No. 18

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

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HENRY GEORGE'S DREAM.

Prof. Swing Preaches on the Theories of the Land-Giver.

Man Should Have What Rightfully Belongs to Him and What He Has Earned Through the Medium of His Own Efforts and Exertions - The Effect of the Teachings of George and McGlynn - Will the Future Realize the Dream?

Prof. David Swing preached at Central Music Hall Sunday, June 12th, his subject being "Henry George's Dream." He found his text in the following words:

For Christ is not entered into the holy places made by hands—figures of the true—but into heaven itself.—*Hebrews*, ix. 21—Which was a figure of the time

then present.—Hebrews, ix. 9.
The figure of baptism.—1 Peter, iii. 21.

Much peace is coming to many minds by the realization that mankind speaks through figures and does not mean that the thing said should be regarded as a finality. If Bunyan's "Pilgrim's Progress" had been composed 6,000 years ago and had been recently exhumed and translated by some simple tribe of some Pacific island, those new, child-like readers would now be amazed and delighted over the curious men and women and creatures which once held sway in the planet. Apollyon, Great Heart, Lord Hategood, Giant Despair, Miss Muchafraid and Mr. Feeblemind would stand as the real personages of some peculiar place and time, while the Wicket Gate, the Debatable Mountains, Beulah Land and Pandemonium would stand as sacred places in our planet, but whose location had become lost. It is probable that our biblical students who are attempting to find the pillar of salt into which Lot's wife was transformed, or who are seeking the particular mountain upon which the ark rested, are repeating in our day this hypothesis about the works of John Bunyan. Our world is full of material things which are on hand to arrest the first attention and first thought of the brain, and thus entering into our infancy, they shape the forms of thought and lay the foundations of language. When the mother asks her little child how much it loves her it answers by "bushels," or a houseful, or else spreads its hands out to express the size of the affection. Older persons attain to a little more of abstractness and great truthfulness, but they, too, are at the mercy of the language of figures. It is difficult for any age, however cultivated, to mark distinctly the boundary between the emblematical and the real. When paptism was a young idea, the putting of the body under water may have recalled vividly the death of any one and of all, and the rising up from the water may have expressed well the rising of Christ from the dead, but the symbol stood also for a washing of the soul from sinfulness, stood for a clean heart, and it is not wonderful or injurious if at last the things signified begin to stand up in their own strength, and if baptism as a symbol becomes reduced to a mere sprinkling of the forehead with a few drops of water.

Some biblical students maintain that the commandment against making images of God swept onward and made unlawful all image making, as though the arte of painter and sculptor might lead the people away from the pure and simple reality; but such i law would be useless if literature were left to throw upon society its luxuriant harvest of likenesses of things in heaven and upon earth. As dealers in images, the painter, sculptor and coppersmiths are petty producers and petty salesmen compared with the army of writers who have marched to and fro over the face of the earth flaunting their gay banners and piping their awest music. Almost all argient literature is a collection of

Adam, Eve, a serpent and God in a garden of tropical plants! The serpent talking. Eve listening, Adam hiding, and God coming! A great scene is that where the wife of Lot becomes a pillar of salt along the highway out of Sodom, while upon Sodom itself there is seen falling a shower of fire! Such is all of litters and indeed in a degree all of liters. old letters, and, indeed, in a degree all of literature up to the present generation. The mind begins with the senses, and in order to understand spiritual things it attempts to project some likeness of them upon some external canvas. Hence comes the pictorial character of literature and of all thought.

Here we stand, year after year, in our impose gallery and do not seem to know that

mense gallery, and do not seem to know that what we see is often not a reality, but only an illustration. As of late years great battle scenes have been painted and so hung that all the ways of comparison are cut off, and the spectator does not seem to be looking at a picture, but seems to be out in the midst of fields and mountains, troops, camps, guns and battle. So in theology, and in all the abstract forms of thought, we stand amid figures and estimate an image as a man or a god, and mistake a spread of paint for a liv-ing soul. The heaven which our most remote ancestors sketched as having streets paved with gold, having an innumerable population, all winged, all musicians, all playing on harps of gold, became at once a thrilling reality, and to-day the image stands for a fact. It is the graven image, not of God, but of immortality—an effort of the mind to express the anknown. The ancients made infact. It is the graven image, not of immortality—an effort of the mind to express the unknown. The ancients made images of God; we have outgrown that special form of childhood, but our childhood still lives in other realms of thought. When the Roman Catholic takes the emblematic bread or wafer upon his lips it becomes to him the related and he iasted the Lord's blood; the wine for the land theory oil companies, hoards of trade, iron companies, and would leave the land for the tillage of those who had not capital enough to do anything else than to raise vegetables and grains. It would be a matter of great joy to many of our millionaires if all taxes should be exacted from wine is the blood and the priest is the people. Thus two walls of imagery stand between the common people and the soul's commu-

nion with God. The public mind cannot often pass beyond the pictures and reach an absolute reality. But when the saint shall reach Heaven and shall meet the Lord face to face the bread and wine will fall into oblivion because of the truth. Figures are the nurses which hold the hand of the little infants until they are able to walk. Thus Daniel Webster was once led, thus also in such borrowed strength lived that child which was to utter afterwards the Sermon on the Mount, and was to become the most independent soul upon earth. When He defled the world and stood before Pilate no nurse held His hand. Thus figures lead the human family in its early forms of thought, but generally the real truth is far

away. Men die by millions before it comes. These figures are not performing their strange work in religion alone. They are as potent in politics as they are in the world of piety. The public has never stood as near to politics as it has stood in its religious faith. The universality of death and sin has led the whole human race in all places to form some near personal relations to some God and some system of final salvation.

The figures of piety have thus concerned all who have lived, pagan and Christian. The serpent, the fall, the deluge, the baptism, the flames of hell, the glory of Paradise, have been the idols or effigies of each mind; but political thought has lived in a narrower life and has not rolled over our planet like an ocean; but it-rather has run through it like a limited river. It has been

only as figurative as it was wide. You cannot break up the unity of the mind and make it fond of emblems in religion and averse to emblems in politics. The mind cannot see darkly in some one direction and without dimness in some other field. Earth is almost as obscure as immortality; man as a man is not much less a mystery than man as an angel. Politics is nearly as incomprehensible as the papal or calimetic theology. Henry Georgeism does not differ much in want of lucidity from the enigmas of the common sauctuary. Muddy waters seem deeper than clear waters. Thus profound obscurity often passes for wisdom. Two very great orations were delivered a few days ago in the interest of the Anti-Poverty Society. One oration was by the Rev. Hugh O. Pentecost, the other by the people's priest, Mc-Glynn. These addresses were prepared for the Nation, and were uttered in the academy in New York. Both men are orators, and the scene was equal in wild excitement to any of those hours in which Cicero, or Burke, or Fox held an audience by the spell of elo-quence. Men and women waved handkerchiefs and clapped hands until the orators were almost silenced by the applause of the people. And what was the theme of these orators? The one theme was the overthrow of poverty by the freedom of land from ownership. The most thrilling passages of Dr. Pentecost were these:

"Another one of these detectives in his line is Another one or these detectives in his line is a certain Dr. Wiss, one of those patient, painstaking Germans who get at the roots of things, who tells us that in London, with a population of four millions, two million people, half the population, live in single rooms. Six hundred thousand families in London, more families than there are in all New York together, live in one room to each family. The working people of London live on the average to each family, in one and one-fifth of a room. In

us to believe that all that squalor and poverty come from the drupkenness and indolence of those people! [Cries of "No, no, never," from all parts of the audience,]

Of Father McGlynn's address only a specimen can be given:

And so with all reverence to his reverence [laughter and applause], the minister or priest or whoever elso he may be [laughter], that thinks to shut the mouths, to benight the minds, and to stifle the hearts of the preachers of this crusade by putting about the sacred rights of property, to such a one we are prepared, to say, we do say, we say it to all the world—none more than we, few as much as we, are concerned for the sacredness of property [Great are concerned for the sacredness of property. [Great applause.] A large part, we may say the whole, of the preaching of this crusade is to thunder forth, with thunders that shall all but rival those of Mount with thunders that shall all but rival those of Mount Sinai, to all the world, to the proud, the haughty, to the aristocrats, the crowns, and the Kings, to the robbers, the usurpers, the sacrilegeous monsters that would change the law of God, "Thou, you, shalt not steal?" [Tumultuous shouts and cheere.] And translating it into the plainest and homeliest of Saxon-English, so that every child can understand, the object of this whole crusade is to stop the stealing. [Applause.] All can understand that.

Thus for two or three hours upon two evenings ran these two streams of elequence, but neither of these chosen orators made any ap-

neither of these chosen orators made any approach toward explaining the free landism of their chieffata, Henry George; nor did either intimate in any manner how the poor could all be made comfortable by any new plan. Many of the greatest millionaires of the world do not own land; they own stocks and bonds. The tremendous corporations of England and America are not land-owners. The land theory of Henry George would drive all capital into oil companies, East India

These orators have found that one man in England owns more than 1,000,000 acres of land. Over this fact the orator and audience lament, but the logical deduction should have been: Shall not these anti-poverty men seek those millions of acres which nobody owns? For if land has such a power to confor riches why should not the new crusaders march to where many millions of acres are waiting for the opportunity to dispel poverty? Is Henry George's world so small that all depends upon some land-owner in England? What relation does his theory sustain to the countless unowned acres in our own world? It is a singular theory of free land if it applies only to the little land that is not

These matchless orators class land along with the air and sunshine, as the inalienable property of each one born into the world. How dares a man to claim property in sunshine and air? And yet he does do it, and cannot but do it. Henry George has a right to air and sunshine, but if he claims the right to breathe his air in your parlor, or to take his sunshine on your porch, you can remove him, because that particular air in your parlor, and that particular beam on your porch belongs to you. Thus Diogenes owned a sunbeam which Alexander the Great did not dare take away. If 1,000 men should claim the sunshine and air of a boulevard or little park, the Government would tell them that that sunshine was not free; it has been taken possession of by the State or the Nation or city. If thus sunbeams and air and water may be possessed and held, so may land, so long as there remain any land and air and sunshine not held by any one.

Furthermore, were all taxes exacted from and, then all that grows upon land would come to the poor with a higher price, and the carpenter who now buys a barrel of flour for \$1 because money helps pay the tax would have to give \$10 for his flour, because all the taxes must come from the land. The tenants of the soil in America would rapidly become, like the land tenants of Ireland, the victims of heavy taxation, for all of these orators have failed to show how a nation or a State would be a kinder landlord than the Duke of Devonshire or Westminster or Argyle. The history of land-tenantry in Ireland has not been such as to warrant a politics which shall make tenantry universal and which shall call these tenants an anti-poverty society. Thus far land not owned stands deeply related to abject poverty.

What, now, has this to do with the figures of thought and speech? Much, in a most important sense. There is a great cloud resting upon human life. All humane hearts are saddened by the reflection that so many are suffering from poverty while the earth is so abundantly able to grant plenty of food, clothing, and shelter to all. The sympathy from this sorrow is not limited to the Anarchists nor to the followers of Mr. George. It has for many years made heavy and also generous the human heart. This compassion toiled for the freedom of our slaves before Henry George was born; it sent food and money to Ireland before Father McGlynn had been ordained as a priest; it gave millions upon millions of money for homes and schools before these audiences waved their handkerchiefs in the Academy of Music. We have all long known of and long wept over the dreadful inequalities of human condition. Why, then, do we not In all combine with the apostles of the new | ureless God, as the Romanists found a chair

tumultuously when the picture rises of the poor man made rich; and not over the lucid relations of free land to the reformation scene. You may read all these great orations and you will perceive that the sensation is deepest when the sorrow and wrong are described and not when the cure is suggested.

gested. Thus the poor man made rich becomes a picture full of pathos and of motive; he is an emblem like the water-baptism; he stands for a reform as did Pilgrim in the book of John Bunyan; he stands for justice and kindness as did Cinderella in the beautiful old story, but this emblem does not carry along within itself the true causes of its transfiguration. The picture is very pathetic, but it is not clear how the programmer of land is not clear how the non-ownership of land is to be the power who is to remove the bur-den from Pilgrim's back, how that idea is to be the just Prince who is to marry the Cinderella and take her from the ashes and from the sore bondage. We ought in this age be able to distinguish between the eloquence which paints a sorrow and a wrong and the

eloquence which explains the cure. Henry George and his society have done nothing except set up before us one or more figures of a virtue, one new emblem of a defigures of a virtue, one new emblem of a desirable good—a poor man made rich. They have thus awakened a new sympathy, but have added nothing to the public information. They do well in calling their movement a "New Crusade," for as the first Crusaders moved outwardly, having a true inward love of Christ, but having as an external emblem only a long, ruinous march to the empty tomb in which their own doctrine of a resurrection had taught there could be of a resurrection had taught there could be nothing but a handful of dust; so these new knights, having in heart a profound love of journey toward some figure of their blessing, but what is almost certainly only an

empty sepulchre. Thousands of deceived knights will die on their way toward their goal, the other thousands will die broken-hearted in the long re-

As the years pass those will extract the most from life who shall barter away emblems and toke in payment for them transparent facts. He would be a poor, weak Christian who should not prefer a single baptism of God's spirit to a hundred baptisms of water, and one hour with Jesus Christ to a life-time of dealing with the emblems of bread and wine in a dim sacrament. So the citizens of this earth must not suffer the theories of an Eldorado, of an unewned and welltaxed land to turn them away from the sunclear light which beams forth from education, temperance, industry, and economy. These are pure truths, from which the emblematic has wholly withdrawn. The Anti-Poverty Society sees a poor man taken ont of all his ills by means of rented lands. But this "taking out" is all wrapped up in a wealth of figurative language. This poor man may be trying to embrace a phantom, but should he accept of the ownership of land in the West he would find his arms holding a blessed fact. Henry George's poor woman cannot assume that she is a Cinderella and that some anti poverty Prince is hunting for the owner of her little slipper. She must break away from the net-work of such dreams, and, quitting all slavery to domineering sisters, enter her own piece of land. or become a saleswoman, or teach a school. The new theory is, "Sit down in the ashes and wait for the Prince"; but a better theory is, follow the known laws of success while the unknown is getting itself into some kind of visible shape.

The welfare of the common people is now the most dominant thought of all the Western nations. Either from choice or necessity France, Germany, England and our country are all thinking over the ways and means of securing the most happiness for the most.

The eminent statesmen of recent history

have won their fame by eloquence on behalf of the people. This kind of eloquence is making our public men greater than were Demosthenes and Cæar. But this benevolent and thoughtful age has not yet found a path along which all the poor can travel toward a position of comfort and peace. It is finding agencies which can wonderfully modify suffering—agencies such as industry, temperance, economy, good laws of general justice; but it cannot yet see a principle of action which will secure the desired. the prayed-for result. Those who are shouting aloud about the equal distribution of property are dazzled and bewildered by a figure, and are mistaking it for the grand reality. As the old Baptists once ran along with their immersion saying, "We have found religion," "We have found Christ"; as the Calvinists once marched along with their five points saying," We have found it"; as the Romanists pointed to a Papal chair and Papal crown and shouted alond, " This is the true religion"; so the Anti-Poverty Society moves out upon its new crusade having upon its banner the pictures of free land and the poor man made rich, and once more the air is rent with the shout, "We have found it!" Found what? As the old Baptists found the emblem of a snow-white heart, but not the heart itself, as the Calviniste found some ideas so vast as to be mistaken for the meas-

graven images, only the instrument was not a chisel nor a brush, but a pen. Job was a picture maker. His treatise opens with a wonderful grouping of hail, wind, fire, war and death, such as leave Job and his pitying friends to sit nine days upon the ground. What a scene is that sketched as Edon!

What a scene is that sketched as Edon!

Adam, Eve, a serpent and God in a garden of tropical plants! The serpent talking. Eve like that of the old churches, are in their banners and robes. They have an emblem like old Rome of infallibility, but not the infallibility itself—the chair of Christ, but not the Christ for the chair.

We may well be glad that these new pathseekers have come, for aithough their teachings are dreams and their dreams false, yet they may inspire the race and the rulers of the race to leave nothing undone which here

they may inspire the race and the rulers of the race to leave nothing undone which, he-ing done, might deepen the sense of justice and benevolence and make poverty less and happiness more common. The eloquence over new means, which are visionary, may arouse us to follow the means which are true, but half despised by an age too fond of personal self. As the first Crusaders, not having found what they sought, found in-steed the literature and truth hidden away stead the literature and truth hidden away in Europe and the East, and were able afterward to find in London and Edinburg and the Netherlands the Jesus they found not in a distant grave, so these new leaders, after roaming long toward their dream, may re-turn to find their best rewards in these truths of labor, education, temperance, economy, equity, and benevolence which stand before us to-day not dimmed by any figure, but radiant with never-changing light.

For the Religio-Philosophical Journal. THE SEVBERT INVESTIGATION.

BY HUDSON TUTTLE.

Mr. Henry Seybort, who was an enthusiastic believer in modern Spiritualism, left the University of Pennsylvania a sum of money sufficient to found a Chair of Philosophy, conditioned that the University should ap-point a commission to investigate "All systems of morals, religion or philosophy which larly of Modern Spiritualism."

The University desired the money, and in order to comply with the bequest, a Commission was appointed composed as follows: Dr. Wm. Pepper, Dr. Joseph Leidy, Dr. George A. Kopfg, Prof. R. E. Thompson, Prof. George S. Fullerton and Dr. Horace Howard Furness: to whom were afterwards added Mr. Coleman Sellers, Dr. J. W. White, Dr. Caivin B. Kerr, and Dr. S. Win Mitchell. Of this Commission, Dr. Pepper as provost of the University. was ex officio chairman; Dr. Furness, acting chairman, and Prof. Fullerton. secretary. Without saying one word in disparagement of these men, they were not of such character as the case demanded. At one of their preliminary meetings, "each member in turn ex-pressed his entire freedom from all prejudices against the subject to be investigated," which they made no attempt to prove, but every effort to disprove. In their special walks they were right enough, but in this field, they were wholly incapable, by force of training, to grapple with the subject in its

If a commission were to be appointed to investigate an astronomical discovery, common sense would dictate that it should be composed of members who had given, at least, some attention to the study of that subject, and not drawn indiscriminately, as the names of jurymen from a box, the only assurance being that they knew nothing of that science; yet precisely this was done in the formation of the Seybert Commission. The members were taken because available, and not because especially qualified for the proposed investigation. The Commission had to be appointed and go to work, or the money would not be forthcoming. The Report says:

"The Commission is composed of men whose days are already filled with duties which cannot be laid aside, and who are able, therefore, to devote but a small portion of their time to these investigations. They are conscious that your honorable body look to them for a due performance of their task, and the only assurance which they can offer of their earnestness and zeal, is in thus presenting to you from time to time, such fragmentary reports as the following, whereby they trust, that successive steps in their pro-

gress may be marked." The Report makes a fair start, and it is a pity the investigations had not been held to the high standard proposed. No one can object to the following paragraph:

"From the outset your Commission have been deeply impressed with the seriousness of their undertaking, and have fully recognized that men, eminent in intelligence and attainment, yield to Spiritualism an entire credence, and who can fail to stand aside in tender reverence when crushed and bleeding hearts are seen to seek it for consolation and for hope? They beg that nothing they may say may be interpreted as indicating indifference or levity. Wherever fraud in Spiritualism be found, that it is, and not whatever truth there may be therein, which is denounced, and all Spiritualists will join

with us in condemnation of it." It will be seen that it was Mr. Seybert's expressed desire to have the morals, religion and philosophy of Spiritualism investigated, as well as its phenomena. The Report thus far touches nothing more than the phenomenal part, and only a part of the physical por-

*"The Seybert Commission." Preliminary Report of the Commission. Philadelphia: J. B. Lippingott & Co., pp. 159. Price, \$1. For sale at the office of the Religio-Philosophical Journal, Chicago.

(Continued on Mighth Page.)

Lecture en Spiritualism in San Francisco by Dr. A. R. Wallace.

