

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

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

CONTENTS.

FIRST PAGE .- Andover.

- ECOND PAGE.—Spiritualism and the Churches. Lifting the Vell. Warned while Asleep. Opening of the Season at Cassadaga
- THIRD PAGE.-Evolution the Basis of Political Economy Late August Magazines Received. Book Reviews. Miscellaneous Advertisements,
- FOURTH PAGE—The Statutory Definition of Medical Practice. The Constitution and the Celebration of the Centeunlal of its Signing, 1862—Personal—1887. Crime Against the Doctors. Transition of H. B Cham Wanted, Journal Volumes. General Items
- FIFTH PAGE .- Notes from Onset. Notes from Lake Pleasant. General News. Four Weeks Free. Miscellaneous Advertisements.
- SIXTH PAGE.-Our Life Work. An Old Preacher's Word to his Classmates. Clairvoyant Sight. Inve tigating Spiritualism. A Psychic Experiment. Conscientious Happ risy. Weather and Witcheraft How I Became a Spiritualist. Hypaotism. Physical Manifestations. News and Extracts on Miscellaneous Subjects.
- SEVENTH PAGE.To my Boy. What has Spiritualism Taught, and What Good Has it do no for Humanity? Found with a Divining Rod. Miscellancoup Advertise ments.

EIGHTH PAGE.-Mr. J. J. Morse's Olasses in San Francisco Passed to the Higher Life. Woman in the Household. Miscellaneous Advertisements.

ANDOVER.

The New Theology Awakening There, and Some Things that Came of It.

er a certain missionary adhering to the "New Departure" view of this probation subject, should be returned to his field of labor.

In review of future probation theories and foreign missions Mr. A. C. Thompson adduces testimony of returned missionaries to this effect: "Nothing strikes so deally a blow to the missionary spirit as the notion that after all the heathen are not exposed to eternal punishment....Certainly nothing but the belief that they are in a mass going down to eternal ruin can keep modern missionaries alive. The missionary needs it at every step. It is this that starts him upon his career. It breathes into him new strength when his

feet falter from weakness in sultry climes It is a very different thing for the pastor of one of the older American churches, to en-tertain theories or belief that unevangelized heathens are to have a 'chance' beyond the grave, from what it would be to go eutside of christendom, and in the midst of the heathen world with his 'New Departure' notions.

Mr. Thompson further says: "The commit-tee as a whole, have not seen their way clear to ally themselves with a new theological party, however strong, by virtue of talent, learning and position....Aid and comfort to a revolutionary movement have not yet been enjoined upon officials at the missionary rooms by those who elect them annually to a delicate and ardnous stewardship; and it is safe to say that no predecessor in the home Sate to say that no predecessor in the home department has deserved better of the churches and the cause of foreign missions than the present incumbent." This incum-bent has been re-appointed, but it is consid-ered doubtful as to his acceptance under the circumstances. The "Probation" doctrine of the New Theology of formulated in the data the New Theology as formulated in the Andover Review, and republished in a volume entitled "Progressive Orthodoxy" is about thus:

the practical application of their means to ends,—man has always been in deep water. Man's knowing must be progressive. The pursuit of the knowledge of the truth is a higher estate in the soul than the possession of the knowledge of the truth. St. Paul pro-gressed in knowledge, but counted himself not to have attained, though he was instant in service and struggled manfully for the prize of the high calling, pressing forward

continually. Hence, it is a principle in the providence divine concerning the interests of man, that the sciences of man are not exhaustive of any subject from the atom to the angel. Ex-haustive knowledge is infallibility, and infallibility is the monstrous heresy.

Creeds are the religious sciences of the age giving them birth, and, therefore, each creed in the grounds of its origin, contains the seeds of its change in the ever shifting en-vironments of society, and creeds follow in their history this law of growth; the same of

all other sciences. The doctrines of life and death, and resur rection and the judgment, and present and future punishments, may be, and doubtlessly are, founded in truth, but as these truths were apprehended and framed many centu-ries ago, they may become old and unfitting garments. These are all human opinions concerning subjects and natures of the highest interest, and in nothing should the freedom of the mind of man be less hampered by the decrees or convocations of ecclesiastics

Living creeds are born of the spirit of the age of which they are creeds. Said Mr. Car-lyle: "Why could not Dante's Catholicism continue? But Luther's Protestantism must follow? And Shakspeare's noble Feudalism, beantiful as it once looked and was, had to end in the French revolution."

titled "Progressive Orthodoxy" is about thus, "He (Christ) will judge every man, as He created and redeemed every man, and then to say that incalculable millions of these ard any goal would be impossible. The say that incalculable millions of these ard any goal would be impossible.

original statement of principles through which the endowment fund continues at the service of the trustees. Another thing, there was a question whethtrustees as good judges of modern Congregational orthodoxy, however loose they may have been in their construction of the condi-

nave been in their construction of the condi-tions of the seminary foundations." Now, with your permission, Mr. Theodore Munger will tell what he knows about the "New Theology." He says: "A recognition of human nature and life; this is the first principle of the New Theology. It offers a contrast to the old in

Theology. It offers a contrast to the old in claiming for itself a wider study of man. The Old Theology took for itself small foothold on humanity. Theology is indeed the science of God, but it is also the science of the relations between God and man. The Old Theology stands on a structure of logic out-side of humanity; it selects a fact like the divine sovereignty on sin, and inflates it till it fills the whole space about man, seeing in him only the subject of a government against which he is a sinner. The New Theology is not a disturber of the peace in t'e realm of belief, but comes forward to meet the unconscious thought, and the conscious need of the people. It is not a vague thing,

Wandering between two worlds, one dead. The other powerless to be born.

"The New Theology seeks to interpret the scriptures in what may be called a more natural way, and in opposition to a hard, formal, unsympathetic, unimaginative way. It pro-poses to reinterpret the bible; find out what it actually means, and revise the creed if it be necessary. This is not a chameleon process; it does not reduce the bible to a pliant mass, to be shaped anew by every restless critic: it does not deprive it of positive meaning and character. It regards it rather as a revelation of God, the full meaning of which is to be evolved in the history of the world— a light that simply grows brighter as time

goes on. "There is no denial of the fact that doc-

ence to routine formulation and superannuated dogma? Let us examine testimony from some of these sympathetic workers in the new theological field, take cognizance of the outlook, and see if what has been de-veloped and appropriated, be helpful, suited to our wants, more encouraging, and really in the advance guard.

Taking the predicate of the philosopher, that there are two species of things consti-tuting the world factors,—two substances, matter and spirit; one active, the other passive: one moves upon. the other is moved upon,—we will consider man established as a spiritual being, which is the active one, with a material attachment to his person, which is passive, and serviceable only in relation to

earth-life, and which ho can do very well without when it is no longer needed. Mr. Wilkinson, in his work, "The Human Body, and its Connection with Man," eluci-dates this independence of man as a spiritnal being with great clearness, and accord-ingly he will be called into counsel on this point.

Mr. Wilkinson posits, that man's visible organs are all automatic. His material body is essentially dramatic, but immediately reis essentially dramatic, but immediately re-sponsive, there being no interval between life and its hieroglyphics. The body can feel, as it were; think, as it were; will, as it were. Man's whole physiological system is a *quasi* thing; a mental theatre or drama. The spinal cord moves as though it felt; the module oblances a brough it felt; the medulla oblongata breathes and eats, as though instinct with appetites; the senses feel, as though they were conscious; and the brain understands as though it were a spirit, but all is quasi, and depends upon a re-ality which is in none of these actors; and which reality, proximately, lies in a spirit-ual organism, or in the human mind. Take this away from the organism, and all mimicrv is at an end.

As the highest organ of man's material structure, and the one which receives the inend in the French revolution. It was and is, because the processes of the "There is no denial of the fact that doc-human mind were never intended to reach a trines now regarded as part of orthodoxy are trines now regarded as part of orthodoxy are derstanding of Mr. W.'s position.

An Address Delivered Before the Jacksonville (111.) Sorosis, by Mrs. Lizzie Jones.

[Reported for the Keligio-Philosophical Journal.]

Andover is in Massachusetts, twenty miles north of Boston, and its chief importance is derived from the literary institutions. The Andover Theological Seminary, an offshoot of Phillips Academy, and under the same trus-ters, was founded in 1807 with the object of "providing for the church, a learned, ortho-dox, and pious ministry." It has received from its numerous donors, not less than \$400,000, and is dominated by Congregationalists, though its doors are open to Protestestants of all denominations.

Andover has five Professors, generally more than 100 students, and a library of 30,000 volumes. In 1870 the graduates numbered 1,618. The Bibliotheca Sacra, the leading organ of New England Theology, is edited by the Professors and published in Andover. So much by way of locating the origin of the tendency which has given ground for much consideration of what is known under the head of the New Movement in Theology.

In order to keep all secure, a rigidly ortho-dox creed was framed which every Andover Professor was obliged to sign, and to sign again every five years in token of fealty to the old Calvinistic faith, and in which, avowedly, it had its root, and as a preventive of incursion from Unitarian heresy which was

just then rising. Edward A. Park, writing of the Associate Creed of the Andover Theological Seminary, says: "The condition precedent on which a professor holds his office in the Seminary is not that he believe the truth in general, but that he believe it as expressed in the Seminary Creed. The very statute introducing the creed states that He shall on the day of his inauguration publicly make, and sub-scribe a solemn declaration of his faith in the fundamental and distinguishing doctrines of the gospel, as expressed in the creed; not in the doctrines as he may happen to construe them, but in the doctrines as expressed in the creed.....We are to inter-pret the statutes of the seminary as if its founders were now living living to day, and making these statutes to-day. They (the founders) being united in intending that no errors like those of the 'New Departure' shall be patronized in their seminary." The ad-vocates of the New Departure insist that the creed allows a large liberty of thought. It allows this liberty on condition that the professor continues to believe the truth as expressed in the creed.

This subject can be viewed from several standpoints: The vital question at stake with one class from a legal point of view, is the endowment fund, whether the condi-tions of receiving it are now falfilled by the present incumbents, who, it is claimed have departed from the creed of instructions laid down for their acceptance. It is not my pur-pose, however, to deal with those learned professors who originated the seminary statutes, or those who are charged with dissent from them, but while the waters were troubled to step in and receive a benefit.

The points at issue ecclesiastically concern heresy generally, the doctrine of "Probation" more immediately-which one party pictures as a bird of Paradise while the other regards it as a bird of ill-omen-and the new view held and disseminated by the professors is thought to be in direct violation of the

will never have opportunity to accept it, and that the comparatively few of their number who will be saved, will be recovered without the establishment of this personal relation to our Lord, is worse than poor logic-it is an iusult, however unintentional, to Christianity, and practically derogatory to its claims to absoluteness and finality. We are in earnest that no dogma be interposed which limits the operation of its divine power to conditions which exclude its exercise in any intelligible way or on any extensive scale. We would send ont missionaries who can ask men to renounce all other systems because they are persuaded that Christianity, and this alone, fulfills all that is good in every other, and meets the deficiencies of every other; missionaries, who, in the light of all God's rev-lations of himself, whether by human reason, or human history, or special inspiration of prophets and apostles, or by Incarnation, with clear intelligence, and perfect assurance of faith, will present Christ as the rightful and the only Savior and Lord; and we would not weaken their message by loading it with a dogma of the doom of the ancestors of the men to whom they preach. No one is finally lost except those who have rejected Christ and committed the unpardonable sin."

The direct charge of heresy being finally laid at the door of sundry professors who had laid themselves liable, they were accordingly brought to trial before the higher powers, and compelled to state the reasons of the faith that was in them, and from the disclosures thus made, it seems to involve the question of dead creeds against living souls' in its wider range, and it stirs the whole evangelical church to its very centre. The case is now before what is called a board of visitors for decision. The Boston Journal says: "The important question is not whether wa shall believe in future probation, but whether we shall believe in progress in theological thinking; whether we shall accept as final the dead dogmas of the past, or whether our theological thoughts shall be alive with the spirit of progress and hope for clearer knowledge and broader vision as time goes on.'

Theistic and Theological sciences are constituted of what is supposed to be known by the mind of man in any particular age. And all human knowledge or science is limited to-day to what the mind knows to-day—in nataral and supernatural things alike. Two classes of priests dominate this lower world outlook,-the priests of nature, and the priests of spirit. Creeds are the religions science of the age, as knowledge concerning the earth's structure and elemental constitnency is its geological science; or its knowledge of the motions of the heavenly bodies is its astronomical science. God, the soul of man, judgment, resurrection, penalty, probation, are always the same regardless of our theories or comprehensions concerning them. The highest statement of the highest theme is that which has been consistently held by the church in all ages, to wit: That in the Deity the attributes of love, wisdom, power and presence are infinite.

Man's powers are taxed beyond their comprehension to understand the working of a system keyed in so high a measure. That such a creator should have comprehended and provided first of all for the well-being of all his creatures is the first supposition-and especially for the range and ontcome of the principle of freedom in man. Respecting the

in motion, must be constantly given. If the motion rests, light and heat cease. It is the same in life. Motion is one of the factors of it. Life is not a commodity that can be obtained and stored up, and used upon occa-sion. It is the activity of a substance, and must be constantly received. Accordingly life is defined to be "soul motion." Food for the soul must be gathered every morning else stagnation will ensue.

The new movement in theology does not seek arbitrarily to break with the older systems of theology. The new thought is planted firmly on revelation; it asserts the supremacy of faith; its aim not separation from the evangelical body, but enlightenment within the Christian church. Its drift is not dogmatic but spiritual. Life is put before doctrine. A larger, nobler, grander future for the church at large is promised, and this tendency in theological affairs has well nigh become national. The Andover theologians are merely the inspirers of it,

The plea has been made for more simplicity in the intellectual conception of the doctrines supposed to be essential to the right performance of Christian duties, by concentrating the most attention on the life and its necessities; and this, by calling attention to the teachings and methods of the Master, that he was as free from any theological bias as a child from metaphysics. He taught but one thing, viz.: that the kingdom of heaven is in the condition of the heart; a condition illustrated by his own life. Paul developed or outlined some theological notions, but wherein, it is asked, was Paul great? In his theology, or in his religious fervor; in his notions of predestination, or in his aspiration after righteousness?

Dr. Newman Smythe after tracing the history of changing creeds, that Presbyterianism and Episcopacy had not altogether escaped change, said: "It is the first law of Christian creeds, that they contain within themselves the principle of their own revision, and the history of them indicate some law of growth. They follow laws of development. No great creed can be made, it must be born. Any confession which has vitality enough to live in the thoughts of man, is the birth of the spirit of an age; not the manufacture of a convocation of ecclesiastics.

"Living creeds are never made to order. They come forth from the throes and struggles of thought. They are born of the truest and best life of an age. The question is, whether by the grace of God, any new creed for the church is coming to birth in these days: and if providence is about to send into the churches a creed born anew of the spirit of truth, which shall inherit the past, and also be the heir of modern knowledge, and prove equal to the present responsibility of thought, then surely the church ought to be ready to receive it....The fears of some should be relieved by the reflection that revision is a vitalizing process, not a work of destruction.

"The 'New Theology' is the oldest theology. It had not its origin in Holland, nor in the puloit of Dr. Emmons; but it follows the way of the spirit through history, listening to all the prophets, and sitting at the feet of all true scholars, growing more child-like in spirit as it learns from many masters, and comes through many lands to open the scriptures afresh to our wants."

The Springfield (Mass.) Republican in speaking of Dr Newman Smythe, former professor at Andover, being elected to the doctrines of the foreknowledge and decrees | pastorate of the Centre church, New Haven,

which they were formulated. The doctrines of Divine Sovereignty, of total depravity, and the atonement, are shot through with colors drawn from the corruption of Roman society, from the Roman sense of authority, and the Roman forms of justice.

"The New Theology will have all the definitions and harmony in the revelations of the bible and all history, and it will have more, since it regards these revelations as under a process still enacting, and not as under a fibality."

And when we see what burdens the faith of Hindooism, for instance, lays upon its people, is it not of the greatest importance to reach a philosophy of faith, which enables person holding it, to reach the highest good? Speaking of Hindooism, Mr. H. M. Field says that its faith is not a mild and harmless form of human credulity—a mere exhibition of human folly-but it exacts a terrible service that must be paid with sweat and blood, prayers, penances, pilgrimages, dragging weary feet over hot plains, many literally crawling over the burning earth-and all to appease and propitiate the wrath of angry wooden or metal gods.

Their religion has nothing to do with morality and virtue, or other good conduct of life. Mr. Field characterized it as a des potism that grinds people to powder. It embraces them like an anaconda clasping and crushing them in its mighty folds,-a devouring monster that takes out of the body of every Hindoo,-poor miserable, naked, and wretched as he may be.—its pound of quivering flesh; and then Mr. Field asks if there can be a greater object of philanthropy in all the world, than to emancipate this country from the bondage of such ignorance and superstition as inheres in the religious tenets of the average Hindoo.

And think of the fanaticism of throwing Infants into the Ganges, as a religious act "Who that thinks of such scenes, can but pray that a better faith may be given to the women of India; that the mother may no longer look with anguish into the face of her own child, as one doomed to destruction, but like any Christian mother, clasp her baby to her breast, thanking God who has given it to her,and bidden her keep it, and train it up for life, for virtue and for happiness." There is a law against this now, but their religious convictions are all the same. The deity most worshiped in Calcutta is the goddes Kali, who delights in blood, and is propitiated only by constant sacrifices (of goats mainly) the sacred enclosure about her being constantly wet with blood.

In Espanola,a city of New Mexico.30 miles north of Santa-Fe. there is a strange secret order of religionists, who hold to a dogma that no sin could be forgiven without coufession and explation. They are called Penitentes and number 20,000. The public services are held once a year in Holy week. An image of the virgin is placed in the church, or in the campo santo in front of it, and the ground for many yards in front is strewn with cactus branches (knee deep) whose polsonons spines will sometimes pierce the heaviest shoe. Through this bed of living thorns, the Penitentes will crawl along on bare knees calling piteonaly the while on the Virgin for forgiveneness of sins. (Century)

The natural result of such conduct is a borrible death now and then, and many maimed and pitiable creatures drag out a miserable existence,-and all in the name of religion. Are we, in our Protestantism even to say nothing of the curriculum of Cath olicism-free from superstition and adher.

The use of the brain is to carry the general cerebral principles into the automatic or mechanical sphere, and set them up in unconscions operations for the mind, so as to enable the latter to personate itself in a dead world, which it could not do without a brain and body, really dead, and yet seemingly and dramatically alive. "These are indeed some of the reasons"said Mr. Wilkinson."why the soul, desirous of doing all things in a world which is likewise dramatic, adheres to a frame which is so perfect a medium of mundane actions."

At the dissolution of the partnership be-tween body and spirit (reath) the former being composed of matter without its informing cause. crumbles to dust, goes to its own, and is distributed in new combinations of structure, while the spirit takes possession of its incorrutible goods. Now Dr. Whiton's theory finds place in disposing of the world factor, which has always moved the other in-to form and place, by saying: "Our Lord target that the accuracian moves theory taught that the resurrection was an object of, Christian endeavor, and St. Paul continned the instruction: That resurrection is a continuous reality, not a spectacular event; a development, not a miracle. That life is found to be superior to death, and without any loss of time, after that event, the spirit-nal bong is realized, and with it the person rises into the felicity which is proper to its condition, judged as it had been before by its own presentment of itself."

Glimpsing this same view, Mr. Talmage in his Easter sermon expresses it in these words: "We shall have no more to do with death than we have with the cloak room at a president's levee. When we go out of this world, we are going to a king's banquet, and to a reception of monarche, and at the door of the tomb we leave our cloaks of flesh, and the wrappings with which we meet the storms of this world. But as to our soul, we will cross right over, not waiting for obsequies, independent of obituary, into a state in every way better, with wider room and velocities beyond computation; the dullest of us into the companionship with the very best spirits, in their very best mood, in the very parlor of the universe, the four walls bnrnished, and paneled, and pictured, and glorified with all the splendor that the Infinite God has been able to invent." This is not Mr. Talmage's complete view, but only so much as pertains to my subject.

Taking Dr. Whiton at his word, that the person is judged (or recognized) in the spiritual world by the presentment of itself, you will perceive that nothing has happened to the spiritual part of said person except transference intact to another condition and environment-not involving locomotion, but different vision-separation from perishable elements, and where all the conveniences of living abound in greater perfection according to Mr. Talmage. But the earthly envelop, through which he held relations to an earthly condition, is not the same. The vividness of this perception is enhanced by familiarity with the spectral image of the spiritual man which Mr. Wilkinson has given in mental vision when he says: "Could we see an apparition of the nervons spirit, waving and sweeping with luminous shoots into the curves of the body, we should behold a form complete in its details; a design exceeding the mortal building; solid as firsh to the eye of the mind; perpetually springing into life; yet though plastic, stable to its ends, and quicker than thought to execute them; shadowy or terrible to the senses, but safe reality to the soul."

Continued on the eighth page

For the Religio Philosophical Journal. SPIRITUALISM AND THE CHURCHES.

BY JESSE SHEPARD.

