man. It is doing a grand work. I noticed an article in the May number, from a "Christian Spiritualist," one who is trying to harmonize the Bible and the teachings of Spiritualism. It was a pleasure to read it, for I feel a sympathy with that searcher for truth. Though we are dull in our perception of truth and err in appropriations as to be noticed it is still unblamble. conclusions as to its nature, it is still unblemished. The shadow of our ignorance plays at its base, but it still stands radiant in purity and fascinates us with beckoning eyes. For truth is the loadstone of all human life, through every progressive sphere. It ever draws us onward, and will ever draw until it develops into intense life the image of God breathed develops into intense life the image of God breathed upon us at our creation, or until every activity of that God-force within shall pulsate or manifest that God-force within shall pulsate or manifest in harmony with itself, thus bringing us into a condition of "oneness with the Father." Her attitude toward us is indeed as one who "Wears no mask, hows at no human shrine, seeks noither place nor applause: she only asks a hearing."

I used to look upon my Bible as too precious to be doubted in a single particular, and felt "hands off" to every one who would reason about it. I believed all that it says with a hang-on-hope; but through the enlightenment born of Spiritualism, and the guidance of that great developer of true thought, the holy spirit in man, it has become a grand harmony consistent in itself, and forming a branch of that divine science of which nature is the physical revela-tion,—the spiritual being the enlightenment of the soul of man from whatever source, whether the kindly word of an earth friend, the accelerated and progressed thought springing within from the voice of a holy spirit, or the written word of some Bible or moral book. I no longer say, don't reason, just have faith, for now the beacon motio is, "Reason and have faith." Under the new dispensation, faith comes with reason as surely as fruition to the healthy plant. kindly word of an earth friend, the accelerated and

There is no longer discord between the injunc tions, "Work out your own salvation," and "Heaven is a direct gift of free grace;" for the universal Christ Spirit, God working through his creatures, presses for an indwelling in each heart. "Behold I stand at the door and knock!" It is longing to give the knowledge or gift of eternal life, and is an ever pres-ent holy spirit to us, its services a gift of free grace, but we must listen to its promptings, make ourselvs cells of receptivity for the influx of the divine influence, put its teachings into practice in daily life, and by living out the God in us, proving ourselves one with Good or God and the Christ Spirit, by courding nating with our invisible heavenly environment; thus do we work out our own salvation.

My Bible, that old record of the inspiration of My Bible, that old record of the inspiration of many prophets, has ceased to be the hallowed contradiction, wicked in some places, meaningless in others, and has become a well of living spiritual knowledge, from which it is keen pleasure to draw. The supply is inexhaustible, new truths and beauties sparkling everywhere. Refresh your spirit with a tender or glorious text one day, and another time it will present itself to your soul's recognition, still fresh and vitalizing, but with a different seeming and application. Each glimpse of the subtle truth leads the willing soul into a sensitive, keener understanding of spirituality. We consider precious, our standing of spirituality. We consider precious, our books written by modern exponents of Spiritualism; why regard with indifference, or try to annihilate, the Bible, that book of good and bad communica-

tions to sensitive minds of long ago?

The same story repeats itself to-day. An uplifting, ennoting message will be followed by one trivial or done well: thus is each light placed in relief by its shadow. It but exemplifies the Bible story of the race of man "born blind, that the works of God may be made manifest in him," by his develop-God may be made manifest in him," by his develop-ment to a spiritual being, with the inner desires turned from self to the universal Good or God. "The law of the Lord is perfect, converting the soul," turning it toward or with God; as the Christ of Nazureth saith, "One with the Father." By the way, what is law but the orderly manifestation of forc, whether physical or moral? Order is the first, and we may say continuous, law of heaven. It is but a breathing of the divine God-Power, revealed but a breathing of the divine God-Power, revealed to us as the "I am; the same yesterday, to day and forever." b. M.

#### A Visit to Camp Meeting.

Our visit to Lake Pleasant was full of interest. Many friends were added to our list. Having arrived weary and travel-stained, we could fully appreciate kindly attention, and must here say that we can never forget the Christian kindness of Mr. George Putnam and wife of "Putnam Cottage," who saw us provided with real comforts, such as were truly acceptable after completing a journey of fifteen hundred miles in forty-three hours. We were strangers to this noted camp-ground, still we have pleasure in saying that our time was agreeably di-versified by listening to the eloquence of many speakers of ability, among whom were Judge Hol-brook of Chicago, W. Frank Baxter and others whose inspired utterances filled the soul to overflowing. Mr. Baxter gave some fine tests; also Mr. Slater, who is a most remarkable medium for voicing the utterances of the angels. The strict attention paid by the immense congregation, showed how intense interested they were in the new doctrine of Spirit ualism. I had a sitting with Mrs. Cushman, the musical medium. The guitar which she held with her left hand, accompanied the singer in any air sung, without visible contact. She also gave some very fine tests in writing, especially to Mr. Crocker, pur-porting to be from a deceased brother. We were quite charmed by the performances of the Fitch-burg band, as its selections were from composers we were familiar with. The "Hunting Piece" was something remarkable as a musical achievement.

We had the pleasure of meeting P. Jones, of the Olive Branch." From Lake Pleasant we went to the beautiful city of Worcester where we were hospitably entertained by our friends, Mr. Edward Baymond and wife, at whose house we had an opportunity of witnessing some very singular phenomena as well as at the residence of several friends in the city, all tending to show the power of forces not yet understood. Fraternally yours,

FANNIE E, CROCKER. Port Allen, Iowa, Oct. 6, 1886.

#### Illuminated Forms.

A writer in the Olive Branch says: "Illumination of forms in the dark is older than modern Spiritualism. Mr. Jenkins, of Woburn, Mass., recently made the following statement: 'I attended Brown's Seminary, a Quaker institution of Rhode Island, in the year 1843, and to illustrate chemistry and its philosophy, they made use of phosphorus mixed in olive oil; this was put upon the garments of students, and when in a dark room it would show off to great advantage. We would make believe that we were fighting by having arms extended. By moving it would appear as a most magnificent sight, and as real as though a quarrel was actually taking place. This clearly shows that it is nothing new to illuminate the human form with phosphorus, but it has never been applied to represent the forms of departed spirits until within a few years; therefore, great care should be exercised by those who are seeking for the truth in form materializations: and mediums should not be sensitive if they are required to give proof that they are not palming of the bogus for the genuine, and more especially so when they are strangers and take their one dollar per head for the exhibit."

#### The Cloud Grows Luminous.

Charleston News and Courter: We turn our eyes In another direction, and the silver lining to our cloud grows luminous. From every far-off corner of our country, from all the distant happier cities of this vast Republic, come thousand-fold proofs of friendship; anxious, kindly inquiries; expressions of sympathy; eager, generous offers of any and every sort of help. We are told that in many large, busy places, where selfish absorption might easily have been the rule, business was virtually suspended all hearts, all interests, all thoughts merged in anxiety to hear something reassuring from us. Their journals are given up almost to accounts of our trouble; their journalists speak for the public in words of kindlest, sincerest sympathy. From men in all paths and professions in life come flying mes-sages to show that they feel for us and with us. In short, if continued adversity had still left one sweet use for us, it would be this: To know that in our family of States no solitary place rejoices or suffers in isolation. But the hearts of its far-off brethren beat in unison with its own, and will gladden for its joys or mourn for its sorrows. For which most precious sympathy let us again thank God.