To the Editor of the Religio-Philosophical Journal: The presence in San Francisco of Dr. Alfred Russel Wallace, coupled with the fact of his having delivered well attended scientific lectures here, thereby bringing him prominently before the public, induced Dr. Albert Morton to attempt to secure him for a lecture on Spiritualism while in our midet. Broaching the matter to him, Dr. Wallace, with characteristic modesty, stated that he had never lectured on Spiritualism as he did not regard himself as possessed of the requielte qualifications therefor; but in this instance he would essay the task if desired. It was thought by the projector of the under-taking that a public defence and advocacy of Spiritualism by so famed a scientist as Dr. Wallace would tend to advance the cause of Spiritualism among thinking men and women, not only on this coast, but in all parts of the country. It was deemed a wise move to have him occupy the spiritual rostrum for once at least in America. While this is undoubtedly true, it is but just to say that it is also as undoubtedly true, that while fully appreciating his scientific ability as a naturalist, Dr. Wallace's atterances concerning fraudulent materializing mediums, both in England and America, which in the unsuspecting goodness of his own guileless nature he has felt impelled to publish, do not commend themselves to a number of the thinking minds in Spiritualism alike in California and in other parts of the world. It is with deep regret that the friends of clean, pure Spiritualism have read his defences of more than one case of well established fraudulence, and sorry are they to see so excellent and scholarly a man misled by the specious reasonings of the Hazard-Roberts-Wetherbee-Newton school of fraud promoters. It is reported that Mr. Wallace has recently said, in this city, that there is altogether too much said about fraud in Spiritualism; and in his address last Sunday evening he said that but a very small portion of the alleged spiritual phenomena is due to fraud and delusion. Our worthy brother is sadly mistaken. Would that what he said were true, but numbers of the most earnest, sincere and zealous Spiritualists in America know that he is wrong in so asserting. They have had more extensive facilities for ascertaining the truth than has the Doctor, and most consci-

entiously, though sorrowfully, do they say, with emphasis, that there is not the least doubt but that a large proportion of the phe-nomena is due to deliberate fraud, while delusion is by no means an impotent factor in their production; and so far from there being too much said about fraud, the facts demand that unceasing warfare, to the death, be waged against the innumerable charlatans and swindlers cursing the cause of Spiritualism, and the little that is now said in criticism and antagonism of fraud is really only an exceedingly small fraction of what ought to be said and done against this gigantic evil. Speaking of frauds, I am reminded that it is currently reported that the champion Pacific coast, fraud, Mrs. Crindle-Reynolds, consequent upon her recent expose in Los Angeles, f think, has announced her determination to retire from the field of mediumship (?). It is to be hoped that this intelligence may be true, but grave doubts are held regarding it. owing to the well known boldness and persistence with which her multitudinous knaveries have been prosecuted for so many years.

A very large audience greeted Dr. Wallace

at Metropolitan Temple on Sunday evening, and abstracts of the principal points in his lecture were published in the leading dailies self, has maintained a vigorous existence for on Monday, from which and from my own more than thirty years, has made its way innotes the following summary has been pre-

"If a man die shall he live again?" This is the question of questions, which in all ages has troubled the souls of men. The prophets and the wise men of antiquity were in doubt as to the answer to be given it. Philosophy has always discussed it as one of the unsolved problems of humanity, while modern science, instead of clearing up the difficulty and giving us renewed hope, either ignores the question altogether or advances powerful arguments against the affirmative reply. Yet the ultimate decision arrived at, whether in the negative or affirmative, is not only of vital interest to each of us individually, but is calculated to determine the future welfare or happiness of mankind. If the question should be finally decided in the negative—if all men, without exception, ever come to be-lieve that there is no life beyond this life; if children are all taught that the only happiness they can ever reach is entirely limited to their lives upon the earth—then the condition of man would be altogether hopeless, because there would cease to be any adequate motive for justice, for unselfishness, and no sufficient reason could be given to the poor man, to the bad man, or to the selfish man, why he should not systematically seek his own personal welfare at the cost of others. The well-being of the race in the distant fu-ture could not possibly influence the majority of men, more especially as the universal teaching of science is that the entire race, with the world it inhabits, is inevitably doomed sooner or later to destruction.

"The greatest good to the greatest number would never be admitted as a motive for action by men who were all seeking their own personal happiness. The scoffing question— What has posterity done for us? —which influences many men even now, would then be thought to justify universal self-seeking, utterly regardless of what might happen to those who are to come after us. Even now notwithstanding the hereditary influence of the religious beliefs under which our characters have been molded, selfishness is far too prevalent. When these influences had gradually been worked out under generations of total disbelief, and with no influences whatever leading men to strenuous self-development as a means of permanent happiness, it would be all powerful, with the inevitable result that might alone would consti-tute right, that the weakest would every-where go to the wall, and that the unbridled passions of the strongest and most selfish men would dominate the world. Such a hell upon earth as would thus be brought about will happily never exist, because it would be founded upon a falsehood, and because there are causes now at work which forbid the further spread of disbellef in man's spiritual nature and his continued existence after death. Let us then consider what is the nature of those causes and influences, and how it has happened that earnest, scientific seekers after truth are so often the advocates of a disbelief which, if it became universal, and if it were founded on truth, would be so disastrous to humanity.

"Till within the last century the bulk of civilized mankind implicitly accepted the belief in a future life, and in the essential spiritual nature of man; but now the most advanced thinkers reject it as not founded on evidence, as incredible, or even as imposible, and a considerable portion of the more stelligent among the workingmen adopt achings.

"What has brought about this change? The belief in a future life has always been bound up with, and has, perhaps, rested upon, the belief in the existence and occasional appearances on earth of spiritual beings-of the spirits of the dead; and of such popular phenomena as ghosts, visions, warnings, premonitions, etc. Beliefs of this nature prevailed almost universally up to about two centuries ago, when they came to a compar-atively sudden end, and have since been treated by the educated classes in general as fables and superstitions; and this view has now become so general and so ingrained that many people will not allow that the question is open to discussion at all. Even to admit the possibility of such phenomena as actual facts is held to be a work of ignorance and of 'degrading superstition.' This almost sudden revolution of feeling-for it was mere feeling, not belief founded on knowledge and inquiry—may be clearly traced to the concurrent action of two powerful causes the witchcraft mania and the rise of physical science.

'And it was at the very time that the witcheraft horrors were being perpetrated that the sun of modern science arose and shed its splendor over the world. Galileo and Copernicus, Harvey and Bacon, Newton and Liebnitz, Lavoisier and Galvani, were then investigating the phenomena of the universe, while Berkeley and Descartes were laying the foundations of a skeptical philosophy. Men's thoughts were thus being led away from supernatural horrors to the contemplation of nature and of the human mind: and this witchcraft, and with it the very groundwork of belief in a spiritual world and a future existence for man, became branded as a huge impostor, an unfounded supersti-

"Since that time science and man's command over nature have advanced with giant strides, while philosophy has sounded the depths of the universe and has found no standing ground for the supernatural. Heat and light, electricity and magnetism have been traced to motions of the molecules of matter; even vital forces—the forces on which depend growth and motion in the organic world-have also been shown to depend on transformation of that energy which has been traced back to the molecular motion of all matter. This apparent dependence of life itself upon matter with its forces and motions, has produced in the existing generation of scientific men a frame of mind which finds no place in nature. The very molecular matter which we see, and feel, and weigh, and measure comprises the whole universe, and is the source of all the forces, and all the manifestations of life that exist or can possibly exist.

"It is into the midst of this nineteenth century world of thought-a world which is either grossly materialistic or vaguely pantheistic or idealistic—that modern Spiritual ism has fallen like a thunderbolt from a clear sky, proclaiming the existence of disembod-ied spirits in our midst, and exhibiting to thousands the action of mind without any material brain, and the exertion of force without any material body; and has demon-strated all this by means of a vast amount of constantly recurring facts which have forced themselves on the attention of all classes of the community-on men of science, men of business and men of religion.

"It is in the most materialistic epoch of the earth's history, in the midst of a society which prides itself on discarding old superstitions and basing its beliefs on the solid foundations of physical science, that this new and anwelcome visitor has intruded it to every civilized country in the world, has produced an extensive literature, supports scores of periodicals and hundreds of organized associations, counts its converts by millions in all classes of society—among the crowned heads and aristocracy of Europe, in the highest ranks of science, literature and philosophy, as well as among the masses which, in hosts of individual cases, has done what no religious teaching has been able to do, - convinced the scientific skeptic, the philosophical agnostic, and the hard-cased materialist, of the reality of spirit, of a spiritual world, and of a future life. Yet further. A considerable acquaintance with the history and literature of this movement, in which have for the last twenty years taken part, has failed to show one single case in which any one who, after careful inquiry, has become convinced of the truth and reality of the spiritualistic phenomena, has afterward discarded them as based on imposture or delusion. And it must be remembered that, as a rule all educated, and especially all scientific men, come to the investigation of the subject with a very strong prejudice against it as being almost certainly a mixture of credulity and fraud which they will easily be able to detect and expose. This was the frame of mind in which the inquiry into Spiritualism was begun by Prof. Hare, the first American chemist of his day, by Judge Edmonds, one of the most acute and truth-seeking of Amer-ican lawyers; by the Hon. Robert Dale Owen, a most intellectual and philosophical materialist; by Mr. Crookes, one of the first chem ists and physicists of the age, and by scores of others who could be named. These men all devoted not a few hours, days or weeks to a hasty examination, but many years of patient inquiry and experiment, and the result in every case proved that the more thorough-ly the subject is inquired into the more able and intelligent the inquirers, the more cer tainly and broadly do its fundamental facts and main doctrines become established. Its whole course and history, therefore, proclaim it to be neither imposture nor delusion, neither clever conjuning nor the survival of the belief of savages—but a great, an endur-ing and an all-important truth.

I will now briefly enumerate the varied classes of phenomena of Spiritualism, and will then consider what is their bearing on the doctrine of a future life. The phenomena may be broadly divided into two groups, the physical and the mental.

First—We have simple physical phenomena, as sounds from the delicate tick to blows like those of a sledge hammer, not by human agency; altering the weight of bodies; moving bodies without human agency, as chairs, tables, musical instruments, etc.; conveying bodies to a distance; raising human bodies in the air, and sometimes conveying them to a distance; releasing mediums from bands and cords.

Second-Direct writing and drawing, on marked papers, on the floor, in locked drawers, between slates, etc., in various lan-

Third-Musical phenomena, instruments played. Fourth-Chemical phenomena. Preserva tion from effects of fire, declared by Mr. Crookes to be beyond the power of modern

chemistry to produce. Fifth-Materialization, or the production

of temporary spiritual forms.

Sixth—Spirit photographs, of which there are the most decisive among both amateur as well as professional photographers.

Seventh-Casts of spirit hands and feet. The mental phenomena though often of a higher grade, are often less convincing to

skeptical inquirers. They are: First—Automatic writing, in which the medium writes involuntarily matter of which he knows nothing, and often opposed to his tastes and wishes.

Second-Clairvoyance and clairandience. Mediums see spirits, or hear their voices, or

Third—Trance speaking. Fourth—Impersonation which occurs during trance. The medium seems taken possession of by another being, and speaks, looks and acts the character in a marvelous manner, as with the daughter of Judge Edmonds, Mrs. Hooker, sister of the late Henry Ward

Fifth-Healing. (Here Dr. Wallace gave a remarkable incident occurring under his own

observation.) Here we have a series of twelve distinct classes of phenomena, each class including a great variety of separate and often widely varying phenomena, occurring with innumerable mediums who are of all ages and conditions, educated or ignorant, young girls and boys as well as grown men and women. All have been subjected to the minute and critical examination and test of thousands of clever and skeptical persons for thirty years, and every one of these various groups of phenomena have been as surely demonstrated as are any of the great facts of physical science. We may surely throw aside entirely the idea of imposture as an explana-

What does all this teach us? In the first place, they have all the characteristics of natural as opposed to artificial phenomena, in their general uniformity, coupled with infinite diversities of detail. In every country of the world they are the same, while the individual differences among them show that there has been no copying or imitation. In the next place, and this is perhaps their most important characteristic, they are, from beginning to end, essentially human. They come to us with human actions and human ideas; when we can touch the forms and examine them closely we find them to be those of men and children, not those of angels, devils or any other order of beings.

The theory that the phenomena were produced by elemental or sub-human spirits was strongly opposed by Dr. Wallace and its absurdity emphatically asserted.

"Spiritualism enables," said Dr. Wallace, "us to relieve the noble philosopher Socrates from the imputation of insanity, the demon which he asserted constantly attended him, warning him of danger, being regarded by the Spiritualist as a guardian spirit. In like manner the spiritual manifestations in the Bible could be regarded as actual verities. Among these Dr. Wallace instanced the handwriting on the wall, the three Hebrew children in the flery furnace, the miracles of the anostles and their leader Jesus, the casting out of devils, the changing of water into wine, and the feeding of the multitudes with a few loaves and fishes. In his acceptance of most of these marvelous occurrences, on such very unsubstantial testimony, worthless as evidence—mere myths and legends. written long after the time of their supposed occurrence—Dr. Wallace manifests the same credulous receptiveness of apocryphal marvels as is exhibited in his acceptance of the shallow tricks of unscrupulous cheats as bona-fide manifestations of spirit power.

Dr. Wallace, in conclusion, expatiated upon the moral beauty of the spiritualistic teachings and of the incentives to a noble life which they presented, concluding with a recital of some inspiring lines of Edgar A.

Poe, through an American medium. W. E. C. San Francisco, Cal.

The First Independent Slate Writing.

To the Editor of the Religio-Philosophical Journal:

It is not often that I care to correct misstatements that I hear made orally, or that I see in public print; not seeking notoriety in any way, nor desiring controversy with any one, I am not in the habit of contradicting false statements that I hear, or see in the papers. But in the RELIGIO-PHILOSOPHICAL, JOURNAL of May 21st, 1887, in a communication over the name of G. D. Home, so many, and such gross errors appear, that truth requires that they be corrected. The first paragraph in which I find errors, commences on page 8. It reads thus:

' It was on the 30th of March, 1861, twenty six years ago, that direct writing was found to be a practical method of communication. On the day above mentioned, Dr. Henry Slade was holding a sitting at the house of Mr. Gardner Knapp in New Albany, Indiana. Besides five or six other gentlemen connected with the New Albany & Salem R. R., there were present Mr. A. B. Culver, superintendent, and Charles Maynard, conductor, of that

Whether the time of holding a circle at that place, was March 30th, 1861, deponent saith not, and I do not think that any body knows. A few years ago Mr. J. Simmons wrote to me, asking if I could tell in what year the first slate writing occurred at my house. I did not remember, and so answered him; but I searched among my old papers. hoping to find some memorandum by the help of which I might be able to answer his letter correctly. I found an entry in my little cash book by which I could tell α day on which Mr. Slade was in New Albany, but whether it was the day that the first independent writing was obtained I did not know, and so informed Mr. Simmons. I also told him the modus operandi of our experiment and effort to obtain independent writing, and the result. Afterwards, I saw in some paper a statement over the name of J. Simmons, that was not as I had told him, nor as the facts were. What was his motive in misstating the facts. I could not then conjecture. But to return to what I was about to say of those errors in Mr. Home's communication: There were not present at the circle when the first independent writing was done. the "five or six other gentlemen" besides Mr. Culver and Mr. Maynard; only one other rail road man was visible. But the next paragraph has not one word of truth in it. It

"After the usual manifestations, the sitters detected a peculiar scratching noise on the under surface of the table, as though the spirit producing it were writing on the wood with his finger nail. Dr. Slade remarked to Mr. Knapp that the force which produced that scratching could assuredly move a piece of chalk over the slate, and in that way something durable in the way of communication might be obtained. Mr. Knapp finding the idea feasible, handed Dr. Slade a slate with a fragment of chalk on it. The medium then placed the slate under the table, sustaining it with one hand, the other being on the table in full view of the assistants. In a few minutes a slight scratching on the slate announced something had been produced on it; on its withdrawal from underneath the table a large 'W' was traced on it in chalk." All

slate that evening. But the false narrative continues:

'Elated at this success, Dr. Slade asked the spirits to try again. At the next attempt the word William was written. The enthusiasm of the medium and his friends was very great. Here at last they were getting direct writing under new conditions. At the next attempt the invisibles wrote the words 'William Maynard.' This was the name of the brother of Charles Maynard there present, and as proof of his identity this spirit wrote not only his name but full particulars as to his leaving his earthly body, etc. The excitement in that circle at Mr. Knapp's was in-

Thus ends a narration with more than ten times as many errors in it as truthe. Now will state the case as it actually occurred, and in doing so will "nothing extenuate, nor set down aught in malice."

Mr. Henry Slade resided in Michigan and

occasionally visited New Albany, where I became acquainted with him. He had gifts of various phases of mediumship, and used to meet circles at our house in New Albany, When he was expected to be there, I generally invited friends to come to our meetings and witness the manifestations that might occur. On one evening there were, perhaps, ten or twelve of us in the circle. The spirits manifested with great force, but the manifestations were principally of a physical character. I am, was then, and for a long time had been subject to "impressions." suppose they are caused by spirits, but by what process and how managed-nescio, non sum informatus. But on that occasion I conjectured that my friend Slade's medium power might be utilized so as to obtain ideas and intelligence that would be far more interesting and instructive than loud noises and the movement of ponderable bodies. was then and there prompted to ask Mr. Slade if he ever got any writing without the use of his hand? He did not seem to comprehend my meaning. I explained by saying that I thought if he would take a slate with a pencil on it, and hold it under the edge of the table leaf he would obtain writing. He said he never heard of such a thing, and that he did not believe it could be done. I told him that I was impressed that it would be done if he would try it, and asked him if he would hold the slate and try the experiment. He said he would, but added that it would be of no use. This was the substance of his oral answer, but his countenance told me what he was too polite to express in words, that I was a - fool!

Without egotism, I may be permitted to say that I have lived a great many years, and have studied human nature with some success. My avocation once required that I be able to read men's minds by observing the countenance. I made some progress in that way; but to the fact. One of my family went to the library and got a slate, but could find no pencil, whereupon I suggested that a piece of chalk could be used to mark on the the slate. The slate with a lump of chalk on it was then handed to the medium, and he proceeded to put it under the table leaf. Then was the time that his countenance showed the most opposition to my plan. But the slate had not been under the table more than one minute (not a few minutes, as your correspondent states it), when we all heard a noise as if the chalk was marking on the slate. Presently there were three taps on the under side of the table and then the chalk was heard to fall on the slate. I suggested that I thought that was a signal for us to look on the slate and see what message might be there. The medium then withdrew the slate from under the table; there was the lump of chalk on the slate, but no mark whatever. I then happened to think that when we heard the chalk moving, it may have been writing on the under side of the table, and said so. My daughter then took a light and went under the table and said, "Here is the name, William Maynard;" and she asked, "Who is William Maynard?" Charles Maynard being in the circle, said he once had a brother William who had died some years ago in Massachusetts. Charles went under the table with a lamp. He said the chalk writing resembled his brother's signature.

The foregoing that I make, showing the manner in which the first independent writing was obtained, is "The truth, the whole truth, and nothing but the truth." It can-not be said that it was slate writing, because no writing was done on the slate that night. But ever after that when friend Slade was in New Albany, we always had slate writing, and it was always done in good faith, and without any fraud being practiced by the medium.

GARDNER KNAPP.

> For the Religio-Philosophical Journal. Take a Thought and Mend. BY WM. C. WATERS.

"But fare you weel, auld Nickie-ben! Ob, wad ye tak a thought and men'!"

This was an excellent suggestion Burns made to "auld Nickie ben," and one that his "scotie majesty" must have thought of long before Burns mentioned it, since so many grand forward movements for the uplifting of humanity had been made all along the centuries, which the clergy have charged to "auld Soctie." It might seem presumptious to say that these amiable gentlemen have been mistaken as to the direction in which the Ex-Prime Minister of Heaven has been working-mistaken about his ever having had a fall, or humanity either, unless it has been uphill. Humanity at large, in affairs of government, in art and science, has all along the ages been taking a thought, and trying to mend. From the dugout canoe, the floating ocean palace has been reached The hole in a bank or cave in a rock, on the side of a hill, has been exchanged for the palatial dwelling. We have advanced from the bit of smoked glass and the sun-dial to great telescopes that sweep the heavens, revealing to us the matchless power of the Infinite Soul; and all this has come of taking a thought from day to day. But how much have the clergy done toward opening up to us this wonderous display of the divine power? Blindly, innocently, perhaps, ofttimes, they have sought to place an incubus upon the human intellect. They early found out that the uninformed could be more readily controlled than the more intelligent, therefore they have been, and are still anxious that men, women and children should only be instructed in directions that render them most subservient to their interest and wishes.