The question often occurs to me, "What would Spiritualism be without the churches?" And I often wonder why it is that so many of our speakers and mediums are so antagouistic toward the very institutions which help to keep our cause from consum-ing itself, so to speak, in utter mental and physical chaos. The question of the ab-sorption of Spiritualism by the different liberal and orthodox churches is one that is causing considerable comment at present, in all quarters. As I see it, the facts point directly to a kind of secret understanding between many pastors and their congrega-tions, to permit a more liberal form of thought to creep in, in order to meet the advanced views everywhere cropping up on the oxthodox side, and to be able to claim some living inspirational power as an offset to the claims of Spiritualism. There is a material tendency in our ranks which, as Andrew Jackson Davis pointed out years ago, will surely cause the ruin of our philosophy if permitted to gain the ascendancy. This seems to be the rock towards which the ship of phenomenalism is drifting. After a sur-feit of spiritualistic materialism, what is more network then for month to turn chent more natural than for people to turn about towards some form or system of service that will at least teach reverence and spiritual-ity? And here is where the church will sooner or later reap a rich harvest. Thousands who have been fed on phenomenalism to the exclusion of all refining influences of so-cieties which elevate and harmonize the soul and the intellect, are eargerly looking about and waiting an opportunity to enhance their social and spiritual conditions by a change from the pragmatic and physical, from the husks and the chaff to a sphere of usefulness, dignified thought, and real prog-

Although I detest some forms and formu-las of certain of the churches, notably the Calvanistic, I believe that they are not half so dead as many Spiritualists would have us believe. According to my hearing and eyesight, some of the churches were never in so vigorous and so healthy a condition as at this very hour. To test this matter all one has to do is to stand in the door way on a Sunday morning and watch the crowds of elegantly dressed people on their way to the different orthodox temples. I care not what town or city it may be, it is the same. It matters not whether the locality be noted for its liberality or its Spiritualism, I can see no difference in the size of the crowds. Take for example my own town of San Diego, with its 15,000 inhabitants, and its many agnostics, materialists and Spiritualists. We have here seven or eight denominations, and most of them have not room to accommodate the crowds that seek admission to listen to speakers who, in the larger number of cases, are possessed of the paorest kind of elocu-tionary and persuasive powers. The Metho-dists are building a handsome edifice on valuable ground, the Episcopalians have just finished a very beautiful building, and the other congregations are making arrangements to go and do likewise. The wealthiest Spiritualists here are members of the Unitarian church. As for the Catholics, their house of worship is not nearly large enough to hold the crowds which gather there for mass, and they will build a larger edifice in the course of a year.

our spiritual publications would all have ten times the number of subscribers. They are wealthy; they feel sure of a lazy life in the Summer-land; they are secure in this world—

what else do they want? There are two kinds of people who curse Spiritualism by their examples: the vulgar rich who know it all, and who long since have ceased to give, and the fanatical phenomenon hunter who never rises to anything better. Both are equally loud in reviling the churches, for the reason that they demand license instead of liberty; they remind me of a herd of romping mules which stand in need of nothing so much as the stock and the corral. It is quite safe to say that in five years bence the best minds who believe in spirit communion will be found some where in the churches. The recent costly experiment of the Boston Temple should be a warning that phenomenalism and spiritual churches cannot work together. From the very start I felt confident that the Boston Temple would prove a failure, and I have no doubt that it will soon be turned over to some religious denomination that will use it to good advan-Nothing else can be expected so long tage. as Spiritualism leans towards the sensational and the materialistic. We talk about the Josh houses of the Chinese, but what is to be said of a band of seemingly intelligent men and women right in the centre of yankee progress and common sense ideas, erecting a costly edifice dedicated to the cabinet, Josh and the physical fetish?

Another turning point in the public pulse is the apparent apathy displayed towards our most powerful physical mediums, who ten years ago had more than they could do in sitting for all kinds of interested and enthusiastic investigators. The moment people lose an interest in a thing they refuse to pay for it. In the psychological and the artistic world the financial value and the intellectual enthusiasm are in exact proportion to the available supply. In other words the more public mediums, the less interest is manifest by the public. It is wholly fatile to talk about the increased earnestness on the part of the public in this matter, for the simple reason that men are willing to pay a good price for what they want, and they have long since ceased to pay five dollars for a test sitting, as all must know who have followed the public experiences of the really great test mediums like Slade and Foster et those who love to dwell on such topics talk as they please, it does not alter the fact one lots, and it will be but a few years when ohysical mediumship will become so common that, as the author of Oasphe said to me, seances will be held on the street and in beer gardens, like the Punch and Judy shows, with a man to pass the hat about for a collection of pennies. Indeed, in some instances it has come to that already. I could name several remarkably fine mediums who in times past used to charge from three to five dollars for a sitting of ten or twenty minutes duration, now willing to accept one or two dollars for a sitting of half an hour, and most of the time they do not earn sufficient to pay their expenses. There are one or two test mediums who are doing well in a financial way, besides causing people to think by their striking tests from the platform be-fore audiences of one thousand persons and upwards, but the large numbers are without doubt brought together as much by the low price of admission as anything else. People will spend ten cents to pass away a couple of hours, when they would not think of spending fifty cents on the same kind of entertainment, and when it comes to one dol-

dinary truthe framed in language far superior in rhetorical dignity and elegant diction.

Our mediums are sadly lacking in that most necessary knowledge of the nineteenth century, which is to be derived from a judi-cious perusal of the very best books, and the development which springs from conversa-tional intimacy with polished and cultivated intellects. I remember the time when to say that a medium had a mind of his own was tantamount to a declaration of war on general principles. Think of it, ye fanatical and bigoted enthusiasts! Think of a system of religious or ethical teaching which would deny all mental and personal progress to its mediums. The very nature of such a social institution must be at heart menial and ser-vile. Is it any wonder then, that individuals without the slightest training are put for-ward as inspired teachers, by this class of reasoners? And is it any wonder that critic-al people attend church instead of the meetings of Spiritualists? But I wish to say here while I think of it, that there is not a liberal society on earth that would employ a speaker like Beecher, or Swing, or Mathew Arnold, giving a salary of five, ten or twenty thousand a year, as the much abused churches do. It is idle folly to assert that people refuse to attend our spiritual meetings on the score of respectability. But granting that people do look upon our public gatherings in this light, who is to blame? Are the speakers to blame for getting up and talking nonsense by the hour, when they are engaged by soci-eties that look to their fine sensational points, their queer new fangled doctrines of re-incarnation, mystical theories and absurd criticisms? The Spiritualists themselves are to blame for the manner in which we are looked upon to-day, after forty years of convert making and a success unknown in the history of previous religions. A tree is known by its fruits: Spiritualists are known by the kind of theories they preach, and a medium is known by the kind of manifestations he produces. People neglect that which is me-nial and materialistic, and finally treat such things with utter contempt. The Spiritualists who are roaring like mad bulls about physical mediumship, will in a year's time be the first to leave them to starve from sheer lack of reverential interest. The same persons who now clamor for re-incarnation and mysticism will be among the first to ignore those present speakers who, in a year or two, will find their audiences growing less and

I repeat that there can be no permanent virtue, no lasting progress where there is not true culture and real thought. A religion now, which is run by fanatics will never receive accessions excepting from the fanatical and ignorant classes. If Spiritualism is not respectable, there is no law in the land to prevent the Spiritualists from making it respectable. But the truth is, that no one seems to care much, if we except a few who have from time to time raised a note of warning, what becomes of the cause intellectually. Its leachings do not inspire reverence, but instead, a kind of go-as-you-please walk-round, composed of semi-materialistic many round, composed of semi-inaternalistic agnostics, anxious phenomenal inquirers, cranks, and a slight sprinkling of really thoughtful minds, who after witnessing all that can be learned in the scance room or on the rostrum, either become disgusted and tired with the shocking grossness of the phe-nomenal plane, or retire into the churches and become members of orderly and harmonious congregations.

and literary minds of the day give us as or- her for not being at work, he was met by the entranced woman, who told him she did not intend that he should lay the weight of that whip upon her, but that he should stand still and remain quiet while she related some of her interior experiences. Said she:

"You now, by an unjust law, hold me bound as your slave, but I shall yet be as free as you are. I have seen the white man who will sign my free papers"—here giving a most perfect description of the immortal Lincoln. "Furthermore, I saw a radiant presence approach me. At first it seemed but a cloud in the distance, yet it gradually grew nearer and nearer, until it was within three feet from where I stood. Then it seemed to open out and envelop me, and a man, clad in shining garments, stood before me. thought it was the Christ; whereupon I asked, Master, are you our Savior?' He replied. 'No.' 'Then are you the angel Gabriel?' 'No,' he answered, 'I am one who long ago was held in creedal bondage. Death broke the chains of that bondage and made me free; behold, I come to the lowly of earth, and to those who are oppressed by the galling chains of slavery, in the Christ spirit. come to help open the eyes of the blind, and set the captives free. I am your guide; follow me.' And so, sir, he first took me to a beautiful country, whose surface was cover-ed with trees and flowers of rare beauty and luxuriant growth; whose landscapes were interspersed with hill and dale, much like our own both Streems closer as available. our own earth. Streams clear as crystal were winding through the valleys, whose musical rippling of waters fell like enchantment upon our ear. This, my guide told me, was heaven. I was grieved because I saw no God, no Christ. Yot I met many who had come out of great tribulation, which both I and you have known. Soon my guide said We will go,' and we began to descend; the scenery all the while becoming grosser and less attractive, the trees assuming a wilted appearance, the flowers becoming a whee appearance, the flowers becoming less fra-grant. Mingled voices of sighs and groans were beginning to reach ours. My guide, on beholding my look of perplexity, informed me that we were 'journeying to the region of darkness' darkness.

"The scenery now began to grow repuls-ive. Dark spirits were seen rushing reck-lessly over roads that had grown black and muddy. We saw, not far from the one in which we were going, a large, black hall. It was so very black I thought it built of tar. By request of my guide we approached it, and he said, 'Behold the half-way place be-tween Heaven and Hell.' I looked in, and be-hold a lurid kind of light that seemed to emana'e from the inmates of this dismal place. By this light I was enabled to see a woman, perfectly nude, laying upon a table in the center of the room; all were black. A deck of cards lay upon the breast of the woman. and she was surrounded by drunken, hideous beings, in the form of men. At the woman's head was a jug of whisky, from whose top is-sued flames of fire. The mon were engaged in flerce altercations over the woman; their oaths and curses were terrible to hear. Wicked, sir, as I know I am, they made me tremble. The half-way place between Heaven and Hell,-Women, Cards, and Whisky,said my gnide. Then on we passed until the scene became so horrifying that it is beyond the power of language to describe it. Human tongue could not tell it.

This was the first communication of that nature the poor slave ever gave. All who heard it were for the time spell-bound. Each one knew her to be utterly incapable, within herself, of any such manifestation. The minister was perplexed. The whip had dropped from his hand and lay beside him. He seemed for a moment dazed, then turned and entered the house, the worse whipped of the two. For some time he sat pondering in his mind what manner of woman this could be. Then he arose, saying, as it has many times been said by the clergy, "She hath a devil."

AUGUST 13, 1887.

"Then I told him about my dream and he laughed at me, but nothing would do but I must go down to the store. On the way I met Mr. Louis Goven, and he wanted to stop and talk for a minute, but somehow I couldn't. I found the front door locked. I opened it, and just as I entered I saw a man's opened it, and just as I entered I saw a man's head over the top of the counter. I thought it was Mr. Thomas, the clerk, so I said: "Hello, Lou, what are you doing here?" He made no answer. I said: "What did you lock yourself in for?" Still no reply. I went back and found a man crouching behind the counter with his hands full of monor inst counter with his hands full of money, justin the attitude I had seen in my dreams. I turned him around, and there was the sameface I had seen. I was so taken back that I didn't know what to do, and then the man broke way from me. Reynolds caught him, and, with the assistance of some gentlemon who were passing by he was secured.-Chicago Mail, Aug. 4.

Opening of the Season at Cassadaga.

Improvements on the Grounds-Doctrines of the Spiritualists-Inspirational Poetry-Notes and News of the Camp.

Fo the Editor of the Religio-Philosophical Journan

The season at Cassadaga opened last Saturday, with a lecture by Lyman C. Howe. The attendance is good, for the first of the sea-son. Several new cottages have been built recently, and many improvements are notice-able. Shrubbery and flower beds beautify the grounds, and a general air of thrift pervades the place. The old hotel has been entirely rebuilt, and converted into a fine threestory structure with broad verandas. It has been newly furnished and refitted throughout, and under the management of Mr. Edwards now offers excellent accommodations. to guests, at moderate rates.

The amphitheater has been enlarged, and furnished with cushioned pews, from the old Methodist church of Jamestown. It is beautifully decorated with ferns and flowers, and pictures of Emerson, Longfellow, Denton and others are hung upon the stage.

Sunday is generally the big day at Cassa-daga, and the first Sunday of the season wit-nessed a goodly attendance. The speaker of the morning was Miss Jennie B. Hagan, a pleasant faced and sweet-voiced young lady of the East. She called for subjects from the audience, for her discourse, and the follow-ing were given her: "Retribution;" "The Bible;" "Difference between Inspiration and Revelation, and "Spiritualism as a Religion." She handled her subjects in a very interesting manuer, and the inquiring listener gained a good idea of the doctrines of the Spiritualists. She declared that the oneword which expresses the religion of the Spiritualists is reciprocity. She stated that Spiritualists believe in God, as a spirit, in spirituanses conver in God, as a spirit, in immortality, and in right living as the con-dition of salvation or happiness. She said "we have a heaven and hell, which are as real to us as the heaven and hell of the orthodox are to them. We believe that heaven is within, and that hell is too often not very far away from us. But we substitute eternal progression for eternal punishment. We have a creed, which is, do right for the sake of right. How simple,—and yet how difficult to observe!" At the close of her lecture she gave an impromptu poem, on the religion of Spiritualism. It was a remarkable production. and when it is remembered that she has delivered scores of these poems, without any tion or knov rions prepars

rich liberalists have joined the Unitarians, and many of the leading Spiritualists who were widely known for their fearless sentiments a dozen years ago, now refuse to have anything to do with our philosophy, so far as it is publicly concerned. I do not know of a city so favored as San Francisco, spiritually speaking. There the Philosophical Society is a kind of church, where the utmost harmony and good will seems to pervade its members, and if we are to judge of a society by the length of its days and the number of its followers, then, indeed, has this one been a success. But of what other society can as much be said?

At present it looks very much as if Spirit-ualism, with its materiality and its wild race after physical phenomena, was playing directly into the hands of liberal orthodoxy. The inharmony and chaos which are eating at the vitals of our ranks serve to render the churches still more invulnerable. We are not thriving on their discord, but they on ours

I find that one of the greatest errors is the supposition that the convincing of church members, also induces them to leave the orthodox fold and enter our ranks. This was true ten or fifteen years ago, but to-day people no longer want to leave the society of Christian belief and formulas. Out of the thousands who are daily brought in contact with test mediums and the positive proofs of spirit communion, very few care to leave their accustomed walks of religious faith, and join a class of persons who find it a difficult thing after forty years of practical preaching and demonstration to muster two or three hundred people to listen to an able lecturer in some shabby hall in an out of the way street. It used to make me very angry when some ignorant skeptic raised the cry of "what good is Spiritualism?" But now, after many years of experience, I answer them this question by saying that Spiritnalism has come to strengthen the churches. Private mediums and circles are counted by the hundred all over the land, under the very eyes of the pulpit, with the knowledge and sanction of priest and deacon. Sermons are preached every Sunday which, for plain, outspoken spiritual teaching, cannot be sur-passed by our best speakers. I lately received a letter accompanying a text book of sermons, from my friend, the Rev. H. R. Haweis, incumbent of Saint James' church, London. In this little book were extracts from two sermons on Spiritualism, and nothing could be more favorable or pro-

nonnced. To read such expressions coming from the leading Episcopalian preacher and writer in London surprised me, although I has been a firm believer.

Who has not met the typical wealthy Spiritualist who, in former years, was the special prop and pillar of his church, who glories in the fact that there is now nothing to pay, that there is no such thing as reverence or humility, no fear of hell, no compulsion to think of his fellow men, no special call for charity. This is the convert who borrows his neighbor's paper to save five cents, and who complains that mediums live by their gifts. This is the man who is opposed to church rule, because once upon a time certain members of his congregation shamed him into mortifying his inhuman selfishness and forced him to give. And yet here are those who still think that a man is perfect as soon as he leaves the church and lks forth in his brutal individuality to selittle and abuse all who see fit to remain there.

The time is coming, then, when public mediumship will be numbered with the peculiar institutions of the past. Mrs. Hayden, the noted test medium of New York, and Miss Kyser of Cincinnati, who were so successful in platform tests, must have foreseen this state of things when they studied medicine, received diplomas, and gave their entire at tention to the medical profession, in which they have both met with marked success The plain truth is, that the world cannot be forced to respect and reverence any kind of physical phenomenon. We have tried that for forty years and it has been a complete failure. The world to-day has no more re spect for a test medium, or indeed any public mediumship, than it has for the man who

works the strings of the Punch and Judy. In France a medium who charges a fee for a sitting is regarded by the majority of skeptics and believers as a human monster. But in America, the medium is considered to be worthy of his hire, and people when they do pay, do so, as a general thing, with good grace. It is seemingly not the money which they care for; it is a lack of reverential interest, a feeling of utter indifference which possesses the great majority of Americans to day; they simply attend a seance, talk about it for a few hours after it is over, and then fall back into the same rut of forgetfulness and cold neglect. Those who are really interested abide in the bosom of the churches They learn what they can outside, but do not part with the old altogether. There is a feeling of conservatism which people are beginning to develop more and more every year This element is opposed to the crude radicalism which has been so rife for twenty years past, and the church of the future will contain the most spiritual mediums as well as the most cultured intellects. . To use the words of that well known medium and lecturer, George A. Fuller, editor of Light on

the Way: "Spiritualism is no longer a child, and the world is beginning to expect more of its dev otees, and Spiritualists ought to demand more of their mediums. The lecturers upon our platform should be more scholarly and dignified, and the tests given of a more definite and convincing nature. A long string of glittering generalities will not convince the skeptic of the future."

Mr. Fuller is right. The time is past when we can expect cultured skeptics to listen to such things, and how before persons wholly lacking in scientific ability or literary cul-ture. The churches, Mr. Buller says, are de-manding more refinement and culture each year of its clergy, and he asks the ominous and vital question, where our teachers of well knew that Mr. Haweis for many years | ability are coming from "to take the place of those retiring to other fields of labor." I have underlined the last six words, as they may give some of our uncultured enthusiasts food for reflection. But are many of our best workers retiring to other fields of labor? It scems so indeed. And in place of them we are being entertained, not with scientific, artistic or spiritual culture, but with metaphysical and theosophic cant, windy theories and gush. Accounts appear every week of the cultured and delighted audiences that listen with evident satisfaction to this kind of teaching, but I feel sure this kind of an audience would not sit in place for ten minntes and listen to Mathew Arnold's great lecture on "The Remnant." or digest a third part of one of Renan's discourses if delivered in English.

LIFTING THE VEIL,*

Spiritualism Before the Hydesville Rappings.

"Lifting the Veil " is the title to a work which elucidates the grand truths of Spiritualism in an interesting and instructive manner, giving history of early experi-ences, incidents in connection with mediumistic development, messages from spirits, and wonderful tests of spirit power. The authors relate the following, showing that spirit power'is not confined exclusively to any particular race or color:

A REMARKABLE COLORED WOMAN.

Years ago. long before the manifestations through the little girls at Hydesville, one of us saw a negro woman brought from the field of our father in an insensible condition. The woman was brought to the house by negro men who at the time were working in the same field. They laid her on the floor of the portico where we were sitting, saying, "Master, Katy is dead." She was examined and no signs of life were discovered. A physician was sent for who lived some miles distant. When he came he pronounced it to be "determination of blood to the head," and said bleeding would relieve her. He immediately began to bandage her arm preparatory to the operation. But on applying the lancet no blood came-not a drop. Then the other arm was tried, but with no better success. The doctor looked confused. He again examined the woman more carefully and finally pronounced her dead.

She was ordered to be taken to the "quar ter," and hot remedies applied, which was done; but the result was the same. She lay thus entranced for two or three days, and all hope of her recovery was gone. Suddenly, however, she arose, seemingly as well as usual, and went again to work without further inconvenience. She could give no account of the strange manner in which she had been affected. This trance condition be-came of frequent occurrence. It was soon a common thing to find the poor negro medi-um entranced, though it was some years before she could narrate her interior experiences, and then they were much distorted by the prevailing opinions of the day.

During these years of unintelligible trance the negro had been given to a sister and aunt of ours, whose husband was an orthodox minister. Her change in owners was great-ly to her disadvantage materially, yet it seemed to afford conditions for development spiritually.

Soon after her change of homes she began to make strange and sometimes startling disclosures.

She would become entranced at any time or hour, and dictate to each one what they should do or how act; whether they should go on some expected journey or remain at home; warn the family of danger, and prophesy of coming events.

We will remind the reader that all this occurred long before we had heard anything of Modern Spiritualism. Ignorance of spirit return and control is the only excuse to be offered for much of the injustice this poor negro medium suffered from all with whom she came in contact, especially her owners. Upon one occasion, when the minister was going with rope and whip in hand to punish

* Lifting the Veil; Or, Interior Experiences and forth in his brutal individuality to and abuse all who see fit to remain Were it not for this numerous class, and compare with what the best scientific Pp. 800. Price, \$2.

The negro was warned that if she persisted in this kind of demonstration she would be sent away and sold; yet the manifestations would be given as usual.

Not long after this, her young mistress, of whom she was very fond, was to be sent from home to a distant college. Her mother was employed arranging her wardrobe and packing her trunk, preparatory to her departure, when the negro came hurriedly in, saying to her mistress, "You must not let the child go; if you do you will never see her again."

But, as was the custom, the woman was de-nounced and repulsed. The young girl was sent away, and in a short time passed to a higher life.

The mother was informed of the sad event by the medium some days before the intelligence came from material sources.

The negro had been hired out after the young girl left home, and was passing the house on an errand. Her mistress was looking at her at the time. She saw the negro suddenly stop as she got opposite the house she saw her stand a moment, then open her arms, and clasp them upon her breast. After this, the woman came quickly to where her mistress stood, saying, "Mistress, your child is dead. She died yesterday. just before the sun went down. She met me where you saw me stop, and I reached out my arms to embrace her; but they seemed to pass through her form, and my ar.ns were empty. She said, 'Mammy, you can't touch me; I am a spirit. Go to my mother and tell her not to weep; I am well and happy. Say to her that papa will be home in three days, and will tell her all. I will meet you all again. Go to my mother now."