#### The Cause in Brooklyn, N. Y.

After a somewhat protracted vacation, the Spiritulists, formerly divided into the Church of the New Dispensation and the First Society of Spiritualists, have assembled under apparently very favorable auspices at Conservatory Hall, and inaugurated the fall and winter campaign with Mrs. Helen T. Brigham as speaker at both Sunday morning and evening meet-ings during the month of October. In addition to the lectures, mediumistic talent of a high order has also been obtained for the purpose of giving tests of spirit return from the platform. It is needless to say that no happier selection of a lecturer could possibly have been made, or one boding more good from the start, than that of Mrs. Brigham. At Avon Hall, Mr. John Slater continues to hold meetings or Sunday afternoons and evenings. These meetings are solely and exclusively for the purpose of calling the attention of the public to the open door of communication between this world and the next. Their vital importance cannot well be overestimated. Mr. Slater stands unrivalled as a platform test medium, and is using his priceless gift of mediumship in a manner that cannot but result in convincing of the truth of spirit-return many who have hither to been skeptical in regard to it. At Everett Hall Spiritualist meetings have lately been inaugurated by Dr. Van Horn, Mrs. T. J. Lewis, and other mediums. These meetings are held on Sunday evenings, and the exercises consist largely, I believe, of tests from the platform. Whatever of criticism some Spiritualists may justly merit on account of their test-hunting proclivities, these who are not Spiritualists, certainly need tests. those who are not Spiritualists certainly need tests more than aught else besides, and meetings for that purpose ought to have the encouragement of all earnest Spiritualists. In the Eastern District, at Fraternity Hall, the Brooklyn Spiritual Union meets the year round, taking no vacation. Circles are held in the morning, the Children's Lyceum meets in the afternoon and lectures are given, followed by a short conference, in the evening. The Union is largely indebted for its success and usefulness to the noble efforts of Mr. and Mrs. N. A. Conklin, Mr. and Mrs. N. A. Schroder, Mrs. E. W. Mills and Mr. Gardiner; and their efforts have been nobly seconded by all interested in the continuance and welfare of the meetings. Mr. Conklin, as a man, is without reproach, and as President of the Union, fully meets all the requirements of his position. He is carnest, self-sacificing and a thorough, live Spiritualist. Having given some account of the cause in Brook-

iyn I will relate something of a novelty in the way of spiritual meetings which recently occurred in New York. Mr. F. W. Jones, who started a few years ago, the People's Meeting, invited me to be present last Sunday at a spiritual "Love Feast." I accepted the invitation and attended. The exercises consisted of vocal and instrumental music, an invocation, remarks, platform phenomena, and during an intermission of these exercises, the passing of fruit among the audience. During this intermission the audience partook of the fruit and engaged in social governess and intermission the transfer of the part. The whole converse and interchange of thought. The whole affair passed off pleasantly and profitably, a kindly and fraternal influence seemed to pervade the entire assembly, the hall was well filled, and all felt that "it was good to le there." Among those present were Mrs. Isa Wilson Porter, daughter of the late E. V. Wilson (and of whom it has been truly said that the mantle of her late father seems to have fallen upon her, as a seer and describer of spirite,") and her venerable mother, whom Mr. Wilson used to speak of so often, as "Farmer Mary." Both mother and daughter were received with enthusiasm, upon this, the first occasion of their presence at the Peo-ple's Meeting. Mr. Jones, the founder of these meetings, is unquestionably doing a useful work. A sincere Spiritualist, broad-minded and not one of sincere Spiritualist, broad-minded and not one of those who sneer at culture, he has the happy knack of snuffing out cranks and bores, and of bringing to the front those who are really and truly mediums. The place of meeting is at Spencer Hall, where on Sunday afternoons, the exercises consist altogether of platform phonomena, and in the evening lectures are given, followed by remarks from any present, who may desire to speak. Mr. Emerson the noted who may desire to speak. Mr. Emerson, the noted New England medium, dropped in one Sunday even-ing, recently, while passing through the city, and gave some remarkable proofs of life after death, mak-

ing the occasion one of great interest.

Mr. Jones has been assisted in his enterprise by some of the best speaking talent in the liberal and spiritual field. Mr. Charles Dawbarn has frequently occupied the rostrum, and Mrs. Brigham has from time to time kindly assisted at the afternoon meet-

Prof. Van Buren Denslow, some time since, while visiting the city, kindly consented to speak on a Sun-pay evening, taking for his theme "The Pros and Cons of Immortality." The lecture, I understand, was an exhaustive treatment of the subject, and very interesting. In conclusion I would say, how true it is that speculative argument in this age of the world fails to convince the skeptic of the fact of personal, conscious immortality beyond the grave, and yet that which speculative argument fails to do, Spiritualism accomplishes in demonstration of the spirit and with power.

Brooklyn, N. Y.

#### The Spiritualist Camp Meeting.

To the Editor of the Religio-Philosophical Journal The summer that has just passed was my first ason at a spiritual camp meeting. I was at Onset and enjoyed a very refreshing atmosphere, mentally, physically and spiritually. At one of the conferences, I heard the subject of the organization of Spiritualists discussed pro and con. Some were of the opinion that it was now necessary, and the time had come when more good could be accomplished through an organization than working as individuals. Others argued against it.

Spiritualists are supposed to be working for the elevation of mankind, and the enlightenment of the masses, and not for their own personal aggrandizement. If they formulate a creed, organize societies build churches or temples for their own private use what help will it be to humanity? Under such conditions, the spread of Spiritualism will be checked, ts growth stunted. That would be the result i their society could be harmonious enough to hold together. It has been tried by selfish ones before: out dissensions have arisen, and the society has been dissolved.

Another thing should be considered: Spiritualists have been individualizing themselves so long that no two think alike; at any rate, there is not similarity enough in their ideas to formulate a creed that would be at all satisfactory. Moreover, a man who thinks and investigates in this world, will scarcely have the same ideas to-morrow that he holds to-day, Progress is the inevitable result of all thinking. People of progressive minds can never be cramped by creeds. They will go forward and upward, and cause Spiritualism to permeate all society. It has already modified our punishments hereafter in a most marked degree, and is penetrating all the churches rapidly

The church in the near future will claim that all these ideas belong to it. I have no doubt that the church will boast, of its advancement, and claim to be the original investigator and protector of Spirit-ualism before many years. Let the church do it, so that humanity is benefited. It matters not to our noble army of workers. The good has been accom-plished in the world, the object for which they have

The good people who never think for themselves but have new ideas forced upon them, finally settle down quite comfortably to the conviction that they always believed so and so. It is amazing how such people pride themselves upon' their settled convic tions. They actually boast that they are never changed by new doctrines. Not long ago, I heard a minister of the gospel say from the pulpit, that some one asked if he did not wish to go and hear a certain man-preach, an expounder of the new theology. "No," he said; "the old theology is good enough for me." He did not care to hear anything new upon that subject. I immediately concluded that he would never make a better preacher than he is to-day, un

less he changes somewhat.