The free, independent thinker, when he is found enrolled as a church member, the pastor will regard with fear and suspicion. An elderly gentleman of my acquaintance who recently passed on to spirit-life, was fond of advocating church doctrines, with a view, as I always supposed, to selling dry goods, as he nounced something had been produced on it; was not a church member. At one time I on its withdrawal from underneath the table asked him why he did not join a church, a large 'W' was traced on it in chalk." All since he claimed to believe in their dogmas. Wrong again; no mark whatever was on the

free man; he further said that he did not know a church member who was not more or less cowed down through the power held over him by church authorities. Spiritualists who have been church members know that it was not alway possible to speak out their truthful convictions on religious subjectsto do so was to give offence to either pastor. deacon or layman, and be liable to discipline for heresy. I presume it is a dread of this old-time halter, or semi-mental slavery, that causes so many Spiritualists to hold aloof from organization. Some of them may have heard of the Irishman who was told by a priest that if he did not pay a larger sum of money, and that directly, he would pray his father back into hell. "O. no!" says Pat, "If you have got him out, he knows too much to

But whether a man stands outside or inside an organization, it is highly important that he should daily "Take a thought and mend." The finite soul, is but a ragged urchin in its early days, and its spiritual garments are ever needing repairs. We should keep on mending with silk until the cheaper and baser cotton is all gone, giving

us soul-garments of the pure silken-truth. There is a significant cousin hood between the old-fashioned hell and sheel. No lazy worldling or indifferent Spiritualist can afford to go to sleep on the brink of either. In the matter of making ready for the life to come, we had all of us better be up by the time the birds commence singing at early dawn. It is a great contract we have on hand to fix up our own spirits in suitable dress to take our proper place among the good, the just and pure in the higher kingdom. If those who have heard "the rustle of a wing," or angels whisper from out the invisible air, can do no better in upward climbing and the gentle amenities of life. than those who are looking back through nearly two thousand years to gather a little spiritual sunshine by which to warm their souls into a glow of religious life and celestial hope, then should we take a thought, and mend our ways.

It does not concern us so very much what our neighbor thinks or believes, as it does what use we are personally making of our own opportunities. If those who live spiritually in ancient dried sunshine, can live better lives than those drinking from rivers of light, flowing through green meadows, where flowers of truth abound, it might well give us pause; but it is not so, and even if it was, it would not be a sufficient argument against the truth, as we are daily receiving it through the inspiration of the impressible. It would go to show that we have many among us whose religious attributes had received little or no training before they become Spiritualists, and they may not have advanced as fast as themselves, or their friends could desire. But the spiritual philosophy makes no claims to popping an unregenerate, green mortal out pure and white all at once-time is required; steady stepping forward is better than sudden bounds. But I don't know where to look for the evidence that those pursuing a religious life under time-worn programmes are doing any better than those walking by the light of later inspirations. However, it cannot be too thoroughly impressed upon the minds of new converts to Spiritualism that the philosophy coming to us from the angels above, in all its depth, breadth and hight, demands purity in living before heaven can be attained, and that whether in the body or out of the body. It offers no encouragement to vice in any possible form. The blight of evil conduct is withering to human hopes of of mind. Heaven in the spirit holds no fellowship with crime. The man who walks uprightly and justly before God and the world, is bound for the higher kingdom of glory, let his belief be whatever it may.

Old Scotie may be dead, or never had an existence, but that mythological character represents the evil tendencies of human nature, and these do go up and down the earth with a pretty long cable, and with many tripping side lines. Hell as presented in older forms may have passed away; but it looms up in the raging flames of a guilty conscience! Who does not know of its existence? There is no mythology about that. An angry Deity is not to be found dwelling in the heavens, but the inexorable law is here, there and everywhere. That law forgives no offense, it condones nothing, except we grow into higher and better states of mind. We may through industry travel away from the unpleasant consequences of offended principles, and as this is the only way to escape, we should daily take a thought and mend-daily aspire to hold sweet communion with the pure and holy in spirit,—remembering that "bigher up, there is always room." The great surging mass of humanity may be found occupying the lower planes, but there is a mighty army higher up that waves its banners of invitation to join them. It is our happy privilege to climb step by step from one lofty eminence to another and to continue our ascent forevermore.

George W. Childs never does things by halves. Gens. Sherman and Sheridan expressed a wish while at West Point recently to have their portraits placed beside that of Grant in Grant Hall. Mr. Childs, who pre-sented West Point with the portrait of Grant, told Sherman and Sheridan that he would gladly add their pictures to his gift, and added that they were at liberty to choose their own artists. The portraits of the two generals are to be the same size as that of Gen. Grant.

Mr. J. Paparhigopaulus, a Persian scholar now in New Orleans, is said to be one of the most remarkable linguists in the world. He is proficient in French, German, English and other modern languages, in Latin, ancient and modern Greek, and knows nearly all the widely spoken languages of Asia and Europe, besides the Sanscrit, Zend, Persian, Turkish, Arabian and Hindostan.

Gen. Thos. Ewing, now of New York, who was the standard-bearer of the Ohio Democracy against Foster in 1878, is said to have abandoned his party and joined the Henry George organization. Being a very successful and wealthy mining speculator, Gen. Ewing should be an excellent leader for the labor and anti-poverty party.

George Matthias, a New York architect, has submitted a design for a Grant Mausoleum which appears to find favor with the Grant Monument Committee. Its proposed dimensions are 134 feet in length, 120 feet in width and 128 feet in height, the whole to be surmounted by an equestrian figure of the great soldier.

Jeff Davis has declined an invitation to attend the Texas military encampment on the ground of ill health. His friends are tearful that his days are nearly numbered. He is in his 90th year.

John Boyle O'Reilly is chairman of a committee of literary men and capitalists in the Rast, whose purpose it is to buy a cottage by the sea and present it to Wait Whitman.

Woman and the Kousehold.

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

THE STARS ARE IN THE SKY ALL DAY.

The stars are in the sky all day,
Each linked coil of Milky Way,
And every planet that we know
lichind the sun are circling slow;
They sweep, they climb with stately tread,
Yenus the fair, and Mars the red,
Saturn engirdled with clear light,
Or Jenitor with means of white Or Jupiter with moons of white. Each knows his path and keeps due tryst; Not even the smallest star is missed From those wide fields of deeper sky Which gleam and flash mysteriously. As if God's outstretched fingers must Have sown them thick with diamond dust; There are they all day long, but we, Sun-blinded, have no eyes to see.

The stars are in the sky all day; But when the sun has gone away, And hovering shadows cool the west And call the sleepy birds to rest, And heaven grows softly dim and dun. Into its darkness one by one Steal forth those starry shapes all fair— We say steal forth, but they were there! There all day long, unseen, unguessed, Climbing the sky from east andwest. The angels saw them where they bid, And so, perhaps, the eagles did, For they can face the sharp sun-ray,
Nor wink, nor need to look away;
But, we, blind mortals, gazed from far,
And did not see a single star.

I wonder if the world is full Of other secrets beautiful, As little guessed, as hard to see, As this sweet starry mystery! Do angels vell themselves in space, And make the sun their hiding place? Do white wings flash as spirits go On heavenly errands to and fro, While we down-looking, never guess How near our lives they crowd and press? If so, at life's eet we may see Into the dusk steal noiselessly Sweet faces that we used to know, Dear eyes like stars that softly glow, Dear hands stretched out to point the way— And deem the night more fair than day.
—Susan Coolidge.

Susanna Medora Salter is the name of the aew Mayor of Arion, Kan. She is the wife of a successful lawyer and the mother of four healthy babes. Her father was the first may-or of the city and she succeeds him.

Miss Catharine Wolfe helped a number of girls through Vassar, without letting them know from whom the money came.

Jenny Lind, who is now a plain, quiet, do-mestic woman. living near London, is great-ly honored and loved in Sweden. This is not only on account of her sterling character, but because she founded an educational institution in her native town of Stockholm.

Miss Pauline Morton, M. D., has been appointed one of the six city physicians of Rochester, in compliance with a numerously-signed petition. She is the first lady appointed to such a position in that city.

While Mrs. Mary Mangin, the wife of a Hob k n telegraph operator, was walking alone in Hudson Square Park, the other morn-ing, she saw a little boy who had been balancing himself on the stone wall that senarates the park from the river, fall into the deep water and sink. Many people were in sight who ran about frantically but did not venture into the river. Mrs. Mangin jumped in and. After a severe struggle, saved his lite and her own. The boy was unconscious, and his rescuer, unaided, rolled him on the grass till he came to himself, and then took

The first woman employe in the treasurer's department at Washington, D. C., was Jeannette L. Douglass. Miss Douglass was born in Peterboro, Madison co., N. Y., and was a neighbor of the philanthropist, Gerritt Smith; and it was through his influence that Gen. Spinner mode the appaintment. Miss Douglass was in made the appointment. Miss Douglass was, in 1860, a teacher in Mrs. Smith's female seminary in Washington, in the building occupied by Jefferson Davis while he was Secretary of War. She was appointed by Gen. F. E. Spinner, then treasurer, to whom all honor is due for this innovation.

Mrs. J. J. Astor has sent another party of one hundred boys and girls from New York to Western homes through the Children's Aid Society. This makes fourteen hundred and thirteen city waifs whom she has placed in good homes. All honor to Mrs. Astor for these good deeds. She is worth \$8,000,000, but not every person, even though eight times a millionaire, would make such a good use of

One door-plate in Berlin, Germany, bears the name of three doctors. They are those of Dr. Tibertius, a staff physician; of his wife, the first woman dentist in Berlin, and of his sister, who, like himself, is a physician.

Miss Rachel Hickey, valedictorian of the graduating class of the Woman's Medical College, stood so high in her examination that the board could not help appointing her as one of the house physicians of the Cook county Hospital. She stood 100 in anatomy, and in pathology, it is said, passed the best examination ever passed by any applicant before that board. It is one of the rules that the house physicians shall be chosen from graduates of the medical schools of Chicago

According to the official register of Iowa for 1887, three counties—Cerro Gordo, Madison, Warren-have women as recorders, and ten have women as superintendents of public schools. These women not only fill offices elected by the franchise of men, but sit in judgment of controversies between male school officials and their constituents, hear appeals, issue certificates and revoke them, and the schools in nearly all these counties are of a very high order.

A great event has taken place in Columbia College, New York City, in the conferring of the degree of Bachelor of Letters upon Miss Mary P. Hankey of Staten Island. She is the first young woman who has invaded that sacred hall of learning, not as a student, but to be examined by the professors. She studied at home alone, but on examination she passed the course making a brilliant record. The college boys greeted her with prolonged cheers when she appeared to take her diploma, dressed in the college colors of blue and white. Co-education is certain to come in

The Warner Brothers, large manufacturers in Bridgeport, Conn., have begun the erection of a fireproof building to cost \$35,000. for the use of the one thousand girls employed by them. The first story will be devoted to a restaurant where meals will be furnished at cost. The second story will contain a large reading room and library, music room and bath-room. The third story will comprise a large hall, and class rooms for evening classes in various useful pursuits.

TRUBNICAL SCHOOLS FOR GIRLS. The genius of the age tends more and more

to thorough training, whether it be of the eye, the hand and the brain, or of all togetheye, the hand and the brain, or or all together. Expert work is in greater demand all the while, and the work must necessarily be directed by acute intelligence. The body becomes the skillful servaut of the mind, and in the highest development the intellect impinges upon and unfolds into, the spiritual fearlists. It is a distinct learn in most asset faculties. It is a distinct leap, in most cases, but the chasm is narrow and easily bridged.

Last fall \$35,000 was appropriated for the purpose of introducing manual training into the public schools of New York, and Superintendent Jasper and his assistants, are engaged on a report upon this subject, after inspecting all the technical schools in this vicinity. Among those in which young woman are admitted are the ort schools of the men are admitted are the art schools of the Metropolitan Museum of Art, which embrace a variety of classes in the several departments of art, and are partly supported by a fund of \$50,000 given for that purpose, and partly by tuition fees. The studies include drawing, wood-earving, modeling, architectural drawing, decorative art, and repousse work in matels work in metals.

In Cooper Union, besides free tuition given to young women in various branches of art, there are day classes in which about seventy young women are taught telegraphy and sixty more are studying stenography and type-

writing. Then the Wilson Industrial School at Eighth street and avenue A, has sewing, cooking and housekeeping classes for several bundred girls from five to twelve years, whose parents live in the tenement houses of that neighborhood. The Children's Aid Society maintain an Italian school in Leonard st.. in which boys and girls under fourteen, are taught.

· In various places girls and young women are taught to sew, to make dresses, to keep house and to cook. There are now at least fifty different schools in the city where one or more if not all of these branches are taught. Within a year a dezen have been added to this number, and persons who have given the subject attention say that they are likely to increase still more rapidly in the next five

In Brooklyn, Charles Pratt of the Standard Oil Company and the president of the Pratt Manufacturing Company, at No. 26 Broadway, makes the generous gift which will cost him nearly \$1,000,000. The cost of the building alone will approach half a million when completed as contemplated with all the latest improvements in architecture and fitted with the best appliances for the educational methods which will be pursued there. The main objects included in the charter are as follows: To establish in Brooklyn an educational institution in which persons of both sexes may be taught, among other things, many kinds of useful and productive knowl-edge, especially those which pertain to manufactured materials and woven fabrics. Much time will be devoted to training the eye and hand in the use of tools and machinery. Young women will have special classes in household economy and home management; in the proper preparation of food, in the cutting and making of clothes and kindred in-dustries. Full instruction will be given in sanitary regulations and the laws of hygiene. One of the features will be the classes in stenography and typewriting, telegraphy and bookkeeping. Architecture, house decoration, frescoing, sculpture and painting will receive liberal apportionments of the income devoted to teaching.

A free circulating library and reading room Will also de estadiished in conrection with the institute, having as many branches as necessary throughout the city. Popular lec-tures will be another useful feature, and to erown all the foundation will be laid for a fine collection of objects of science and art. A board of trustees will control the institute, assisted by an advisory board of Brooklyn residents. The fees for unition will be made as low as the interest of the institute will allow, and all revenues from whatever sources derived will be applied to the institute fund.

BOOK REVIEWS.

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

FOR BOYS. A Special Physiology. By Mrs. E. R. Shepherd, author of For Girle. Chicago: Sanitary Publishing Co. Price, \$2.00.
Mrs. Shepherd treats upon the deepest matters

relating to social science with the delicate touch of an artist, throwing around it that safeguard of reverence most invulnerable to impurity of thought

The excellent manual before us meets, opportunely, the present urgent demand. It teaches physical and moral health. True manliness is presented as a priceless boon, to be coveted and secured. Good and manly thoughts produce a good and manly life. The

many thoughts produce a good and many life. The book was examined in manuscript and endorsed by Dr. Lamb, of Howard Medical College.

The closing chapter on the White Cross movement is inspiring and stimulates to right living. A high standard of morality is given in that clause of the pledge which "maintains the law of purity as equally binding upon men and women." There is great directness and simplicity in "the one unfailing rule for a roung man's conduct toward all young rule for a young man's conduct toward all young girls and women; to treat them in word, look and act, with that consideration which he would desire shown by another to his sister if she were placed in like circumstances."

We can recommend "For Boys" for correct and clear physiological statements a pure and noble aim chaste language and practical worth.

THE LATEST STUDIES ON INDIAN RESER-VATIONS. By J. B. Harrison. Philadelphia: Indian Rights Association. The author of this pamphlet, as a representative of

The author of this pamphlet, as a representative of the Indian Rights Association, in the Spring of 1886 visited and examired the schools for the training of Indian youths in Pennsylvania and Virginia; he also visited many of the Reservations later in the same year, and this pamphlet is the result of his labors. As his range of observation extended from Omaha, Neb., through Dakota, Montana, Idaho, Washington Territory and Oregon to the Pacific Coast, he was able to make a comparative study of Coast, he was able to make a comparative study of the condition and needs of the Indians in widely different regions.

The first part of the book consists of descriptive notes on the reservations visited; the second upon the opinions and reflections suggested by observa-

ENGLISH SYNONYMS DISORIMINATED. By Richard Whately, D. D. Boston: Lee & Shepard; Chicago: A. C. McClurg & Co. Price, cloth, 50 cents, A new and revised edition of this popular work is out and is said to be very much the best that has appeared on the subject. The author has not designed to notice all the synonyms in our language; but has selected those groups of words which are in most frequent use and are liable to be confounded. The standard referred to in the present work is the sense in which a word is used by the purest writers and most correct speakers of our day. To avoid confusion the groups of synonyms are divided according to the parts of speech, and a complete index

THE CRUISE OF A WOMAN HATER. By G.

fills seven pages.

De Montauban. Ticknor's paper series. Boston: Ticknor & Co. Price, 50 cents. A breezy and picturesque story as the reader will find. The situations incident to a voyage taken by a woman hater with a young widow as a constant companion can better be imagined than described, and the story will be greatly enjoyed by many daring the summer.

SPEECHES OF HENRY WARD BEECHER on the American Rebellion Delivered in Great Britain in 1863. New York: Frank F. Lovell & Co. Price,

paper cover, 50 cents.

During Mr. Bescher's earth-life there was a definite demand for this volume of his speeches, but it has long been out of print, and now there is a general to the speeches. eral wish to see it again in circulation. These speeches are considered the most permanent in historic interest of any delivered by this gifted orator. Many think they saved this country from the forcible interference of England in behalf of the South during our late wer. during our late war.

TWILIGHT CLUB TRACES on Questions of the Pay. Edited by Chae, F. Wingate. Lovell's Library. New York: John W. Lovell Co. Price, paper cover, 20 cents.

In the introduction of this volume we find that for four years past the Twilight Club has held fortaightly dippers at which yestene subjects here been

nightly dinners, at which various subjects have been discussed, and during this period a number of the members have contributed essays and papers to different publications upon the same line of thought which they have presented before the Club, and they are now offered to the public in this volume.

THEOPHILUS TRENT: Old Times in the Oak Openings. By Benj. F. Taylor, Chicago: S. C. Griggs & Co. Price, cloth \$1.00.

This work is the last of that gifted and popular poet and prose writer of the West, Benj. F. Taylor. His writings are familiar to many, especially are his Poems about which "is a simplicity, tenderness and pathos, intermingled always with a quiet humor, which is inexpressibly charming." The story is interesting throughout. The characters and scenes are of the earlier settlements of the Northwest and abound in wit, and hercism.

GUENN. By Blanche Howard, Ticknor's paper series of choice reading. Beston: Ticknor & Co.

Price 50 cente. Ticknor's paper series includes a number of the most successful novels of the past few years and Guenn is one of these. This is a tale of love and art; the scene is laid in Brittany and the picturesque people of this country are graphically described, and the scenes and combinations are original and expression.

TRANSACTIONS OF THE NATIONAL ECLECTIC MEDICAL ASSOCIATION of the United States of America. Volume XIV. Orange: New Jersey. The contents of this volume, edited by the Secretary, Alexander Wilder, M. D., contains much valuable reading matter, and should be freely circulated. The list of contributors includes such names as the following: I.J. M. Goss, M. D.; D. B. Rees, M. D.; C. E. Miles, M. D.; Chas. N. Gallup, M. D. and L. O. Goetchius, M. D.

June Magazines received late.

THE UNITARIAN. (Chicago.) A varied table of contents is found in this month's issue.

THE PHRENOLOGICAL JOURNAL. (New York.) Contents: Captain Samuel Samuels: Familiar Talks; The Christian Religion; Dormant Ability; Heredity; Health Papers, etc., etc.

New Books Received.

ISAURE AND OTHER POEMS. By W. Stewart Ross. ion: W. Stewart & Co.

Catarrh is a v.) prevalent and exceedingly disa-greeable disease; hable to develop into bronchitis or consumption. Hood's Sarsaparilla, acting through the blood, reaches overy part of the system, and effects a radical and permanent cure of Catarrh. 100

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We particularly request subscribers who renew their subscriptions, to look carefully at the figures on the tag which contains their respective names and if hey are not changed in two weeks, let us know with full particulars, as it will save time and trouble.

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I was tired out from overwork, and it toned me up." Mrs. G. E. SIMMONS, Cohoes, N. Y. "I suffered three years from blood poison. I took Hood's Sarsaparilla and think I am cured." MRS. M. J. DAVIS, Brockport, N. Y.