WARNED WHILE ASLEEP.

Dr. Fonda's Strange Dreams and Presentiment.

"I'm no believer in Spiritualism, and I'm not superstitious," said Dr. F. B. Fonda, o Jefferson park, "but the warning given me about the burglary of my safe is some-thing I cannot explain at all. Twice this summer I have been prostrated with the heat, and last week from Thursday until Sunday I was quite ill and was confined to my house. These abnormal conditions prob ably predisposed me to receive the warning Saturday night I dreamed three times hand running that I caught a man stooping over the back of my prescription desk. I dreamed that I got hold of him and turned his face up. I saw his face, but did not recognize him in my dream. My daughter, who is also my book-beeper, was away on her vacation. and I had a young man named Thomas act ing in her stead.

"Sunday morning I came down to the drug store to help him straighten out the cash, which had got in a snarl. During the afternoon 1 was consulting with Lawyer Mark Reynolds about some papers which he was to draw up for me, when I suddenly felt an impulse to go down to the drug store. 'Mark,' I said. 'I must go down to the store; there's something wrong with the safe.' 'Oh. nonsense,' said he.

subjects, one must indeed pause to consider such a marvellous phenomenon.

In the afternoon Lyman C. Howe delivered lecture on the "Battles of Life." It was thoughtful and eloquent, reviewing in a philosophical manner the evolution of the spiritual man, and the part played by conflict in that evolution. He portrayed the struggles and antagonisms of the race's early development, and showed how the grosser forces were now becoming spiritualized, and finding expression in noble works of philanthropy. The discourse was thoroughly optimistic, showing the beneficent use of con-flict and struggle in the development of life. At the close of his lecture Mr. Howe delivered a poem whose extemporaneous nature was clearly demonstrated by the fact that the noise and whistle of a passing train was caught up and woven into his verse by the eloquent speaker. The poem produced a marked effect upon the audience, delivered as it was with the fire and rush of spontaneous genius. If these poems are not as claimed, the inspiration of disembodied spirits, they at least demonstrate the exis-tence of a hitherto unknown faculty of the human mind, for history furnishes no parallel to such phenomena. They deserve the careful study of psychologists, and the at-tention of all thoughtful people. If one wishes to investigate the phenome-

na which are exciting such widespread interest in these days he will find abundant opportunity here. Among the mediums on he grounds are W. A. Mansfield and Charles Watkins, both famous for slate writing, Watkins is the "Psychic" with whom Joseph Cook experimented some time ago. Among the speakers who are to address the meetings during the week are Lyman C. Howe, Jennie B. Hagan, Mrs. Clara Watson and Mrs. Cora L. V. Richmond. The famous Northwestern orchestra of Meadville is engaged for the season, and furnishes the best class of music for the meetings. Every Wednesday and Saturday evening hops are held in the amphi-theater, and are well patronized by campers and people from outside. On the whole, Cassadaga is a charming spot at which to spend a few days or weeks of the summer. The three lakes furnish excellent boating and fishing and the place is so quiet and re-tired that one gains a complete rest from the busy world. For those who sympathize with the Spiritualist movement, or for those who wish to investigate its claims and doctrines, Cassadaga is an excellent place to visit. GLAPHO.

August 1st.

Herr von Lade, the famous cultivator of rare species of grapes at Geisenheim, in the Rheingau, has just celebrated his 70th birthday. He received, among other congratulatory letters, the following from Prince Bismarck: "I envy you your unfettered devotion to your darling occupation in the even-ing of your life. The world of plants is more susceptible of the nurture bestowed upon it and more grateful for it than the political world. It was the ideal of my own younger years to end my days as a gray headed old fellow in a garden with pruning-knife in hand and free from all outside cares.

The Concord School of Philosophy has had an enjoyable and instructive session and any man who would speak disrespectfully of that aggregation of New England intellect is a chuckle headed person that would not hesitate to go to sleep and snore over one of the Rev. Joseph Cook's sermons.-Chicago Tribune.

RELIGIO-PHILOSOPHICAL JOURNAL.

AUGUST 13. 1887

will continue until every vegetable, animal For the Religio-Philosophical Journal. Evolution the Basis of Political Economy.

BY LEON.

Number Three.

"I had a dream which was not all a dream, The bright sun was extinguished and the stars Did wander darkling in the eternal space, Baylees and pathlees the icy earth Swung blind and blackening in the moonless air; Morn came and went--and came and brought no day.

..... The world was void, The populous and the powerful was a lump A lump of death—a chaos of hard clay. —Byron.

As spint is the active and matter the passive agent in evolution, and as matter has nothing to do with the process save to respond to the form of the spirit impulse and become an organism equal to the exercise of its fac-ulties, it may be asked why the various types in the animal and vegetable world are continued. To this we answer: The work which these types were called out to perform is yet unfinished, but will continue to go on un-til the last human soul has been born upon the earth. The little moss plant will continue to gather its atoms of matter upon the rock, as it did in the early ages, elaborate its mite of the vital principle and empty it into the great homogeneous reservoir of life, as it did millions of years ago.

But it is moss still and can no more become a California Redwood with a circumference of one hundred and an altitude of four hundred feet, than a tadpole can grow into a mastodon. But the immaterial germ which its insignificant form once held, has long since, probably, grown up to a capacity sufficient to fill the giganic type mentioned. I am aware that the mind which is unaccustomed to a contemplation of this matter, will find it difficult to conceive of the evolution of a fully organized being by the simple in-tervention of surrounding elements; but the gestation and birth of all animal life is the same thing in effect.

Certainly no one can deny that such an evolution is possible; nay, even an impera-tive necessity, were all the necessary materials and conditions at once present. Undoubt-edly the conjunction of the necessary materfal and circumstances produces the simple cell endowed with life, and would not an augmentation of like causes produce more complex results, including the highest animal and even the human organism, if carried far enough?

If the reader is disposed to look upon such a theory as impossible let him take a lesson from spontaneous generation as it may be seen to day, although nature's creative forces are now well nigh exhausted. Put decaying organic matter in water; bring the microscope to bear upon it, and millions of living infusoria will soon make their appearance In this generation of life, or this formation of the simplest type, we can recognize but two material elements, vegetable matter and water, conjoined with two conditions, temperature and decay. To these we may add the organic impulse, and thus make the combined forces engaged in producing the amo bea, represented by the figure 5; there being perceptible to our senses five conditions active in the production of the evolution. This animalcule is simply a living mass having no capacities save of motion and absorption of food upon the external surface.

Again, another type of animalcule, a little higher in organization and capacity may be generated; it is called the enterodea, and has a rude month and intestinal canal. Now, in the evolution of the latter there has probably been present an additional element of causation, though imperceptible to our senses. This added element may have been included in the demand for organization. The vital impulse, differently responded to by the same material elements and conditions that formed the simpler product, would indicate that the cause of the change might be found in the impulse. Thus the figure 6 would represent the number of the elements of causation engaged in the evolution of the entero-Let us look closely into our premises and see if our conclusions are not warranted: In a single drop of water we have seen generated two varieties of organized life. They sprung into existence at the same moment and so far as we can see from the same caus es. But they differ in digestive capacity. The amobea has this capacity, but in its low-est possible form; merely rudimentary, and it lives by external absorption. Here is a rudimentary faculty or function without an organ for its exprcise. The next evolution, the enterodea, is more complex, having an alimentary canal for the digestion of its food. In the first we see the evolution of the function; in the second, the organ for its more perfect exercise. Now, is the evolution of this organ the result of chance, or of some physical law which moulds matter into such shape as to carry out automatically or chemically the processes of digestion? Or has the digestive impulse been acquired by the crude life-principle, and has it made a demand upon matter for an organ through which to act and thereby more rapidly and effectually build up a thousand animal forms? Is the alimentary canal the want, and the function of digestion its supply? or is the function or impulse of digestion the demand to which nature has responded by the evolution of a corresponding organ? To affirm the latter is, I think, the more logical. I have already suggested that the sixth element which was added to raise the scale of the evolutionary product one degree higher might have been the digestive impulse or demand. I now claim that the premises warrant the conclusion that such is the case. There are indications of flows and ebbs in the life-forces of the universe which reminds us of the oceantides. First came the swelling of the tide of vegetation, increasing in force until the earth's surface was covered with a growth, the density and magnitude of which would astonish us now if we could behold it. When this vegetable wave was at its highest flood, animal life appeared on the earth and began to swell toward that flood which culminated in the evolution of man. In the birth of man nature accomplished her purpose, and animal life began to ebb away. The great trees are gone and the lesser ones that to us seem great, are going. Of the grand old Redwood only a little cluster or two are left, and they. even if protected from man's reckless destructiveness, will soon pass away. The largest animals are gone, extinct thousands of years; and the largest of those remaining to historic times rapidly passing away, partly from the destructive weapons now in use by men and partly in obedience to the law of decadence which came into existence with man, and which enforces itself against all things save mentality. There was begun the struggle, and the soul already gives evidence of fitness for immortality by its capacity to "survive the wreck of matter and the crush of worlds," in their organized capacity.

and man shall have passed from earth, and the globe itself exhausted in the evolution of souls, shall drop, a dead world, into the orbit of some young and vigorous planet and there play the role of moon. That this vital force which makes possible the projection of spirit or soul upon the material plane, decreases as mentality increases, we have abundant evidence. It was anciently said that men grew weaker and wiser. It were better said that men grew wiser and weaker. The higher the grade of spiritual and intellectual culture reached by us, the fewer will our progeny be, and of those born, many will have feet too tender to tread earth's thorny paths to adult age. The ratio of increase in population being inverse to the increase of intelligence, as education and refinement are diffused among the masses, the rate of increase in population will decline until its line of equilibrium shall have been passed and the race shall gradually become extinct. Mentality, spirit or soul, being the objective point of evolution, nature will not divide between two bodies a quantity which one may contain. As the degree of mental activity in children at birth increases, the numerical and physical strength of the race declines. These facts should be remembered and pon-dered upon by all, for they sweep away whole volumes of nonsense which have been dignified with the name of political economy and they will again be referred to before we leave

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our subject finally. At the climax of animal life, the creative impulse having become an irresistible power, it is not difficult to understand that the forces that evolved the animalcule could be multiplied by hundreds or thousands and even carried far beyond the point of perfection that was necessary to evolve the human race as it first appeared on earth. But the result attained by the evolution of man was sufficient for nature's purpose. For that there was a purpose at every step in evolu-tion, "all nature cries aloud." That purpose will be stated in our next paper, and will prove to the careful and conscientious student the cipher-key by which may be read the solution of all our social problems. (To be Continued.)

Late August Magazines Received.

THE CENTURY MAGAZINE. (New York.) The portrait of Mrs. Julia Ward Howe adorns the opening page of this monthly for August. Snubbin' through Jersey is an illustrated article of interest. The Hundredth Man by Frank Stockton is continued, also the history of Abraham Lincoln. Joel Chandler Harris contributes the first part of Azalia which contributes the first part of Azana which will be welcomed by many. The Poem Noth-in' to say, by James Whitcomb Riley is char-acteristic of the author. A. W. Greely's Our Kivigtok is an episode of the Lady Franklin Bay Expedition. William Earl Hidden's pa-per entitled Is it a Piece of a Comet? will interest many students. The War Series is interest many students. The War Series is full of incidents and with poems, Topics of the Times and the usual Letters, etc., furnish good reading for this month.

WIDE AWAKE. (Boston.) The contents of the mid-summer Wide Awake are replete with good things. A charming frontispiece greets the reader and it is followed by a tender poem entitled As I would have it. A dark night's work is a story about Dakota. A timely article at this season is Concord: Her Highways and Byways, with illustrationsthis is the first part and the following will no doubt be as interesting. The Story of Kee-don Bluffs is continued, also Bird-Talk. Mary Rebecca Hart tells how Ned scaled Mt. Washington. The serials are as readable as ever. and the poems, jingles and pictures aid in making a most delightful table of contents. THE FORUM. (NewYork.) Gov. J. B. Foraker opens this month's Forum with an article upon the return of the Republican party; this s followed by Has Ireland a grievance? and The Forgotten Cause of Poverty. Edward Eggleston continues his instructive and entertaining series of articles The books that have helped me. An Outside view of Reviv-als; What is the Object of Life? The Choice of an Occupation; Alcohol in High Latitudes; Why we have no great Artists; The Progress of Co-education, and Conditions of Industrial Peace make up a most valuable number.

BOOK REVIEWS.

[All books noticed under this head, are for sale at, or can be ordered, through, the office of the RELATE PHILO-SOPHICAL JOURGEL 1

THE HIDDEN WAY ACROSS THE THRESHOLD; or, The Mystery which bath been Hidden for Ages and from Generations. An Explanation of the Concealed Forces in Every Man to Open the Temple of the Soul, and to Learn the Guidance of the Unseen Hand. Illustrated and Made Plain with as few Genuit Physics of Pacific L G with as few Occult Phrases as Possible, by J. C. Street, A. B. N., Fellow of the Order S. S. S. and of the Brotherhood Z. Z. R. R. Z. Z. 8vo, cloth, 500 Destent and 500 Sectors 100 Secto pp. 587. Boston: Lee & Shepard.

A Princeton Professor of Rhetoric once returned a student's essay without other criticism than the placing of quotation marks at its beginning and end. But such disposition of Mr. Street's work would be tame indeed. Not only does he give page after page by other writers as if his own, but he distributes these stolen treasures with an attitude of lofty, yet tender, morality, and in phrases of the sweetest and most alluring plety. "Dear Pilgrim of Truth." he says, "may this imperfect, humble effort prove a beacon-light of Spirit," and then hands to the Pil-grim morsels filched from "Isis" and the "Path." He even claims inspiration! "We are writing," says he, "by no rush-light. The glow that guides our pen gleams down from a higher font of illumi-nation," and, after 587 pages of thought pilfered from others, and twaddle contributed by himself, complacently points upward and murmurs, "Our sands of golden thought have all run out, and the dictating Intelligence is still. And he said unto me, it is finished."

it is finished." But we have not finished with Mr. Street. Let us trace up the "dictating Intelligence." Page 2 of his introduction is from No. 1, Vol. 1. of the Path. Page 49 comes from the Path of May, '86, page 53. From the same source also are pages 50 and 51. Page 316 comes from Murdua Jotis's article on Scenship, and page 394 from Dr. Buck's Primary Concepts,-both contributions to the Path. A passage on pages 364 and 365 is cribbed bodily from the Upanishads. Pa-ges 413-4 are from Madame Blavatsky's article on Re-incarnation and the 1st volume of Isis Unveiled. From Sinnets' Esoteric Buddhism we have page 415. What Mr. Street calls his "precious thoughts" have been, he admits, gleaned from Angels and Men." As to angelic sources we are unable to speak positively, but the word "purloined" would seem more precise in the other case; for, with the exception of St Paul and other writers dangerously well known, few receive credit for what is taken from them. Of the original matter,—if, indeed, one may predicate ori-ginality of a writer under the influence of a Dic-tating Intelligence,—one sentence in the introduc-tion receives our unqualified acquiescence.—"The abarge of pleaned ways here the instruction the introduc-

charge of plagiarism may be justly brought." The book is rambling, discursive, frotby, ill-di-gested, hazy, verbose, and sentimental. If mistakes gush for godliness. Sometimes it is absolute non-sense. What does it mean by "the exalted spiritu-elle and caste of Brahma"? Or this: "It will be found that will the doing of the misure of Will be found that all the devils of the universe are living in the symbols of the mind, brought into life through ex treme grounds between our material and spiritual organization,"

organization." We note an unchoous flavor suggestive of the Rev. Mr. Chadband. "Dear Pilgrim of Light," "Dear Reader," "Dear Brethren of the Illuminati," etc., continually reappear. In one place his invet-erate habit of verbal borrowing leads him to ad dress us as "Dear Brethren on the Threshold,"-- a phrase which would have set Bulwer aghast and is for from reassuring to a manheta far from reassuring to a neophyte.

There is, of course, some good in this book. There could hardly be 587 pages of unredeemed rubbish. Ex hortations to purity, beneficence and spirituality are always healthful. Much in the chapter on Astral Light is valuable. But the savor of unreality and pretension is never absent, and no book can be calu-tary which is false in its claims, charlatanish in its prescriptions, and sickly in its tone. No system of religious teaching.- Chiristianity, Spiritualis n, Theosopby, what you will, gains from any literary work lacking the ring of true metal. The author (or compiler) of The Hidden Way should re-read two most suggestive passages in his book. One is on page 7: "Lunacy and crankiness are often charged against Pilgrims of Spiritual Knowledge, sometimes justly, no doubt; and the stigma may be the means of bringing them to see themselves as others see them." The other is on page 55, and how excellent it is! Perhaps it came from the Dictating Intelli-"If you would remain in peace, remain ingence. significant." Here is one of the revenue promoters which Mr. Street used in 1885, and the money thus coaxed out of fools may have helped him to inflict upon a suf-fering world his "Hidden Way": "Amulet Egyptian, a Sure Protection from all Contagions Diseases, Cholera, etc.... The Arab-Egyptian Secret of ingredients that proved so ctual against the Great Plague of Europe of 1665 No other proof of his charlatanism is needed, and with this the JOURNAL commends to the tender mercies of the fool-killer all who put their trust in his vaporinge.

If you have made up your mind to buy Hood's Sarsaparilla do not be induced to take any other. Hood's Sarsaparilla is a peculiar medicine, possessing, by virtue of its peculiar combination, propor-tion and preparation, curative power superior to any other article of the kind.

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MIND-CURE AND SCIENCE OF LIFE.

Prof. A. J. Swarts, Editor and Publisher, 161 La Saile St., Chleage, A Scientific, Progressive, Monthly Magazine, of Special Interest to the Reformer and the Afflicted. Upon its editorial staff are the most distinguished authors on the Mind, on Disease, and on Psychic Laws, as also upon the Divine method of Healing. We cure through Truth, Justice and Low Res ways the provide for the sector for the and Lovo. Per sear, \$1:6 months. 500 Single copies 100



I have no doubt that this sbb of the tide of vital force, once so powerful that the impulse farmer near Dover, he weighed 423 pounds, of organization was everywhere irresistible, and he died suddenly Monday.

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AND A DESCRIPTION OF ANY OTHER DESCRIPTION

LELOTUS. (Paris, France.) Monsieur F. K. Gaboriau, has founded a theosophical monthly under the above title, and announces it as being under the inspiration of H. P. Blav atsky. The editor is an enthusiastic theosophist and promises contributions from some of the best French writers. The monthly is printed in the French language.

THE JOURNAL OF SPECULATIVE PHILOSOPHY. New York.) Contents for October, 1886: The Divine Pymander of Hermes Trismegistus; The Perception of Time; Hegel's Philosophy of Religion; Classification of the Mathemati cal Sciences; The Concord Summer School of Philosophy in 1887; Book Reviews; Etc.

THE HOMILETIC REVIEW. (New York.) The several departments of this magazine of religious thought, sermonic literature and discussions on practical issues are up to the general standard.

THE FREETHINKERS MAGAZINE. (Buffalo. N. Y.) Contents: Alcohol poisoning; The Gospel Lafe of Jesus; The Declaration of Independence; Spiritualism; Fools and Gods; Literary and Editorial Departments,

BABYHOOD. (New York.) Articles of interest upon the following subjects: Infant Hygiene, Methods of Nursing, Dress, Home training and instruction will be found in this issue.

JOURNAL OF THE AMERICAN AKADEME. (Orange, N. J.) Contents for July: Christ-Creeds and Church-Words Contrasted; Conversation; Meeting of the American Akademe; A Word to friends.

THE MANIFESTO. (Canterbury, N. H.) This magazine is published by the United Societies of Shakers and those interested can glean much information from its pages.

OUR LITTLE ONES AND THE NURSERY. (Boston.) The usual short stories fill the pages of this monthly for children and the illustrations cannot be excelled.

THE MENTAL SCIENCE MAGAZINE. (Chicago.) A varied and suggestive table of contents from many sources fills the August Mental Science Magazine.

HOME KNOWLEDGE. (New York.) This excellent health monthly has a varied table of contents for August.

A police watch is to be kept upon the members of the British House of Commons belonging to the Irish National League.

Rhode Island, it is reported, has more liquor places open than before the prohibitory amendment was adopted.

The heaviest man in New Hampshire is dead. His name was Frank Brown, he was a

THE NEW BIRTH. A Chapter on Mind-Cure, by Rev. L. P. Mercer. Chicago: Charles H. Kerr & Company. Price 50 cents.

The author has here presented the doctrine of the "New Birth," in a most attractive form, arranging his thought in the order with, and in conformity to, the theories of Emanuel Swedenborg, of whom he is a disciple. The psychical wave which is now sweeping over the whole world, and for which the iuvestigation of Spiritualism has done more than all other acceptions of the interview of the sector. all other efforts combined, is here interpreted as the dawning of a new era, in which the "New Church" will come into power. Such is human nature in its fidelity to principles individually espoused. To the intelligent and spirtually-minded Spiritualist, much of Swedenborg's teachings are conceded not only as true, but wholly in accord with those now being given through inspirational speakers in their own ranks, though Spiritualists have progressed beyond the recognition of merely an isolated seer in the world's history; the "Communion with angels," is an ever-present reality.

When upon page 6 Dr. Mercer says, in speaking of the Creation and of God's order: "Then through the spiritual world He produced the natural world, an image and likeness of corresponding things which He would put into man's nature," does He not know that this is the philosophy of Spiritualism? That which Swedenborg taught, Jesus taught, and that which Jesus taught, Mosse taught, and by each of these links in the chain of human history we are carried back to the book of Genesis, of which Prof. J. D. Dana of Yale said, in the first lecture of the series on "Evolution:" "The only source of information of the creation which we have, is this first chapter of Genesis, and this must be inspired."