I noticed one fact this summer that was very significant to me. The great majority of listeners a the lectures were old men and women. I noticed quite a number of silvery haired old men, with their aged wives, come day after day, and take their seats in the amplitheatre, drinking in the words of in-spiration that fell from the lips of such men as A. B. French, J. J. Morse, Charles Dawbarn, and the many gifted women who spoke so eloquently. These old people made a great impression upon me. How eloquently their presence and continued interest spoke to me of the truths of Spiritualism! People whose minds were mature, whose conflicts with life were nearly ended, now had lessure to think of their coming birth into a new world. What is more natural than to see these people of mature judgment seeking the consolution of Spiritualism. These were thinking people; and such words as they heard at

Onset, were as the bread of life to their starving souls; souls that had been hungering and thirsting for some tangible evidence of a life hereafter, through a long pilgrimage of life in this world.

Such evidence the church has been unable to give humanity, even though founded upon the very facts of spirit communion, itself. By and by the church will claim it all, will again revise the Bible, perhaps read its record anew, and attempt to fit it to the world's advancement. They tried it not so very long ago, but it would not work. Revision destroyed the reverence the people had for it, and reverence is a very necessary element for success to reverence is a very necessary element for success to any church, Bible or priesthood. CHRISTOPHER.

#### WHAT IS BUDDAISM?

#### Succinct Explanation of the Leading Tenets of the East-Indian Faith.

As set forth by the New York Sun, the want of a succinct explanation of the spread of this most aucient of all the religious and of an exposition of the beliefs of Buddhists is felt, and the Sun gladly supplies the public with this information—difficult of obtaining in this country. Every genuine Buddhist is sworn to obey certain mandates, and to bring no reproach upon the doctrines of the Lord Buddha by any mistaken opinions or conclusions. For many years the study of Sanskrit has been under way by English scholars, and Max Muller in England and Eaglish scholars, and Max Muller in England and a number of eminent Professors in Germany have been opening up the treasures of a literature un-known before in the West. The people of the United States have not been so much in the current of this literature as have Europeans, but it is a remarkable fact that Americans more universally and quickly appreciate the philosophy of Buddhism than any Western nation. Some years ago the cultivated class of Hindus could not be induced to believe that the money-loving, energetic, practical American had a penchant for the mysticism of the East or cared for religion that came down to them, in essence, from the forefathers of the race—the Aryans. But such has been proven to be the case, and there are thous-

ands of people to-day, where ten years ago there were but a few dozene, anxious to know the subject.

Letters received by Indian pundits since the publication of "The Light of Asia" have amazed them, and the demand for the standard works on Buddhism has led to the translation of many volumes. Indian scholars have been sent from Bombay and Calcutta to England to do this work, and the catalogues of London publishers show an immonse activity in this direction.

The whole school of French Positivists have become practically Buddhists, and the German scientists, says the eminent Prof. Ernst Hæckel, are fully of the opinion that the Buddhistic theory of the eternity of matter, and force, and other particulars were identical with the latest deductions of science. Very few merely scientific men in America are interested in esoteric study, but when any individual among them has taken up'the investigation of esoteric Buddhism they have found it to represent a true individualism utterly at war with the theory of miracle, and unlike any other spiritual teaching in that it is identical with the position of modern science as explained by the late Prof. J. W. Draper and others. The followers of Buddhism claim that it is as tought six anything hotors the Christian and others. The followers of Buddhism claim that it is, as taught six centuries before the Christian era, a perfect code of morals, and a philosophy broad enough to have anticipated the inductions of modern research and speculation. Buddhism teaches right belief, right thought, right speech, right doctrine, right means of livelihood, right endeavor, right memory, right meditation. He who keeps these augas in mind and follows them, says a teacher, will be free from sirrow and may reach salvation from the miscries of existence. Buddhism teaches re-incarnation, or rebirths, and the doctrine of Karma. Without a thorough understanding of those two points it is useless to try to master the philosophy. It is not useless to try to master the philosophy. It is not in the province of an article like this to outline a religious belief, but it may be of interest to state that the explanation of the re-incarnation theory is this: That the unsatisfied desire for things that belong to the state of personal existence in the material world is the cause of repeated rebirths. This un-quenched thirst for physical existence is a force, and has a creative power in itself so strong that it draws the being back into earth-life. This doctrine is in reconciliation with science, inasmuch as it is the doctrine of cause and effect. Science teaches that a man is the result of a law of development, from the imperfect and lower, to a higher and perfect condition. In other words, it is the doctrine of evolu-

The stumbling block to Western students, who have been reared in the belief that this life is the only one that exists for action, and that succeeding it is Heaven or Hell, is the doctrine of repeated lives each one being the result of previous ones. Buddhists repudiate the doctrine of a personal God. They consider such belief as utterly absurd. The philosophy teaches the highest goodness without a God, a continued existence without what goes by the name of "Soul," a happiness without an objective heaven, a redemption by oneself as the Redeemer, and without rites, prayers, penances, priests, or inter-cessory saints. In a word, Buddhism is a pure, moral philosophy, which assumes the universal operation of the law of motion and change, by which all things, the worlds and all forms, animate and inanimate upon them are governed. Man, in the words of the Eastern doctrine, must work out his own salvation, without fear or favor, and re-incarnate as often as his Karma necessitates it. When the desire to repeat himself has ended he reaches Nirvana, the highest state, where rebirths are unknown. The religion of Buddhism, says its followers, is one of noble tolerance, of universal brotherhood, of rightequences and justice. It inculcates obedience to parents, kindness to children and friends, mercy toward the brute creation, indulgence to interiors, reverence toward Brahmins and members of the order, suppression of anger, passion, cruelty, or extravagance, and tolerance and charity. There is something really noble about Buddhism, and a careful study of its leading tenets can not fail to have a

#### Liberal Christianity.

In an article on the Unitarian idea and situation n the September number of The Unitarian Review. the venerable Dr. Bartol, of Boston, utters several words of timely and weighty caution. "Liberal Christianity," he says, "may be in danger of over-working the word that represent the mild and merciful traits which, in its homage, it brings to the front. It is justified in straining like an off ox at that end of the yoke while orthodoxy pulls so hard on the other, under the goad of a revengeful God. But one defect or misapprehension does not correct another, and all exaggeration fatally misleads. Let us beware lest while we inveigh against fear in religion and deride and discard the terrors of the Lord, we no nger stand in awe of sin. A liberal preacher took for his text, 'The fear of the Lord is the beginning of wisdom,' adding the witty comment,' and a poor beginning, too.' But, if reverence drop out of our devotions, then familiarity creeps in, bordering on levity, if not breeding contempt. That leader among Unitariams, Dr. Bellows, told me he heard a brother in the pulpit pray on such easy and self-confident and self-complacent terms with God that he fully expected the petition would end with the commonplace epistolary affix of 'your affectionate son!' Even in our love should be a wholesome dread. When a liberal scouted the idea of future retribu-tion Taylor, the Bethel preacher, replied: "We all have a sentimentality of that sulphur.' But with not a few persons God's paternity becomes a ghost or copy of man's in pale ink. The father becomes a sort of grandiather, over-indulgent, irresponsible, seldom visited or seen, discharging his office in occasional presents of toys and sweets, if by and by he do not seem to the mind to belong to a generation too far off for us with much interest to trace? too far off for us with much interest to trace."