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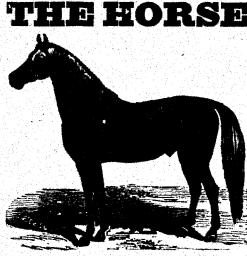
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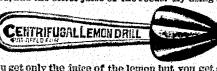
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Anonymous letters and communications will not be noticed. The name and address of the writer are required as a guaranty of good faith. Rejected manuscripts cannot be preserved, neither will they be to turned, unless sufficient postage is sent with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

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

CHICAGO, ILL., Saturday, June 25, 1887.

Without Recourse.

"Without recourse" is a phrase well known among lawyers and describes a transaction in business in which it is agreed that one or both parties chall abandon all right of appeal to law in ease the transaction is in any wise unsatisfactory. It makes the transaction final, whether good or bad. It is a fine thing when a man can soll an article at a good price "without recourse." If the article turns out uncatisfactory it is none the less good for the seller.

A rule of this kind in favor of the venders of spiritual goods has always been a great desideratum, and they have resorted to all possible expedients for this end. The first device was to claim a monopoly of divine illumination. So far as they can get this claim admitted they cut off all recourse beyond. They cannot go beyond the gods or was fated that all thought of further counthe God. Solon, Draco, Moses and Manetho cils must be abandoned. Any further conthus shut up the mouth of objection, and become absolute dictators to their followers. Obedience to them becomes religion, a saered and supreme obligation, never to be questioned.

These legislators, poets and prophets were inspired of God, no doubt, in a large and noble degree. Their error consists in claiming to be exclusive conduits of the divine wisdom and will, and to be infallible in their utterances. Some of them, perhaps all, believed this at times; but in the main they were, perhaps, only certain that it would be good for the people to believe it. There was evident ly a vast sincerity and moral earnestness in the old Hebrow prophets. They felt a divine afflatus, and would naturally think of it in the highest light, and in moral modesty give glory to God by ascribing it to him. In later times the average Jew liked to view in this light the best religious literature of his race; and the priests and expositors with all their might fostered and confirmed this disposition and tendency.

It was Jows of this stamp who established the Christian religion. Thoroughly possessed with a few grand ideas, and nobly earnest in purpose for their propagation. they had the natural weakness to attach a boundless and oppressive importance to every utterance of the Jewish Bible as peculiarly sacred and divine, and infallibly true: and hence for their justification they had to resort to far-fotched and monstrous expositions, both of the book and of human nature. and of the plan of salvation, or God's relation to man.

Of course their disciples adopted their views, especially their errors, and enlarged on them, and so the Christian church has always had substantially an infallible Bible, and an apt quotation from it has always been considered the end of controversy. This has especially been the final umpire of the Protestant churches: and the idea found its complete expression in Chillingworth's famous sentence: "The Bible is the religion of Prot

On the other hand there has always been a recognition of the infinality of this position. because of the influence of individual and party idiosyncrasy in the interpretation of Scripture. Some inevitably_interpret one way and some another.

To obviate this difficulty resort was had to the great Spirit who inspired the book. He is infallible and will lead to an infallible interpretation. But here arose a conflict of claims to the possession of the spirit and the consequent infallibility of interpretation. The mind of the spirit was thought to find its best expression in the concensus of faith as uttered in an ecumenical council of the church. But this could be had only at an immense cost of time, labor and money. It also involved extended inquiry and discus-

was found a very large minority who believed the majority were in the wrong, and that God spoke in that case only through the

The voice of the minority could be drowned and suppressed, but it was a trouble. It had been invited to speak, and its utterance was in some measure on record. It had spread through a portion of the church and was cherished as true, and it could not be induced to commit "hari-kari." It was, therefore, a troublesome and dangerous element in the church, and so the occasions of it must be avoided as far as possible. Hence the bishops of Rome and their successors, the popes were always averse to the calling of a general council. These councils took precedence of bishop and pope, else there would be no place for them. In the interval of the councils the popes were the highest authority. It was hence their interest and the interest of all their numerous and powerful satellites to fester and propagate the idea that they were always the highest authority and all-sufficient and infallible. It took a long while to get this generally accepted in the church It was accomplished at last; and our own age enjoys the ever memorable distinction of its achievement.

This achievement was impossible in the pre-scientific ages, because the papal church did not then fear free speech as much as it does now. It had then power usually to suppress that speech by force whenever it became necessary, and now that power has ntterly vanished, it is hoped forever. Then, too, the human mind was largely without guiding principles. It was easily the prey of various superstitions. The monstrous assumptions and irrational dogmas of the papal church were likely to be as good and wise as those of opposing sectaries, and so intelligent men by means of such logic as then prevailed could be thoroughly persuaded of the truth of what the church enjoined and hence we find the ablest men in the world in those times were ranged on the side of the papal church and argued in its support, while their opponents were generally of inferior mental power and development. With the opening and progress of the scientificera this state of things was destined to change. Thought and discussion must become charged and informed with a more luminous quality. They must come under the control of a lay agent whose decisions are comparatively firm, inflexible and even immutable, because it knows itself as a fundamental and all embracing intelligence.

This is the terrifle monster which the pa pal church dreads above all things. To allow it freedom in council were a thousand times worse than a mad bull in a china shop. The thought of this petrified the stoutest hearts, and terrifled the freest and bravest into submission to the pope. It tinuance of them would be sure to rend the Holy Church into fragments. Give to this monster no regular chance to open its blasphemous mouth in the Church as armed with sacred authority, let one council be called to decree that councils shall be no more, and that the pope is the council. the State and the Church. Henceforth all the members of that communion are "without recourse" after the pope has spoken-This is the end of controversy and of doubt. There can be henceforth no room for discussion in the Church. If any question arises it can only be referred in silence to the Holy Father, his holiness, the infallible.

Oh! what a relief is this to the rising fears of these ecclesiastical mariners, and how great a calm comes over their troubled sea What a magnificent policy, and how grand the achievement of our time, to render all the growing science and intelligence of the world "without recourse." This is the significance and aim of the decree of papal infallibility. It is the decree of sleepless and relentless fear and hate of advancing light and knowledge and fixed intellectual principles and power. Like everything else characteristic of the Papal Church, it is a practical utterance of its essential enmity to every higher element of human welfare and every means and process conducive to its promotion and attainment.

Growth Of Spiritual. Views.

A marked feature of the present day is the growth of spiritual views. It may be said that there is also an increase of materialism and agnosticism. This is true, but the gain is greatest on the spiritual side, and there is fortunately a more frank and honest expression of opinions widely unlike.

So far as space allows it is a pleasant task to give, in the Journal's columns, the best inspirations and the deepest thoughts of representative Spiritualists, but more than this is needed for our readers to know how the world moves. Outside the Spiritualist ranks there is growth, for all are of one family, with kindred faculties and hopes. Two duties, therefore, come to the editor .the one to give the best words from avowed representatives of Spiritualism; the other elsewhere. As the arching sky bends over all to give the best thoughts from spiritual think ers, so are we all under the same super nal influences. The immortal intelligences in the higher life are not so narrow and partial as to reach only Spiritualists Elsewhere there are waiting and receptive souls, open to larger thought. To these as to Spiritualists, the Spirit-world turns its efforts, and to them, as to us, come its inspirations and its uplifting help in the use of their own faculties.

The discourses of liberal preachers publishsion, and in every case and question there | ed in the Journal have been commended by | there,

the best readers. A sermon by Rev. T. T. Munger, D. D., New Haven Ct., shows the same growth of spiritual thought. The doctrine of immortality, the instinctive faith in this truth he compares to a block of marble, the finer conception of the resurrection and of the future life to the beautiful statue carved from that block. Christianity he holds, did its great service by "exalting man, investing him with supreme duties and investing him with a personal immortality," and thus supplanting the impersonal pantheistic tendency, which would blast human energy by destroying human or Divine personality and the "enduring identity" of man. The early Christians went to an opposite extreme and claimed the resurrection of man's physical body, "their philosophy not yet fine enough to teach that personal identity does not consist in flesh and blood," yet this extreme was a defence of the great truth of immortality, the crude way of an unrine age. Now, "science shows this bodily resurrection to be impossible, reason revolts against it, and it is outworn and nearly discarded." In its place, the gifted preacher thinks, must come the conception of the spiritual body. The form which our eyes can see decays, but the form which we cannot see with these eyes of ours, lasts in the life beyond. He says:

We may not be able to say what it is, or to get clear conception of it; but we know there something that sustains the fleshly existence. Call it an organization, a dynamic essence, a substance that which stands under the phenomena of life call it as St. Paul does, a spiritual body; any nam answers so long as we recognize the thing. It may be well to regard the Scriptural distinction of body, soul and spirit as organic and not rhetorical and to thinking man as a three fold being, a physical body, a human soul, a living spirit. It is a least a convenient distinction, and so using it we claim that identity resides in the two last as mak ing up human nature, and in no sense in the first. Thus we do not come to the man, the unchanging person until we get outside of matter. There, be youd the reach of the chemist and his tests, in the immaterial soul and spirit, in the underlying or-ganization, in the living type, it matters not what we call it, lies the proper identity of man. No addition or withdrawal of matter can increase or les-

sen this identity. He is as perfectly man without as with flesh, and for aught we know, his mental and spiritual operaions might go on without the physical system though not without some sort of a body. If sep-arated, the soul would quickly have another body suitable to its place and needs for the soul is the builder of man. Now as identity is the central ide of the resurrection, what is the fact of the resurrection? Taught by so many ages of tra-ditional belief, it is not easy to rid ourselves of the thought that it is in some way connected with the physical body; that something goes into the grave that is to come out. Our thinking on this point will correct itself if we keep in mind that the body is not the man, and that it is the man who is raised up. He goes into the other world simply un clothed of flesh, there to take on an environing body suited to his new conditions. As here we have a body adapted to gravitation, and time and space, coordinated to physical law, a body with cycles o times—day and night, months and years, wrought into it,-a body that feeds on organized matter, that responds to heat and cold, and is simply a pathway of nerves between the mind and the external world, so doubtless it will be hereafter; the spirit will build about itself a body such as its new conditions

We cannot enter upon a full examination of St. Paul's great chapter on the subject, but will only say, read it, with the points already discussed in view, and you will find verse after verse ranging itself naturally under them. "Flesh and blood cannot inherit the Kingdom of God, neither doth corrup-tion inherit incorruption." If there is a natural body, there is also a spiritual body,—one succeeding the other; we have borne the image of the earthy, we shall bear the image of the heavenly; but there is no hint that countless ages intervene betwen them The whole drift of the triumphant words is toward an immediate exchange of one image for the other There are words in this chapter hard to understand St. Paul uses all his great words-faith, justification resurrection—in different senses. Thus he says: ye then be risen with Christ,"—meaning a spiritua resurrection. In some sense the resurrection will be far off, a future. The death of man and his assumption of a spiritual body, is not the whole of the resurrection; mysteries lie beyond the mark of death. St. Paul may have had glimpses that he could not wholly express. He was willing to be absent from the body and present with the Lord and he had no thought of a resurrection that would put a moment between the death of his body and

his being with Christ. And this may be our faith. Having life in it abundance, there is no break in its current at death. There is no waste of even endless ages. If joined to the Divine life, every change must be to more ife. Because we are one with the life, death has no more any dominion over us. With such hope et us await our time of departure. With such hope let us lay our dead in the grave,—not dead, not here for they are risen.

These words show growth in spiritual views and breadth of thought and deep insight. With due study of clairvoyance and seership this able scholar would learn that man does not go "into the other world simply unclothed of flesh, there to take on an environing body suited to his new conditions, but that his spiritual body escapes from its prison of clay at that resurrection which we call death, and that this makes it impossible for man's personal identity ever to be destroyed.

His good words are welcomed hospitably. They help to show that the march of man is upward toward the sky and not downward to the dead clod.

The annual meeting of the Lookout Mountain Camp Meeting Association of Spiritualists will be held on the grounds of the Association, at the Natural Bridge Springs, on Lookout Mountain, near Chattanooga, Tenn., July 1st to August 1st, 1887. There will be a number of mediums on the ground for test seances and private sittings. Parties desiring cottages must make early arrangements for the same. No lots will be sold, but ground rent will be given free from one to five-years, and then the building to revert to the Association at a stipulated price, the Association in the meantime keeping up all repairs. For particulars address G. W. Kates, Secretary, Chattanooga, Tenn

Last week a granger called at the office; he came to attend the National Convention of Nurserymen and to pay his respects to the JOURNAL. In addition to his vocation as a tiller of the soil, he deals in Chicago property, religion, philosophy and mound builders. Whether on the planter or the platform he is equally at home and his name is A. B. French. He intends to take his family to Cassadaga Camp this season and spend several weeks

The Saloon Problem.

The Weekly Mail and Express devotes its attention in its issue of June 8th to the "Saloon Problem" in New York City, presenting startling facts in relation to the use of beer and its deleterious effects on those who drink it. In many localities the German-Americans hold the balance of power; and some politiclans who would be glad to see their party take high ground for the protection of the home from the demoralizing and destroying influences of the saloon, are completely demoralized by the spectre of a threatened general German defection. To their eyes one German vote looks larger than those of ten natives, and the danger of losing it so unnervesthem that they will not even consider plans which are not acceptable to the dreaded dictators. It is generally supposed that beer drinkers

consume very little alcohol, but many of them take as much or more than whiskydrinkers do. Saloon-keepers estimate that there are sixty-five drinks in a gallon of whisky. Several specimens of whisky purchased in prominent New York saloons and analyzed by Prof. Draper contained an average of about forty per cent. of alcohol, at which rate there is a pint of alcohol in twenty drinks. According to G. Thoman, the brewers' writer, there are twenty-six glasses in a gallon of beer. At that rate fifty-nine glasses of average American beer contains one pint of alcohol, and is equivalent to twenty drinks of whisky-three ordinary glasses of beer containing a trifle more alcohol than one drink of whisky. While the tendency is to make beer stronger it is the reverse with whisky, which is diluted more and more, drugs being used to cover up the fraud, so that the present strength of the whisky drank is probably less than generally estimated.

"The Effect of Beer on Those who Make and Use it," by G. Thoman published by the United States Brewers' Association, gives the statement of physicians who attended the employes in several large breweries, the object being to show that beer is beneficial instead of hurtful. It says of these workmen: "The average daily consumption of malt liquors is 25.73 glasses, about ten pints per capita," which makes 456 gallons a year. Ten pints of beer contain two-fifths of a pint of alcohol, equivalent to one pint of straight whisky taken by these men every day. The figures are startling, but Mr. Thoman and the brewers appear to look on them as "a matter of no consequence:" and to sunpose that they show that "the way to promote temperance is to encourage the drinking of beer." In addition to the alcohol these ten-pint drinkers swallow daily, they also take one-third of a pint of malt and hop extract. In small amounts these ingredients are not supposed to be injurious, but many physicians say that in such quantities they are very hurtful. Intoxication is only one of the many injurious effects of alcohol which has destroyed many millions of men who were never drunk in their lives. If the other ingredients of beer partially or temporarily neutralize the intoxicating effect of sicohol, and thus enable the drinker "to carry more without showing it," an explanation may be found of the fearful mortality among heavy beer-drinkers.

For a long time the assumption that beer is almost, if not quite harmless, and often really beneficial, was generally accepted as true, but, lately, proof has been called for with astonishing results. A couple of years ago the Toledo (Ohio) Blade had eleven prominent physicians in that city interviewed, and the testimony of all was in substantial accord with that of Dr. S. H. Bergen, who said "to compass my idea in a few words. I think it kills quicker than any other liquor." Toledo is essentially a beer-drinking city. The German population is very large, there are five of the largest and most extensive breweries in the country here and there is probably more beer drank in proportion to the population than in any city in the United States. The practice of these physicians is therefore largely among the beerdrinkers, and they have had abundant opportunities to know exactly its bearing upon health and disease. Every one of them bears testimony to the fact that no man can drink beer safely, that it is an injury to any one who uses it, in any quantity, and that its effect upon the general health of the country has been even worse than that of

Life insurance companies have no sentiment; they are as cold-blooded as banks. They do business upon strictly business principles. Their business is one based purely upon experience from which certain inexorable rules have been established. A life insurance company will not insure the life of a confirmed beer-drinker. Why? Because it is a certain fact, as certain as a thing can be, that the beer-drinker cannot drink long enough to make insurance profitable to them. These institutions dread beer more than they do whisky, for its effect upon the system is even worse. A non-beer drinker at 40 is considered a good risk-a beer-drinker at that age can get no insurance at all. As we said there is no sentiment in life-insurance companies. They act entirely upon facts which are the result of experience. Their figures

In addition to sowing the seeds of disease and death in the physical system, beer in large quantities is said to sodden the brain and paralyze or vitiate the moral natures of its votaries. Careful observers assert that it is more brutalizing in its effects than either spirituous or vinous liquors, in partial proof of which they point to the disproportionately large number of German names among the her standard of excellence, she ranking soc-

perpetrators of especially atrocious crimes published in the daily papers.

GENERAL ITEMS.

Pay for your paper, that your days may be ong in the land and your conscience clear. Reports from several correspondents indicate that J. J. Morse has fully met the expectations of the San Francisco people.

Mrs. Hester M. Poole leaves New York City this week for her summer season in the country, going first to Brooksville, Vermont Wanted: A copy of Richardson's "Beyond the Mississippi." Address, stating condition of the book and price, Geo. W. Seifert, Pinkhamton, Larimer county, Colorado.

A subscriber renews his subscription to the RELIGIO-PHILOSOPHICAL JOURNAL, and orders books; he writes from Iola, Kansas, but fails to give his name.

The second anniversary services will be celebrated at the Perine Mountain Home. near Summit, N. J., on Sunday afternoon. June 26, at 3:30 o'clock.

Parties desiring his services in Indiana, Illinois, Ohio, or elsewhere, can address him at that place. Miss Ella Butler of Baltimore, Md., writes

J. M. Allen is lecturing at Evansville, Ind.

approvingly of the mediumship of Miss Gaule. She has given her some excellent tests of spirit power.

The Journal's interesting collection of photographs has lately been increased by fine pictures of Mrs. Mary H. Plankett, Rev. Wm. Bradley of Boston, and Morell Theobald of London.

The Journal is in receipt of the report of the volunteer committee which has been holding scances with Mrs. E. A. Wells, of New York. The account will be published next week.

Dr. D. P. Kayner expects to spend the summer in this section, and will attend to patients who desire his services. Send description of case when writing. Permanent address, St. Charles, Ill.

Walter Howell, under date of June 7th. writes as follows from Manchester, England: 'I leave Liverpool by the steamer Britannic. She sails on Wednesday, June 29th, and will land, I hope, on the 8th of July in New York. I speak at Onset Bay, Sunday, July 10th."

A few weeks ago Prof. W. T. Harris, widely known in connection with the Concord Summer School of Philosophy, gave a parlor lecture in Chicago, critical of Henry George's land theory. An article based on this lecture has been secured by The Forum and will appear in the July issue of that valuable peri-

The Young People's Progressive Society will give its first reception and sociable on Friday evening, June 21st, at its Hall. 100 22nd St. An interesting programme has been arranged for the occasion, some of the best south side talent having been procured. All are most cordially invited to attend as a pleasant evening is expected.

Mrs. Mary V. Priest will open a summer school for instruction in mental healing at Cleveland this week under the patronage of Mrs. George W. Cady, who assures her pupils enough for two classes. Dr. and Mrs. Priest have in the short year of their practice in this city established excellent reputations in their profession and secured a host of cultured and discriminating friends.

Mrs. Ursula N. Gestefeld, desires to have the following corrections made in her article which appeared in last week's Journal, her peculiar penmanship misleading the printer. The sixth paragraph should read: "What, then, is the evidence adduced to prove that Mrs. Eddy stole Christian Science from Dr. Quimby? Extracts from manuscripts left by him, and letters from Mrs. Eddy, all in the possession of his heirs." In the fifteenth paragraph, "lies" should be "lives." In the eighteenth paragraph, "nearer by the nearer" should be " wearer by the wearer."

Although the thermometer hung around 90° on Saturday last, it was a cold day for the boodle gang in this city. Two of the members, McGarigle and McDonald, were found guilty and sentenced to three years in the nenitentiary. There they can renew, under restrictions, the acquaintance with their old chum Mackin, the ballot-box stuffer. The camblers also are in the depths of despair, having been obliged to close their dens. Verily Chicago will soon be a model city; especially so when it is lighted with electricity, of which there is a prospect.