To assume that only the "New Church" has the divine revelation is dogmatic in the extreme. When the author interprets the psychical wave as the effort of the Lord to establish the "New Church," and then says further on, "Here the New Church stands unmoved in the midst of all these fluctuations, she has divine revelation from the Lord," Spiritualists have the right to protest. Their faith in a New Church is based upon the altar built in even human soul, 'round which the angels sing per-petually of the divinity of humanity; this is the New Church of the future.

The author's idea of the personal presence of God The author's loss of the personal presence of God in the world, in the person of Jesus of Nazareth, when he says, "God came into the world, and took our nature upon Him, etc.," is one of the unthinkables, the presentation of which by all of the orthodox churches is largely accountable for so many infidels. But, when he says, "We are mem-bers one of another," "The spiritual world with the spirits good and evil who have entered it, acts like a soul invisibly infinencing the course of sell things soul invisibly influencing the course of all things here," "You cannot love the same evil without hav-ing the *infernal crew* for intimate companions," he atones for every misconception of minor points; this the JOURNAL has vigorously proclaimed for many years.

In his chapter on Mind-Cure, in referring to the spiritual causes of physical ills he says: "See what mighty factors of unhappiness, misfortune, and disease we have to deal with." "These things cannot be dismissed with a denial; nor can they be rennot be dismissed with a denial; nor can they be ren-dered as though they were not by the persuasion that they are not." Here is a great truth for every Christain Scientist, Metaphysician or Mind-Cure bealer, who assumes that denial is destruction of evil. Indeed, there is so much of profit in the per-usal of this little book that all who are interested in the "New Birth" and the "Mind-Cure" will do well to read it.

Sec. And

HIGH ART. We offer to the readers of this paper an opportunity to purchase at a ridiculously low price a pair o water-color reproductions of the most charming baby faces imaginable. The original paintings are by Ida Waugh, who undoubtedly is without a peer as a painter of ideal children's faces. These reproductions are so faithful that even ar lats are unable to tell the reproductions from the originals, except by close inspection. The pictures are life. size, 12x17 inches, and are printed on the finest "rough board," such as artists use for water-color paintings.

The subjects of these two pictures, a pair of Bables. one "Brown Ryes," one "Blue Kres," about a year old, happy mult. ing, call forth an expression of delight from every beholder. With these we send a CHARMING BOOK FOR CHILDREN a large folio of 24 pages, crowded with attractive pictures and exquisite stories for little ones. The covers of this book alone is worth the price I ask for pictures and book; it is printed in 28 colors, and on the back cover is 18 baby heads, and en the first cover a life-size head.

I send the two pictrures and the book as described FOR 50 CENTS, postage paid, and agree to return money, and pas turn postage, if the purchaser is not entirely satisfied with the purchase. The publishers of this paper know that I am responsible and mean just what I say. DANIEL AMBROSE, Public 45 Randelph St., Chicago, Itt.

RELIGIO-PHILOSOPHICAL JOURNAL.

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Anonymous letters and communications will not b noticed. The name and address of the writer are reguired as a guaranty of good faith. Rejected manuacripts cannot be preserved. neither will they be veturned, unless sufficient nestage 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.

The Statutory Definition of Medical	CHICAGO.	ILL., jaturda;	7, August 1	3, 1887.
	The State	ntory Dallal	tion of 1	Wadieal
	A 280 NOCED	Practic		LACTRACION

The Illinois Legislature at its recent session was persuaded by such of the Illinois doctors as cannot stand competition, to tinker at the "Medical Law" once more. This time the doctors have made a great stride in the direction they aim for; namely, shutting off competition. They have gotten a statutory definition of the phrase, "practicing medicine." The New York doctors of this sort have for years struggled without success to accomplish this result. The courts there have decided that the old time and rightcous meaning of the phrase contemplated and necessitated the uso of drugs. Persons who did not prescribe drugs, the New York courts have decided were not amenable as illegally practicing medicine, though treating and prescribing for the slek.

What the New York doctors could not do the Illinois doctors have succeeded in doing Section 10 of the so-called health laws of the last session declares: " Any person shall be "regarded as practicing medicine within "the meaning of this act who shall treat, " operate on, or prescribe for any physical "ailment of another. But nothing in this " act shall be construed to prohibit services "in cases of emergency or the domestic ad-" ministration of family medicines." These are some features of this short and comprehensive, though simple section, which will arrest attention. The true inwardness of the sop-"services in cases of omorgoncy," is apparent; it furnishes a path for the medical inquisitor to retreat if closely pressed, and don't seriously interfere with the medical fee-bill. Why such services, which would be just as valuable when a doctor was present as when none could be had, are not to be tolerated always, the statute don't explain, but all can perceive. The recognition of "family medicines," which all the medical fraternity who can't stand competition, have always opposed, is a sop to the patent medicine proprietors whose opposition is fatal to "medical laws" before any legislature. It is a notorious fact, of which no denial is even attempted, that the people of Illinois have never asked to have the practice of medicine regulated. The whole scheme is the work of doctors whose professional abil ities are not equal to their ambition for pelf. and of other doctors who are proprietors of one-horse medical colleges whose halls would be vacant without some statutory "come-along" whereby patrons can be corralled. The effect of such laws is demoralizing not only to the medical profession but to the public. In addition to declaring who should practice. to make a statute which should expressly relieve an individual from the legal obligation of paying for services rendered seemed to those wily doctors a good scheme whereby to secure the support of the dishonest class in the State, and to afford a tempting bait to the morally weak but cowardly who needed the authority of a statute to give them grit enough to do a mean thing by cheating their "irregular" medical attendants. The effect of this boodle-bait upon the morally obtuse is very well shown by an incident lately published in the Selma (Ala.) Times, as follows: The reason assigned by a darky in a Justice's court yesterday for not paying a debt he owed an old woman who had done some work for him was "cause she had done got no diploma for doin' dat work." He was told by the court that the absence of a "diploma" should not absolve him from paying The spirit which animated this darky inspires plenty of white folks, and to stimulate it in the interest of the diplomatized doctors is the evident purpose of the statute.

says of it:

A state board of health is usually composed of a doctor who makes a profession of the business, and abcor who makes a procession of the rounces, and some clerks who assist in carrying details into effect. Its main mission is to see that its existence is per-petuated from year to year; and that proper legis-lative appropriations are made to keep the body in operation; and to keep an eye on Italy, South America, and other remote points for the purpose of dis covering a case of choiera or yellow fever, which i at once announces as certain, this year, to visit this country, and hence the need of strengthening the hands of the board with more funds.

Speaking of the desire of Dr. Rauch, secretary of the Illinois State Board of Health, to enlarge the powers of the Board and consequently of himself as executive officer of the same and servant of the incompetents and the colleges, the Timessays:

Don't extend the powers of Mr. Rauch any further. He has already got possession of a goodly share of things, and if he be not restrained he will continue encroaching until he gets what he is aiming for-to wit, the earth.

No law can be enforced unless it is sustained by the sentiment of the people, and nothing is surer than that the people of Illinois do not approve of this wealth-promoting legislation for a class. The rascals who for years robbed Cook County did so with a recklessness born of the indifference and apathy of the public. When by a long struggle on the part of patriotic and public spirited citizens, public sentiment was awakened and educated so as to assert itself on the side of honesty, these boodlers were brought to book and sentenced to the penitentiary. And this cataclysm of virtue has wrecked or badly damaged the reputation of a number of diplomatized physicians who had been advancing their interests by the aid of the boodlers, but still in strict compliance with the letter of the code of medical ethics. By and by public sentiment will wake up to a realization of the injustice and iniquity of these "medical laws" and the tyranny of the clique in whose interest they were enacted. When that period comes, there will be anothr earthquake. And in the meantime the OURNAL advises all reputable healers of whatever school to possess their souls in peace and go steadily forward in their vocation, fearing neither Dr. Rauch nor the unconstitutional provisions of the statutes under which he and his confederates seek to abridge and restrict the rights of the people. If any reputable practitioner of the healing art who treats without drugs is molested in his or her practice, let them invite prosecution, and communicate with the RELIGIO-PHILOSOPHICAL JOURNAL for further advice

The Constitution and the Celebration of the Centennial of Its Signing.

and assistance.

The Legislature of New Jersey on the 2nd day of June, 1886, passed resolutions inviting the Governors and Representatives of the thirteen original States to assemble in Philadelphia to consider the propriety of a national celebration of the centennial anniaccordance with this invitation a convention of the Governors and Representatives of the thirteen Colonial States and of citizens was held at Philadelphia, September 17th, 1886, in | or in the home. the Hall of the Carpenters' Company. There were present the Governors of Delaware, Georgia, Maryland, New York, Pennsylvania, Rhode Island, South Carolina and Virginia. In consequence of resolutions adopted at this meeting letters were addressed by the Hon. Fitzhugh Lee, Governor of Virginia, as chairman of the Committee of Governors of the Colonial statates, to the Governors of all the States and Territories of the Union. inviting them to appoint commissioners to be present at a convention to be held at Philadelphia, December 2nd, 1886. In response to this request commissioners were appointed by the Governors of the following States and Territories, viz.: Connecticut, Delaware, Florida, Illinois, Indiana, Iowa, Maryland, Massachusotts, Michigan, Mississippi, Missouri, New Hampshire, New Jersey, North Carolina. Ohio, Oregon, Pennsylvania, Rhode Island, South Carolina, Tonnessee, Virginia, West Viginia, Dakota, Idaho, Montana, Wyoming. This convention of December 2, 1886, elected Hon. John A. Kasson, of Iowa, president and Hampton L. Carson, Esq., of Philadelphia, secretary. A sub-commission was selected, of which Amos R. Little, Esq., was made chairman, the president and secretary of the convention being added as ex officio members. A committee of citizens was also formed, of which Thomas Cochran, Esq., was selected as chairman. The name of "The Constitutional Centennial Commission" was adopted as the name of the commission, and it was resolved. in regard to the proposed celebration at Philadelphia in September, 1887, that there be an oration and poem in commemoration of the signing of the constitution; that there be a military display, in which the United States shall be invited to be represented by each branch of its military and naval service; that the States and Territories, and the District of Columbia shall be invited to be represented by their militia and volunteer service: that the President of the United States be requested to designate officers to command the same; that there be an industrial processional display; that invitations to partici. pate in the celebration be extended to the President of the United States and his Cabinet, the Federal Judiciary, Congress and the representatives of all departments of the National Government, to the governors of each State and Territory, to the indiciaries and legislatures of the same and the representatives of the several departments thereof. to the Commissioners of the District of Columbla and to the various civic organizations and associations of the Union, and that the lative bolstering of incompetents and empty | resident representatives of foreign govern- | of circus lemonade.

colleges. Here is what the Chicago Times | ments having friendly relations with the United States be invited to participate; that there be created a suitable memorial in the City of Philadelphia, commemorative of the signing and adoption of the constitution and of the progress of the nation since that period.

1862-Personal-1887.

Twenty-five years ago the nineteenth of this month the present editor of the JOURNAL did the wisest and best act of his life, he got married. He didn't stop then to consider the wisdom of the step; but now after a quarter of a century has elapsed, he can speak out of the fullness of his experience. Then he was only a boy, but a few months past his twentyfirst birthday, with soul and energies bound up in duty to his country. The year before, he had kissed his sweetheart farewell and gone off to aid in suppressing the slaveholders rebellion. With no knowledge of the art of war, nor much physical strength, but possessed by the same spirit that inspired hundreds of thousands of comrades, he went forth to do battle as best he could. In sickness and in danger, in camp and on the battlefield, the spirit of the girl he left behind was an ever present support and inspiration.

When, a year after the first leave-taking, he was sent home with a short leave of absence to regain health lost in the field, he felt it were better in view of the exigencies of war to give this heart-companion, this alter ego a right which would be recognized in case she should be called upon to nurse him in hospital or mourn him as one of the silent army. She felt so too. He returned to his command in a few days, feeling that this brave strong friend had become a part of himself and that come what might, all would life's crosses blossom beneath the kiss of be well-and it ever has been! In prosperity and adversity, in joy and in sorrow, she has always been at his side, a devoted wife, affectionate mother, wise counsellor and firm support. And now after twenty-five years, though threads of silver glisten in her golden hair, her heart is as warm, her devotion as great, her courage as undaunted as on that day when in the glory of young womanhood she stood beside the blue-coated, bronzed faced young fellow and heard the preacher pronounce them "man and wife."

Though now not without the courage of his youth the editor don't dare show this writing at home until after publication. His old friend Robert Collyer has a habit of taking a congregation into his confidence and telling them in his unique warm-hearted way all about what a comfort and aid his wife has ever been. So with this precedent the JOURNAL editor ventures to share with his readers just this once, that which the wife might shrink from allowing.

He wishes it were possible to assemble at this anniversary the host of staunch friends whose interest in the JOURNAL and personal friendship have been well tried; between versary of the framing and promulgation of | whom and himself has grown a bond not less the constitution of the United States. In | strong than the tie of consanguinity. Theusands of these good people he has never seen and never will in this life, yet they are as close to him as though daily met on the street Sometime, beyond the river of Death, such a gathering may be practicable. Probably when twenty-five years more have passed and the golden wedding is to be celebrated, we shall from our home in spirit life summon to the feast many of those who read these lines. and a host of other friends already "gone before" and now aiding to fit the denizens of earth for their next-world career.

Transition of II. B. Champion.

On the 3rd inst., after several years of great suffering, at times most excruciating, Bro H.B. Champion was released from earth. His fruit ranch in the Santa Clara valley adjoined that of Mrs. E. L. Watson, and for sometime he had been a member of her household, having no home of his own. Last year the editor of the JOURNAL and his family spent a week in the delightful home of Mrs. Watson, and they treasure the memory of that visit as one of the happiest chapters in all their experience. The octogenarian, "Uncle Jont"-a relative of Mr. Watson, with his quiet, sensible, peace inspiring influence, Mr. Champion the strong-souled, well poised character, Will Watson, the industrious and loving son, Luln his vivacious and interesting sister, and lastly Mrs. Watson, the affectionate mother, spiritual guide and head of the household. These five constituted the charming circle within which nothing but sweetness and purity could find lódgment, and from whence there went out to the world, through the public ministrations of Mrs. Watson, a strong, uplifting. wholesome influence such as comes from a home where ancels walk and talk with the inmales.

If one were to hunt the globe around not another more charming place would be found from whence to pass from things terrestrial to the world celestial. It was fitting, therefore, that one who had manfully fought life's battles, upheld the banner of Spiritualism, volced inspirations from exalted spirits, aided the weak, comforted the sorrowing and done his whole duty without fear or favor. it was most fitting that such an one should complete his earthly career and witness Death amid such surroundings. In that bright sunlit chamber of blue and gold where the scent of a thousand flowers came in at the windows and the grateful shadow of a huge oak fell athwart the roof, vine-clad foot-hills framing the picture on one side, and a vast expanse of fruit trees banking the others, the song of birds on every hand, the scene glorified by the brightness of angelic presence, in that room and amid such surroundings the spirit of Brother Champion bade adien to the mortal. From the earthly to the heavenly paradise was but a step, and freed from the worn out body he was at once in the home which long before had been unveiled to his spiritual vision.

It was our good fortune to know this man well. That he was not infallible goes without saying, for he was human, but we have faith in the purity of his motives and profound respect for his adherence to whatever he believed to be right. His courage, executive ability, keen intuitions, mediumistic nature and strong will, combined to make him a marked man wherever the affairs of tyranny. life led him, and his memory will ever be precious to many hearts. We hope to be able soon to present our readers with a sketch of his life and particulars of the final services.

AUGUST 13, 1887

The regular meetings of Lookout camp meeting closed July 31st, but there will be meetings each Wednesday night and Sundays of August. The association has retain ed Mr. George W. Kates, Mrs. Zaida Brown. Kates, Mrs. Isa Wilson-Porter and Mr. James Copeland. The hotel and all camp privileges will be kept open during the month. The special railroad rates are also expected to continue in effect.

In consequence of the great numbers that have joined Mr. Morse's classes in San Francisco, the accommodations of the Palace Hotel have proved entirely insufficient. To meet the great demand for increased room the class has been transferred to Golden Gate Hall, in the Alcazar Building, O'Farrall st.,in which handsome and spacious chamber every accommodation will be provided. Mr. Morse's class numbers nearly one huadred each evening.

It is said that John H. Arnold of Ballston, has a curiosity in the shape of a parrot. Some time ago it was noticed that the bird would try and follow Mr. Arnold's little girl when she said the Lord's Prayer on retiring at night. The bird has kept on from night to night, until he can repeat the whole prayer. Some evenings he will repeat it several times. But at no other time of the day is it possible to get him to repeat it, and no one can induce him to repeat it more than once in the evening but Mr. Arnold's daughter. We are informed that the parrot used to be very profane, but lately he has given up the habit of using oaths.

The Boston Traveler says: "Let the Bostonians rejoice and be glad. A Parsee priest rejoicing in the name of Dadabah Sookei, is on his way to the city of culture to organize a society for the worship of Zoroaster. The Parsees have learned of the late tendency of Boston toward Buddhism, and they are preparing to redeem the city. The Parsee priest with his worship of the Sunset Fires, will here erect his temple, and the faithful may be gathered in. Dadabah Sookei will be the lion of the next season's receptions, and Boston will rejoice in a new sensation worthy of its adoration."

With over 4,000 characters in their alphabet the Chinese have never been able to atilize the telegraph, but now they are about to introduce the telephone which offers no obstacle to any number of quirks which the Chinese tongue can twist out of the human throat. In a few years long distance telephoning will be a common-place affair in China, while in this country, thanks to the Bell robbers and the Western Union thieves, the people will be obliged to content themselves with the telegraph until the insatiable man of monopoly is choked with wealth-or public sentiment abruptly terminates the

The secular press of Illinois, when not boodled or bulldozed by the doctors, is very free to express its contempt for this legis-

Crime Against The Doctors.

The 6-year-old son of Bernard Green, near Bennettsville, Ind., was recently run over by a heavy wagon and his right leg crushed. The father knew that the leg must come off and, after vainly trying to get a surgeon, decided to perform the operation himself. He had no instrument with the exception of a razor and a small meat saw, but with these he took off the leg neatly, and the boy recovered from the shock and is getting well. Surgeons say that the job was as successful as any one could ask.—Exchange. This unwarranted assumption of the prerogative of the medical profession by Mr. Green is an act not to be lightly forgiven. To affirm that in this country where doctors swarm in every community Mr. Green could not secure one, is a manifest error. What seriously aggravates his offense is the fact that he successfully performed the surgical feat; had he killed the little fellow by his bungling, the doctors might have forgiven him for infringing upon their bailiwick, but now they never can-no, never! It were bad enough in all conscience to swindle them out of a job but to have successfully competed with them, and still worse, with such unconventional surgical instruments as a razor and a meat saw is too grievous a sin to be overlooked.

Truly these be degenerate days when the authority of the "regular" physician and priest is cavilled at by ignorant laymen, when a father prefers to save his child's life in an irregular way and when the dear people will not bow down and worship the cloth. Verily, verily, a return to the good old times is absolutely necessary to the salvation from mediocrity and impecuniosity of a large body of-doctors and preachers. Competent doctors and surgeons, and preachers who love God and humanity more than theology, are coming to have things all their dwn way in their professions, and unless the authority of the State is soon exercised with a severe hand the incompetents and bigots will be forced to become alderman, county commissioners, street cardrivers, and venders

Wanted, Journal Volumes.

Two sets of the first ten volumes of the RELIGIO-PHILOSOPHICAL JOURNAL. Any one having all or either of these volumes in good condition and willing to part with them may correspond with the editor, naming the price. One series is wanted to complete a file for the University of Pennsylvania. The publisher has already presented the University with a file covering the period since the great conflagration of 1871, at which time the entire plant of the JOURNAL and everything pertaining to the business, with the exception of mail list and account books, departed in a chariot of fire.

GENERAL ITEMS.

Light, London, republishes from the Jour-NAL Hudson Tuttle's review of the Report of the Seybert Commission, and says editorially: "This system of pseudo investigation needs to be 'exposed'; and we believe that there is no man better qualified than he to do the needful work."

The new Unitarian Society at Hinsdale is to be ministered to by W. C. Gannett, who it is said disclaims being a Unitarian. As the Society has among its number several influential members who are Spiritualists it is not impossible that that subject may be thought by Brother Gannett to be worthy of more serious study than he has heretofore considered it.

A million cases of fruit is a moderate estimate of the California crop this season. The great scarcity in the Middle and Eastern States will bring fortune to the people in the Golden State, who will soon learn that the surest success in gold hunting is to look for it in the pear, peach, plum, apricot, orange, olive and lemon trees and amid the luxuriant vines.

At a party in Clinton, near Akron, O., Aug 1st, one of the guests was named George Miller. Another guest, addressing him, said: "Why, Miller, I heard you fell dead the other day." Miller turned pale and his voice faltered. He went up stairs, and in a few minutes the announcement was made that he was dead. The shock caused by the words killed him.

Rev. Geo. M. Hanselman, assistant pastor of the Catholic Church on Montrose avenue, Williamsburg, N. Y., preached at the service July 31st, on "Death." At the dinner table, in conversation with the pastor, he talked of thesermon, and among other things he said: "I have a presentiment of sudden death." In the afternoon while intoning vespers he was stricken with a hemorrhage and died almost instantly.

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And the state of the

The Rev. J. B. Koehne, pastor of the Cumberland Presbyterian Church, Sixth avenue, last Sunday night began a series of sermons, the title of each one being one of the expressions often heard on the street. "Damn it!" was the title of last night's discourse, and the users of that and similar profane expressions were handled without gloves. The subjects of the other sermons, so far as determined upon by Mr. Koehne, will be: "How is the score?" "He held an Ace Full!" " How was the Show?" " Who is That New Girl? Has She Just Struck the City?" "Let us Have a Game of Pool." and 'Are You trying to Make a Mash?"-Pittsburg Times.