#### "The Church Ediflers."

The Christian Union deals with the "edifiers" who occupy all the time at prayer-meetings to the exclusion of the rest in a sharp article headed "The Prayer-Meeting Fetich." It notes the fact that timid brothers and sisters are restrained from taking part in the services, and goes on to add: "So the prayer-meeting has languished, the front seats were long ago deserted, and in many churches even the favor-ite back seats show signs of losing their attrac iveness. The boys and girls, especially, are too of enconspicuous by their absence, and as the years go by the minister and the deacons and two or three of the gifted ones have the meeting more and more in their own hands, until we fear they will soon have not only the conduct of the prayer-meeting, but the au-dience-room itself all to themselves. What is the cause? This same old fetich, Edification. What is the remedy? Depose him; let the edifiers restrain

themselves to a quarter of their present limit of time, bring forward the timid and pashful ones who cannot possibly edify anyone with a fine speech or a long speech, encourage the young men and women, and even the boys and girls, to give their simple tes-timony of love to the Master. Let it be the understood thing that in the family sitting-room gathering of the church, the sisters and mothers, the most spiritually minded part of the church, shall not be expected to keep silence; have many verses of scripture and brief hymns and poems repeated by those who can do no more, and very soon not only will the back seats be filled up, but the dreaded front seats will lose their terrors."

#### J. Clegg Wright.

to the Editer of the Religio-Philosophical Journal:

On Thursday evening, Sept. 30th, a farewell entertainment was tendered to J. Clegg Wright by the First Association of Spiritualists of Philadelphia, whom he has served for two years. There was music by Dr. White, speeches by President Wood, Vice President Repayer Margas Laming Filters. President Benner, Messrs. Lanning. Kilgore, Wheeler and Truman, and Mrs. A. M. Glading; and a handsome floral tribute from other friends. The following were unanimously adopted as the sense of the

meeting:
WHEREAS, this Association is about to lose the
valuable ministrations as teacher of our Brother J. Clegg Wright, in whom it recognizes the wonderful gift of inspirational mediumship to an unsurpassed

legree, and Whereas, the instruction and benefit derived by those who have heard and followed those ministrations, challenge the acknowledgment from them of the advantage to themselves, they, therefore feel they cannot suffer the opportunity to pass without expressing their sense of obligation to Mr. Wright and his controls, during a long and arduous service, to the great profit of listeners, who have realized that this union in one mouthpiece has consistently endeavored to instruct and elevate without regard

to preconceptions, and has accomplished that endeavor; now, therefore, be it

Resolved, That J. Clegg Wright goes from us as an esteemed Brother, with our heart-felt wishes for his best prosperity, and our hearty thanks to him and his controls for their unselfish teachings through his mediumship. mediumship. Philadelphia, Pa. BENJ. P. BENNER.

#### Notes and Extracts on Miscellancous Subjects.

There are 2,000 Chautauqua circles in Michigan. A Cedar Rapids, Iowa, cat has adopted a young louse and is tenderly rearing it.

A ten-year-old boy in Henry County, Ala., got hold of a quart bottle of whicky and drank all of it. The

next day he died. A lineman, who took hold of an electric light wire in Detroit, Tuesday, was shocked to death before the line could be cut.

A fatal disease prevails among horses all through the tidewater section of Virginia, and hundreds of

farmers have lost stock. It is proposed to have a Democratic reunion at the grave of Jefferson next spring, and President Cleve-land is expected to participate.

An Eldorado, Iowa, man by mistake paid out a \$20 gold piece for a theatre ticket. The ticket-seller hunted him up in the audience and restored the The type-writer, now in such common use, dates back to 1714, when Henry Mill got a patent for it in

England, but it was not really made practicable until 1867. It now seems indispensable. A Wisconsin hunter named Wexford shot at what he took for an extra large squirrel on a limb, and a wild cat came down and clawed him in forty-two

places to convince him that his eyesight was a good ways off. During the present administration there have been 1,067 appointments made in the Department of the Interior, classified as follows: Presidential appointments, 271; classified service, 270; unclassified ser-

vice, 580. Hereafter Darmstadt, Germany, will be a poor place for a patent medicine man. By a municipal law, just passed, all such medicines will be analyzed, and the ingredients of which they are composed will be made public.

An oak that was cut before Shakespeare's day furnished a bit of timber now in use as a bench in an English farmer's kitchen. The timber did duty as a roof beam in a church for 364 years. It is still as sound as can be.

A band of regulators in the neighborhood of State Mills, Rappahannock County, Virginia, are reported as doing many ugly things, such as burning proper-ty and administering whippings to persons of doubtful moral propriety.

Four hundred people boycotted the Grand Lodge Mich., Postoffice because it was removed from the business center of the town. The department at Washington has ordered the postmaster to go back to a central location.

A citizen of Port Jervis, N. Y., who has kept a record for thirty years says that he has never known the Delaware River at that point to be so low as now. It can be waded with dry ankles at the rifts, and the old swimming holes are hardly waist deep.

Corn festivals, in which the piece de resistance is corn, have raged with unusual violence this fall, and the entertainment accompanying usually consists of songs, recitations, etc., referring to corn, a favorite selection being from Longfellow's "Hiawatha." There was, it is said, admitted to the Harvard-

Mass., poor house, the other day, a man who at one time was partner in a large manufacturing concern in Boston, and subsequently filled the position of cot-ton buyer for a New York firm at a salary of \$18,000 There is a good deal of practical common sense in

the answer of the old cook in New Orleans when her young mistress told her of Wiggins' coming earth-quake. "Go 'long, chile," she said, "go long wid yer nonsense! God-a-mighty, don' go and tell any-body what he's gwine ter do; he jee' go 'long and do

In 1884 the bulk of the tea shipments were via the Suez Canal. In 1885 the shipments by that route to America were but 9,254,197 pounds, while San Francisco received 12,496,187 pounds. This year the imports by way of San Francisco have reached 27,-525,280 pounds, while those via the Suez Canal have fallen off to 7,502,049 pounds. Coming by way of San Francisco eleven days are saved.

A Kentucky planter was so pleased with the acting of a little girl in a play at Louisville that the next day he sent her a fine large doli to "amuse her when not at the theatre." This is the reply he received: "Kind friend, have just received your note and package containing the doll; thanks very much. The doll is very handsome. I showed it to my husband, and we think it will be great amusement for

An association of Alabama, Georgia, Virginia, New York, and Philadelphia capitalists, called the North Birmingham Land Company, has been formed at Birmingham, Ala., with a capital of \$700,000. The Coalberg coal mining property, with a daily output of 500 tons, is included in the purchase made by the company from the Richmond & Danville extension. sion. Its mining capacity will be increased and a large iron furnace with numerous coke ovens will be erected at once. The site of the plant is on Village Creek, not quite two miles north of Birming-ham. The company owns 12,500 acres of coal and farm lands, and proposes building a suburban town and engaging in extensive manufacturing.