From a secular exchange the Journal concondenses the following: The preliminary meeting of the Cassadaga Lake free association took place Saturday, June 11th and 12th. under the most favorable auspices. The attendance was larger than any preceding year. the weather delightful and the grounds. which have been greatly improved and beautified since last year, assume more the appearance of a garden than the wilderness it was seven years ago. The hotel has been doubled in capacity and the auditorium has been greatly enlarged, cushioned seats added and many improvements are noticeable over last season. The meetings were presided over by Mr. H. D. Barrett, a student of the Meadville Theological University, who, in his opening remarks, evidently showed that he had found time outside of his Meadville studies. to inform himself of the facts and philosophy of Spiritualism. In recognition of his ability, the association has invited him to preside through the entire five weeks' meetings commencing July 31st. Mrs. R. S. Lillie of Boston, Mass., was the only speaker, and the discourses given through her were fully up to

ond to none now on the spiritual rostrum. Preceding the afternoon discourse, Mr. Thomas Lees of Cleveland, was invited to the platform, and after making a few remarks of a complimentary character to Cassadaga, recited his original poem, "The Spiritualistic Alphabet." Prominent among the many mediums present, were Mrs. Carrie Twing of Westfield, N. Y., and Mr. W. A. Mansfield of Grand Rapids, Mich., the sterling psychographic medium who has been induced to spend a week in Cleveland prior to the opening of the camp meeting. And now that the church of the New Theology has located grounds on Lake Chantauqua for permanent annual meetings, it is more than probable that the Spiritualists will again talk up the advisability of establishing permanent grounds there, it being considered by many the best location for a national camp meeting grounds, being so easy of access from all points.

Newman Weeks one of the best known Spiritualists in New England, paid his respects to the Journal office in person this week, on his way home from Minnesota with his invalid daughter, who has been much benefited by her extended stay in the west.

Of "Progress from Poverty," by Giles B. Stebbins, the New York Tribune says: "It would be hard to make a more effective reply to Mr. George's assertion that land and wage servitude is worse than chattel slavery." The book is mailed at twenty-five cents, from this office.

The Report of the Seybert Commission will be quoted by antagonists of Spiritualism, hence Spiritualists should be familiar with its contents and prepared to show the weakness of the report and the puerility characterizing the se-called investigation. It may be had at the Journal office for \$1.00. At some future time the Journal will have something to say of the Report.

Mr. P. E. Farnsworth who for more than a generation has been an active Spiritualist in New York, and whose face and voice are familiar to all attendants of Spiritualist meetings in that city, passed to spirit-life early Sunday morning, the 12th inst. Mrs. Helen J. T. Brigham delivered the funeral discourse on the following Tuesday, and her effort is pronounced the finest of her life by those who have listened to her many years. Miss Runals assisted in lending completeness to the ceremonies by vocalizing appropriate music. The Conference, of which Mr. Farnsworth was the father, so to speak, and which has lived through vicissitudes that were too trying for most other organizations, held a memorial service last Sunday, a report of which will appear in the JOURNAL,

"Celia" writes: "The Spiritualists' Central Union came into existence a few Sundays since and opened its meetings in Weber Music Hall on Wabash Ave, Cor. of Jackson St. Its meetings are both interesting and profitable and its future plainly discerned. Mrs. DeWolf, president of the society, is a noble worker. A fair audience greeted Mr. Nicol who spoke upon the subject, "There is no Death." Many others entertained the attentive audience, among them the well known slate-writing mediums, the Bangs Sisters, who gave many tests of spirit power. They are, indeed, ministering angels bringing tidings of great joy to earth. Spiritualists should see that this meeting is made a grand success. Being in the central portion of the city it affords many an opportunity of seeing and hearing the manifestations and teachings of our philosophy. The society the most convenient point where such meets on Sunday at 2: 30 P. M. A parlor concert and literary soirce will be given for the benefit of this Society at 162 Peoria St., corner of Jackson, Saturday evening, June 25th. Admission 15 cents."

New Books by the Countess of Caithness.

We are in receipt of an invoice from London of the two latest works of our long-time subscriber and occasional correspondent. the Countess of Caithness, Duchesse de Pomar. One of these books is entitled: "The Mystery of the Ages. Contained in the Secret Doctrines of all Religions." It is an octavo of 540 pages and adorned with a fine likeness of the Countess. Price \$3.50. The other is, "A Midnight Visit to Holyrood," an octavo of 100 pages, printed on extra fine paper and illustrated with an engraving of the Chapel Royal of Holyrood. Price, \$1.50. Both books are interesting, and many will, no doubt, desire to secure copies of these latest productions of a highly gifted lady. Our supply is limited, and orders will be filled in the order of their reception.

"Spirit Workers in the Home Circle."

Such is the title of the most interesting book that has appeared in the field of Spiritualist literature for several years. It is an autobiographic narrative of psychic phenomena in family daily life, extending over a period of twenty years. The author, Morell Theobald, F. C. A., of London, is well known as an experimenter and writer, and he has spared neither pains nor expense in the preparation of this work. It is illustrated with lithographic specimens of spirit writing, and is in every way a fine specimen of book making. A small invoice of the London edition is now in stock at the Journal office. Price,\$3.

Miss Kate Field has returned from her visit to the Yosemite Valley, over which she is quite enthusiastic, and is lecturing in San

Francisco. The Rev. S. F. Smith, author of "My Country. "Tis of Thee." has written a hymn to be sung at the coming centennial celebration at of mediumship. Mount Holyoke Seminary.

Mrs. Ada Foye in Chicago.

The Young Peoples' Progressive Society of Chicago has good reason to congratulate itself on the success of its venture in engaging Mrs. Foye. Although last Sunday evening was very warm, Avenue Hall, 159 Twenty-Second Street, was comfortably filled with an attentive and highly intelligent audience. The main interest of the evening centered in Mrs. Foye's experiment in giving evidence of spirit presence by the ballot test. The lady at once won the good will and sympathy of her audience by her candor and the open handed fairness of "conditions." The names of sixteen spirits were given, including several peculiar and quite uncommon middle names. Some fifty test questions were answered, either by raps, or by writing through the medium's hand, or given her clairvoyantly and then announced to the audience. Not an error occurred and all receiving tests were strangers to the medium and most of them not Spiritualists; several never before having witnessed anything of spirit manifestations. The audience was enthusiastic and on motion of one interested listener it was unanimously voted that the society be requested to secure Mrs. Foye for the following Sunday evening. The arrangement was perfected and on next Sunday evening, at 7:45, Mrs. Foye will again occupy the restrum at Avenue Hall. She requests those intending to be present to prepare themselves by writing the names of spirit friends on separate slips of paper before reaching the meeting, so as to avoid delayand render the conditions more secure, if that is possible.

EXCURSION RATES TO LAKE PLEAS-ANT CAMP.

Central Traffic Association, -- Passenger Department.

Composed of the following lines: Baltimore & Ohio R. R.; Lines west of Wheeling and Parkersburg; Chicago & Atlantic Ry.; Chicago & Grand Trunk Ry.: Chicago & Atlantic Ry.; Chicago & Grand Trunk Ry.: Chicago & West Michigan Ry.; Cin., Indianapolis, St. Louis & Chicago Ry.; Cincinnati, Washington & Baltimore R. R.; Cleveland, Columbus, Cin. & Indianapolis Ry; Cleveland, Akron & Columbus, Cin. & Indianapolis Ry; Cleveland, Akron & Columbus Ry.; Detroit, Grand Haven & Milwaukee Ry.; Detroit, Lansing & Northern R. R.; Grand Rapids & Indianapolis, Broomington & Western Ry.; Louis Ry.; Indianapolis, Bloomington & Western Ry.; Leffersonville, Madison & Indianapolis R. R.; Lake Erie & Western Ry.; Lake Shore & Michigan Southern Ry.; Louisville & Nashville R. R.; Michigan Central R. R.; New York, Pennsylvania & Ohio R. R.; (N. Y., Lake E ie & West'n R. R. Co, Lessee); New York, Chicago & St. Louis Ry.; Ohio & Mississippi Ry.: Pennsylvania Company; Pittsburgh & Lake Erie R. R.; Pittsburgh, Cincinnati & St. Louis Ry.; Saginaw Valley & St. Louis R. R.: Vandalia Line; Valley Railway; Wabash, St. Louis & Pachic Ry.; Lines east of St. Louis and Springfield.

The following letter from the assistant commissioner of the Central Traffic Association explains itself. Those desiring excursion tickets should remember the importance of closely observing the conditions of this announcement. Mr. Daniels informs the JOURNAL that a special circular for the camp will soon be issued to railroad agents.

OFFICE OF THE ASSISTANT COMMISSIONI

George H. Daniels, Ass't. Comm'r. 205 LaSalle Street. CHICAGO, June 15, 1887.

JOHN C, BUNDY, Esq., Chicago, III.

DEAR SIR:-The Central Traffic Association has granted reduced rates for delegates attending the convention of New England Spiritualists' Camp Meeting to be held at Lake Pleasant, commencing July 4th, upon the following conditions, viz.:

Each delegate must purchase a first-class ticket (either unlimited or limited) to the place of meeting, for which he will pay the regular fare, and upon request the ticket agent will issue to him a certificate of such

If through tickets cannot be procured at the starting point, delegates will purchase to through tickets can be obtained, and repurchase through to place of meeting, requesting a certificate from the ticket agent at the point where repurchase is made,

Tickets for the return journey will be sold by the ticket agents at the place of meeting at one-third the highest limited fare, only to those holding certificates signed by the ticket agent at point where through ticket to place of meeting was purchased, and countersigned by the secretary or clerk of the camp meeting, certifying that the holder has been in attendance upon the meeting.

It is very important that a certificate be procured, as it will indicate that full fare has been paid for the going journey, and that the delegate is therefore entitled to the special fare on return. It will also determine the route via which the tickets for return journey should be issued.

Tickets for return journey will be furnish ed only on certificates procured not more than three days before the convention assembles, and will be available for continuous trip tickets only; no stop-over privileges being allowed on tickets sold at less than full fares. Certificates will not be honored unless presented within three days after the date of adjournment of the convention.

Ticket agents will be instructed that the reduced fares will not be available unless the holders of the certificates are properly identified, as above described, nor unless the secretary or clerk has given notice in writing to the various ticket agents at the point at which the meeting is held, that fifty or more persons who have purchased full fare tickets for the going passage, and hold properly receipted certificates, have been in attendance upon the convention.

The certificates are not transferable, and the signature affixed at the starting point, compared with the signature to the receipt, will enable the ticket agent to detect any attempted transfer. Yours truly, Geo. H. Daniels,

Ass't Commissioner.

Orion Lake Camp Meeting.

To the Editor of the Religio-Philosophical Journal: On Tuesday night, the 7th of June, I reached home from Kennett and Philadelphia, after seven weeks of travel and lecturing, in which I saw much, learned something and had varied enjoyment. Thursday morning l went to Orion, landed at the depot by the pleasant lake, went to the island in the little steamer, found my way through the trees up to the hall and there found some fifty per sons in an animated and valuable conference and a discussion of the methods and merits

I learned that on the preceding Sunday a

fair audience met amidst rain and storm, and that the uncertain weather had made the attendance but moderate all the week. Those present, in the tents and the village seemed greatly to enjoy their social life and the circles with some good mediums.

Up to Saturday the same bad weather lasted, but with the promising sky of that day came a larger number of people. Sunday was fair and beautiful, and by noon there were over a thousand present, the larger part earnest and attentive hearers—one of the best audiences ever assembled, and one of the most effective and impressive days in the

Mrs. Sarah Graves, Mrs. Boode and Mrs. Pearsall spoke daily; I helped after reaching there, and many others took part in the interesting conference each day. Much was said, not only of spirit presence and the igher thought of man as an immortal being which it gives us as a help to higher conduct and character, but of heredity, moral purity, family sanctity, temperance and the equality t woman as indispensable to better social life and to governmental reforms in favor of

honor and morality. On Saturday the officers of the District Association for the coming year were elected. . P. Whiting was again made president, in his absence; Mr. Ewell, of Romeo, vice-president, and Mrs. Odell secretary. Resolutions of regard and sympathy with Mr. Whiting, now on a sick bed, were passed with much feeling and will be sent you for publication.

Thus successfully closed the yearly meeting of the association, with a renewed resolve for a like gathering next June, G. B. STEBBINS. Detroit, Mich., June 16, 1887.

The Theosophical Society and Dr. Coues's

Remarks.

To the Editor of the Religio-Philosophical Journal

Dr. Coues, in passing some remarks about a book, says that its "orthodoxy" and "au-thority" are unquestionable, and suggests that I should change my views. Be it known unto all men that I do not recognize the "orthodoxy" or the "authority" of the so called Theosopical Society, founded by the person known as Madame Blavatsky, under the reputed direction of "Koot Hoomi" and "Morya" et hoe genus omne. I claim to be a Theosophist because of my knowledge of Theosophy, which has been acquired in spite of, rather than because of the Blavatsky travesty, with which in the past, fortunately or unfortunately, I have been, in good faith, "authoritatively" familiar.

A THEOSOPHIST. (W. T. Brown, of Glasgow, Scotland.) Boston, Massachusetts.

Southern Home Seeker's Guide,

The Passenger Department of the Illinois Central Railroad have just issued a neat illustrated pamphlet Hairona have just issued a neat illustrated pamphlet entitled "Southern Home Seeker's Guide" that gives an accurate account of what is being done in the way of Agricultural, Mechanical and Educational development in the South. Every one contemplating either permanent or Winter homes in the South should at once adddress Mr. J. F. Merry, General Western Passenger Agent, Manchester, Iowa, for a copy of this book, which will be mailed free on application.

THE MICHIGAN CENTRAL IS "The Niagara Falls Route" to Buffale, New York, Boston and New England, as well as to the St. Lawrence, Thousand Islands, Montreal, White Mountains, Saratoga and other Springs and watering places of the East. It is uso the direct foute to mackinac island, the lake and trout and grayling streams of Northern Michigan, Toronto and Ottawa, Sister Lakes, St. Clair, and other summer resorts. These are described in a little book, "In Summer Days," which will be sent to any address, on receipt of two stamps for the post-age, by O. W. Ruggles, General Passenger Agent, Chicago, Ill.

For Scrofula, Impoverished Blood and General Debility.

Scott's Emulsion of Pure Cod Liver Oil with Hypo phosphites, has no equal in the whole realm of Medicine. Read the following: "I gave one bottle of Scott's Emulsion to my own child, for Scrofula, and the effect was marvellous."—O. F. GRAY, M. D., White Hall, Ind.

Consumption Surely Cured.

TO THE EDITOR: Please inform your readers that I have a positive remedy for the above named disease. By its timely use thousands of hopeless cases have been permanently cured. I shall be glad to send two bottles of my remedy FREE to any of your readers who have consumption if they send me their Express and P. O. ddress. Respectfully, Dr. T. A. SLOCUM, 181 Pearl Street, New York.

CHICAGO.

The Young Peoples' Progressive Society, meets every Sunday at Avenue Hali, 159 22nd Street, at 7:80 P.M. The Spiritualists Central Union will meet every Sunday at 2:30 P. M. in Weber Music Hall, corner of Wabash Avenue and Jackson Street.

MRS. S. F. DEWOLF, President.

The South Side Lyceum of Chicago meets every Sunday afternoon at 1:80 sharp, at Avenue Hall, 159 22nd street. The Chicage Association of Universal, Radical Progressive Spiritualists and Medium's Society, organized May, 1884, meets in Spirits Liberty Hall, 13 South Halsted Street, at 2:30 and 7:30 P M. every Sunday. Admission five cents to each meeting.

DR Norman MacLeod, Chairman.

Spiritual Meetings in New York.

The Ladies Aid Society meets every Wednesday afterneon at three o'clock at 128 West 48rd Street, New York.

The People's Spiritual Meeting of New York City, has removed to Spencer Hall, 114 W. 14th St. Services every Sunday at 2:80 and 7:45 p. M.

FRANK W. JONES, Conductor.

Metropolitan Church for Humanity, 251 West 23rd Street Mrs. 2 B Stryker, services Sunday at 11 a.m. Officers: Geo D. Carrell, President; Oliver Russell, Vice-President; Dr George H. Perine, Secretary; F. S. Maynard, Treasurer. Grand Opera House, 23rd Street and 8th Avenue.—Services every Sunday at 11 a.m. and 7% p.m. Conference every Sunday at 2% p.m. Admission free to each meeting

Spiritual Meeting in Brooklyn, N. Y. Conservatory Hall corner Fulton Street and Bedford Ave Services every Sunday at 11 a. m. and 784 p. m. Everett Hall, 308 Fulton Street. Conference every Saturday evening at 8 o'clock.

FRANK W. JONES. Conductor.

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Lassed to Spirit-Life.

On Wednesday atternoon, June 8th, Grove A. Bronson aged 81 years, son of Lorenzo and Achas Bronson, of Plymouth, Mich gan, while gring across the yard to the farm house for shelter in a severe thunder storm, was dashed violently to the ground by the wind amilist the fragments violently to the ground by the wind amilist the fragments of a shatterestcorn-crib, and survived the shock totally insensible, until Sunday, the blood vessels of the brain bruken, with signs ir dicating an electric stroke, added to the fearful power of the tempest. A dutiful son, a man of pure and biameless life, he was much loved and respected. On Fuesday morning the house and yard were filled with the friends of the family, and fit music by a choir from Plymouth and an uplifting and consoling discourse by G. B. Stebbins filled an hour.

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and that she should receive from it substantial tokens of the respect in which her husband is held, and of the good will of the public toward one who made it possible for her husband to follow the guidance of the Spirit world. The publisher therefore proposes and hereby hinds himself to

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INFORMATION ON VARIOUS SUBJECTS

For the Religio-Philosophical Journal. Twilight. BY WARBEN SUMNER BARLOW, AUTHOR OF "THE

VOICES," "IMMORTALITY," AND OTHER POEMS. The shadows are veiling the brow of the hills, And vapors are scothing the murmuring rills, While Twilight, the daughter of sunshine and shade,

Is queen of the evening, in glory arrayed. She gracefully mantles the waning of day. And welcomes the evening in golden array, Yet softens the glimmering curtain of light

With shadows that melt on the bosom of night. Triumphant she rides on the billows of fire, With chaplet of jewels in queenly attire; In gold-tilted armor she tlashes her blade,

And marshale the stars in their nightly parade! With coursers unheeded, undaunted they run, Whose footsieps all follow the path of the sun: When softly unfolding her curtain of blue,

All spangled with sliver, she waves her adieu. Thus onward forever with banners unfurled, Her halo of glory enraptures the world; While sentinel stars on the borders of night, Now herald the vast constellations of light.

In silence its millions of systems revolved: In silence its problems are ever unsolved; In silence we gazed on the boundless domains, Where infinite order and harmony reigns.

When, le! from the verge of the measureless deep, Where numberless ages all silently sleep, Aurora emerges from cycles unborn, With Twilight to hall the glad tidings of morn.

United they mingle in loving embrace, Expanding their pinions new regions to grace; Dissolving the shadows with orient light, And melting the stars from the bosom of night;

While Earth, in response to the language of flowers In rapture arouses from star-lighted bowers; Unveiling her features she wendeth her way To the radiant realms of the monarch of day.

The birds sweetly carol their matinal lays. And Nature responds with her chorus of praise; While dewdrops that fell by invisible showers, Are jewels atlame on the bosom of flowers.

Thus oft in our pathway from darkness forlorn, The tear-drops of night are the jewels of morn, And hopes that are buried and shrouded in gloom, Like seeds are well planted in fragrance to bloom.

Every eigh that is hushed on the bosom of night Is a song as it wakens, and welcomes the light; While hope, brightly dawning, illumines the way From Twilight of Morning to Infinite day. Paterson, N. J.

Captain Stewart and the Ghost.

A story, which has moved all Italy, is given by one of the most respeciable and trustworthy of the jour-nals of Milan and signed by Signor P. Bettoli, a well-known name in the Italian literature of the day. On leaving S—by the Mountain Gate, turning to the right and proceeding for about a couple of miles, you may observe a small collection of miser: be hovels, crowned by a high church tow-er. These cordid hovels and this imposing tower are known by the name of San Venanzio. In the year 1787 there came to San Venanzio. In the year 1787 there came to San Venanzio a tribe of gipeles who, settling in the place, built these miserable huts and lived for many years in the midst of the poverty and dirt to which they are accustomed. But as the tribe increased in numbers they became more bold, until their robberies and violence aroused the authorities and several of their chiefe. aroused the authorities, and several of their chiefs were taken, and one or two of them executed while the rest were imprisoned or had to fly to avoid the law. Soon afterwrads, just at the beginning of this century, the remainder of the tribe, with the women, girls, and boys submitted to conto them full possession of the spot on which their miserable hovels had been erected. This was accorded on their consenting to erect a church in the enclosed space to which they had acquired sole right of possession. But as soon as this building was completed the whole community disappeared as if by magic, and notihing was ever heard of the gipsies from that day. The hovels and the little church still remain, falling to ruin it is true, but still marking with a dark spot the wild and desolate place where they stand.