The Chicago daily Tribune, says: "Honry George has a large income, and he is putting it where his land theories will not reach it. His theories are for other people." Any one desirous of forwarding the public good or of honestly securing office should see to it that the Tribune's opposition is first secured; its malicious falsehoods against individuals and measures it opposes are vastly less harmful than its friendly mendacity. It is within the JOURNAL'S knowledge that Henry George has not a "large income," and that he is faithfully laboring in the interests of the people along lines which in his judgment are best calculated to accomplish the object. There is not a truer patriot or more honest, conscientious philanthropist with less ambition for personal aggrandizement in America than this man Henry George: and the JOURNAL is all the more glad to be able to say this, because it does not believe in his land theories and particular methods for the amelioration of the condition of the poor.

"Spiritualism and the Churches" is the theme of a stalwart paper, which appears on the second page, from the pen of Mr. Jesse Shepard. Having been a public medium for physical manifestations and music these twenty years, Mr. Shepard has a wide experience covering the civilized world. Considering his experience and his unusual intellectual ability, what he says is not to be ignored nor made light of. It may be said with truth, however, that he does not cover the whole ground, and probably no one would more readily say so than himself. In some future paper he may give an exposition of the other side, more comforting and pleasing to many, if not more true. In the meantime the JOURNAL asks its readers to peruse the admirable but brief and comprehensive exposition of Spiritualism given through the mediumship of that inspired woman, Emma Hardinge Britten, as published on the seventh page. To differentiate Spiritualism from the practices and professions of some Spiritualists is as just and necessary as to discriminate between primitive Christianity and some modern Christians, who claim the name by virtue of their theological professions, church affiliations or inheritance.

AUGUST 13, 1887.

RELIGIO-PHILOSOPHICAL JOURNAL.

NOTES FROM ONSET.

To the Editor of the Religio-Philosophical Journal:

The attendance at our camp meeting still continues to increase, every train bringing large numbers; the interest also seems to increase, not only at the conference and mediums' meeting, but at all the gatherings of a public nature. The entertainments at the Temple receive a satisfactory patronage. The Saturday evening dance in the Temple brings more than was expected. Prof. Cadwell has been here giving some of his unique and interesting mesmeric entertainments. Every day and evening during the past week have been fully filled with interesting public gath-rings.

Mrs. Sarah A. Byrnes and Mrs. R. S. Little have filled the lecture. bill since Saturday morning up to Tuesday evening. Both of these ladies have been greeted with good and appreciative audiences, and in return they have given their listeners practical lectures. The audiences, Sunday, July 31st, were variously estimated at from four to five thousand. When the vast number present, led by Prof. C. W. Sullivan, vocalist, and Prof. Frank E. Crane, organist, broke forth in song, you can imagine that the hills did surely echo back the sound.

A FIRE BRAND IN THE CAMP.

On Sunday evening, July 31st, Mrs. Abbie Tyler. of Boston (the lady who was a member of, and attended, the Temple seances where the ancient spirits were so pleasantly palmed off upon those honest souls for so many months, from Hiram Abiff to Jesus Christ, through a line of celebrities about as long as from Abraham to Joseph), consented to give a freescance of her experience at the Temple scances, and to demonstrate how those ancient spirits were produced. The scance took place at the home of the writer, in the parlors of Old Pan Cottage, some twen-ty-five persons being present. Mrs. Tyler in her opening remarks said that she would like to have the audience remain as quiet in her scance as they were requested to do in other scances, reserving their criticisms until the close. All things ready, the curtain was adjusted to the cabinet, the lights were turned down and the purporting spirits at once began to appear. The illuminated garments were beautiful, making the representations so completely deceptive that I do not wonder that those persons having faith in their medium (the Temple medium) should have been led to fall down and worship when a celebrity like our Heavenly Master was fraudulently represented before them, believing as they did that all was true and right. I forgive them!

Mrs. Tyler with her assistant exhibited the representations in almost incredible short time, representing some twenty five or thirty different personations, giving a detailed account of how everything was done, thus re lieving her audience of the thought of fraud so far as that scance was concerned.

Mrs. Tyler also gave an account of the anpearance of the illuminated spirits in Boston, with Mrs. Beste. She was completely exposed in Connecticut, October, 1885. The scance has created quite severe criticism. having found lodgment in some of the brains of the fraternity's faithful.

After nearly forty years of modern Spirit-nalism, it seems as though it was high time that the phenomena of our religion should be placed upon our platforms for the sole purpose of demonstrating by actual experiment the scientific fact of Spiritualism, as devel-

.

Notes from Lake Pleasant.

[Special Correspondence.]

This delightful spot has as yet hardly awakened to activity. A spirit of rest and peace broods over the tented city. The heavy rains of the past week that have made such havoc around the country, have caused little damage here, though the lake rose two feet in height, covering the benches and landing with water. The old path to the Highlands was impassable, but the new bridge was there, thanks to those who urged its neces-sity last year. The trains have been delayed by the washouts, and it will probably make quite a difference in the number of campers present at the opening. For days no train passed between Irving and Miller's Falls. Bridges were swept away, buildings undermined and great holes made in the road bed. causing the track to sink. It will be some time before the road will be restored to its former condition, but trains for the accommodation of passengers began running Saturday. Stages from Irving to Miller's Falls brought passengers during the time when the trains could not run. One brave old lady boldly walked the distance, soven miles, when she could find no other way to reach the lake. It is safe to say that she is a Spiritualist of the old days. Many predicted that buying the grounds

would be the ruin of Lake Pleasant, but the place seems as flourishing as over, and as far as I have been able to learn, the majority of people seem more settled and satisfied with the state of things than for some time past. The lots are placed at reasonable prices, and only twenty-five per cent. of the amount is required to be paid down, bringing them within the reach of many who otherwise would be unable to buy. In surveying the grounds comparatively few changes have been made. The band stand on Lyman street has been moved down opposite the hotel, where Dr. Arthur Hodges had his tent. Some streets have been made wider by sacrificing many trees, to the regret of every camper. Mr. White has enlarged his cottage and made it beautiful with plants, till it outrivals the hotel.

Dr. Beals and wife arrived Friday, and brought sunshine with them in their cordial smiles and hearty greetings. Most of the old campers and well-known mediums are here, and every train brings others. Among those whom we are glad to see here are Mr. E. Terry and wife of Los Angeles, Cal.; Mr. and Mrs. Geo. W. Rogers, of Newton, Kan.; Mr. John F. Whitney, a veteran Spiritualist and journalist; Mr. N. Blanchard, and many others. The Lake Pleasant paper this year, *The Wild Wood Mestenger*, has J. Milton Young as managing editor. It is a very neat little sheet, and reflects credit on Mr. Young as well as Mr. Pierce who prints it.

The Worcester Cadet Band will give the usual concerts, and Ingraham's orchestra will gladden the hearts of young and old in the pavilion.

To day began the regular meetings of the camp. Dr. Beals made a few remarks, in which he spoke of the small beginning of Lake Pleasant camp meeting, compared with its present flourishing condition. He said: "I see before no but very few of those who started out with us, who came here and worked to make a success of the very first meeting. Still there are a great many of them here to-day, who, I assure you, are with us though unseen, and who will help us in very many ways at this time. I also see some whose faces are new to me. I desire to welcome all of those who come here to day. He then introduced Mr. W. F. Peck, who has charge of the vocal music, and who sang very acceptably, "Speak a kind word when you can." Then Hon. A. H. Dailey was announced, and his theme was "The Theology of Nature." He began by saying: "In the seventh chapter of Matthew, and I believe the seventh verse, you will find these words: 'Seek and ye shall find, knock and it shall be opened unto you.' These words are credited by great numbers of believers of the Christian faith to Jesus Christ, the son of the living God, or in other words to God himself. The Spiritualists certainly accept these words as true, whether we admit that they were spoken by a divine being or not. 'Seek and ye shall find.' Seek for what? Seek for truth. What can be of more value to any human being than knowledge of the truth? therefore the command is, 'seek for the highest knowledge,' and when we find it make it conformable to the truth. There is no limitation. Seek everywhere through all the phases of the world in which you live, seek through all humanity, and throughout the universe "Our Christian friends will say, 'You are seeking for truth in the domain of nature,' but there is something above nature that is our Bible which contains the law of God. God is above nature and nature's laws. Of course you cannot ignore God and His commands. God must be supreme. Every time they say this they beg the question. "In a court of justice," continued Judge Daily, "a man is never allowed to testify against himself; so in this case those are in the same position who seek to prove the Bible by the Bible itself. Our Bible is nature, and nature's laws as they are revealed to us. Man can lie, has been caught lying, but you never caught nature lying and never can. Nature's testimony is written with a silent finger, and ye: it is written with a touch that cannot be erased. God has never written two books and called one untrue." The speaker showed that nature proved there was no actual death. Death is nothing but change. Absolute death would mean no motion, no decay, no life, no force. We have by the theology of nature a higher and better conception of Deity and divine power than is proven to the world as God. At the close of the address Mr. John Slater gave tests, all but one of which were recognized, and most of them were given to utter strangers. The one exception was in the case of a child whom the medium could not place. He stopped short and said he would go no further with that test, since he wanted no spirits to come to him who could not tell him to whom they belonged. It was worth nothing to him nor the person to whom it was addressed. Mr. Slater challenges criticism and is not at all afraid of "test conditions." If more mediums were like him in this respect, our Spiritualist journals would not have to be used in constantly exposing cheats and frauds. Mrs. Fannie Davis Smith was the speaker of the afternoon and I wish every Spiritualist in the country could have heard her. Her address should have been reported entire. The following is a brief and imperfect abstract: "My subject this afternoon is 'Divine Skepticism.' I say 'Divine Skepticism' because theology has called it a broad road that leads to moral death and sorrow, but many of us have learned the opposite. There is nothing in life so magnificent as a brain or an age filled with great thought; fire cannot consome it; water cannot quench it; like a mighty and irresistible river, it flows on-

ward to the Infinite. The road to God is paved with idols. Do not tell me to day that men believe less in God than when there was more of the outward expression of worship. The old church and the institutions that have sustained and fostered man's spiritual nature, have unquestionably been the test that those ages could produce; but they no longer serve the purpose of the century to which we belong. We have discovered new territory; we have adjusted ourselves to the new order of things: still do we fully realize what this large liberty is that has come to us? The world claims more from you and me, because of the position in which we stand to day. The world demands from the great liberty and responsibility resting upon us, honest labor and honest thought. Because there's a door open through which our friends come to us, it does not follow that we should live lives of idleness. Is there not danger of this age sweeping past us, doating over on the one fact that has come to us of angel ministry? Do we ever think that we have never been fairly represented in any department of life? Do you realize that we have been spurned and set aside by dominant parties, till we think there is really something strange about us? Do we go out in the world of art, science and philosophy, and take our places and assert them and hold them? Spiritualism is not confined to day to simply Spirit-ualists. It is a world-wide power that is recognized." She went on to show how little, comparatively, Spiritualists had done to help make the world better and how much there is to be done.

July 31, 1887.

General News.

Mooney, the man who attempted to blow up the English steamer Queen at New York, the other day, is well known to the London police, who say that he caused the explosion of the Glasgow gasworks in 1882 and attempted to blow up the parliament buildings at Ottawa, Canada. He was once an accomplice of the Fenian McDermott.-The proposed duel between Ferry and Boulanger s believed to be off.-The King of Holland is ill, and there is already considerable excitement over the question of succession .- Mr. Bowen and Viscount Daignant, two Montreal newspaper men fought a harmless duel near that city.—The Treasnry Department is look-ing into the affairs of the emigration commission of New York, with the intention of breaking up the mean impositions and swindles said to be practiced upon immigrants.-Mrs. Logan's health is very much improved. -The returns from the Texas election indicate the defeat of the prohibition amendment by over 100,000 votes.

Julius Albrecht, a murderer, awaiting trial in the jail at Quincy. Illinois, committed suicide by entting his throat.—Charles Ward, who killed William E. Berry at Quincy, Illi nois, has been arrested at Barlington, Iowa -Rev. A. Gurney, proprietor of *The Daily* News, at Springfield, Ill., was brutally assaulted, by Tom Brower, a gambler of that city, who had been shown up in Mr. Gurney's paper.-The president has received the invitation to visit Chicago. He will write a letter of acceptance when the arrangements for his tour are so far completed that he can name the date of his visit.

The bishops of the Milwankee province of the Catholic church have provided for the ecclesiastical division of Dakota, and selected three names to send to the pope from which to select a bishop for North Dakota.-John Jordan, one of the oldest settlers of Jacksonville, Illinois, died at that city last Saturday. He was born in South Carolina in 1794, and when eighteen years old was a member of Daniel Boone's company, organized to protect the early settlers from the Indians .--Rt. Rev. Daniel S. Tuttle, bishop of Missouri, rescued a young lady named Paige from drowning in the river at Schenectady, New York.-A large American bank with connections in England and France is to be established at the City of Mexico.

Celia writes: "Professor Wilson, addressed the Young Peoples' Progressive Society, Sanday evening last, on this important subject-Spiritualism, Ancient and Modern. Many incidents of interest were related, and strong arguments drawn from them. The lecture was interesting, as the professor is gifted with a good flow of language and pleasing address. The audience was composed of many of the south-side church-goers, nearly 150 greeting the society. The committee hopes to secure Mrs. Ahrens for next Sunday evening, and wish for another successful as well as interesting and profitable meeting."

The French Lick and West Baden Springs.

CHICAGO, July 26.-Reports of the remarkable cures of complicated chronic troubles from the use of the waters of the French Lick and West Baden Springs are reaching here. The locality is eighty miles northwest of Louisville and reached by the Monon route.

Reduced Mileage.

The Monon Route (L. N. A. & C. Ry.) has issued a circular to its agents authorizing them to coll "2, 000 mile books" at \$40.00, and "1,000 mile books," at \$25; these books can be used by a firm, or for a man and his family, 150 pounds of baggago will be checked on each coupon.

The Morning Walk.

A beautiful and original Panel, 13x23, executed in Oil Colors suitable to ha g in any Lady's Parlor, worth many times the money, will be sent to any given address upon receipt of five uncane-lied two-cant postage stamps. Address, JAMES PYLE & Sons, 126 Optimized New York Cont

436 Greenwich St., New York City.

Among the Northern Lakes

of Wisconsin, Minnesota and Iowa, are hundreds of delightful places where one can pass the summer months in quiet rest and enjoyment, and return home at the end of the heated term completely rejuvenated. Each recurring season brings to Oconomowor, Waukesha, Beaver Dam, Frontenac, Okoboji, Minnetonka, White Bear, and innumerable other charming localities with romantic names, thousands of our lest people whose winter homes are on either side of Mason and Dix n's line. Elegance and com-fort at a moderate cost can be readily obtained. A list of summer homes with all necessary information pertaining thereto is being distributed by the CHICAGO, MILWAUKER & ST. PAUL RAILWAY, and will be sent free upon application by letter to A. V. H. Carponter, General Passenger Agent, Milwaukee, Wis.

"L cannot praise Hood's Sarsaparilla half enough," eays a mother whose son, almost blind with ecrofu-la, was cured by this medicine.

CHICAGO.

The Young Peoples' Progressive Seclety, mosts every Sun day at Avenue Hell, 159 22nd Street, at 7:80 p. m.

Thespiritualists Contral Union will meet every Sunday at 2:80 P. M. in Weber Blusic Hall, corner of Wabash Ave-nue and Jackson Street, Alne. 9. F. BaWoLF, President.

The South Side Lyceum of Chicago meets every Sunday afterness . 5 1:30 sharp, ct Avenue Mail, 159 22nd street.

The Chicage Association of Universal Radical Progres-cive 'pirtualisto and Wellums' Society meets in Spirito' Liberty Hall No. 517 West Madison Street, every Sanday, at 2:30 P. M. and 7:30 P. L. The public cordially indiced. Admission five cents. Dr. Nohman MacLeon, President.

The United Spiritualists meet at 116 5th Ave , at 2:30 P. M., Sunday, Vieltons and a ediumi F. B GEOGREGAN, Prosident.

In a New Rouse (1872). Centinued Seconds, Varlues Phenenena, School Life Interrupts, Fage 61-69,

CHAPTER VI.

CHAPTER VII.

CRYING BABIES.

are made GOOD NATURED, DEALTHY, HEARTY, by the use of

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Bables do not ery if they are satisfied, and they cannot be Stabiles if they are not properly nourished by their for all sile if they are not properly nourished by their for if it produces trutation of atomach or b weis F Very many mothers cannot properly neurish their children and the mills of many mothers produces had effects in the child because of constitutional disease or weakness.

For all such cases there is a remody in

LACTATED FOOD.

Hundreds of physicians testify to its great value. It will be rotained when oven time water and mills is rejected by the nomen, hence it is of great value to all invalide, in either chronic or acute carco.

150 MEALS for an infant for \$1.00. EASILY PREPARED. At Druggists-25c, 50c., 81.

A valuable phamphlet sont on application. Wells, Richardson & Co., Burlington, Vt.

1887-BABIES-1887

To the mother of any baby barn this year we will send on application a Cabinet Photo of the "Sweetest, fattest, he these baby in the courter," It is a brautiful pleture, and will do any mother's heart goad. It shows the goad effects of using Laterated Food as a substitute for mother's milk. Much valuable information for the mother often of bits of the of birth. siven. Give date of birth.

Wells, Richardson & Co., Burlington, Vt.



HANDSOME DEMY 8VO.

Being an Autobiographic Narrative of Psychic Phynomena in the Family Circle spread over a period of nearly Twenty Years,

By MORELL THEOBALD, F. C. A., of

London, England.

A limited supply of this new and interesting book is new offered the American public. Having imported it in sheets we are able to offer the work at a sharp reduction enities price at which the English-hound edition can be supplied in moriea

TABLE OF CONTENTS.

. PART I.

INTRODUCTION. *

Spiritualian Defined from a Scientific and Beligious Standpeint. The Phenomera Classified, Personal Introduc-tion to them, Recent Investigations. Page 1-14. CHAPTER I.

Early Experiences of Michinghip in Fomily Life, with Children's Mediums' iponiy. Dr Carpenter's Theories Refuted. Automatic Writing. Fago 17-26.

CHAPTER II.

* Childrer's Mediumship in the Years 1872 to 1873. Proof of Identity. Family Provine Flamomena in Daily Life, Page 24-34. CHAPTER III.

· Childran's Medium+1 in in July Life continued: Auto-matic Writing, etc., 1871. Page 85-43.

CHAPIER IV. Direct Split Velop and Writing: Records of Scances 23 Home, 1871. Page 44-18.

CHAPTER V.

Records of a visit to Conneall organized by our Spirit-Friends, 1871, and continuous Psychic Freemann, Fog-chametry, Page 59-64.

oned by the research of the student.

I want to say to the disquieted at Onset. on account of Mrs. Tyler's scance at Old Pan Cottage last Sunday evening, that the skep-tic has a right to be heard in this matter, and most probably will be. I want to say further that Mrs. Tyler demonstrated to a scientific certainty every representation she made. Is there a materializing medium in the States that will demonstrate to a scientific certainty the following: A materialization two feet in front of the aperture in the cabinet? If a materialization can be accomplished two feet from the aperture while the medium remains in the cabinet, use a drop-curtain of sufficient texture to prevent the return of the medium or an accomplice to the cabinet, and we shall have at least the beginning of a demonstration. If this curtain is dropped while the representation or real spirit is two feet outside of the aperture. it will remain there or demonstrate the fact by dematerialization.

Is there a medium in the States that will ever submit to assimple a test as the above? If so, name your price, that arrangements may be made for you to come to Onset. Address me at P. O. Box 267, Haverhill, Mass.

The lovers of the water, especially those who enjoy fine sailing, are having the best of good weather and a fine breeze these hot days, mixing in with the sailing the sport of blue fishing, to complete the excitoment of the voyage about the bay. Many others engage in sea-bathing and swimming near the land. We are sorry to say, however, that once in a great while a person will venture too far and is obliged to pay the death penalty for so doing, A shadow of gloom was cast over the pleasures at Onset, Monday, the 1st of August, when a bright eyed and beautiful lad by the name of Eddy, ventured beyoud his depth, and was drowned before relief could reach him. The afflicted family receive the heart-felt sympathy of every person at the grove.

Among the arrivals the past week are Dr. and Mrs. McAuliff, of St. Louis, stopping at Old Pan cottage.

Dr. A S. Hayward is as busy as ever, recuperating and looking after the sick and ailing ones.

Dr. W. L. Jack, of Haverhill, Mass., made his annual visit the first of August.

The JOURNAL is being read and appreciated here.

The hotels are having about all they can take care of at present.

The Children's Progressive Lyceum has a true friend in the person of Mrs. W. S. Butler of Boston.

Mrs. Jennie Putnam, of Putnamville, Vt., and her two children, have arrived at her cottage on Longwood Avenue.

J. Frank Baxter called here on his way home from Ocean Grove camp meeting, Harwich. Mrs. Baxter is spending a few weeks here for her health.

Sunday, Aug. 14th, Mrs. H. T. Brigham will speak at 10 A. M., and A. A. Wheelock at 2 P. M. Dr. E. A. Smith, President of the Queen City Park camp meeting, has been here making arrangements for reduced fares from Onset to Queen City Park and return.

A. B. Plympton of Lowell, Mass., made his annual visit here.

Col. Van Horn, editor of the Kansas City Journal, and his wife, are here enjoying Onset's pure air.

Mrs. S. P. Channell, Minneapolis, Minn., with his wife and sister are here on their first visit.

William C. Tallman, agent Grand Trunk rail road finds time to make a short visit here. Onset, Aug. 4th. W. W. CURRIER.