A Russian millionaire has recently had built for him in St. Petersburg a most sumptuous smokingroom, which is the astonishment of all the northern capital. Its richness consists not so much in its fur-niture, which is a model of simplicity, but in its These are literally lined with European bank notes. Instead of the mass of white ceiling which forms the desparation of disciples of William Morris is seen a profusion of Austrian notes most aristically gauped around a blue 10 florin bank note. Charming designs composed of French, English, Italian, and Russian bank notes adorn the walls. This curious room has received many famous visitors from all parts of the compass. Among others a celebrated Hungarian painter was intro-duced. He glanced up at the eccentric millionaire, and said with a smile: "Sir, it is a pity you have al-ready thus disposed of your money; for the same amount I would willingly have decorated your walls—perhaps more artistically, indeed, than is now the case—by covering them with paintings, even as Mi-chael Angelo did for his Holiness Pope Julius the Second."

#### Surprising a Landiord.

The trip was in the saddle, with my light baggage strapped on behind me. The trail as far as Mill Creek, New Mexico, was well defined, and although making a steady and continuous descent the way wound along the side of the mountain, and only here and there so steep as to make it uncomfortable or descent the way would be a steep as to make it uncomfortable. or dangerous. Twelve miles of this brought me well down the mountain into a wooded country, through which wound a tiny ellver stream, easily forded in places where it seemed to pause in its tortuous course, preparing to take a leap over a dead fall that turned its water in spray. Mill Creek camp was passed, and six miles beyond brought darkness

was passed, and six miles beyond brought darkness and necessity for a night's halt.

A cabin showed itself beside the way and the hospitality of the ranchero was extended. "If the capitano wished to stay all night." Now the capitano did wish to stay all night, but notwithstanding our codified directions a feeling of mistrust took possession of us at the first sight of the Mexican who so kindly offered refreshments for man and beast. The honche was staked out and supper served of the broncho was staked out and supper served of the delicious temare that only a Mexican knows how to

A hard bed brought sound sleep for a while, but at length flitting fancies disturbed my repose, the pictures of Mexican banditti leering at me from behind rocks and trees, enakes dropping lasses from overhanging branches, road agents suggesting a distribution of headle etc. at a property me up to seek a vision of boodle, etc., etc., wrought me up to such a state of nerve that it only required a grizzly to roll down from an overhanging cliff to make my happi-ness complete, and I stood in the middle of the floor peering into the darkness, while each particular hair needed no electrical machine to separate it from its

needed no electrical machine to separate it from its neighbor, and perspiration oozed from every pore. It was only a dream, but it left "its weight upon my waking hours." So much did the feeling of an overhanging calamity impress me that I lay momentarily waiting the visitation. And it came. It must have been about one o'clock and I was lying perfectly still, listening to my own heavy breathing, when I heard a scraping, sliding sound, as if some one were working to move a sliding door.

My presence of mind returned, and, dismissing idle fancies, I took the present for what it was worth. Sliding noiselessly from the bed with a good grip on my colt I rolled as quietly under the bed. I had not disrobed when I retired; I was equipped with needed. Soon I became aware of a presence in the room, and, lying as I was, the proximity of feet room, and, lying as I was, the proximity of feet quite close to me gave notice that somebody was standing by the side of the bed.

A flash from the dark lantern thrown full on the bed informed the operator that his victim had left without settling. He must have stood for a moment dazed, for a redicction of the light discovered a short knife in the hand of the would be assassin. He was confused and gave me a second in which to act. I seized him by the lower extremities and drawing his feet from under him threw him at full length upon the floor of the cable. the floor of the cabin. As he turned on his face to recover himself by the use of his hands, I was upon him with a death grip on his neck, crushing his face against the floor. His knife had slipped from his grasp when he fell, and turning his head to get the use of creech he gold sitespay for marky.

use of speech, he cried piteously for mercy. The dark lantern was sitting upright shining full on him. I sprang away from him, cering him with a re-volver, and, thus having him at odds, dictated terms. Following my orders, he took down a lariat from a peg on the wall, and passing a noose over his head philoned his own arms. This done, I lowered the persuader and drew the noose nightly, then finished the job by tying him so thoroughly that nothing short of a dark-cabinet scance could release him.

I then waited the dawn, while he lay on the floor proving and questing by turns. I called the roll and

praying and cursing by turns. I called the roll early and marched him out to where the broncho was tethered. Throwing another rope over his neck, I tied him to my saddle and ordered a retreat on Mill Creek, where I delivered him up to the officer with the proper evidence sufficient to convict in a miningcamp court of justice.

camp court of justice.

I never inquired what became of him, but have
no doubt that he was cared for. He had been suspected of many a dark piece of business, but never
before had been treed. Men had mysteriously disappeared after having struck the trail leading by
his cabin, no traces of them ever having been discovered. But men are soon forgotten in a miningcamp, and an occasional discovery of a new lead
somewhere is sufficient to blot any little affair of
this kind from a miner's memory—Baston Comthis kind from a miner's memory—Boston Commercial Bulletin.

#### Voodcoism in Indiana.

Louisylle Courter-Journal: A strange case of voodooism comes from Jeffersonville. A short time ago a colored girl, about 17 years old, was married to a coal-cart driver named Smith Hobbs. The girl had a number of suitors, among whom was a colored preacher named Robert Johnson. After she had married Johnson was so badly exercised over the matter that he shut himself up in a room and twice attempted to commit suicide, but was prevented by triands.

One morning he was rehearsing his wrongs to several of his congregation, and stated that he would put a spell on the girl which would kill her for thus trifling with his love. Shortly afterward the girl was taken sick. Some one told her that Johnson had threatened to put a spell on her and she firmly believed he had done something. At last a "hoodoo doctor," named Cassius Brown, living in "Smoketown," Louisville, was sent for and instantly said that she had five snakes in her body. He blindfolded the girl, told her to open her mouth, and pretended, after he had gone through some incantations and other mysterious movements, to have pulled the graden out of her mouth. He charged has ed two snakes out of her mouth. He charged her husband \$5, and said that for \$15 he would remove

Unity believes that there is a broad and noble common ground under the feet of all right minded people who fall to find in the creed-bound and orthodox churches their spiritual homes. Its chief aim is to discover and emphasize these common elements of the Liberal Faith, hoping to generate an enthusiasm for practical righteousness, universal love and devout truth seeking among those who are new eddled on one side or another of the great stream of progressive thought under such dividing names as Universalist, Epiritualist, Unitarian.

Senior Editor, Jerkin Lioto Jones. Subscription, \$1.50 per annum. Single copies, 5 cents. Two sample copies and a copy of Mr. Jones's sermon. the remaining three reptiles.

The colored people are greatly excited over the miracle wrought by the colored doctor, and yesterday raised the required amount. The doctor says he will remove the snakes to-day.

#### A Dead Man's Hand.

"Is there a dead man here?" asked a wrinkled colored woman, accompanied by a white woman and a white infant, as she entered the office of W. T. Hamilton, Coroner of Alameda County, Cal., a few weeks ago. The Coroner inquired into the reason for the request and the negro woman explained that the child has, since birth, had a wen over the right eye, and that to cure it the protuberance must be rubbed by the hand of a dead man nine times every day for nine successive days. She was sure that the application of a lifeless hand would drive away the wen, for had not herself had a wen upon her neck which had disappeared after this voudou treatment? and she showed her maduro neck to the youngest assistant of the Coroner to prove that the wen had gone. M. Hamilton told her that lying in the morgue was the dead body of a man who, in his lifetime, had done everything he could to help others, and he felt certain that he would be glad to do anything for any one in his death. He led the way to the box where the body was lying in ice and withdrew the haud. The voudou woman took the cold palm and touched with it nine times the wen. Every day for several days the negro woman and the mother and the child came to the morgae, and the strange nerthe child came to the morgue, and the strange per-formance was repeated. Since the body was remov-ed the mother has reported to Mr. Hamilton, who is the sponsor for this statement, that the wen has entirely disappeared.