Rumor soon declared the spot to be accursed. Voices were heard at dead of night, and lights were seen moving about among the rules. One or two persons who, more courageous than the rest, had ventured to remain at night within respectable distance of the church, have testified to the unearthly noises which have issued from its walls, and amid the blue phosphoric light thrown all around, have beheld strange figures, attired in costumes of au-cient date, walking amid the mouldering remains of the church and the habitations which surround it. A priest once attempted to sanctify the church worship, but he was thrown with violence from the place even while on his knees before the high altar. Since that time the place has been utterly abandoned, and now, half-buried amid weeds and branches, it is almost forgotten.

December last the neighboring town of S-was visited by Captain Stewart, the brave companion of Gill and Palmer in their ill-fated African expedition, who was traveling through Italy to cure the hypochondria with which he has been afflicted ever since the fatal catastrophe by which his two intrepid companions had met their death. "Il Sig-nor Stewart," says Bettoli, "is a man of about 40 years of age, not strictly handsome, but of noble and serious aspect, and of a powerful and energetic temperament. He heard of the mysterious apparition at Venanzio, and at once determined to pass a night among the ruins. For this purpose he visited the place during the day and carefully examined every nook and corner of each of the hovels which surrounded the church. He chose for this night's lodging the most ruinous of all, the one whose mouldering wall still leans against the porch. He repaired alone to the place, carrying the camp bed-

stead which accompanies him on his travels, and, armed with two six-chambered revolvers, one in each hand, he retired to rest And now, says Signor Bettoli, let me tell the rest of the story as I had it from Captain Stewart's own lips.

I had been waiting for the hour of midnight-the silence was intense—and worn out with fatigue I was fast sinking into slumber, when I was suddenly aroused by a terrible noise, which seemed to proceed from below the earth—loud and rumbling like distant thunder or rather the passage of artillery along a hadly-paved street. At the same moment, and while the threatening sound still continued, the darkness was suddenly dispersed by a blue phosphoric light, pale and yet bright and steady like the lighting of a match against the wall, and in the midst of this atmosphere of pallid vapory hue, there appeared a human form, undefined and indistinct enough to leave in doubt as to the semblance whether of man or woman. It might have been that of a nun or abbes, but as I gazed I fancied it to be rather that of a poet or clerk of Dante's time—for the bandelettes and headgear of that period were striking y apparent. I rose up on the bed and gazed fixedly upon my strange visitor. "Who are you," I cried, "and what do you want with me?" No answer was returned; and, amid the subterranean noise and phosphorescent light, the figure still continued to advance. "Take care," cried I again. "I warn you that if you advance a step nearer I will blow your brains out." But my warning was of no avail; the shadow still approached. Then raising my right arm, I fired one after another the six bullets from arm. I fired one after another the six bullets from my first revolver. For a moment I was so blinded by the smoke that I lost sight of everything. When the smoke had disappeared I still beheld, in the pale blue light, the figure still advancing towards me until it stood close to the foot of my bed.... A cold sweat broke out upon my forhead—I lost all consciousness, and fell backwards fainting on my pillow.

The story isold to us, but ever new to the impulsive imaginative Italians, and much controversy is also as to the property of destroying the accuracy organities. with its inflamous ruins and descented inset, and replacing them, by building on the site is an explanate the control of the property desired to the related to

THREE YEARS IN A DREAM.

A Bunco Man Said to Have Hypnotized a Philadelphia Girl.

She Met Him at the Centenni il Exposition and Claims to Have Been Married When Under Mesmeric Influence-Used While in this State to Assist a Companion of Steve Raymond and Charley Miller.

[N. Y. World.]

Mary Emily Babbington a charming little blonde with large blue eyes and a complexion all peaches and cream, applied to Lawyer William P. Swope, of Philadelphia, May 21st, for legal advice. The object of her visit was most peculiar. She sought to be relieved from the bonds of matrimony by divorce and at the same time to have a legal restraint placed upon her husband's will-power. She told a most remarkable story and produced what appeared to be very strong documentary proof to support it. She was married, she said, in 1887 to William E. Babbington, believing him to be at that time a bank clerk. The marriage took place in New York and was, so the wife averred, a compulsory one. She became acquainted with Babbington in the same second 1876 of the Centennial discounds. in the summer of 1876 at the Centennial Grounds. in this city. He then represented himself as the son of a prominent broker in New York and said he was spending his vacation in studying up the in-dustries of the country as shown in the great Expo-

One evening in July he invited the young woman, whose maiden name was Griffith, to accompany him to an ice-cream saloon in the vicinity of the Centennial buildings. He conducted her to a private parior, and after the refreshments had been eaten conversation on various subjects ensued finally drifting to mesmerism and Spiritualism. Babbington told the young woman that he was thoroughly up in both sciences and that from the first moment he saw her he knew she would make either a good medium or a good subject for a mes-merist. She banteringly replied that she did not believe him and dared him to prove the truth of his assertion. He instantly replied that he himself possessed mesmeric power and would, with Miss Griffith's permission, exercise it then and there. "For three years after that night," said Mrs. Bab-bington, "I lived like one in a dream,"

This was the strange and almost incredible part of the woman's story. On July 28, 1876, she accompanied Babbington to Hartford, Conn. She knew, she said, that she was traveling on a railroad and that she was leaving Philadelphia, but she had no power of her own to say whether she would or would not make the trip. Having arrived at Hartford, she was placed in a house and put to bed, the trip of the control of th where she slept for three consecutive days. When she awaked she found she had lost nearly all rec-ollection of her former life. She was visited every day by Babbington who treated her with the utmost respect and never made even a suggestion of an improper character. They left Hartford in September and travelled through different cities in the West until February, 1877, when they came East again and went to the city of New York. During this trip Miss Griffiths never stopped in the same hotel with Babbington in any of the towns visited. The young woman claimed that during all the time between July, 1876, and February, 1877, she was in hypnotic condition.

On Feb. 28th, Babbington took his subject to the house of a minister in New York and was there married to her. They took lodging on West 55th street. On the morning succeeding the marriage the newly-made bride awoke to find here. self in her normal condition. She could not realize that she had been so many months away from her home in Philadelphia. She distinctly remembered her first meeting with Babbington, the visit to the ice-cream saloon, the trip to Hartford and then the trip West, but it seemed to her like a dream. She burst into tears and begged the man at her side to tell her what had happened. Babbington seemed very much surprised at the sudden change in the woman's mental state. He recalled to her the conversation that had taken place in 1876, and asked her if she did not remember her marriage. The question started a train of thought and she suddenly realized the truth. Her husband did not give her much time for reflection, for she avers in her libel, he immediately placed her in a hypnotic condition by stroking her foreheard with the tips of his fingere. Mrs. Babbington claims that she remained in this abnormal state until the latter part of 1879, when ber husband, for some unknown reason, suddenly

Ten days later she became herself again and went through all the horrors of her first realization of what had taken place since 1876. Her purse contained a few dollars, but how the money came there she knew not. She came to Philadelphia, and after a wearisome search succeeded in finding her parents, to whom she told her story, but very naturally was not believed. She lived quietly without hearing anything of her husband until Christmas Day, 1880 when she was alarmed and surprised to receive a letter from him bidding her to come to New York instantly and threatening her with dire vengeance if she refused to comply. Notwithstanding her re-markable experience the little woman was frightened into obedience. She went to New York and met her husband as directed in a resort for "crooks" on Twenty-ninth street, near Broadway. No sooner did she face him than he again exerted the mysterious influence which she claimed he posses and placed her again in his power. She was then induced to form the acquaintance of an elderly gentleman stopping at the Astor House, and induce him to visit her husband in a house on Bleecker street, the exact location of which she does no now remember. The strain on Mrs. Babbington's nervous system after this had been accomplished was so great that she fainted, and upon her restoration to consciousness she found herself again in her normal condition.

She was seated in an inner room, the door of which was ajar. She saw her husband and two companions sitting behind a desk. The old gentle-man stood in front of them, and there seemed to be some sort of a controversy in progress. She heard the old man exclaim: "I have lost \$2,000, and you are a set of scoun-

drels. She then saw him attempt to clutch one of the men by the throat. A terrible fight followed, and the old gentleman, who appeared to be a powerful man was beaten almost to death. Half frightened out of her senses, but with sufficient will power eft to attempt to escape, the woman made her way through the rear into a small alley, thence to I wenty-ninth street. She reached a ferry to Jersey City, and while waiting for a train for Philadelphia was suddenly confronted by her husband, who or-

dered her to accompany him.

The command, she said, she was unable to re eist, and she returned to New York. She begged and pleaded that she should not again be placed under that strained spell which she had no po to resist, and promised anything to remain in her natural state. Her husband agreed to this, but made her swear that she would obey him in all things. For nearly a year she endured a living death.

In that time she discovered through circumstances that daily came to her notice, that her husband was one of the gang of dangerous confidence men, chief among whom was Steve Raymond and Charley Miller, afterward killed by Billy Treacy. She solemnly declares in her complaint, that she took no part in any of the numerous schemes to defraud with which her husband and his assoclates were connected, but on the contrary did everything in her power to wean her husband from his evil companions. In this case she was unsuccessful, for when she ever broached the subject Babbington immediately exerted his influence and made her

Her mental and physical organism weakened under the terrible strain to which she was subjected and she became ill. She took to her bed and lay there for six months, at the end of which time physician gave it as his opinion that she would not ive another month. Babbington, who appeared to have a strong attachment for his victim, took her one day in a cushioned carriage to Jersey City and accompanied her to her home in this city. He placed her in her mother's arms, kissed her good-bye and left the house saying she would never see him again. From the moment of his departure the sick woman seemed to gain strength. In three weeks she was on her feet, and in another month the color one was on ner reet, and in another month the color came back to her cheeks and she regained much of her former beauty. Since that time she has lived quietly, and although she watched the newspaper's carefully, she could learn nothing of her husband's whereabouts or the life he was leading.

On Sunday her, while walking down Chestnut.

street she nearly fainted as she saw Babbington turn the corner of Ninth in company with three men. Fearing that she would again be placed in his power she boarded a car and rode, she knew not whither until hear nearest faint hear she had a manual faint hear she had a manua whither, until her nervous fright had subsided. A consultation that evening with her parents resulted

in the visit to Lawyer Swope's office. It is said that Babblogton is one of the most expert bunco men in the United States, but as the name is probably assumed it is impossible at this time to establish his identity.

Notes tron Lyman C. Howe.

To the Editor of the Raligio-Philosophical Journal: I took leave of the good friends in Kansas City on Wednesday evening, June 1st., after a very pleasant sojourn of five months among them, during which sojourn or nve months among them, during which time I became strongly attached to the noble band of workers who united to make my stay pleasant. On the night before I left a few choice friends, among whom were Dr. E. G. Granville, Dr. S. D. Bowker, Mr. Campbell and others, met at the house of A. E. Beggs and made the hours light with music, anecdote, intellectual pleasantry and Spirit communion, and gave me a chearful good-by and warm munion, and gave me a cheerful good-by and warm earnest of the good will which would greet me on my return in the early autumn. Mr. Beggs, who has been a faithful worker for the cause nearly ever since he first accepted its truth, and who was chiefly instrumental in arranging for the course of lectures just closed, made all feel at home in his house, and added a liberal quota to the pleasure of the evening by his wit, humor, genial spirit and sociability while his talented companion added much by her rare music and conversational humor, pleasant

and instructive as well.

An "ancient spirit"—only forty thousand years old!-though a new-comer medium, whose name I do not recall, told us all about the "Lost Atlantis" and the simultaneous rising of this continent from the deep sea, just 14,700 years ago!

Dr. Granville gave us a sublime talk, and Dr. Bowker instructed and amused with his ample store of experience and anecdote. It was an evening long to be remembered.

I hastened on to Sturgis, where I met many new

and some old friends and workers. The rains were heavily against us. Besides the churches had con-centrated their forces, and changed their dates from 12th, to 5th, after the Spiritualists had changed their time to avoid a clash, evidently on purpose to draw the people from us; yet our church was well filled, both day and evening, and a lively interest manifected. Mrs. Woodworth illuminated all she touched. Her thoughts were all sparkling gems from the mines of her rich spiritual nature. Our young folks gave us fine music and two of the school graduates delivered orations from Wendell Phillips. Mrs. Woodworth and the music alone were enough to have made the meeting a success had there been nothing more. Hon. J. G. Wait presided as usual and advertised the THE RELIGIO-PHILOSOPHICAL Journal, as also did your humble servant. Thomas Harding took some notes and seemed interested. A brother of ex-President Fillmore, and ex-Senator Kelley, 87 and 90 years of age, both spoke in the con-ference and rejoice in the knowledge of spirit com-

muniop. The meeting closed Sunday evening, evidently leaving a warm glow and hopeful satisfaction inspiring all the faithful. The trend of thought was in the direction of religious culture, moral purity and philosophical Spiritualism, enthused with earnest test and high daysion. Spiritualism has liberneethees and high devotion. Spiritualism has liber-alized, educated, and well nigh revolutionized pub-lic sentiment in this section since this Free Church was built some 25 or 27 years ago. The rabid ele-ment has had its use and its day, but is no longer in demand among growing Spiritualists. The de-mand now is for high thought, scientific reasoning, rational religion and honest lives. Sturgis, Mich.

Notes from John Slater.

To the Editor of the Religio-Philosophical Journal.

My public Sunday evening meetings in the Brooklyn Museum have been wonderfully successful, far beyond my expectations. The hall, which will hold when full, 1860 people, has been crowded each Sun-day evening, and the interest seems to be constantly Of course I am very proud of my success. The secular press gives an account of my meetings each week, which of course, advertises them; even the Eagle gives an account, though perverted, leaving an impression of doubt in the minds of the outside world. Those who attend my meetings, when reading such an account detect the in-justice done me, and cling to me the more, bringing their friends-not by ones or twos, but by the lozen. I feel proud of those who have stood by me during my two years of work in the spiritual field in Brooklyn, and wish to acknowledge it publicly.

My private seances, which I hold three times a week at my home, are always crowded, and each evening many are turned away for want of room. My time for daily sittings is always taken up, so that you can see that I am a very busy man. I have letters from all parts of the country (even England and Australia) from societies wishing my services. but my guides do not wish me to leave here now. The day may come when I can give my services to the different societies. I have visited nearly every large city from the Atlantic to the Pacific Ocean, and invariably had success. Let me here say a word about my friends in San Francisco. They were all so kind to me, and helped to make my visit so successful, that my heart goes out to them all, and I long for the day when I can return to them again, and once more minister unto them, and bring them the "Glad tidings of great joy" that their friends are

not dead, but living. I shall remain in Brooklyn till July 15th and then go to Onset Bay for one week, and from there to Lake Pleasant, where I am engaged to give tests on July 31st, following, as I did last year, the Hon. A. H. Dailey.

To all honest mediums where ever you are, let me say this to you: Be true to your mediumship, and to your spirit guides, and last but not least, be true to yourself, and by leading upright lives help the cause of Spiritualism; for the day is coming when it will occupy its true place, and mediums be respected and honored. Let me also wish the RELIGIO-PHILOSOPHICAL JOURNAL, and other spiritual papers which are spreading the truth and nothing but the truth, God speed. Brooklyn, N. Y.

The Burning of the Museum of Contucius.

A conflagration which place took lately in a remote village of China has destroyed one of the most remarkable literary and artistic museums in the world. The edifice in question was the ancestra home of the family of Confucius, built centuries ago, near Loo, in the province of Shan-Tung. In this building, generation after generation, the male heirs of the great Chinese teacher have dwelt in an unbroken line for 2,500 years, bearing the title of dukes. With every other family in China, a noble-man's rank must always be lower than that of his ancestor; for no true Confucian would presume to stand higher than his grandfather, father, or his elder brother. In the illustrious "House of Confucius." however, the lofty title of duke passes unchanged except when emperor after emperor adds by royal decree some new phrase of honor to the name and line of the famous philosopher. The tomb of Confucius is a huge mound, overgrown with trees, on the banks of the River Size, with carved animals on each corner and groves of cypress trees ranged sol-emnly around. The relics of his age, and the rich tributes of worship paid to him by generation after generation, since 600 B.C., have all been gathered into this "House of Confucius," lately destroyed Here were accumulated precious texts on stone and marble and commentaries of his books, wonderful carvings in jade and alabaster, jars and vases of porc lain, beyond all price, to say nothing of jewels and gold and silver work sent from all parts of the Celestial Kingdom, and even by reverential "outer barbarians." All, or nearly all, of these treasures are forever lost by this deplorable event, which has fallen upon China as nothing short of a national calamity. No liberality on the part of emperor or people can replace the vanished memorials of that remarkable teacher.—London Telegraph.

Ben: Perley Poore wrote his life of Grant in two months (2,500 words a day). Victor Hugo wrote a months (2,000 words a day). Victor Hugo wrote a novel in three weeks on a wager. Dr. Johnson wrote "Basselas" in the nights of the week in order to pay his mother's funeral expenses. Longfellow wrote his poem, "The Wrock of the Hesparus," between supper and bed time. "Sheridan's Rider was dashed off by Buchanan Read one morning in less time than it took Sheridan to de k. Sir Weller Scott wrote his \$42,000 novel, "Woodstock" in these months.

Annual Memorial Services of Spirits ualists.

Memorial hall, Cleveland, Ohio, was unusually attractive June 1st, as decorated for the memorial ser-vices of the Spiritualists. The lyceum paraphernalis was draped in white crape and flowers, the speaker's stand was adorned with several beautiful bouquets, peeping out from which was the portrait of the late Mr. John A. Jewett, the first conductor of the lyceum. Several beautiful mottoes (one conspicuously—"Absent in body but present in spirit") adorned the platform as did a life-size portrait of Mrs. Altha-dine Smith. Mr. Charles A. Palmer harmonized the andlence by a few touches of the piano, the lyceum choir sang a chant and then Mr. Gaylord, the con-ductor, gave a short address on the character and issues of memorial services, at the close of which he invited Mr. Thomas Lees to speak. Mr. Lees said: We have met this summer morning in the month of roses to hold our third annual memorial services to review pleasant memories of our loved ones who have passed to spirit-life, and to honor especially the brave workers in our glorious cause, who, though resting from their earthly labors, may yet be inspiring us to continue the good work. It is important to the cause and profitable to ourselves that we should zealously observe these annual customs which characterize our spiritual movement.

ANNIVERSARY DAY

is now well established and generally observed throughout the country, and while we, as Spiritual-ists, are participants in the national observance of Decoration-day, a day set apart in honor of our sol diers who fought and died for their country's flag, it is mete and proper that we should hold our special memorial services, and that the day be equally sacred to us, for the time will come when it will be a prouder distinction to save 100,000 of our enemies than to slay them. Not wishing to detract from the glory of any of our military achievements, nor the heroes who figured in them, nor check even the patriotism of those who love to assemble in this and similar halls to talk over their hard-earned victories, yet I believe the peace generals of the coming centuries will outrank those of war. Spiritualism comes to give us a better understanding of life's duties here and a clearer conception of the change called death; so all honor to those early workers who helped spread this new gospel in our fair city and dared to face the prejudices of prevailing be-liefs and customs—they certainly should not be for-gotten in our memorial services of to-day. The day, though sacred to us, should be divected of the gloom and sadness born of our old theological beliefs. We have

A GLORIOUS PHILOSOPHY

and, feeling that it has benefited us, we should all do our utmost to replace the old theological idea of death and the after life with the brighter ones that Spiritualism brings.

In closing Mr. Lees briefly referred to some who had more recently passed to spirit life, saying: "On this banner to my right are the names of all that we have record of who have passed to spirit life since our last annual memorial service: Master Freddie Schroeder, Baby Smith, Mrs. Annie Leach, Mrs. Harriet J. Bowers, Edward Rose, Evan H. Davies, George W. Morrill, Levi Nichels, John A. Jewett, Mrs. Minnie Lees Tausch, Dr. M. C. Parker, A. E. Barnee.

SPIRITUALISM.