Construction of the second state of the

Four Weeks Free.

Beginning with the second issue in September the JOURNAL will be sent four weeks free to all who make application either by letter to the office or in person to any representative of the paper. The address of those desiring to receive the paper should all be in the publisher's hands before September 5th.

Now is the time for the JCURNAL'S friends swarming in the numerous camps and grove meetings to exert themselves in extending its circulation. A little personal effort on the part of each would add a thousand new subscribers to the list this month.

The State Department has been notified that some high Chinese officials will arrive in San Francisco about the end of August on important business. Nothing further is known at the department about the matter. however.

A Bombay dispatch states that parties of Russians are traversing the country around Badakshan, and are ingratiating themselves into the good will of the people, acquiring a knowledge of the roads, and otherwise playing a fine game.

For July the fire loss in the United States and Canada was \$14,026,500,against \$10,000,-000 in July, 1886, and \$9,000,000 in July, 1885. The average for the last month is just double that in July for the last twelve years. The total loss for the first seven months of 1887 was \$76,928,100, against \$63,900,000 for the corresponding period of 1886.

A syndicate of New York and Pittsburg capitalists have just closed a transaction by which they become the owners of nearly 100,-000 acres of the finest pine forests in the South. The lands are along the southern line of South Carolina and the northern boundary of Georgia.

Professor A. J. Howe, A. M., for some years Professor of Mathematics in Chicago University, and during the past year Principal of the "University Academy," has accepted ppointment as Instructor of Mathematics in the Preparatory School of Northwestern University, Evanston, III. This school, by a liberal policy, is remarkably successful in securing and retaining teachers of long experience and wide reputation.

Alfred Hennequin, a French dramatist, has died in an insane asylum.

And the second second

The Young Feeple's Spiritual Society moets every Surday evening at 7:45 P. M., in Apollo Ha I, 2730 State Steet. First class speakers always in attracance. Admission free. E. J. Monron, President.

Spiritual Meetings in New York.

The Ladies Aid Scelety meets overy Wednesday afternoon at three o'clock at 123 West 4Brd Street, New York. The People's Spiritual Meeting of New York (115, has re-meyed to Sponeer Hall, 114 W. 14th St. Services overy Sun-day at 2:30 and 7:45 P. M. FRANK W. JONES, Conductor.

... Metropolitan Church for Humanity 251 West 23rd Street Mrs. " B Stryker, service- Sunday at 11 A. M. Onicers: Geo D Carr II, President; Oliver Russell, Vico President; Dr Georgo H, Ferine, Secretary; F. S. Maynard, Treasurer.

Grand Alera House, 23rd Street and 8th Avenue.—Ser-vices every sunday at 11 a m, and 754 p, m. Conference every Sunday at 215 p. m. Admission free to each neeting.

Spiritual Meeting in Brooklyn, N.Y. Conservatory Hali corner Fulton Street an & Bedford Avo Services overy Sunday at 11 a.m. and 784 p.m. Everett Hall, 398 Fulton Street. Conference every Saturlay evening at 8 o'clock.

FRANK W. JONES Conductor.

Saratoga Springs, N.Y.

The First Society of Spirit. Alists of Sarat, ga Springs, N.Y. meets every Sunday, morning, and evening in Court of Ap-peals Room, Town Hall. w. B. MILLS, President. E. J. HULING, Secretary

St. Louis, Mo.

Organized August 22nd, 1886. The First Association of Spiritualists meets every bunday in Frandt's Hall, conth-west corner of Franklin and Ninth Striegts, at the hour of 2:30 p M. Friends invited to attend and correspondence solicited. H. W FA', Prest, 620 S. Broadway, ISAAC S. LEE Cor. Sec., 1422N, 12th St.

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Mystery of the Ages CONFAINED IN THE

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BY MARIE, COUNTESS OF CAITHNESS.

CONTENTS.

Introductory: The Theory and Practice of Theosophy Introductors: The Theory and Practice of Theosophy: TheSecret of Mythelogy: Experian and Christian Gneetheleson; The Theosophy of the Braumins, Magi and Bruids; Budd-hist theosophy; Exclude Buddulam; (bluttee Theosophy; Budd-hist theosophy; Theoson hic Ireas of the Ancient Kom-ans; the Kahada or Hebrew Theosoph; The Sufic and Molummeoan Theosophy; (thil-tian theos phy; The Theo-ophy of Christ; The Theosophic Interpretation of the Hible; Conclusion; Soul, Jufinity, The Path, Nirvana, The Bad

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Intermittent Hone Searce's in 1572 and 1573; and in Holdays, Power declines:- Pluse in Thuloman, Page 70-84.

PART II.

INTRODUCTION.

Psychic Phenomena renewed in Daily Life. Mary found to be a Medium: her Development. Social Difficulties over-come by the Spirit Workers Themselves. Fage 85-96. CHAPTER I.

November, 1883. Occult Firel ighting, First Impressions and Testings; toilowed up through many Months until Proofs are outsined of Peycille Power and Intelligence. Page 97-112. CHAPTER TT.

In 1883. Miss Wood's Visit Materializations and other omeus at Home. Page 113-120.

CHAFTER III.

Daily Psychic Prencmena in the Years 1888-4: Skepti-cism in the Housebold var quished. A Mass of Floren con-Fac-similes of Spi. ft Writing on the Collings, Page 121-147.

CHAPTER IV.

Continuous Bally Phenomena in Family Life in 1883-4. Writings Alleged to te by saud and Wamik Critically Ex-amined. Fage 148-177.

CHAPTER V.

In 1884. Continuous Phenomena at Elockheath, with a Record of Several sunday hypning scances (April July), Direct Writings, with a Focsimile of the Lord's Proper of the Constary. Writings in Foreign Lunguage Spirits' Benediction on Leaving Home. Page 178 194.

CHAPTER VI.

CHAFTER VI. Phenomena continued at Hastemere. Writings through the Post. The House Hauntee: we Interview the Ghost and assist Him to Progress to a Nobler Life. His History Page 105 205.

CHAPTER VII.

Continued Psychie Life at d Work at Blackheath and Hash mere in 18*4. Materializations, Direct Writhops including one in Greek, Summary of Continuous Occust Fire Lighting to the End of 1884. Dramatis Personae. Page 206-241.

CHAPTER VIII.

A Few Surday Evening Seances in 1885. Various and Curious Phenomena in Doliy Life. Direct Spirit Writings with a few Fac-similes. Page 222-287.

CHAPTER IX.

Phenomena continuous at Hash mere and Blackheath, in 1885. Writing on Celling under absolute Test Conditions, with a Fac-straile. Materializations. Remarkable Direct Writing before My Eyes, with a Fac-simile, at Hashemere. Page 238 248.

CHAPTER X.

A Few Extracts from Spirit Writings and Teachings spread over may Years (1871 1886). Page 248-267.

CHAPTER XI.

On Tests and Conditions.-with a Special Reference to Three Failures in Hone Tests with Fac-simile of Test Envelope. Methods of Restarch into Pythic Phenomena, noticing the Modes acoust by the Society for Estchical Research. Page 268-298.

CHAPTER [XII.

A Brief Notice of Licentmena in the Year 1886, with Referen e to another Writing in Greek with *Forestmile*, Conclusion The not yet kipe fore fore al Public Ivesti-gation into Pychic Pienemena; their Happier Develop-ment in the Family Circle. Signs of Spirit Outpour. Page 104 003

LIST OF PLATES.

Plate 1. Plan of House (Basement Floor) facing page 106 Plate 2. Fac simules of (some), Writings

· · · ·	on Celding
late 3.	The Same ** 285
	Fac similes of (some) Direct
신경소란	Spirit Writings 286
late h.	
late fl.	The Same (at Ha-lemere) 9 248
late 7.	Eac-imile of Test Envelope
이 같은 것	Writings - Inside and Outside * 274
late 8.	Fac-th lie of Direct Spirit
	Writing, with Greek Heading " 299
2	이는 것이 많은 수가에 많이 그 같이 가지만 것 것 가지만 가지만 같이 그 않지 않으니 것 같이 가지 않는

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Toices from the Leople. INFORMATION ON VARIOUS SUBJECTS

For the Religio-Philosophical Journal. Our Lite Work.

Striking the anvil of duty each day, Cheering the sad ones that come in our way, Teaching the weary the magic of hope, With natures of strangeness trying to cope, Thus work did the dear master say.

Trials will meet us where'er we may turn, Coldness may chill us, and hatred may spurn, Yet, "follow thou me," and the way shall be plain: After the storm comes the sunshine again, On the altar love's fires shall burn.

" My cross shall be easy, my burden be light, A pillar of fire shall guide thee by night. word shall be as a lamp to thy feet, M hastenings shall turn life's bitter to sweet And the weary shall rest in my might." FERN.

AN OLD PREACHER'S WORD TO HIS CLASSMATES.

A Letter Read at a College Class Mceting.

Among the pleasant unreported features of Yale's recent Commencement was the remion of the class of '37. Among these survivors, who are more numerous than anybody would suppose they could be as a possibility, almost-were Senator Evarts, Prof. Lyman, and a number of other noted gentlemen. not accepting John Hooker of this city. A letter was received and read to the company, from the Rev. Joseph D. Hull, well known in Hartford as a teacher, and a gentleman of rare accomplishments, but who is now confined by chronic illness to his house in Boston. Mr. Hull's letter was very full of life and good spirits, as well as of tender feeling for his old classmates, and memories of the college times and scenes of half a century ago. Before end

ing it, Mr. Hull had this to say: I owe it to say to you that within the last few years I have arrived at some very important, and very assured convictions, which, though sustained by considerable numbers of men eminent on both sides of the Atlantic for their learning and ability, are as yet repudiated by a large majority of the intelligent and even scientific world, both physicist and philosophizing theologians. To me the great doctrine of a future life, or the continuance of our existence after the death of the body, is no longer merely an article of faith, dependent on the teachings of the Scriptures, or any tradition or philoso-phical reasonings. It is a matter of demonstration by methods as truly scientific as these by which four-fifths of our knowledge called scientific is accepted. This is to me so great a thing that I have no words wherewith to express adequately its value. Coupled with the equally important and to me equally demonstrable truth that our condition in that future life is most accurately determined by our character—that character which here we form and there voluntarily continue in-(for a moral being must be presumed to remain escentially such so long as he exists), this belief is the one which above all others the world needs, which every man needs, both for his own sake and all his fellows', and so should hold among his strongest convictions.

Of course I do not now propose to argue at all for my belief. But I desire two things: first, to put myself plainly on record; and next. I should be happy if I could induce any of you to pay any such attention to the subject as would be rewarded ultimately as my study of it has been.

While I am writing a newspaper comes to me containing a lecture by the distinguished English man of science, Prof. Alfred Russel Wallace, now in California, on the 'question, "If a man die, shall he live again?" I have obtained as many copies as the publisher said he could spare, with the view of sending one to each of you, in the hope that you will do me the favor and yourselves the justice to read it. You will easily find many foolish things in the newspaper, as in all the papers devoted to the exposition of a science but very imperfectly devel-

Investigating Spiritualism.

to the Editor of the Religio-Philosophical Journal: To the Editor of the Religio-Philosophical Journal To those who have had favorable and extensive

To mose who have had layound and calculate opportunities for pursuing the study of the phe-nomena upon which the philosophy of Spiritualism is founded, difficulties to be encountered by those who may attempt the application of physical science in their investigations, are at once apparent. In satisfying ourselves of the genuinences of the manifestation we are at the same time awakened to a consciousness of the presence of a factor corresponding to the human mind; and, further, that by treating it as such, extending to it civilities accompa-nied by that earnest respect with which one would greet a friend, leads to the establishment of confi-dential relations essentially the same as between ourselves and fellow beings; therefore an earnest aspiration to know the truth must exist in the minds of inquirers, the absence of which is a le-gitimate bar to their receiving it. Falling in these requirements, no value can attach to reports coming from individuals or committees claiming public attention. If it were desirable to ascertain the merits of different systems employed in producing electric light with the view of selecting the best for a spe-cial purpose, expert electricians would doubtlessly be thought most competent to decide the question. This principle, requiring a practical knowledge of the question to be examined, holds good in all cases where a scientific analysis is required, until the claims of Spiritualism are presented, when a re-versal of this course is adopted. A practical knowl-edge of this subject acquired by years of careful and provide the subject acquired by years of careful and patient observation, is held to disquality, rendering the person incapable of giving a straightforward, unbiased statement of facts. The extent to which this idea prevails is frequently illustrated in secular journals containing reports of unusual or extraordinary occurrences that came under the writer's ob-servation, when to remove any doubts that might exist in the minds of his readers he assures them that he is not a Spiritualist, clearly inferring that his gnorance in that direction greatly enhances the

Having had frequent and favorable opportunities for observation, I regret to say that skeptical scien-tists, with few exceptions, are the most unscientific class of persons to be found when visiting mediums or uniting with others for the purpose of investi-gating the claims of Spiritualism. They are demand-ing and dictatorial, sneeringly yielding a pretend-ed compliance when asked to observe conditions, often affecting surprise when there is no occasion for it, manifesting an egotism, the interpretation of which is, "My presence on this occasion affords a rare opportunity for some spirit coming with unquestionable credentials to secure an admission from me," though the evidence in support of the claims may be overwhelming.

In dealing with questions pertaining to physical science mental conditions or personal deportment would not be likely to affect results; nor does it seem possible for such mental conditions to be as sociated with an earnest desire to know the truth. These persons have no hesitancy in informing the public that they have carefully examined the sub-ject without seeing anything in the presence of mediums that could not be explained and duplicated by the average prestidigitator. Persons who were Interested in reports of phenomena said to occur in the presence of the Fox Sisters at Hydesville, near y forty years ago, will remember the anxiety that existed while waiting for the report of the first com-mittee ever chosen to investigate the new mystery. Actuated by a d-sire to know the truth, their pre cautions against deception were favorably received by the invisibles, who may have realized that the foundation of a gigantic structure was being laid, though such a thought could scarcely have entered the minds of the committee. In their report given to the public at Corinthian Hall in the city of Rochester, the mediums were exonerated from having any complicity in producing the extraordinary man festations of force and intelligence they had been privileged to witness. It would be gratifying to be able to point to a subsequent committee that has manifested a similar spirit when professing to ex-amine this question. The London Dialectical So-ciety came nearest, its report being a valuable ad-dition to the literature of Spiritualism.

A comprehensive retrospective view of the question leads to the conclusion that reports of commit-tees, whether for or against, are valuable aids in keeping the matter before the public, awakening a)I MUIVI which can only be acquired by personal effort to obtain it. In that way it will be found, sooner or later, possibly when least expected, as it has been by thousands in the past. Once grasped it will be re-tained regardless of all the copbistries prejudiced minds are master of. Evidence to be complete must appeal to individual consciousness. Truth founded on it has nothing to fear, though prejudice and superstition combine their forces in trying to op-J. SIMMONS. Dose its progress. Chicago, Ill.

Conscientious Hypocrisy.

to the Editor of the Religie-Philosophical Journal: The above term is a misnomer, in the literal use of the words, but in applying it to the Christian ministry with a feeling of charity that will forgive "seventy times seven," it may be allowable. It is with special reference to the belief among the clergy in spirit manifestation and their not preach-ing it, which I allude to in this article. It appears conclusive to the most of manufestation and doubt that in conclusive to the most of people, no doubt, that in order for a preacher to be true to himself he must preach what he believes, and each item of his belief in proportion to its comparative importance. It would also seem that as the future life, its conditions and means of enjoyment are regarded as para-mount to all other questions, and as Spiritualism is the manifestation of all this, instead of ignoring the latter as he does, he would preach it most. No charity can be shown him on the ground that he does not publicly profess to believe in it, for in private he admits he does. Even the most bigoted believe in the phenomena as it appeared in the days of Christ and anterior to that time, and know full well that they cannot prove it does not now. Nine-tenths of them, judging from my own private conversations with different ones, acklowledge either to a personal belief in the phenomena, or to some private experience that cannot be accounted for on any other hypothesis, and where the conscientiousness comes in, in ignoring the whole subject as they do, may well puzzle the most logical mind. There is certainly a kind of hypocrisy manifest in this, and even the plea of not having investigated the subject does not satisfy the charitable mind in full, for all spiritual phenomena come under the domain of theology and religion, and ought to be alike anxiousy considered by every Christian, more especially the Ibristian teacher.

But let us stop and consider a moment. All this, and much more, cannot justify the application of hypocrisy to them in a special, literal and full sense. The clergy compares favorably with other classes of men for conscientiousness and zeal, and owing to their closer relationship with the people, a greater proportion of them could be designated as superior in virtue and devotion to the highest interests of the world, as they understand it. It is said that "logic should not go on all fours," and in dealing with motives, it may be well to replace some of it with charity.

Perhaps the dimensions of spiritual philosophy are as yet undiscovered. All truth may be divided into two branches—the spiritual and material; the latter into the arts and sciences, and these into infi-nitesimal branches, either of which is sufficient for the greatest mind to solve. Each person devotes his attention to that branch toward which he feels most inclined;—one to physics, one to botany, one to mechanism and another to agriculture, and who has perfected himself in either? Which is greater, the spirit or the body? And is it strange that one person should devote his life-work to but one small item of spiritual truth?

Let as take the case of one preacher. It is pre-sumed he believes what he has learned, and he conscientiously enters the ministry of a certain sect, having been taught its doctrinee. He may err in judgment, but that is not hypocrisy. He feels that he has found a sphere in which he can accomplish great good, and devotes his highest energy to it. He presses on his work to the years of his maturity, and sees the results corresponding with all the indica-tions of good, as specified in his particular theology. He no doubt has met many obstacles in his pathway by this time, and has been told many things he does not know but may be true, and possibly feels a desire in his heart that they might be; but he knows them to be contrary to his long established views, and antagonistic to the feelings of his parishioners, and what shall he do? He still feels that he doing good in his way, and doubts as to whether in his declining years he can reconsider his theology, remodel his teaching, and reinstate himself among the class of people ready for the new light, and whether the same amount of good would be accomplished in the end. He still feels dependent upon the friends he already has for his livelihood; to go, would be to lose them all: his religious home that is now dear to him, and his reputation by the whole denomination. Is it strange that he should conscientiously conclude to keep right along in his old path and be content in performing the little good in his old way, rather than to run such risks? It is natural; and what is natural comes within the domain of chari-

For the Religio-Philosophical Journal. Now I Became a Spiritualist.

NUMBER THREE.

From the time of that scance with Maud Lord in 1881, until about the 20th of July, 1883, my experience was such as to be of comparative little inter-est to the general reader of these notes, from the fact that it was almost wholly devoid of experimental investigation. I could not cease to think. In truth I did the only thing that a soul bereaved as mine had been, could do, for I verily believe that all are not capable of being alike bereaved by the loss of parents or friends. I had read in the spring of 1880 an old volume of

Samuel Watson's Spiritual Magazine; had read several numbers of the RELIGIO PHILOSOPHICAL JOURNAL, Banner of Light, Voice of Angels, etc., and the names of Bundy, Coleman, Jones, together with Mrs. Richmond, Mrs. Stewart, the Eddy brothers, the medium Mott and many others had already become familiar to me. I had some how previous to this arrived at the conclusion that most students and investigators after truth in this world, make the mistake of pursuing phenomena perhaps too much and philosophy certainly too little. I have sought to determine the character of all trees of a given class by the fruit of one individual tree, at the expense of noting the root of that tree and the soil that may go far to modify the fruit in the particular specimen; looking to appearances, perhaps, never too much, but looking at principles certainly too little. I found my mind drifting inevitably in the di-rection of this new philosophy, whither indeed, my

soul or better part seemed to have leaped at a single bound many months before when reading of a so-called communication in the Voice of Angels wherein the "angel" was gracefully telling of the which in the adget was gratefully tening of the precious-precious love which our friends in spirit life continued to exercise toward those they have only left behind for a little while. The bare pos-sibility of such a fact being actually true—a real living fact—was to me like the opening of the very heaven and seeing there the bright celestial beings, whose brightness does not prevent their seraphic love from reaching mortals—from reaching, it may love from reaching mortals—from reaching, it may be, even me! Reader, if you have had this experi-ence, let those who have not, envy you. If you have not, let those who have, pity you. The bible had failed to open this door of heaven, even for one moment of joy akin to this! It is true, though raised a Campbellite, contrary to their "unwritten creed," I had had, years before, that indentical ex-periouse once termed "gratting" railed on? perionce once termed "getting religion." It was a bliss unearthly, but it came not as the legitimate fruit of bible teaching, although it came while on my knees with the bible in my hand, and all alone. It comes as a blunder of modern orthodoxy, which though a little wieer than bible teaching, is still wonderfully blind!

The memory of those precious experiences would come and go during the period mentioned at the be-ginning of this letter. I say the memory of them because they had preceded the first circles I had ever attended. Whereas I had pictured from this sweat roomies to my soul increasing exidence of its sweet promise to my soul, increasing evidence of its truth with each step in the smooth path of investigation until I should be permitted to walk hand in hand on earth with those same loved and loving angels, the reality had thus far made it seem a lie so far as the phenomena were concerned!

In May, 1883, I was in Marshalltown, Iowa. As I was walking up a street one evening, I observed several trees of the same kind. Some were already quite green with foliage; others remained precisely as bare as they had been all winter. This train of guardians of ones precident with winter. This train of questions at once passed through my mind: Recently this tree was alive and growmy mind: Recently this tree was alive and grow-ing. To-day that, life is gone. What has become of it? What scientist or philosopher can tell? To-day I pass by a field. I see a horse that has ceased to breathe. Yesterday he was alive, exulting in the joy of his strength. To-day his life is gone. What has become of the life of this horse? Who can have become of the life of this horse? Who can tell? To-day I see a hearse bearing a neighbor in his coffin to the church-yard. Yesterday that man's life was in him. He went about joyous and hap-py. To-day that life is gone. What has become of the life of that man?