#### Horsford's Acid Phosphate In Sensickness.

Prof. ADOLPH OTT, New York, says: "I used it for seasickness, during an ocean passage. In most of the cases the violent symptoms which characterize that disease yielded, and gave way to a healthful ac-tion of the functions impaired."

One of the peculiarities of a 250-pound pumpkin grown at Newburg, N. Y., is that it was fed on milk. A root was sent out from the vine to a basin of milk, and it consumed a pint of the fluid each day.

#### Secrates' Speuse.

Who knows what excuse there may have been for Xantippi's sad temper? Many women are snappish, querulous and sour, simply because they are suffer-ing. Dr. Pierce's "Favorite Prescription" is a certain cure for every feminine weakness and derange-ment, and will restore health and good spirits to the most nervous and disheartened invalid, thereby making her a bleering to her family and the world. A single bottle will prove its surpassing merit. Price reduced to one dollar. By druggists.

In Great Britain during the last year 1,408,547,900 letters alone were delivered.

## Scrofulous

Humors are caused by a vitiated condi- Of the Eyes, Lungs, Stomach, Liver, and serofulous taint from the system.

I have used Ayer's Sarsaparilla, in my family, for Scrofula, and know, if it is taken faithfully, that it will thoroughly cradicate this terrible disease. I have also prescribed it as a tonic, as well as an Three bottles of Ayer's Sarsaparilla have the state of the

#### Cured

Since then, whenever she feels debilitated, a few bottles of Aver's Sarsaparilla my she resorts to this medicine, and always eyes and stomach have ceased to trouble with most satisfactory results.—Geo. W. Fullerton, 32 W. Third st., Lowell, Mass.

E. C. Richmond, East Saugus, Mass.

I was very much afflicted, about a year ago, with Scrofulous Sores on my face with my Liver and Kidneys, and with and body. I tried several remedies, and severe pains in my back. Until I began was treated by a number of physicians, but received no benefit until I commenced taking Aver's Sarsaparilla. Since using this medicine has helped me won this medicine the sores have all disappeared, and I feel fooday, like a new man, and gratefully recommend it to all who peared, and I feel, to-day, like a new man. I am thoroughly restored to health and strength.—Taylor James, Versailles, Ind.

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#### (Philosophy of Religion.)

(Continued from First Page )

ality and individuality united in one. It exes a single and individual being, separating it from all others; and again it is most general, since every one is an I like myself. This I is, therefore, not like a proper name. but it is a word that conveys a most general idea. Thus in our personality, the general and individual, are so united, that the one is contained in the other. This will appear from the following remarks: We speak of a national spirit, of national honor, of national art and literature; these do not and cannot exist in the abstract, their existence must be concrete. It becomes concrete when the general and individual grow together, concresco, or are united, when, therefore, the general becomes conscious of itself in the individual. Greece, as such, could not become conscious of its honor or literature, but when this general national spirit becomes individualized in a Plato or Sophoeles, it becomes conscious of itself. Hence it is their person, ality, in which the Greek Spirit must centreand through which as its organ, it expresses itself by works of literature and art. True genius, must therefore always bear the character of a national generality,—genius comes from genus—and the less individuality appears in its productions, the more valuable it The history of a nation, and its institutions will all express the national spirit, as the actions and feeling show the character of a person; but without individuals a nation could have no history. According to

3. Our personality is complete only when we are conscious of God and our relation to him, and when we suffer God to speak to it and through it. It is not nature nor matter that produces personality, but God, who is the ground of all personality. We can know a thing thoroughly only when we are ac-quainted with its ground—so man must know God before he can become truly acquainted with himself. In saying that God is the ground of all personality, we mean, that he freely created man; that there was no emanation, by virtue of which the Deity flowed forth into man, and could not return to himself again. If that were the case our highest wisdom would become our Egology; and the Bible and Theology would become superflu-ous. So the personality of God differs wide-ly from that of man. Its elements are omniscience and omnipotence, and all the other infinite attributes. Those of human personality are a limited reason and will, attached to nerves and muscles.

This personality of man is not, however, active immediately after birth. The child feels as soon as it enters the world, but it is only with difficulty that it becomes conscious of itself. It may soon notice its single members, the hand, the foot, the lips, but to enable it to comprehend the body and soul as a whole, whose center it is itself, requires much time and labor on the part of its instructors. Hence, long after the child speaks, it names itself, not by the term I, but by its proper name, speaking of itself in the third person, as "William wants this or that." It is with the personality of the child as with the life of a plant, which needs the aid of many physical influences. Or like a torch that must be lighted before it can illuminate. Hence it is that children exposed in their infancy and grown up in the woods, can neispeak, nor think, nor remember. A boy found in the Hanoverian woods, about eleven years old, ran on his hands and feet, climbed trees with great skill, and was perfectly wild. When caught and properly attended to, he could remember nothing beyond the time when he was placed under the influence stances of the same kind, eight of which have been noticed by Linnous under the head

Lomo sapieus ferus, or the wise wild man. This awaking of the child in itself is like the rising of a light in the midst of darkness. The state of existence, preceding that in which the child finds itself, is dark, and we are not conscious of it. So man is like a night-plant, whose top only is penetrated by the light, while many powers and qualities are left in the dark soil below, which will never wholly rise into the sphere of light. As regards even our person, therefore, we are surrounded by darkness in the midst of light.

#### SOUL IN NATURE.

(To be Continued.)

A Paper Delivered Before the Conference of Unitarian Societies of Illinois, in All Souls' Church, Chicago, Oct. 14th,

By Rev. T. B. FORBUSH.

(Reported for the Religio-Philosophical Journal.) In the grand story which is told in the history of the Kings of Israel about that earliest and in some respects most attractive and commanding of the Hebrew prophet preachers, we read that after the great struggle in which Elijah, as Jehovah's man discomfited and overthrew Baal's men, he went away into the wilderness and journeyed on alone day after day, sleeping under the friendly shelter of the juniper trees at night, until he came to distant Horeb, from whose rough cliffs he could look afar over the blue waters of the Mediterranean, and dwelt there in some cleft of the rock with mountain, sea and sky as his only companions. And when we have read thus far, if any thing of the spirit of the story has taken possession of us, and we have in any measure gone along with this lonely man into the sublime solitude, we are not surprised to learn that some word of God came into his heart, and that when he went forth upon the mount he stood before the Lord. He had held communion with nature until the rigid forms softened and the eternal spirit shone through. The rock, the wave, the dawn, the sunset, the stars and the night shadows had been his companions until he had grown into some kind of unity with them and could feel, rather than hear, the "still small voice" with which the soul in them spoke to the soul in him-spirit recognizing and communing with spirit. And "the burden" which thus "rolled out of the heart of nature," was one of strength and cheer. It forbade despondency, it chid away gloom. It assured of the stability and everlastingness of right, and declared that it would never be without servants and supporters in the world. Thus the prophet met God in the mount, and he came away from that communing with a clearer faith and trust and with some fresh courage to work for enduring truth and righteousness among his people.