N. F. Ravlin's Lecture at Monument Hall.

Mr. Ravlin lectured last evening in Monument Hall on "The Spiritualism That Doce Not Spiritual-

ize, a Snare and a Delusion." He said no greater mistake was ever made than for people to suppose that merely witnessing the physical phenomena, and believing that they were produced by spirits, made one a Spiritualist. Seeing tables tip, instruments of music float in the air, played by magen floaters, having rans, or handling played by unseen fingers, hearing raps, or handling materialized forms, may carry conviction to the mind of a continued existence after death, but these things do not constitute one a Spiritualist; such are Spirit-ists simply, and nothing more. You may have all these things, as many do, and never rise above the mere sensuous low animal material plane of existence; sit with gaping wonder at what your five bodily senses take in and never receive or desire any

spiritual knowledge, growth or unfoldment of your There are three planes in the nature of man, the physical, mental, and spiritual. To become spiritualized is to receive the normal development of the three in their order, the spiritual always in the as condancy. To live under the dominion of the animal propensities is to dwarf the intellectual and starve the spiritual. Many claim to have been Spiritualists for thirty years, to have been under the tutelage and guidance of the angels, and yet what have they to show for it to-day, more than the development of a sensuous, animal, brutalized nature, reeking with moral putrefaction, glorying in shame and reveling in all manner of ungodliness and worldly lucts. Men drink, and gamble, and scoff at everything Christian people hold sacred, and yet claim to be the exponents of Spiritualism. But the claim is false, and rest assured such people are rushing on to the damnation that awaits them in the

Spirit-world. Man is a spirit, and he must receive spiritual de velopment which can only be attained by a knowledge, love for the practice of spiritual truth. Truth alone in the affections and the life can spiritualize man's moral nature. If our fellowship is with the angels, our gravitation should be upward, not downward: toward refinement, not coarseness and volgarity; and our Spiritualism is a blessing or a curse according as these things are true in us. Seek, then the higher, nobler good. As true men and women cultivate the Christ spirit in all the relations of life, and then shall you walk with luminous feet, and others shall take knowledge of you that know and

love and practice the truth. The discourse was listened to with marked aftention and certainly presented Spiritualism in a very different light from what people have been accustomed to regard it.—San Diego Daily Sun.

Christianity and Mormonism.

If the great success of Christianity, unassisted by the sword, may prove the truth of the Bible, surely the truth of Mormonism may be proved by the spread of that faith, which, during the first thirty years of its existence, certainly gained as many converts as did the doctrines of Jesus within a like period. Joseph Smith began his ministry in the midst of the most intelligent people on earth, in the midst of a creed which, though dying, is far from dead, and in a rising civilization. Jesus began his ministry in the midst of a rude people, a dead creed—in Greece and Rome—and a rapidly decaying civilization. The Mormons number eight hundred thousand; they have missionaries in all parts of the world; they are ready to die for their faith, and they are spoken of and treated by the "Gen-

tiles" just as the early Christians were. Every argument from the spread of Christianity for the truth of the Bible can be used with far more force in favor of Mormonism. A similar argument might be adduced to show that the Koran is a divine revelation. It has been asserted that Mohammedanism owed its great success to the sword; but this falsehood is completely refuted by Gibbon. The Mohammedaus gave all their newly-conquered sub-jects a free choice of the Koran, tribute, or the sword—terms quite as liberal as those offered by Christian conquerors. Besider, where did Moham-med get his sword? Buddhism has as many believers as Christianity, and its teachers and propa-gators, unlike the followers of Jesus, have never esorted to the sword to convince unbelievers. But ooth Buddhism and Mohammedanism have a great advantage over Christianity, in that they have been preserved pure as when first taught.—Secular Review.

Egotism in the Prayer-Books.

Some day or other, says James Payne in the Independent, some American correspondent will go to St. George's Chapel, Windsor, and look in the prayer-books: he has not done it yet because he thinks it such an unlikely place for "sopp," but some day or other it will happen; then, if what I hear is true, the free and independent citizens over the water will have really something to laugh at. I am told that in the said prayer-books the personal promouns referring to the loyal family are in large type and those referring to the Creator in small. I hear it on very good authority, and if the wind were not in the cost I would ge down to Windsor and sortify myself of the fact. How Thesistry would have revoked in B had he innover at Some day or other, says James Payne in the Inde-

Mary Anderson and the Haunted House.

A friend of Mary Anderson, whose rejection of George Riddle, by the way, is said to have some-what unsettled his reason and to be partly the exdanation of his curious behavior in Boston, told the other day as coming from the lips of the actress herself a thrilling and thoroughly vouched for ghost story. It appeared that the Countess of Knebworth, the wife of Owen Meredith, met our Mary in London and took a marked fancy to her. They were frequently seen together in May-fair, and finally, when people commenced returning to the country, the Countess carried Miss Anderson down to Knebworth Castle. It was on the last evening of her stay, and the guests were collected. in the Countess's little sitting room for 5 o'clock tea. As the dusk came on the talk fell upon family ghosts, and Miss Anderson confessed her great desire to make the acquaintance of one. Having lived in America, where family ghosts are somewhat scarce, she h d never had the pleasure of meeting one. The Earl who luberits much of his famous father's taste for the occult and supernatural, then proceeded to tell the most hair-lifting tales about the family gho ts of his aristocratic friends, and con-feesed that in Kuebworth Castle also there was a haunted chamber. Just what the character of the "haunt" was he could not say, for no one had been brave enough to sleep in the room for half a hundred years, and there was only the misty tradition to the effect that ghoets did walk there and that it was as well to sleep elsewhere. Miss Anderson immediately became fired with a desire to form the acquaintance of the Knebworth ghost and pleaded that the sleep with the sleep wi that she might be allowed to spend her last night in the haunted chamber. Her hosts objected and tried to dissuade her, but she persisted until they ylelded on the condition that her maid should also sleep in the room upon a lounge. Late in he night, but at what hour Miss Anderson could not tell, she was suddenly awakened by a frightful pres-sure upon her chest which she could not throw off and which deprived her of the power of speech or movement. Almost dead with terror, she finally managed to gasp out the name of her maid and was auswered only by a smothered cry. With a super-human effort she managed to raise herself and spring out of bed, only to find the maid suffering in the same way, unable to move or speak. They lit their candle and sat there shivering with fright until daylight came to their relief and aroused the rest of the household. And Miss Anderson declares that her nerves were unstrung for weeks afterward from the shock she had received. No explanation of the curious incident was ever discovered.—New York World.

Notes and Extracts on Miscellaneous Subjects.

Twenty-four per cent. of Norway is forest. Scarfs and neckties of metal are a new German in-

ention. The American refugees in Canada are talking of forming a club.

A pretty town named Gladstone has been founded in the San Gabriel valley, California.

An increased number of prohibition hotels are advertising and sending out circulars this year.

A great many brides are willing to sell duplicate fish-knives and berry-spoons "second hand."

They are talking of organizing a foan exhibition for the benefit of the New York Grant monument

Every really rich gentleman nowadays must have private business manager as well as a valet. It takes the tusks of 75,000 elephants per year to supply the world's plano keys, billiard balls, and

knife handles. Aunt Mason Eckles, of Clinton, Mo., dropped dead the dooryard the other day. She was colored and

From one tree recently felled at Bowersville, O., it is said that 400 fence posts and twenty-two cords of

Baron Hindlip, of Allsopp's brewery, and Baron Ardilaun, of Guinness' stout, are the pair of "beer" lords of the British house of peers.

tove wood were cut.

Tombetone, A. T., has a curfew ordinance which requires every one under 18 years of age to go home at the ringing of a bell at 8:30 P. M.

An Ohio girl claims to have gone three weeks without eating anything. If this is true, she is fitted to live at a fashionable boarding-house. John Finley, an Indian trader, was the first white man to cross the mountains west of North Carolina

and enter Kentucky. This was in 1767. The Washington Post and Henry George's Standard are agreed that Irish evictions are nothing like

as numerous and heartless as those of New York. The house in which Michael Angelo lived in Florence is still standing, with a few of the great artist's household goods preserved in the several apart-

The expense of conducting the campaign of the labor party in the recent mayoralty canvas in Cin-cinnati has just been footed up. It cost exactly

An Alsatian who tattored himself all over with 'Vive la France" was imprisoned for six months when he came to be examined for admission to the German army.

Secretary Endicott has decided to do away with the practice of making military prisoners carry heavy logs for punishment. He considers the custom barbarous.

There are twenty persons whose gifts to colleges in this country aggregate over \$28,000,000. Three of these—Stephen Girard, Johns Hopkins, and Asa Packer—gave over \$14,000,000.

The sultan of Turkey has established two schools for women at Constantinople. A century ago it was considered an impropriety for a Turkish woman to

At a recent church sociable in Reading there was half an hour in which all persons were fined six cents each time they laughed, giggled, or smiled. They had a solemn time and the receipts were small. Lightning struck a tree near Nevin, Ind., the other

day. Near the tree was a large pond. Soon after the tree was struck the water in the pond began sinking, and in a few days the pond was perfectly dry. Mrs. Jenness Miller, the dress reformer of Wash-ington, delivered an address before the students of Vassar college the other day, and the girls agreed to

wear a costume without corsets, to be designed by Mrs. Miller. During the prince of Wales's recent visit to Manchester a member of the town council in a burst of loyalty abjured him to "Bring the old woman with thee next time?" The prince looked puzzled, and the civic dignitary added, "I mean your mother."

M. Chevroul, the centenarian chemist has a re-markably keen sense of smell, which extreme age has not in the least impaired. He tells his pupils that if they want to rival him in that respect they must do as he has always done, drink water and rigidly ablure tobacco.

Another new fashion in Philadelphia is the "engagement dinner," at which the father or nearest male relative of the lady usually makes the announcement at the close of the dinner, and a pretty practice sometimes indulged in is for each guest to pick up a flower and throw it at the flances, who is thus met with a rose shower from all sides of the table.

The survivors of the Greely expedition are now six in number. Gen. Greely is chief of the signal service; David L. Brainard is 2nd lieutenant of cavalry at Fort Walla Walla; Julius R. Frederick is sick and crippled at his home in Indianapolis; Henry Biederbeck is a messenger in the agricultural bureau at Washington; Maurice Connell is a private in the signal corps at San Francisco, and Francis Larg is a sergeent in the signal corps at New York.

The curious statement has got abroad in Europe that the Hon. Frederick Pouglass has denied his belief in the existence of God. In contradiction Mr. Douglass says, in the American Register: "I never flatly' or otherwise told any one that I did not believe in God. No such thought is in my heart, and no such thought has passed my lips, and I cannot imagine how any man can have inferred such an idea from any words of mine. To those who know men from any words of mine. To those who know me this contradiction is unnuecessary, but it may be otherwise with those who do not know me. 'Fret not thyself because of the evil-doers' is a text that often consoled me in the pevil-doers' is a t

That Depends.

- "She is older far," you say,
 "Than the man she weds to-day;
- " He will tire of fading cheek, Whitening hair, and body weak;
- "Long for youth and girlish grace-Love another in her place."

That depends! If soul to soul Wedded be, as parts of whole;

If her mind has depths for him, Filled with knowledge to the brim;

If her heart has held him fast. In the leashes of the past,

Making perfect peace and rest; Satisfied with love's behest;

Two in one, like polar star, Nothing can their future mar.

Love holds not by voice or eye,

Silken hair, or lips that vie

With the roses. Love, complete, Must be God-like, strong, and awest.

Love knows neither age nor time, Pure, all-healing, and sublime. —Sarah K. Bolton in Woman's Journal. The Killing of Lieutenant Clarks.

His Father Has a vision of Murder-The Wounds

Almost Impossible for a Suicide.

To the Editor of the Religio-Philosophical Journal: Henry W. Clarke, of New Port, says a New York paper, will request the Secretary of the Navy to investigate the shooting of Lieutenant Arthur H. Clarke, with the view to ascertaining, if his death was by suicide as reported, or by murder, as Mr. Clarke believes. Mr. Clarke is thoroughly convinced that his son was murdered and relates two dreams as ground for his belief. A few days before his son's death he had a presentiment that two deaths were about to occur in his few days before his son's death he had a presentiment that two deaths were about to occur in his family. A few days later his wife's mother died, and while they were attending her funeral, his son's death occurred at Papama. Mr. Clarke was disinclined to believe that his son had committed suicide and determined that he had taken an overdose of some opiate to produce sleep, because of nervousness incident to fright caused by a recent fall. Such was his conjecture until that night he had another vision in which he saw a man follow his son till the latter entered a room on the ship, when he saw tim. was his conjecture until that night he had another vision in which he saw a man follow his son till the latter entered a room on the ship, when he saw him fire two shots and saw his son fall dead to the floor. Soon afterward Mr. Clarke received a letter from Paymaster Peterson glving particulars of his son's death which coincided with Mr. Clarke's vision in that the death was by shooting and occurred in a room on shipboard and differing only in the vital point of the person who fired the shots. Mr. Clarke believes fully in his dream, substantiated as it is by past experience, and considers the fact that his son went below so soon after going on deck to smoke, and went, not to his own room but that of another officer named Wood, as detailed in one letter received from the ship, a suspicious circumstance. His theory is that the person who committed the dead, whose features he saw in his dream, but did not know, told Clarke, when he went on deck that Wood wanted to see him in his room and this person then followed him, shot him as he entered the room and escaped to another part of the ship before the alarm had spread. Mr. Clarke's belief in murder rather than suicide is strengthened by the fact that two shots were fired, one at the head and one at the heart, which medical experts in the recent Burton murder case in this city declared could scarcely be done by the person receiving the wounds.

In view of these circumstances, Mr. Clarke, will ask Secretary Whitney to order an investigation of the matter. The Burton trial, which everybody at first pronounced suicide, resulted in sending two daughters of the dead man and the husband of one to State's prison for life.

to State's prison for life.

Henry Ward Beecher-Jacob's Ladder.

If death is the cheerful thing that Mr. Beecher used to declare it to be, and whose utterance in that regard were emphasized by his friends with flowers and lights, and the studied absence of mourning at his funeral, we may be permitted to hope that he will come back in some way and tell us all about it. If any personality is strong enough to breakthrough the cerements of the grave and make itself manifest to lingerers on earth, his would seem to be. Why may we not regard the practical annihilation of space as to motion and sound through electricity as the prophecy of that supreme achievement, already earnestly declared by millions, which shall bring us en rapport with the unseen land of souls? If the communication stoutly claimed by the people of in-telligence as already an accomplished fact is exas-peratingly unreliable and hampered by conditions equality exascerbating and trying to human faith, so was that by the first transatiantic cable while "De Saunty or De Santy" was struggling with the unforseen difficulties of that pr digious experiment, which finally "put a girdle round about the earth." Was not Jacob's ladder something more than a dream? "Whether I was sleeping or waking," writes the brilliant "Saturday Night Talker" of the Lewiston Journal, "whether I was in the body or out, whether there was a temporary flight of the spirit I know not; but I do know that one night, sitting in my chair and looking at the coruscations of the aurors, I saw a ladder raised from earth to sky, and shared was a ministries and communion with a sainted sweet ministries and communion with a sainted mother, who went out into the great light many years ago. I never shall forget that vision—it gave me faith in the empyrean I never had enjoyed before, and the next day I turned me to Jacob's vision at Bethel and said: These rapt experiences are not confined to age or condition, but are the fruit of sorrow and hope looking toward the real magnetic zonith, where the sun shines with an extra-solar light. Many experiences one may have in sorrow and joy, but that night among the stars was my Bethel. We can no longer ignore our alliance with these celestial things."—Boston Herald.

The Thinking Classes.

It is easy enough to see, says The Christian Regtater, that the last forty years in the life of what may be called the "thinking classes" are marked off into about four broad bands, in which certain tendencies manifest themselves in due order, without much regard to the volition or conscious choice of the thinkers. Transcendentalism, suspense of faith, scientific affirmation, and sethetic revivalism are terms which affirmation, and sethetic revivalism are terms which may be used to describe the four quadrants of the circle which land us very near the place in which transcendentalism began in the days of Channing and the early Unitarians. Each of these four phases of intellectual and religious life of this generation came as a finality. Transcendentalism seemed to reveal at last the changeless stars in the heavens, and therefore to be itself a changeless reflection of the eternal in buman life. And yet there are no transcendentalists among the men of power to-day. Then came that suspense of faith which afterward fisshed up into the brilliant intellectualism of agnosticism. But no sooner was it well fixed among the intellectual forces of the century than by science itself it was routed, and now in turn there is a waning interest in science. It prophesied great things. It caught the popular imagination, with its magical power to transform the physical world, and seemed at last to make every man his own Prospero. But whoever notes the signs of the times may easily see that the popular imagination is already weary, and that the popular imagination is already weary, and that the expectation that science will work any im-mediate and beneficial change in human life, espe-cially in its relation to spiritual things, is fast dying

If anything clogs the waste-pipes in the house, we become alarmed, for sewer-gas is apt to generate disease. The children, then, are removed to their grand-parents, or kept out-of-doors as much as possible, until the defect is remedied. But the waste-pipes of the human system are often allowed to clog, and the sufferer, who cannot get away from the poison, becomes unfit for work or pleasure. In such cases, Dr. Pierce's "Pleasant Purgative Pellet's" will gently remove the cause, and the effect will vanish of itself. By druggists.

Emperor Dom Pedro, of Brazil, it is now officially apnounced, is convaisacent from his late illness.

Furniture in sudiese variety, elegant siyles, dura-ble and substantial, at lowest prices at Holton's 294 as 202 Websch Ave.

The Reason Why

Ayer's Pills are so popular is, that while always reliable as a cathartic medicine, they never leave any ill effects. This is because they are purely vegetable, and entirely free from calomel or any other dangerous drug. In all cases, therefore, whether the patient he old or young, they may be confidently administered.

In the Southern and Western States, where derangements of the liver are so general, Ayer's Pills have proved an inestimable blessing. D. W. Beine, New Berne, N. C., writes:

"I suffered a long time with stomach and liver troubles. I tried various rem-edies, but received no benefit until I commenced taking Ayer's Pills. These pills benefited me at once. I took them regularly for a few months, and my health was completely restored."

Throughout New England, next to lung diseases, Stomach and Bowel Complaints are the most prevalent.

Dyspepsia

and Constipation are almost universal. Mr. Gallacher, a practical chemist, of Roxbury, Mass., who was long troubled with Dyspepsis, writes:

"A friend induced me to try Ayer's Pills, and, after taking one box without much benefit, I was disposed to quit them; but he urged perseverance, and, before I had finished the second box, I began to experience relief. I continued taking them, at intervals, until I had used eleven boxes. Suffice it to say, that I am now a well man, and grateful to your chemistry, which outstrips mine."

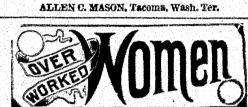
The head and stomach are always in sympathy; hence the cause of most of those distressing headaches, to which so many, especially women, are subject. Mrs. Harriet A. Marble, of Poughkeep-Mis. Harnet A. Marnie, or roughkeep-sie, N. Y., writes that for years she was a martyr to headache, and never found anything to give her more than tem-porary relief, until she began takir; Ayer's Pills, since which she has been in the enjoyment of perfect health.

Ayer's Pills,

Dr. J. C. Ayer & Co., Lowell, Mass. Sold by all Druggists.

Per annum, first mortgages tate Loaus approved by BEST OF REFERENCES

PER CEN on productive Real Es-Tacoma National Bank EAST AND WEST. Cor-Address



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The Seybert Investigation (Continued from First Page)

tion of that. The Report says: " We deemed ourselves fortunate at the outset in having as a counselor the late Mr. Thos. R. Hazard. I pause in doubt whether this is written in earnestness or mockery, the more so when I afterwards read:

"Indeed, Mr. Hazard once told us that the true spirit in which to approach the study of Spiritualism is 'an entire willingness to be de-

Of all men in the ranks of Spiritualism Mr. Hazard was the most untrustworthy as a "counselor." A good, well intentioned man, but in his dotage, and exceedingly credulous. His name had become synonymous with "defender of fraud," and in every case where deception has been exposed he has rushed in to defend the "persecuted" medium. The only phase of Spiritualism that attracted him was one on which all thinking Spiritualists look with great circumspection, that of the baldest materializations. In short, nothing was large enough for his wide-mouthed credulity, and his only complaint was that the camels were not large enough. Mr. Furness is entirely too clear-sighted not to understand Mr. Hazard, and hence his congratulation of having such a counselor, reads between the lines, "if disrespect and contumely is desira ble to be brought on the cause of Spiritual-

Mr. Hazard recommended the Commission to first investigate Independent Slate writ-ing, and the medium, Mrs. S. E. Patterson. Two slates were screwed together, and no results obtained. The subject was pursued with Slade, and his trick discovered. Here is the Commission's explanation of the trick.