To the Spiritualist at least this last question has an answer that is in a good degree satisfactory: but the reader will recollect that I was not a Spiritualist. I was an honest, earnest searcher for truth. I was just where thousands of others stand to day nature an answer to these three question which to the materialist must run precisely parallel. He can only see of the tree, the norse and the man this fact: "As the one dieth, so dieth the other; yea they have all one breath, so that the man hath no preminence," BENTON.

the very condition out of which they arose. I do not wish to press the analogy of these hypnotic phe-nomena unduly; but if the superiority of man to the brutes depends on personality, and depends es-sentially on memory, then those who desire that man's dignity should be maintained, and that per-sonality should be continuous, can hardly afford to deeplee the smallest fact of memory which exhibits the nossibilities of the pnion and comprehension as the possibilities of the union and comprehension as triumphing over those of disruption and disper-

Physical Manifestations.

To the Editor of the Religio Philosophical Journas

Briefly I wish to call the attention of your readers the family of C. H. Jones living six miles cast of this place in the township of Brady, Kalamazoo County. For three years they have been holding scances at their house with constantly increasing and varied physical manifestations. The family is composed of the father, mother and three boys,-Henry, Lewis and Herbert.

They are all mediumistic and at their own seance room visitors seldom have to wait long for manifestations. A few weeks since myself and wife had the pleasure of attending one of their scances. No sooner were the lights extinguished than the manifestations begun. Not less than 20 different individuals who had passed over came, and taked and sang, the voice of the spirit mingling in harmony with those of the circle. One in particular sang in a clear, distinct, audible voice, easily distinguished from the other voices.

For two hours we were entertained by a score or more of spirits, all giving their names without hesifation

My father, mother, brother and two sisters came and talked with me in Quaker dialect. Others in the circle were blessed in the same manner by communications from their friends.

I have been an investigator of spiritual phenome-na for many years, and have always had my doubts in regard to the origin or source from which they sprung. But on this occasion I confess I was "taken by storm." It seemed to me that the long desired opportunity for which I had been looking for years had at last arrived, -- the knowledge that when we are divested of this physical form we still live and

and diversed of this physical form we still not and under favorable conditions can commune with those left behind. This family have been very generous; have opened their doors gratuitously to all investigators. They will be present at the camp meeting in Frazers⁹ Grave Mickeburg Mick commencing Ang. 10th Vicksburg, Mich., commencing Aug. 19th, Grove, and continuing over three Sundays. Those wishing to learn of the camp meeting can do so by commu-nicating with W. S. Wandell of Vicksburg, who has the matter in charge. I believe it is the intention of the Jones family to hold scances from this time on, charging a reasonable fee to compensate them for the time spent. Nickens.

Vicksburg, Mich., July 30, 1887.

Notes and Extracts on Miscellaneous Subjects.

Little pink worms one-sixteenth of an inch long ire to be found in strawberries this season.

A boy only 3 years of age was put into jail in St Augustine, Fla., for stealing four plums from a gar-

A Highmore (D. T.) man who fears cyclones has anchored his house to the earth with long half-inch iron rods.

Four citizens of Spencer, Iowa, have got into trouble with the law because they sold hard cider containing 8 per cent. of alcohol.

The city marshal of St. Joseph, Mich., is said to cut up with his pocket-knife the boots of boys whom he finds bathing in the river,

An Indiana girl who had been jilted bit off the thumb of her faithless lover. She wanted to secure as much of his hand as possible.

Thomas L. Plaisted, clerk of the Marshall county Dak.) court, has been driven insane by the efforts of various persons to secure his removal.

Mrs. Mary Lee, a colored woman of Louisville, Ky., who died a few days ago, was undoubtedly over 100 years old. Her children say that she had lived 105

rears. The business men of Bloomington, Dak., have in-

oped, and offering perhaps peculiar temptations to crude writers. But Prof. Wallace is one who should command the respect of the wisest of us. Ten years ago the ablest essays the volumes that had appeared had failed-with such attention as I gave to themto convince me. So I cannot reasonably hope to do more than to draw some earnest attention to this or other of the best writings on the subject. Pray, concede me this.

And now let me, before closing a strain of remark which I hope has not been listened to with a degree of prejudice amounting to manifest scorn and impatience, comfort some of you who, without any of my personal experience, may entertain fears for my sanity, or worse still, as they may look at it, of my "orthodoxy," by saying my science has not run away with my religion. My deepened impres-sion of some spiritual realities has not dimmed—as in some cases they most unfortunately seem to have done-my apprehension of other religious truths which most of us cherish. My theology has no doubt been considerably modified, but it is only in the direction in which my reason has been pulling me from my youth against the dicta of mere au thority. But if I know myself I am a more pro-foundly religious man than ever. The One Supreme Mind, inconceivably glorious in every perfection, and as such governing eternally the universe; the benign, instructive, and purifying revelation made of Himself through human souls from time to time, and especially through the exalted Man of Nazareth the soul etimulating power of the Hebrew and Christian Scriptures, though by no means their in-fallible dogmatic authority; such truths as these are as grand and precious to me as they ever were. Nay, they are more so; for I see them now in con-nection with other truths which throw light upon them, remove difficulties and assist to their recep-

But lest you all cry out "Siste gradum, puer," "claude jam rivum" (Anglice, "pray, shut up,") I desist, only assuring you, one and all, of my affectionate remembrance, of my sincere wishes for your happiness, and my joyful hope to meet you all again sometime and somewhere, when we shall see more perfectly, eye to eye and know even as we are known.

One word more. Our class feeling, which was always cordial and unbroken by the cliques or juntos into which other classes of our time or soon following were unhappily divided, will doubtless be strongly renewed as you-the few representatives-assem-ble together, probably for the last time. Our class pride may be stronger than ever as we see what great growths Time and Toil have produced from among us. In this pride, so far as it may become our sober age, I am heartily, with you, and at the hour of your gathering shall shout my private "Hurrah for 37!" though it be in the solitude of my bodroom. Indeed, I stop short only of the following:

When St Peter shall ask for your tickets to Heaven, And look at you hard-Just hand him your card

Inscribed "The Yale Class of Eighteen Thirty seven."

JOSEPH D. HULL. 3 Copeland St., Boston, June 26, 1887.-Hartford

(Conn) Daily Times, July 28th.

Clairvoyaut Sight.

A queer story is told in connection with the recent death of Mrs. Potter of near Marlette, and the subse-quent discovery of her remains. The old lady lived with her son, six miles from Marlette, and wandered from home about three months ago. Large numbers of men ecoured the woods for several days in search of her, but without avail, and it was decided a few days ago, as a last resort to try what a clairvoyant could do. The result has furnished a theme of conversation for that part of the country that will last for sation for that part of the country that will last for some time. Mrs. George Smith, a clairvoyant of St. Clair, was applied to. The lady stated that the lost woman's body would be found in the woods three-fourths of a mile from home; described the locality exactly and the condition of the woods leading to it; that the lost woman had torn off her clothing; that her nude body would be found by a large log; that it lay on its right side; that before they reached it they would find her shawl and further on a chee, and that they would find her stockings on a nois near and that they would find her stockings on a pole near by. The way described led through a cat-tail swamp so dense as to be almost impassable. The shawl, the shoes, the stockings, and the body were found ex-actly as she said they would be, and the body lay on the right side.—News, Chiongo.

A PSYCHIC EXPERIMENT.

How Was it Done?

To the Editor of the Religio-Philosophical Journal:

In a previous article entitled "A Day by the Lake ide," I narrated some experiments I had in psychometry with a young friend then my companion. I have had many other experiences with him, one of which I now narrate as it puzzles me. I cannot classify it. Classification is about all there is of science, and if the Spiritualistic phenomena to-day are to be relegated to science it must first be classifieð.

The only way to learn to classify is to experiment and phenomena occurring under like conditions with like results belong together. Tyndall says: Experiment is the language by which we address nature and through which she sends her replice.'

This "reply" sent me I am not able to interpret therefore write it that I may hear from others. It is not psychometry; it is not clairvoyance, if these two phases of psychic phenomena have heretofore been understood by me. Was it a mental picture thrown upon the young man's mind by some disembodied intelligence, or has the soul of the young man himself power to thus represent in picture knowledge it possesses by virtue of its divinity Though these two explanations came nearer than any named phase of psychic phenomena I confess they do not satisfy me.

But to the experiment: By mail I sent him several specimens of minerals, widely different and from different localities, each one separately wrap-ped in paper, and thus it was impossible for him to get any idea of the contents save that they were minerals or relice; and as I was in the habit of then adding minerals and curiosities to his cabinet he could not have had in his mind any idea of any par-ticular kind. With them, I sent a letter requesting him to psychometrize them before unwrapping them. Several weeks ensued before I received the letter; labor had left him neither opportunity nor conditions for the experiment. Without further comment than to say, I would stake my honor upon the truthfulness of the young man; and to ask the question, "How was it done?" I quote his own words:

"The other day I took one of those specimens in my hand and had a grand and beautiful scene. I seemed to stand in a ravine in the mountains. Off to my right rose a massive peak covered with forest clothed in all the splendor of its autumn drees. brook trickled down its side, on the banks of which beautiful wild flowers were growing in profusion of many color-, but red predominating, and the whole made a magnificent picture as the sun lighted it up. In a cleft among trees a hunter was standing by a deer from which the warm blood was rushing. He had just dropped his rifle and was drawing his knife from its sheath by his side, as he stooped and picked up a particular stone near the foot of a hound that stood by his side.

"I noticed all these details carefully for it seemed that they were teaching me a lesson.

"I then opened the package. It was iron ore. Quick as thought flashed to me the idea that the foliage, the flowers, the tinted water, the red blood, the rifle, the hunting knife, the color of the bound and the strange looking stone, all owed their origin to the ironl

"Strange was it not that I should see all this?" He was ignorant at that time of the fact that all color in plant or animal was due to iron, and his only mistake comes from bls non-scientific train-ing, for while it is not true that the things seen 'owe their origin to the irou," it is true that the varied colors in the scene did, and this is the lesson taught him. H. H. BROWN.

Col. Fred Grant is said to have been offered the Republican nomination for Secretary of State in New York, and it is balleved he will accept.

an Marine and a survey of the second states of the

ty. Had he been younger, with the realizing sense of his superior talents, he might have ventured to investigate still farther, until his conscience had forced him into greater usefulness. If not, the heading of this article could not apply to him. Bay Ridge, Fla. F. WILSON.

Weather and Witcheraft.

Inspired by the scriptural command. "Thou shalt not suffer a witch to live," Pope Innocent exhorted the clergy of Germany to leave no means untried to detect sorcerers, and especially those who by evil weather destroy vineyards, gardens, meadows, and growing crops. These precepts were based upon va-rious texts of Scripture, especially upon the famous statement in the book of Job; and to carry them out, witch-finding inquisitors were authorized by the Pope to scour Europe, especially Germany, and a manual was prepared for their use, the "Witch-Hammer," *Maileus Maleficarum*. In this manual, which was revered for centuries, both in Catholic and Protestant countries, as almost divinely inspired. the doctrine of Satanic agency in atmospheric phenomena was further devoloped, and various means of detecting and punishing it were dwelt upon.

With the application of torture to thousands of vomen, in accordance with the precepts laid down in this work, it was not difficult to extract masses of proof for this sacred theory of meteorology. The poor creatures, writhing on the rack, held in horror by those who had been nearest and dearest to them, anxious only for death to relieve their sufferings, confessed to anything and everything that would satisfy the inquisitors and judges. All that was needed was that the inquisitors should ask leading questions and suggest satisfactory answers: the prisoners, to shorten the torture. were sure sooner or later to give the answer required, even though they knew that this would send them to the stake or scaffold. Un-der the doctrine of "excepted cases," there was no limit to torture for persons accused of heresy or witchcraft; even the safeguards which the old pagan world had imposed upon torture were thus thrown down, and the prisoner must confess.

LIGHTNING-RODS SUPERIOR TO EXORCISMS,

More and more, the "Prince of the power of the air" retreated before the lightning-rod of Franklin. The older Church, while clinging to the old theory theoretically, was finally obliged to confees the su-premacy of Frankliu's theory practically; for his lightning-rod did what exorcisms, and holy water, and processions, and the Agnus Det, and the ringing of church-bells, and the rack, and the burning of witches, had failed to do. This was clearly seen, even by the poorest peasants in Eastern France, when they observed that the grand spire of Strasburg Cathedral, which neither the sacredness of the place, nor the bells within it, nor the holy water and relics beneath it, could protect from frequent injuries by lightning, was once and for all protected by Franklin's rod. Then came into the minds of multitudes the answer to the question which had exercised for ages the leading theological minds of Europe, namely, "Why should the Aimighty strike his own consecrated temples, or suffer Satan to strike them?"

Yet even this practical solution of the great question was not received without opposition. The first lightning-conductor upon a church in England was not put up until 1762, fon years after Franklin's dis-covery. The spire of Saint Bride's Church in London was greatly injured by lightning into 1750 and in 1764 a storm so wrecked its masonry that it had to be mainly rebuilt; yet for years after this the au-thorities refused to attach a lightning-rod. The Protestant Cathedral of Saint Paul's in London was not protected until sixteen years after Franklin's discovery, and the tower of the great Protestant church at Hamburg not until a year later still. As late as 1783 it was declared in Germany, on excellent authority, that within a space of thirty-three years nearly four hundred towers had been damaged and one hundred and twenty bell-ringers killed.

In Roman Catholic countries a similar prejudice was shown, and its cost at times was heavy. In Austria the church of Bosenburg, in the mountains of Carinthia, was struck so frequently, and with such loss of life, that the pensants feared at last to attend service. Three times was the spire rebuilt, and it was not until 1778-twenty-six years after Franklin's discovery-that the authorities permitted a rod to be attached. Then all trouble ceased.—From "New Chapters in the Warfars of Science" by An-drew D. White, in Popular Science Monthly for Avoud.

HYPNOTISM.

In discussing "Stages of Hypnotic Memory," Mr. turney has the following:

Probably all who have considered the phenomena of "double consciousness," or any cases where a single life has included parts of which one knows nothing of another; have asked themselves how far the individual really remained the same. Mr. Myers has recently pointed out, as I think with perfect justice, how much less of a single and complete thing personality is than we are apt to assume, how much the very idea of personality depends on the sense of continuity of memory, and how this fact involves apparant disruption and subordinate multiplications of personality, whenever by any means the chain of memory is abruptly snapped. But however much we may recognize as a fact that I of to-day or of this year may fail to show any connection—save in the habitation of the same bodily tenement-with the I of yesterday or of ten years ago, we, most of us cling, I imagine, to the notion that there is some sense in which it is still true that the two I's which inhabit the same bodily tenement have, after all, a sort of identity, and that their relation is fundamentally different from that between persons inhabiting different bodily tenements. And we should certainly feel it to be a justification of this notion, if there came a time when the inhabitant of the one tenement could look back, and remember simultaneously both the dissociated states—if he could in this way relate his present consciousness to each of them. Just as we should recognize a certain unity of personality in the fact that each of the Ps, though sep arated in all else, retained some past memory in common, so should we recognize a unity in the fact that, though the two had had no common element the memories of them co-existed in a single consciousness. That is to say, the point of union may be above the point of separation as well as below it Now, whether or not such a final fusion in memory will ever be manifested in those major instances of broken identity which present the personal problem broken identity which present the personal problem in an urgent form, I cannot guess; if not then I confess that I see no manner in which our faith in the continued identity of the persons concerned, or, ultimately, in our owu, can be sustained. For is not their case ours? Does the boy or the man know aught of the life of the infant, who yet, we say, was he? Is not the physical change of death, which we must ell underge a preformed on the new must must all undergo, a profounder one than any which the brains of Louis V. or his like have undergone The problem of continuance is the same for all: and though, in our total ignorance of the nature of the bond between mind and organism, it may be rash to found on present experiences presumptions as to untried modes of psychical life, I still think it is omething if here and now, on a small scale, a union of divided states in a higher memory can be shown to take place. I say on a small scale; for with the hypnotic "subject" there is, of course, no question of an actual breach of personality, since the ackward bonds remain unbroken: in each of his states of mutually exclusive memory his normal waking life is distinctly realized and remembered. At the same time, the experiments show that a separation of impressions which appear as distinct and complete as if they belonged to different individuals may in time, and by a spontaneous process, be dis-solved away, and the two pieces of experience may merge into the general store over which the mind has unrestricted control. It would be easy to increase the gravity of the experiences were it worth while to afflict the "subject's" mind; he might be told of tragic events immediately concerning him-self; he might even be incited to crimes and violence with real consequences of a most serious kind. But after all, the scale of the results is of little import ance. It is one of the advantages of hypnotism that it condenses into a few minutes processes which it might take years of normal life to parallel; and when we remember that the ideas suggested were strongly impressed on the "subject's" mind, that they often surprised him and usually elicited a

string of comments, and that in the other state the

memory of them could not be evoked by the most explicit and preserving reminders, the breach and oblivion seem to be as utter as any which mere course of time could bring about. Yot no iese utter-ly do they disappear in the natural development of

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stituted a boycott against the new postmaster of that town, and now send their mail through a neighboring postoffice. Cows in Muskegon, Mich., are not allowed to stray

in the region of sawwills in that city, for they are likely to eat sawdust, which gives their milk a flavor of pine chips.

Mrs. A. P. Hill, of Orlando, Fla., got so excited at hooking a fish, while out for sport with her husband and niece, that she upset the boat and the entire party were drowned.

A 12-year-old boy near Springfield, Mo., who was bitten by a rattlesnake, was saved from the effects of the poison by the application of the raw flesh of five chickens to the wound and by drinking a quart of whisky.

Mrs. Ruby Mantel, of Keeler, Mich., the other day suddenly rose from her bed, where she had been lying ill for eighteen months, dressed herself, and has felt perfectly well ever since. She says her surprising cure was due to prayer.

A negro living near Calera, Ala., let a rattlesnake bite him for a straw hat worth 15 cents. He put a blue-clay poultice on the wound, swallowed some plug tobacco, and next day started off for camp-meeting with the new hat slanted over his left ear.

Philip Hensen, of Corinth, Miss., is very proud of his big gray beard, which he thinks is the longest in the world. Hensen is 60 years old, six feet two inches tall, and when he stands erect his beard touches the ground. It has not been cut for eleven years, and is still growing.

Near Mackinaw, Ill., there is said to be a piece of land, about an acre in extent, which is al ways much warmer than the surrounding country. Snow melts as soon as it falls there, and though everywhere else there may be deep drifts, this particular spot always remains bare,

The panel portrait of Jefferson has been removed from over the eastern fireplace of the White House vestibule and put in the vacant panel at the right of Martha Washington in the east parlor. The full-length portrait of Lincoln has been taken from the inner corridor and put at the left of Washington in the east parlor.

On Sunday a little girl named Morris, living in Carrollton, Mich., swallowed an ornamental hairpin three inches long, with a large head. Attempts to cemove it were unsuccessful, and Friday the operation of tracheotomy was performed successfully and the pin removed from the windpipe, where it had lodged.

A Tennessee farmer whose land was under mortgage and about to be taken away from him fell on his knees in the field in prayer. When he got up he seized the plow-handles with new grip, gave the old mule a vigorous lick, and before be had gone twen-ty feet he turned up a jug with over \$600 in gold. and silver in it.

Miss Lena Hall, a wrinkled, coffee-colored woman recently applied to the health commissioner of St. Louis, for a burial permit. She said that she was 107 years old, and could not live much longer, and wanted to make all the necessary preparations for her death while she was able. She was much disgusted at being told that ante-mortem burial certificates were never issued.

A minister of Canicatti, a large town in Sicily, recently undertook to impress some of his teachings on his congregation by materializing a devil with the usual somber cast of countenance, horns, and a body of considerable length, ending in exploding firecrackers. He was more successful than he hoped. for, for, a panic ensuing, several of the woman and children of the congregation were fatally injured.

A lumber firm of West Bay City, Mich., has an im-A lumber firm of West Bay City, Mich., has an im-mense pine log en route in a raft which it was in-tended to have in the Fourth of July procession pro-viding it had reached Bay City in time. The log scales 3,800 feet, and, as will be readily underatood, it is a monster in size. The idea of a single log which, when converted into timber, would possibly obtain a value of about \$200 is astonishing, even in these days of high signature. these days of high siumpage.

The stroke of lightning which entered a house at Bridgewater, N. J., after smashing a window pane. ripped the matting from the flor, cut one of the castors from a bed-post, flew into the kitchen and threw a servant girl to the floor and a cat into a water pail, passed into an adjoining room and fore the heel off the alipper of a young lady without harming her, burned the edges of a motio on the wall, and then disappeared.

AUGUST 13, 1857,

For the Religio-Philosophical Journal. To My Roy.

Over thy grave, love, The grass grows green; Since thou wast laid there, Where hast thou been?

11. Say, tender little one, Who met thee there? Who came to greet thee And gave thee fond care?

111. None of thy rearest Had gone there before: Tell me, then, dear one, Who opened the door?

17. And when thou hadst entered, And stood by the side Of the strangers who met thee, What next did betide?

V. And when heaven's glory Broke first on thy sight And thy pure spirit quivered With joy and delight, VI.

Of what didst thou think, love? Ah! needless to tell! Thy first thought in heaven, I know it full well—

VII. "My mother!—she needs mo; Her tears reach me here; I must go-leave all heaven When she wakes-to be near!" VIII.

Over thy grave, love, The grass grows green; No need to ask, love, Where thou hast been!

IX. Close to my side, love, Opening the door; Whispering: "Dear mother, I went on before, Х.

"So when thou comest I still shall be there. Waiting to yield theo The tenderest care.

XI. " Waiting-to smooth out, The lines in thy face; Waiting-to show thee The heavenly place. XII. "Waiting to tell thee

In accents of love, All I have done for thee Whilst here above. XIII.