I do not think those who have lingered

among mountains, especially among mountains whose slopes overlook the infinite expanse of the sea, will have any difficulty in eatching the meaning of this old story. They have known what it is to "stand on the mount before the Lord" when the silent peaks out the clear heavens at day dawn, or

the silence; have come upliftings and revelations, and when that word of duty, which is always the word of God, bade them leave these shrines of serene worship and go again. to accustomed avocations, they have been conscious of some new strength, of some fresh ineight into life and some deeper tone amenits jarring noises. No lover of mountains is surprised that the prophets of the race, the Elijahs, the Mahomets, the Christs have met God amid their solitudes. There is a mighty presence brooding on the heights which almost flashes into vision to unillumined eyes and breaks into speech to untuned ears. And when the favored ones come, those who have eyes to see and ears to hear, then there is sight, then a word is spoken, then the open secret stands confessed. The sensitive soul is face to face with the eternal. Out of such recognition spring songs, prophecies and heroisms.

But one need not seek distant mountains or seas to "stand before the Lord." The world is overwrit with the evangel of his presence. These mightier objects are only the emphasized words. Because they have been sharply projected into its consciousness the world has held them "in more dear regard," ofttimes in worshipful reverence. But they are no more pregnant with meaning than the common things which flash a glint of brightness into every day's life. I can look into the soul of nature just as deeply through the wealth of morning-glories which hang their delicate blossoms in my little yard with every sunrise, as through mists which shroud Katahdin or Mt. Washington. There is as true an eye-flash of supreme beauty where the crimson woodbine overhangs the brook among the green willow-branches, as in any of the mighty woods "where rolls the Oregon." And the miracle of light and color is just as perfect when the Wisconsin west wind sweeps over a blossoming clover field that is alive with yellow butterflies, as it is where the airs of the Himalaya breathe across the rose gardens of Kathay. You can get just as close to the heart of nature in your little skiff amid the reedy channels of St. Clair as though floating over the coral groves that fringe the many scented tropic isles.

The miracle of nature is so full and perfect that it surrounds us everywhere with marvel. Every slightest thing is a part of an infinitely wonderful whole. When we touch it anywhere an immeasurable life floods us. Wherever we come in contact with it, it is all there waiting for us, just as the whole ocean is present in each pulse of the tide, in every creek or bay. And so closely intermingled is the eternal soul with every form of this material life that it looks right out into our eyes, when we look closely enough, whether we are attracted by a fall-ing leaf or fascinated by the roar and plunge of a Niagara. There is human tendency to see meaning and power only in mighty things that startle and awe. The prophet must bring down fire from heaven. The Christ must raise the dead. God is manifest when the storm strikes the sea, or the tornado devastates the land; is present in Alps and Amazons; in vast solitudes, and in the starry expanse which domes the mountain peak and presses down upon the boundless level of the plains. But spirit is everywhere. It is pulsing in the weed that springs through the crevice in the pavement just as truly as in the aurora whose wierd fires awe us in the northern night. There is life, there is beauty, there is soul, there is God in these least things which so perpetually surround and interpenetrate our lives. Only go just a little below the surface of our daily living, and we stand upon the mount before the Lord,

But in order to feel this soul in nature we must gain companionship with it. We must somehow dwell with it and in it touching it at many points and seeing it under various aspects. It is one of the weaknesses of our modern times that we expect to do the world by express train: Twenty minutes for the Yosemite! a half-hour for the Rocky Mountains! is the allotted time. And then we murmur at the tameness and lack of inspiration. Nature-God-does not respond to such peremptory demands. We pay our paltry entrance fee, but there is nothing on exhibition. We go away dissatisfied and sharply criticise those who have reported visions, upliftings and divineness. We say: "We have looked at all this; we have been in the woods, on the river, have stood among the hills and by the sea, and found nothing there, only sunshine and shade and a little purer air. The men of other times were mistaken: they did not have modern eyes to see through things." No! they did not see through things, but they saw into them, and that was better and they saw into them because they did not attempt to go round the world in eighty days—did not think to burglarize nature of her secrets, or to have inspiration "on call." They dwelt in these grand presences, sat with open eyes and open hearts in the mornings, in the evenings and in the midnights: walked slowly and lovingly among familiar objects, growing accustomed to all the moods and tenses of the verb of being, until at last soul spoke or shone, or somehow made itself telt through all. It is difficult to tell just how it comes about, just what channels are open between the life within us and the life without us; but when a sensitive soul in a receptive mood immerses itself in nature. dwells with it calmly and lovingly, not searching after manifestations, but letting them come in their own way, at last it will stand "in the presence of the Lord." The vision may not be lasting, it may be only a brief withdrawing of the veil, as once on a miety mountain top I caught through a rift in the horizon haze the sparkle of the faroff sea; one moment and no more, yet in that moment I had seen into the immeasurable distance; and these glimpses into the depths of the life which is around us, come in just this fugitive way. They are not permanent; no higher moods are permanent. They flash upon us and are gone. It is diffi-cult even to recall them with vividness; but they are the moments when our souls and the souls of the universe stand face to face. We feel a mighty presence whose great tide floods every inlet of our being so indescrib-ably full that words and thoughts fail. Time does not measure these moments; they are a part of eternity. With the turning of the eye or the dropping of a leaf a subtle change

the everlasting soul. Such insight, such revealing—fugitive as it may be, rewards only those who are patient dwellers at the doors of life. The transient caller may not expect it. The prophet went forty days and forty nights along his wilderness way before he reached his Horeb cave.

may pass as the spirit silently withdraws it-self beneath the surfaces of sense, slowly

sinks down into secret depths; but we have

seen the invisible, we have been conscious of

in with brick and mortar; we even shut out the sky with smoke and dirt, and then expect inspirations. We clog the channels between our souls and the indwelling soul, and grow faithless because we are conscious of no rising tides. That we have any sense of the all-embracing Presence in the midst of this weary clatter, shows how strong is the tie which unites these struggling human units to the great One in whose life they find their being. For to self-absorption nature is dumb. It is exceeding courteous. It re-spects our individuality too much to interrupt us. When we are busy, whether with important matters or trivialities, it will not intrude. If it makes its presence felt it is by a subtle influence which insensibly surrounds us and creeps into our consciousness; as one sometimes draws near a friend who is lost in thought, speaking no word, making no motion, and waits till the subtle magnetism of personality steals over him and recalls him from his reverie. But there is no forcing unwilling senses or taking the indifferent by storm. You may ride all day through the miracle of our autumn land-scape where every bush is burning, though not consumed, and from every meadow and hill-top "speaks to us the Lord Al-mighty:" but if your thought is of newspapers or the latest novel, your mind will not be awed into stillness, no rapture will shine in your eyes, no sense of wondrous divineness will possess your whole being.