In its simplest form a slate on which, before the sitter's visit, a message has been written, is lying face downward on the table when the scance begins. There are other slates on an adjoining table within easy reach of the medium. In order that the medium may be brought into spiritual relationship with the sitters, contact with the medium is necessary; and the sitters are, therefore, required to place their hands, palms downward, on the middle of the table; on these hands the medium places his own, and the seance begins. Before long the presence of spiritual power becomes manifest by raps on the table, or by vibratory movements of the table, more or less violent, and by spasmodic jorkings or twitching of the medium's arms or body. When sufficient spiritual power has been generated, the medium takes up the slate, and, still controlling with his hand the hands of the sitters, places on it a minute fragment of slate pencil. No offer is made to show both sides (the prepared message is on the hidden side); the side in full view is perfectly clean, and it is on that side that the spirits are to write with the slate pencil; there is no need of showing the

"With his right hand the medium holds the slate under the edge of the table, barely concealing it there, and drawing it forth overy few seconds to see if any writing has appeared. After waiting in vain for five or ten minutes, the medium's patience becomes exhausted, and he reaches for another slate from the table close behind him, and esten-tatiously washing both sides of it, lays it on the table in front of him (still controlling with his left hand the hands of his sitters). and removes the pencil from the first slate to the second, and on top of the second so places the first slate that the prepared message is underneath, on the inside and next to the other slate. The trick is done. All tium to de hold the two slates under the table for a while, or rest them on the shoulder close to the ear of the sitter on the medium's right, and, by scratching with the finger nail on the frame of the slate, to imitate the writing of the spirit with the enclosed pencil.

When a question is written on the slate by the sitter, equal dexterity to that used in substituting the prepared slate, or even greator is demanded of the medium, in reading the question and in writing the answer."

By means of a mirror, Mr. Furness says he detected Slade repeatedly in writing on the slate while it was under the table.

If this was all Slade did for \$300.00 the sittors paid dear for their experience. There are thousands of critical investigators whose testimony is equally as good as that of this Commission who have witnessed writing in Slade's presence where no slates but their own were in the room and no possibility of substitution, deception or delusion.

The Commission secured an "eminent professional juggler," and his feat of Slate Writing surpassed that of the medium's. This juggler placed a fragment of a pencil on a clean state, pressed it close against the underside of the table, his thumb pressing the top of the table in full view. "Our eyes never for a fraction of a second lost sight of that thumb; it never moved; and yet in a few minutes the slate was produced, covered on both sides with writing. Messages were there, and still are there, for we preserved the slate, written in French, Spanish, Dutch, Chinese, Japanese, Gujerati, and ending with Ich bin ein Geist, und liebe mein Lagerbier.' We were utterly baffled. For one of our number, the juggler subsequently repeated the trick and revealed its every

The conclusion is: "It would be a more matter of opinion that all Independent Slate Writing is fraudulent; what is now a matter of opinion, is conviction, which we have unanimously reached as a Commission, of its non-spiritual character in every instance that has

come before us. The Commission say that the magician performed his feat on premises under his own control, with opportunity for deception not given to Slade; and I do not know that he did, but it is fair to presume that this

was the case.

It was Hazard who recommended Caffray to the Commission as "the greatest medium in the country." At the time he stood an exposed fraud, and would have been the last to have been recommended by a careful observer. Mr. Horace Howard Furness pursued what he calls investigation with this "me dium" alone. His method was peculiar. He did not seek to establish the truthfulness of this Caffray, but assumed that as Caffray, told him that he, Furness, had "almost unrivaled medinmistic powers," the best way would be to "purchase two slates from Caffray" for "several dollars,"and some "magnetized paper," "six inches square" with which to wrap the top of of the human body by voluntary muscular his head! And now in his own words is a narrative of the most persistant "research" anywhere recorded in the Report. The mocking style reveals the inward mockery of feeling which pervades the entire Report:

"With those precious slates I sat every night, at the same hour, in darkness. I allowed nothing to interfere with this duty; no call of family, of friends, of society, was heeded. At the end of three weeks I searched every molecule of the slate for the indication

for stare. Still hopeful and trustful I continued day by day and week by week. The six weeks expired, not a zig nor a zag. Caffray was kept busy magnetizing paper. I renewed my stock, and determined to push on to two months. I moved to the country and carried my slates thither, wrapped in double folds of black muslin. The days and weeks rolled on. Two months passed. The slates were as when they came into my possession. I would go to three months. Does not a hen set for three weeks? When a hen gives a week, shall not I give a month? Is not a medium worth more than a chicken? "Couragel" cried Caffray, with each batch of paper. I went to the sea shore and my slates went with me. Not a single evening did I break my rule, and so it went on. The three months became four, became five, became six! and there an end, with absolutely virgin slates. I had used enough blotting paper, it seemed to me, to absorb a spot on the sun. I dare not calculate the number of

hours I had spent in darkness."
"Punch gives a receipt for making 'Goose-berry Fool: 'Carefully skin your gooseberries, extract the seeds and wash the pulp in three waters for six hours each. Having done this with the gooseberries, the Fool is perfect."

To this may be added a word of advice to the Commission, applicable alike to its members and to hens in general; before you set be sure that you are setting on eggs. A hen will not only set three weeks, but has been known to set six months with nothing under her but a porcelain egg, or even nothing at all! Probably Mr. Seybert did not contemplate this method of investigation when he made the appropriation, or of expending it in slates and paper "magnetized" by Caffray

Mr. Furness, however, appears to be about all there is of the Commission. The others are like the tail of a kite, only they are not even a balancing power. The investigation of answering "sealed letters" was assumed by him, and taking the public mediums for this method, he comes to the conclusion that all whom he consulted are frauds. The fact that a letter is answered without the seal being broken is not the least evidence of spirit intelligence. Any good clairvoyant can do thoughts of those in the circle. this. The internal evidence of the answers indicates their origin. J. V. Manefield may with Keeler, Rothermel, and Po have broken the envelope of every letter ad-dressed to him and read the contents, yet the fact remains that in a great many cases he has returned remarkable answers, such as seemingly only the departed could write. Hundreds of individuals with powers of observation as keen and searching as those of Mr. Furness have been unable to find a flaw in the envelopes returned by him. At most Mr. Furness only proves the fraud in his own instance. He asserts that the seals were cut out, and then replaced with mucilage. We accept his word, although no one else supports it, and he does not bring the letters into court. A photograph of these cut seals would have been desirable for illustration and evidence.

The communications by the medium at Columbus, O., are a better evidence of fraud than any broken seal, and yet their verbiage is quite on a level with the questions asked. Mr. Furness used misrepresentation in order | which I have been present with them; and y fraud, when he lead in the game.

The Commission made no investigation of "materialization," except through the individual efforts of Mr. Furness; nor did he attend any scance as a member. He went as a | thoroughgoing and final conclusion, arrived private individual and with open eyes ob- at and expressed while it is declared that served. He attended "between twenty and the Report is not final, but only the first inthirty materializing scances." As the result he says:

"In general, then, let me say at once and emphatically that I have never seen anything which in the smallest degree has led me to suppose that a spirit can be, as it is termed. materialized."

Mr. Furness had a most unfortunate experience with the materializing forces. He met strange spirits who smiled and "simpered" with their "heads on his shoulder;" and he complains that they were acting too gross and earthly. Had they remained in the cabinet, vague, shadowy, unreal, he would have been mystified; but they came out of the cabinet and played fair Rosamond to his dis-

Two scances were held with Margaret Fox-Kane, and rappings were heard, and communications received by this means. Mrs. Kane willingly and anxiously obeyed any suggestion of the Commission. Henry Seybert announced himself by raps and communicated. Then an ordinary mind would think that the investigators would have sought to identify him, and gain his advice. Not so. They asked a few puerile questions, and requested him to rap here, there, anywhere, and at last perched the medium on inverted tumblers, and after long waiting there were rappings. After this Mr. Furness interviewed her for the purpose of arranging for another seance. He reports:

"I told her the Commission now had had two séances with her, and that the conclusion to which they had come is that the so-called raps are confined wholly to her person, whether produced voluntarily or involuntarily, they had not attempted to decide; furthermore, although satisfied in their own minds, they were anxious to treat her with all possible deference and consideration, and had accordingly desired me to say to her that if she thought another scance with her would modify or reverse their conclusions, they hold themselves ready to meet her again this evening, and renew the investigation of the manifestations; at the same time I felt it my duty to add that in that case the examination would necessarily be of the most searching de-

scription." After such an announcement of forgone conclusion and intention, could Mrs. Kane preserve her self-respect otherwise than by a

refusal. This was all the attention given to what may be regarded as the fundamental and most assuring phase of the spiritual manifestations, and the conclusion arrived at is ex-

pressed as follows: "To the subject of 'spirit-rappings' we have devoted some time and attention [two sittings with Mrs. Kanell but our investigations have not been sufficiently extensive to warrant us at present in offering any positive conclusions. The difficulty attending the investigation of this mode of spiritualistic manifestations, is increased by the fact, familiar to physiologists, that sounds of varying inten-sity may be produced in almost any portion action. To determine the exact location of this muscular activity is at times a matter

of delicacy." If Mrs. Kane was aware that the Commission entertained such a theory, when they assured her that any further investigation was to be "searching," she would have been untrue to herself to have consented to another

It is not generally known that it is familiar to physiologists that sounds can be made

occasion.

The Report further says: "What we can say, thus far, with assurance is that, in the cases which have come under our observation, the theory of purely physiological origin of the sounds has been sustained by the fact that the mediums were invariably and confessedly conguizant of the rappings whenever they occurred, and could at once detect any spurious rappings, however exact and indistinguishable to all other ears might be the imitation." On this phase I speak from my own ex-

perience as a medium, and will say that so far from being in evidence that the rappings are voluntary on the part of the medium. proves the opposite. Without stopping to theorize we know that mediumship depends on a certain magnetic state of the medium. by which the spirit produces the rappings. Whatever that state may be, the sensation is that of being surcharged with electricity. I say like, but I do not wish to be understood as saying that it is the same. Whenever a sound is produced there is a vibration of this charged sphere, which goes through the whole being. Of course, then, the medium must be conscious of the coming of the concussion, and of when it takes place. He can feel those too slight to produce any audible sound. While sitting at a table, I have felt that it would soon move, before it had done so, and have often thought it moved when it had not even tremored, because the force had discharged itself, and was not strong enough to make the movement Would I have been a confessed deceiver had I said to one of the circle, "The table will soon move;"-or in answer to a question put to it, have said just as it began to move, "it will vibrate twice? or three times;" or when a sitter on the opposite side tilted the table or rapped with his finger, "Ah, that was you"? It ought to be understood that the true medium is in an intensely sensitive state, so much so that he can not only feel the vibrations of the rappings, but at times the

Prolonged investigations were conducted with Keeler, Rothermel, and Powell-but the Commission saw through their little tricks just as Spiritualists have done.

Mrs. Maud E. Lord went before the tribunal without renumeration, and "in her attitude towards the Commission, displayed every desire to aid a full and complete investigation" into the manifestations peculiar to her mediumship, "yet by herself were the results acknowledged unsatisfactory." In concluding the Report, the secretary, Mr. Fullerton says:

"I have been forced to the conclusion that Spiritualism, as far, at least, as it has shown itself before me (and I give no opinion upon what has not fallen within my observation) presents the melancholy spectacle of gross fraud, perpetrated upon an uncritical por-tion of the community; that the testimony of such persons as to what they see is almost valueless, if they are habitually as inaccurate as they have been at the scances at to detect fraud, justifying himself, probably, that there is an unwillingness on the part of by the old saw of "thier catch thief," but mediums to have their powers freely and mediums to have their powers freely and eally he ought not to complain of being met | thoroughly investigated—a fact which makes any investigation of Spiritualism difficult and expensive."

Such is the conclusion of Geo. S. Fullerton, Secretary of the Commission. It is a stalment of a series of reports that may be indefinitely extended. There is no further use for the Commission after such conclusion. Scientific men usually express their opinions with reservation, tentatively, allowing for mistakes and leaving an opening for change or retreat. The Seybert Commission, unlike any other scientific body, has come to an absolute conclusion; yet is going on with its investigation, just as if it had not, selecting subjects which will sustain its conclusions.

Mr. Furness more modestly says: "My field of examination has been limited There is an outlying region claimed by Spiritualists which I have not touched, and into which I would gladly enter were there any prospects that I should meet with more success. If the performances I have witnessed, after all are in their essence spiritual, their mode of manifestation certainly places them only on the margin, the very outskirts of that realm of mystery which Spiritualism claims as its own. Spiritualism, pure and undefiled, if it mean anything at all, must be something far better than Slate Writing and Raps. These grosser physical manifestations can be but mere ooze and scum cast up by the waves on the idle pebble; the waters of a heaven-liv sea, if it exist, must be far beyond. The time is not far distant, I cannot but think, when the more elevated class of Spiritualists will cast loose from all these physical manifestations. which, even if they be proved genuine are but little removed from materialism, and eventually materializing scances, held on recurrent days and at fixed hours, will become unknown.

Such is the Report for which the world has waited. It does not touch the subject of Spiritualism except at its extreme circumference. It is such an investigation as a reporter of a daily paper would give after visiting a few public mediums. A few of the most public, have been called before the Commission. Its members have observed, and their observations in nowise differ from those previously made by many Spiritualists and published long since. Think of putting forth Keeler, Rothermel and Caffray to represent Spiritualism! The well-informed Spiritualist would have said, "Why this? for these need no investigation; we know them al-

ready! As for Slade and Mansfield, while they are excellent mediums, a cloud rests over both, and they are pitiable illustrations of the evil attending public mediumship. Dr. Mansfleld may answer gealed letters, but he cannot nor can any medium come so thoroughly in rapport with all spirit intelligence as to answer all letters addressed to them. To make a business of answering letters at five dol lars each, is to bring a temptation to which

the ordinary man is too prone to yield. I have given the Report a lengthy review carefully extracting the full and complete meaning for the benefit of the readers of the RELIGIO-PHILOSOPHICAL JOURNAL, so that should they not have the pleasure of its perusal they may know what it contains and

the attitude of the Commission. Now, in all kindness to the Commission, offer some words of advice and suggestion: You are called to a task which requires far more effort and time than you are inclined to give it, or think it deserves. You have the opportunity to place Spiritualism before the world as a demonstrated system of religion and philosophy, or to silence its claims forever. You have given some little time to the investigation of that which needed no investigation, and the conclusions you have ex-

so written? In what work may we find it? reiterated by Spiritualists for years. Spiritualists for years. Spiritualists for years. Spiritualists are as anxious that fraud be sifted is not a fact. It is a theory made for the out as you, and have less tolerance of it. One ualists are as auxious that fraud be sifted of your number has wasted six months sitting alone with Caffray's "magnetized slates" and "magnetized paper," knowing all the time that Caffray was a fraud of the first water, and that the business was all a humbug. Patiently sitting, knowing he was a dupe, yet expecting vainly to become a medium! Misplaced confidence like that ought to fulfil Mr. Hazard's requirements of a good "investigator," but it does not. For the little thus far done, Spiritualists

ought to be thankful, and for the much yet to be done, expectant that you will in honesty and integrity of purpose carry out the wishes of Mr. Seybert. There are hundreds and thousands of mediums, whose names never appear in print, whose wonderful powers are unknown beyond the family circle, far more worthy of your attention than most public mediums. The real work of valuable investigation rests here. The true sensitive will shrink from appearing before you. and thus your labors be made more difficult. But here lies the true path of research.

Aside from the physical manifestations. lies the infinite realm of mental or true spiritual phenomens, which you have not yet touched. There will be a Spiritualism, though the materializations, slate writing, and answering sealed letters be all cast away. When the fraud has been cast out of these, there will be a residuum of value, but Spiritualism is rather of spiritual forces than of these fortuitous manifestations. You say that clairvoyance is not Spiritualism, and yet it is the clear seeing of the spiritual being, and is one and inseparable from it. Let us, if baffled, to gain a knowledge of in-tangible spirit with scale and crucible, make the attempt by means of the sensitive spirit itself. Let us know what may be learned by the study of man from his spiritual side. You may find that there is a spirit-atmosphere. or life-ether which blends and unitizes all mental and spiritual phenomena. You have a philosophy to sustain or discard, that of life here and hereafter. You have a religion to hold up before the world or to relegate to the lumber room of the world's fancies. You have a science to perfect which is the true cosmology, resting on the material world, and reaching upward to the realm of eternal forces.

All this is before you, as set forth in the bequest of your patron, and your record thus far shows that you have been loitering among the camp followers, and applying to them for information, which you herald as derived from headquarters.

Berlin Heights, O.

The above article represents the views of a life-long medium who is noted for his sturdy adhesion to scientific method, rational thought, and freedom from partisan spirit. The following extract expresses the views of an influential secular paper which cannot be charged with undue partiality to Spiritualism:

The so-called "Seybert Commission" was a committee of six gentlemen (afterwards increased to ten), appointed by the trustees of the University of Pennsylvania, to investigate the claims and character of Spiritualism. This was five or six years ago. There was a long delay in making the appointment, and when it was finally made there was a good deal of criticism and complaint, in some of the spiritualistic journals, of the aland particularly of their methods of investigation. Some three and a half years ago the Commission was completed and ready to undertake the investigation.

These gentlemen—whose report has now been made—declare the whole subject a delusion and an imposture. The phenomena, so varied and so impressive to millions of others, they declare to be produced by fraud. They take what is essentially the position assumed by the "Buffalo doctors" in 1852, who were generally and deservedly laughed at for declaring the so-called "rappings" to be produced by an artful cracking of the medium's

This Philadelphia Commission has made itself a laughing-stock. Its conclusion is essentially ridiculous. This owl-like Commission seems to have been unfortunate in its mediums and in the paucity of the phenomena obtained. Slade seems to have been the only famous medium consulted. One or two members were named, by other members of the Commission, as exercising a perceptibly neutralizing influence on the "manifestations"—stopping them, when such members were present. This of course led the members referred to to conclude that they were too smart for the mediums; that nothing could happen when they were around; and it would seem that nothing did happen, of any importance. The mysterious "slate writing"-writing produced between two closed and fastened slates, while the medium or the visitor held the slates beneath the table—is decided by the Commission to be produced by fraud, by a dexterous slight-ofhand, by the medium, while holding the slate under the table. "The screws were not so tight, when the slate was withdrawn, as when it was first held under the table."

The value of the Commission's conclusions may be judged by their assertion that Slade executes his marvels by the adroit movements of his foot.

If the members of this Commission know no better than to lump the whole body of what are called spiritual phenomena in one sweeping conclusion of "fraud" and "trickthey simply show that they have either failed to properly examine the subject, or else failed to fairly report it.

The closing years of the present century

are likely to more fully illuminate some of

the mysteries of these endlessly varied and impressive phenomena. The "materialization" frauds are often and properly exposed. But they do not cover the field of the phenomena. Meanwhile it will be only those whose prejudices lead them that way, and whose ignorance of the subject is as great as that of the Seybert Commission, who will be likely to accept the crude and inadequate verdict of those upright but apparently not well informed gentlemen. These inexplicable phenomena, involving an unseen intelligence as well as power, have now been before the world for nearly forty years. They have been many times triumphantly exploded and ended—by just such men as those of this commission but they have only grown and spread, with everywhere augmenting vitality and diversity, until now they are encountered in all parts of the earth. Take one phase alone, out of a hundred of these phenomena: When so many thousands can testify, of their own personal knowledge, that the mysterious slate writing," for example, has been performed, a whole state-full at a time, in broad daylight, and while they themselves held the doubled slates (their own slates), never letting them go out of their hands for a mo-ment, and that the medium did not at any of a xigrag line, but the surface was unsul- voluntarily in various parts of the body. | tigation, and the conclusions you have ex- ment, and that the medium did not at any lied, and a black memotony returned stare | Where is the authority? What author has pressed are mainly those which have been time even touch them—when there are thou-

sands who know these things have occurred, what becomes of such a conclusion as that of the Seybert Commission on that phase of the phenomena? Of what value is it?-Hartford (Conn.) Times.



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