I was borne by the train one late morning through central New England. On every hill-top the rainbows had camped; along the brooksides the golden rod nodded and the cardinal flower flamed; the very air was aglow with the crimson, scarlet and yellow glories of the maples, and over all soared "the eternal sky full of light and of Deity." It was an apocalyphi morning, full of diviner revelation than John saw in Patmos, and yet around me were men whose talk was of oxen. who saw only the pumpkins and corn. Well, God has patience with such people and I suppose we must try to have, but we must not let their blindness cloud our vision, or their lack of appreciation of the living miracle around, induce us to believe that there is nothing worth considering except the potato crop. But it does seem that if men and women were taught from childhood to feel the soul in nature and to expect divineness all the time, instead of seeking God after some mechanical traditional fashion in a close shut church on Sundays, life would be much more sacred and inspiring; there would be less indifference and disbelief, and fewer people without hope and courage in the

I think sometimes that we are afraid of oursolves, and dare not trust ourselves to be alone, and perhaps this is one reason why we so seldom get a glimpse of the soul presence. For all the rarest and shyest things come to us in solitude. If you go to woods or fields with a companion you do not get so close to their life as when you go alone. If I try to surprise any secret of nature, there must be no other witness. She will not take two into her confidence. If I wish to listen to the song of the hermit thrush, to have the shy squirrel play at my feet, or to see how the partridge trains her brood, I must ask no company. When there is an overplus of humanity nature withdraws all her favorite children. And it is especially so in regard to these disclosures of soul. There cannot be three with God. When we feel the Sublime Presence all else disappears. We do not think of companionship; at that moment in all the universe there are only two: the Infinite Soul and the finite soul conscious of its over shadowing, and these two are one. Revelations do not come when the mind is distracted by companionship. The prophets must live by themselves. They must find or make a mountain top. And any one who craves glimpses into the heart of things must learn to go alone, and to stay alone until all disturbing influences have settled away, and the quiet soul has got itself attuned to nature's own serenity. Then voices will begin to sing in the silence, and he will have such consciousness as may be possible to him of the eternal life that doth encompass him. We can discuss nature with a friend; we can admire and learn, but we cannot commune; we cannot feel the soul behind the form. Even the counterfeit of nature which the artist creates, if it has any life and power, has this quality of giving itself to me only when I am conscious of no other presence. My friend calls my attention to the detail of a picture but he cannot help me into the heart of it When I begin to feel its power, begin to learn its secret, I am alone with it. If external word or motion intrudes, the spell is broken. Something has come between me and the soul that was speaking to me out of the can-vas. The soul retires, I feel its presence no more. I criticise the picture, but it tells me no secret. I look back longingly to catch some hint of the revelation which was almost made; but it will give no sign until I sit again with it in silence and alone; perhaps will not even then, since it is not given to

man to adjourn revelation. Subtler than any work of artist is nature and more sensitive to interference. It will not bare its soul to the soul of man before witnesses. Its tones are too low and soft to be heard by ears that are listening to any other voice. We must be alone with her when the veil is withdrawn. I never quite believed the legend of the transfiguration because of the witnesses. The ancient story of the goddess revealing herself to the lonely worshiper watching and praying in the darkness runs better. When the son meets the father and is suffused with his glory-there

are no onlookers. And we ourselves must learn to be quiet and still. Nature abhors prattlers, and I doubt if she ever revealed a single secret save to those who would rather keep silent than speak. There is nothing more helpful than silence. All great souls praise it. Out of it are spoken the supremest words, are done the noblest deeds. Pythagoras commanded silence for the morning; then there would be something worth saying at evening. I am sure that periods of silence are health-giving and fructifying to man. I like to take a solitary journey in which I shall speak to no one for the day. Thought ripens in the stillness. I am surprised at the ideas which slowly rise up within me. I cannot but think that if our book-crammed and solitary worked. ciety-worried men and women would withdraw occasionally into the serenity of si-lence, and would commune with their own thoughts in the stiliness, the result would be

something nobler for the world. But if you wish to look into the heart of Nahave known what it is to "stand on the mount before the Lord" when the silent peaks out the clear heavens at day dawn, or when the soft evening light flushed them with ethereal glory. Into their hearts there have come whispers of the voice singing in

see soul shining through, and found himself "standing before the Lord."

I sometimes feel that we—especially we who dwell in busy, bustling cities—hardly give God fair play. We load ourselves down with cares and interests; we wall ourselves the stars above; there will come into his heart something for helier through, and found himself their spirit takes possession of us we shall begin to feel the shadowy presence of the great Unseen who liveth and worketh in eternal stillness. Dogs bay the moon, let man stillness and face to face with the night as silent as the stars above; there will come into his heart something for helier through, and found himself their spirit takes possession of us we shall begin to feel the shadowy presence of the great Unseen who liveth and worketh in eternal stillness. heart something far holier than any echo of his own voice. The deeper the quiet the more clearly shall we catch the breathings and whisperings of the Infinite Soul.

And we need not be disturbed when there

comes to us the man with the rattling cruciole, saying: "I have cut and pounded and analyzed this Nature of which you speak. I find no soul in it. There are only a few minerals and gases, perhaps, in the ui-timate only a single gas." This man so honest and earnest has not been looking in the right way. He has criticised fragments instead of seeking the spirit which informs the whole. That my friend does not see what see does not necessarily invalidate the truth of my vision. It may prove limitation in his sight. The Alpine insects thirp in so shrill a treble that their note is audible to but few ears. Yet the insects and their finetoned song are there. The sharp-eyed lookout at the bow catches the flash of the light on the far horizon when all is blank darkness to my untrained gaze, yet the light shines and conducts to port. So the man of fine spiritual sense may hear whispers, catch glimpses, have revelations of the Soul of Nature which do not come to another, perhaps because he does not give them a chance. And he who has felt his heart beat responsive to that great heart, who has been in some indefinable way conscious of that informing Presence which has come about him-he cannot say how-out of sky or stars, out of mountain or sea, out of waving grain or blossoming flower, and has taken possession of him even for a brief moment, cannot forget or disbelieve. The child has felt a pressure of loving arms. has seen the light of a serene face which have found their way into his soul and be-come part of his life. Let none boast himself of vision, much less assume precedence and authority because of it. But when looking into the face of this great universe we get some sure glimpse of soul. When the eternal presence makes itself felt though but for a passing moment, let us not hesitate to tell the vision seen in the mount. And perhaps some of less clear perception will accept this highest truth on our testimony as is man's wont in every lower realm. Shall we be told that this clear sense of

soul in nature, this strong consciousness that we stand before the Lord, is only a subjective experience without objective reality; that the subtle imagination is playing tricks on the sober judgment? Perhaps so. Everything is apt to be considered imaginative that transcends average personal experience. The finer laws of physics seem just as pure imaginations to the ignorant as the revelations of soul do to those who have never felt their uplifting. And who dare say that the objective world is the only or highest reality? The flash of thought into my mind is as real as the flash of light into my eye. And the conscious presence of soul impresses the inner sense as truly as the presence of matter does the outer senses. As men think deeply their trust in the subjective reality increases; also their distrust of the outer seeming. They suspect matter, and incline to transform all nature into a manifestation spirit. Nature is soul bodying itself forth in time and space. God is all and in all. The spirit vision which recognizes him is true sight into eternal reality; the subtle sense of an indefinable but mighty Presence is the soul dimly feeling the great pulse-beats of the Infinite Soul.



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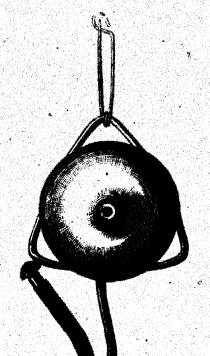
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