"All I have wrought in The years as they passed, That I might greet thee With kisses at last. XIV. "So, on my grave, love, The grass may grow green! No need to ask, love,

Where I have been!"

I. E. R.

What has Spiritualism Taught, and What Good Has it done for Humanity?

let. It proves man's immortality, and the exist-ence of a Spiritual Universe. 2nd. It annihilates the doctrine of eternal punishment, and substitutes the assurance of eternal pro-

gress. Brd. It sweeps away the idea of a personal devil, and locates the source of evil in man's own imper-

fections. 4th. It opens up the path of progress and reform to every living soul, both here and hereafter. 5th. It destroys the immoral and unjust doctrine of vicarious atonement, for sin, and compels every

RELIGIO-PHILOSOPHICAL JOURNAL.

The Only Cure | For Scrofula,

For Blood diseases is through the use Ayer's Sarsaparilla, if perseveringly of a powerful Alterative, such as Ayer's used, according to the gravity of the dis-Sarsuparilla. By no other treatment ease, always proves efficacious. "For can the poison of Scrofula, Cancer, and the last ten years I have been seriously Catarrh be so thoroughly eradicated troubled with Scrofula. I finally deterfrom the system.

"For many years I was troubled with severing trial, and am cured by its use. Scrofulous Complaints. Hearing Ayer's I am sure it will remove all impurities Sursaparilla very highly recommended, I decided to try it, and have done so with the most satisfactory results. I am convinced that Ayer's Sarsaparilla is the best possible blood-medicine."—Geo. Andrews, overseer of the Lowell John W. Starr, Laconia, Iowa

Section Street Marine

"I was troubled with

CATARRH

mined to give Ayer's Sarsaparilla a per-Geo. Andrews, overseer of the Lowell Carpet Corporation, was so afflicted

with

SALT-RHEUM

for over two years. I tried various that the ulcers actually covered moro remedies, and was treated by a number than half of his body and limbs; yet he remedies, and was treated by a number of physicians, but received no benefit until I began to take Ayer's Sarsapawas entirely cured by this remedy. until I began to take Ayer's Sarsapa-rilla. As few bottles of this medicine cured me of this troublesome complaint, and completely restored my health."— Jesse M. Boggs, Holman's Mills, Albemarle, N. C. well and strong as ever, with not a trace of Scrofula in her system."-G.

Charles G. Ernberg, Vasa, Minn., writes: "I hereby certify that I have used Ayer's Sarsaparilla, with excellent King, Killingly, Conu. "I was always afflicted with a Scrofused Ayer's Sarsharmit, with excellent "I was hively anneted with a Scrof-success, for a cancer humor, or, as it seemed to be, cancer on my lip. Shortly after using this remedy the sore healed. affected, causing much pain and diffi-I believe that the disease is entirely cuty in breathing. Three bottles of Ayer's Sar-

Ayer's Sarsaparilla

saparilla to be an infallible remedy for have relieved my hungs and restored all kinds of eruptions caused by impure my health."-Lucien W. Cass, Chelsea, Boleneral."

Price \$1; six bottles, \$5. Worth \$5 a bottle. Dr. J. C. Ayer & Co., Lowell, Mass.



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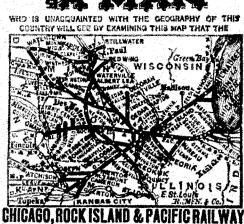
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THOUGHTS FROM THE SPIRIT-WORLD

Addressed to the working classes, and written through the mediumship of Mrs. Yeatman Smith. These lectures or messages (a pamphlet of 53 pages) have been dictated by a band of spirits who are deeply interested in the elevation of mankind on the carth-plane, that crime and its adjunct misery may be banished from among men. They have a high moral influence, and cannot fall in having a beneficial influence on these who read them. Price 20 cents.

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POSITIVE AND NEGATIVE POWDERS.

"Our family think there is nothing like the positive and Negativo Powders"-so says J. H. Wiggins, of Beaver Dam, Wis., and so says everybody.

We, and so every every loady. Buy the **Positives** for Fevers, Coughs, Colds, Branchitts Astima, Dyspepsia, Dysentery, Diarthona, Liver Complaint Heart Discase, Ridney Complainty, Neuralgia, Herdache, Femalo Discases, Rheumatism, Nervoucness, Sleeplessness, and all active and Recute discuss. Buy the **Negatives** for Paralysis, Beafners, Amaurosis, Typhold and Typins Fevers. Buy a box of **Positive and Negative** chaif and halfs for Chills and Fever. Mallok, postpaid, for ShOB a box, or cix boxes for \$7.60, Senal maney at our risk by Registered Letter, or by Money whete.

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DOSTON:

soul to rise and become its own Savior. 6th. It substitutes the worship of an Infinite Eternal, and all Perfect Spirit for the partial and man-made god of sects.

7th. It demolishes the materialistic conceptions of a theological Heaven and Hell, making each a state of happiness or misery, and both dependent on the

good or evil of the soul within. Sth. It is the death-blow to superstition, secta-rianism, and religious bigotry. 9th. Whilst affirming that there is a standard of truth in everything, it acknowledges man's incapaci-ty to discover all truth and therefore tendes though ty to discover all truth, and therefore teaches, though never forces, its beliefs on any one.

10th. It accepts of, and teaches no theories that are not sustained by independent facts and wellproven testimony.

11th. Its phenomena open up endless arenas of new research for science, and its religion is simple, vital, and practical, founding its affirmations on eternal principles, but setting up no land mark beyond which man's progressive perceptions of truth cannot advance.

12th. The Creed which Spiritualism offers for present acceptance and future unfoldment is: 1st. A belief in the Fatherhood of God.

- The Brotherhood of Man. 2nd
- Brd The Immortality of the Soul.

Personal, responsibility both here and here-4th.

after. Compensation and retribution for the good 5th. or evil decas done in the body, but eternal progress for all who will to tread the path of eternal good. -Given by the Spirits through Emma Hardinge Britten, April 9th, 1887.

Found with a Divining Rod.

One of the most recent triumphs of the divining roll in Britain has been at the Avoumouth docks. The company owning the docks having received an intimation that an American company proposed establishing a sugar-factory near the docks provided a good water-supply could be secured, a certain Mr. Lawrence, who has a reputation of considerable suc-Lawrence, who has a reputation of considerable suc-cess as a water-finder, was engaged to examine the neighboring ground. In this case the rod employed was a piece of spring steel, which was bent to the shape of a horseshoe as the searcher, holding his elbows close to his sides, began to walk slowly over the field. After awhile the steel became so violently agitated and twisted itself with such force that one of Mar Lawrence's fingers was cut. He directed the of Mr. Lawrence's fingers was cut. He directed the company to commence boring at the spot thus indi-cated by the shedding of his blood, and the work was accordingly commenced. At the depth of 107 feet water was struck and has since flowed at the rate of 1,000 gallons per hour.-The Quiver.

f Montaigne speaks of "reposing upon the pillow of a doubt." Better repose upon the certainty that Dr. Pierce's "Favorite Preveription" will cure all chronic female diseases with their attendant pains and weaknesses.

Dear Sir:-Your "Favorite Prescription" has worked wonders in my case. It gave immediate rellef.

MRS. M. GLEASON, Nunica, Ottawa Co., Mich.

Dr. Charcot, the famous hypnotizer, has recently br. Charcot, the famous hypnotizer, has recently had a chance of examining immediately after de-capitation one of the 4 per cent. of French murder-ers who get execu ed. Thanks to the assistance of the police, his examination commenced two seconds after the knife of the guillotine had fallen, and the head even then had ceased to give any sign of life, though muscular movement continued in the neigh-head of the inverse is the generated of the head of the head of the far multi the sign. borhood of the jaw until the sixth second. But the beating of the heart, caused by the influx of blood, actually continued for sixty minutes. The conclusion finally arrived at was that the death of the guillotined man had not been caused by asphyxia. The vio-lent irritation of the nerves of the neck, it was de-cided, had reacted upon the heart, and death followed the shock.

Chronic Coughs and Colds

And all diseases of the Throat and Lungs can be cured by the use of Scoti's Emulsion, as it contains the healing virtues of Cod Liver Oil and Hypophosand how the remote of the second seco

Thoroughly cleanse the blood, which is the fountain of health, by using Dr. Pierce's Gold-en Medical Discovery, and good digestion, a fair skin, buoyant spirits, vital strength, and soundness of constitution will be established. Golden Medical Discovery cures all humors, from the common pimple, blotch, or eruption, to the worst Scrofula, or blood-poison. Es-pecially has it proven its efficacy in curing salt-rheum or Tetter, Fever-sores, Hip-joint Discase, Scrofulous Sorea and Swellings, En-larged Glands, and Eating Ulcers. Golden Medical Discovery cures Consump-tion (which is Scrofula of the Lungs), by its wonderful blood-purifying, invigorating, and nutritive properties. For Weak Lungs, Spit-ting of Blood, Shortness of Breath, Bronchitis, Severe Coughs, Asthma, and kindred affec-tions, it is a sovereign remedy. It promptly severe Congns, Asthina, and kindred integrations, it is a sovereign remedy. It promptly cures the severest Coughs. For Torpid Liver, Billousness, or "Liver Complaint," Dyspepsia, and Indigestion, it is an unequalled remedy. Sold by druggists.

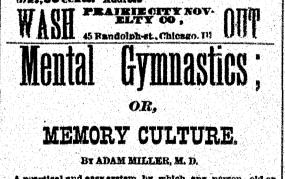
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Indehible ink and no other if you want a sure wing overy time. It never fails and is positively indelible Sample bottles, enough to more all the clothing of one family, with one Gluss Fen, set ton tecein of Sie cents. Large-sized bottles for hotels and laun-dries, 50 cents. Address



A practical and easy system by which any person, old or young, can train himself to memorize anything he may choose-

THE CLERGY, Their Sermons;

THE STUDENT, His Lessons;

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The author of this work was put to the severest public tes a few days ago, by reporters of all the leading Chicago daily papers. The commendatory notices which appeared the following day showed how well he stood the test.

The author, an old man, claims to have a memory more to be trusted by training under this system than even while he was young.—Chicago Inter-Ocean.

We cordially commend it to all persons of failing memor as the best book obtainable on that subject.--Interior.

Most ingenious; enables any one, who familiarizes himself with the system, to carry an immene mass of digested in-formation, ready for production on demand. By experiment we have tested the author's mnemonic resources, and been moved by them to wonder.—Advance.

The author's method aids us in getting control at will of

This work, with written instructions by the author, will be sent postpaid to any address on receipt of price, \$1.00.

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LIVER DISEASE AND HEART TROUBLE. Mrs. MARY A. MCCLURF. Columbus, Kenson, writes: "I addressed you in November, 1884, in regard to my health being smileted with liver disease, and heart trut le, etc. I was advised to use Dr. Pierce's Golden Medical Discovery, Favorite Frescription and Pellets. I used one bottle of the Prefeription, five of the Discovery, and four of the Prefeription, five of the Discovery, and four of the Prefeription, five of the Olicovery, and four of the miles a day, and stand it well; and when I began using the medicine I conid scarcely walk scross the room, meet of the time, and I did not thick I could ever feel well appin. I give your remedies all the credit for curing me, se I teck no other treatment after heginning their use. I am very grateful for your kindness and thank God and thank you that I am, as well as I am, after years of suffering."

LIVER Mrs. I. V. WEEBER, of *Forkahire*. Cattarougus Co., N F., writes: "I wish to say a few words in praise of your 'Golden Medical Liscovery' and 'Pleas-ant Purgative Pellets.' For five years previous to taking them I was a great ufferer; I had a sivero pain in my right side continually; was unable to do my own work. I am happy to say I am new well and strong, thenks to your

Chronic Diarrhea Cured.—D. LAZABBF, Esq., 275 and 277 Decour Street, New Orleans, Za, writea: "I used three bottles of the 'Goiden Medical Discovery,' and it has cured mo of chronic diarrhea."

CENERAL Mis. PARMELIA BRUNDIGE, of 161 Lock Street, Lockport, N. Y, writes: ... I was troubled with chills, nervous and general debility, with frequent sore threat, and my mouth was badly rai kered. My liver was inactive, and is unfered much find dispersia. I am pleased to say that your 'Golden Medical Discovery' and 'Pellets' have cured me of all these allments and I cannot say enough in their praise. I must also say a word in reference to your 'Favorito Treceription,' as it has proven itself a most excellent medicine. It has been used in my family with excellent results,"

Dyspepsis.-JAMES L. COLEY, EEQ. of *Fucatan. Houston Co., Minn.*, writes: "I was troubled with indigestion, and would eat heartily and grow poor at the same time. I er-perferenced heartburn, sour stomach, and many other disagree-able symptoms common to that disorder I commenced taking sour 'Golden Medical Discovery' and 'Fellete,' and I am now entirely free from the dyspepsia, and am, in fact, healthler than I have been for five years. I weigh one hundred and sev-enty one and one-half pounds, and have done as much work the past summer as I have ever done in the same length of time in whole system equal to your 'Discovery' and 'Fellets,'"

Dyspepsia.—THERESA A. CASS, of *Springfield*, Mo., writes: "I was troubled one year with its er complaint, dyspepsia, and the epissness, but your 'Golden Medical Discovery' oured me."

Chills and Fever.-Rev. H. E. MOSLEY, Montmorence, S. C., writes: "Last August thought I would die with chills and fever. I took your 'Discovery' and it stopped them in very short time."

Thoroughly cleanse the blood, which is the fountain of Lealth, by using DR. PIENCE'S GOLDEN MEDICAL DISCOVERY, and good digestion, a fair skin, buoyant spirits, and bodily health and vigor will be established.

"THE BLOOD IS THE LIFE."

GOLDEN MEDICAL DISCOVERY cures all humors, from the common pimple, blotch, or cruption, to the worst Scrofula, or blocd poison. Especially has it, proven its efficacy in curing Sait-rheum or Tetter, Fever-sores, Hip-joint Disease, Scrofnlous Sores, and Swellings, Enlarged Glands, and Eating Dicers.

HIP-JOINT BISEASE. Mis. IDA M. STRONG. of Atneworth. Ind., writes: "My little buy had been troubled with hip-joint disease for two years. When he commenc-ed the use of your 'Golden Medical Discovery' and 'Pellets,' he was con-fined to his bed, and could not be moved without suffering great pain-But now, thanks to your 'Discovery,' he is able to be up all the time,



Salt-rheum or Tetter, Fever-sores, Hip-joint Disease, Scrothlous Sores, and Swellings, Enlarged Glands, and Eating Ulcers.
INDIGESTION,
BOILS,
BLOTCHES.
We for the streemedy for the M. E. Charch, of Siltertop, N. J., Exps: "I was afflicted with catarth and indigestion.
Boils and blotches began to arise on the currace of the skin, and
resperienced a tired feeling and dubines. I tegen the use of
the best remedy for billions or sick headache or tight
mess about the cheest, and bed teste in the mouth, that I have ever
used. My wife could not walk across the floor when she began to take your 'Golden Medicat
Discovery.' Now she can walk quite a liftle ways, and do came tight work."

Salt the set of the streme to take your 'Golden Medicat
Discovery.' Now she can walk quite a liftle ways, and do came tight work."

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Discovery.' Now she can walk quite a liftle ways, and do came tight work."

Salt the set of the A TERRIBLE AFFLICTION. Skin Disease.—The "Democrat and News," of Cambridge, Maryland 1978: "Mits. ELIZA ANN POOLE, wile of Leonard Poole, of Williamsburg, Dorchester Co., Md., has been cured of a had uses of Eczema by using Dr. Pierce's Golden Medican Discovery. The disease appeared first in her feet extended to the knees, cor-cring the whole of the lower limbs from feet to knees, then attacked the elbows and became so severe as to prostrate ber. After being freated by several playsicians for a year or two she commenced the use of the medicine base as and heathy. Mits. Poole thinks the medicine has saved he ulfeand prokinged her days."

Mr. T. A. AXRES, of East New Market, Dorchester County, Md., vouches for the above

CONSUMPTION, WEAK LUNGS, SPITTING OF BLOOD

GOLDEN MEDICAL LIECOVERY cures Consumption (which is Scrolla of the Lungs), by its wonderful blood purifying, invigorating and nutritive properties For Weak Lungs Spit. ing of Blood, Shortness of Breath, Nasal Catarrh, Bro: chitis, Severe Coughs, Asthma, and kindred affections, it is a sovereign remedy. While it promptly cures the soverest Coughs 1 strengthens the system and nurifies the blood.

It rapidly builds up the system, and increases the firsh and weight ose reduced below the usual standard of health by "wasting diseases."

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Ulcer Cured.-Isaac E. Dewne, Erg. of Spring Valley. Rockland Co., N. F. (P. O. Box 28), writes: "The Golden Medical Discovery" has cured my daughter of a very had vicer.

Consumption and Heart Discase, —"I also wish to thank you for the remark-able cure you have effected in my case. For three years I had suffered from that terrible discase, contant then, and heart discase. Fefere consulting year I had wasted away to a skelet n; could not skep no rest, and n any times wished to die to be cut of my misery. I then consult-ed you, and you teld me you had hepes of curing me, but it would inke time. I took five mentils' treatment in all. The first two rouths I was aln est discourspeel; could not perceive any favor-able sumptions, but it estime neutral it const to price up in desh health perceived average of your start the discourspeel; could not perceive any favor-able sumptions, but it estime neutral I began to pick up in flesh health perceived average of your start are allities of returning health perceived average of your start are had realities of returning health perceived average of your start are built and enter the start are built and enter and strength. I connet new write how, step by step, the signs and realities of returning health perceived average of your start are builted and start are built and enter bar and enter and and enter and enter any developed and starts. To day I the the scales at one builted and starty, and an well and strong."

DLEFDING JOSEFH F. MCFARLAND. ESG., Athens. La., whites: "My wife had frequent bletding from the Jurgs before she con menced using your Golden Medical Licensery." She has not bed any since first the. For some six n entire she has been feeling so well that the has discontinu-ed it.

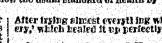
Golden Medical Discovery is Sold by Druggists.

Trice \$1.00 per Lottle, or Six Bottles for \$5.00.

WORLD'S DISPENSARY MEDICAL ASSOCIATION, Proprietors,

No. 663 Main t., BUFFALO, N. Y.

Section 2



RELIGIO-PHILOSOPHICAL JOURNAL.

Andover. (Continued from First Page.)

Abiding firmly in the persuasion that there is also a spiritual organism alongside the material organism, Mr. Wilkinson thinks we should "know by solemn experiment, that our organization is an imperishable truth, which derides the grave of the body."

It is observable every day, that as soon as a person leaves this mundane vehicle of connection with phenomenal interests, which (vehicle) never involved permanent investiture for man, but an agency only, it drops to pieces before our eyes, returns to common dust, and perchance blows away and becomes constituent of other organisms.

But, keep your eye on the person-the spirit-do not let him escape-we may want to "probate" him, or see if there is any chance for him to rise again in the qualities of his soul.

Dr. Nowman Smythe says "That every person has one sufficient time of ' probation, ' whose ond in the individual is not and cannot be in anything external to the soul itself-in any outward circumstance, temporal accident, or physical change like the death of the material body."

If this position be well taken, regarding life in its extended sense, and not separat ed into periods, the immunities of citizenship, the privileges of exercise in virtues, in worship, and in freedom of choice as to right and wrong-probation, if you please-are always ours, regardless of fleshly or other attachmente.

In the teachings of Christ he meant to convey to us the idea that death does for us what sleep does for the body, repairs, invigorates, and repeats for us the morning of life. He suffered the housing of the soul to be torn away, the 'tabernacle to be taken down, but he will not call that death. It does not touch the life; that flows on an unbroken current. and rises into greater fullness, and carries with it a mighty affirmation of continuance. By life is meant the existence in the perfect folfilment and enjoyment of all relations. We talk about going to heaven or hell, but Christ speaks of eternal life; we talk of saving the soul, but Christ bids us save the life; forfeit the world if need be, but keep life full and unharmed. We transport the matter into some fature world-Christ puts it into the life that now is. Life is indeed probation, but the judgment that decides is in perpotual session. (Mr. Munger.)

It is now important that you should have borne in mind, and kept in sight of Dr. Whiton's spirit man, the real human person, since he will presently be wanted for anothor resurrection at the hands of Dr. Theodore Munger, for resurrection being defined in the New Theology to be an object of Christian endeavor, as opposed to an act of fleshly preservation, the field of operation is always before us, and there cannot be too many resurrections. He is also wanted for a new birth. for immortality, judgment and sentence, in accord with the New Theology. First, the new birth. Mr. Munger says we must be born again, not merely because we are wicked, because we have lapsed, but because we are flesh and need to be carried forward and lifted up into the realm of spirit-a constructive rather than a reconstructive process. Thus presented, it appears at once a univorsal necessity, and allies itself with the thought of the age.

Inmortality. The mere fact that I shall live to-morrow, does not sensibly move me; it awakens no raptures, it does not even

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 would build about itself a body such as its new conditions demand."

Most likely it will now be argued that we cannot know anything, after all, about this life to come, or the invisible side of it; that all our supposed knowing or speculating, are as chaff blown about by the wind, before the great realities.

True, in one aspect of the subject this is so; but there is an important factor to be borne in mind, the mainspring of strength and knowledge in union with human life, from which much is expected, and it is found | til it had gained respectable proportions and influin the definition which regards life as a communication, a constant gift, a genuine ligious views upon a purely secular undertaking, influx, flowing like a stream or river, from its uncreated, and infinite fountain, the Su-Mrs. Underwood's charge, and the JOURNAL stands preme Ruler of the universe, and this fact justifies the supposition of the poet with whose reflection and comforting assurance, we close this study of the New Theology.

"Let him walk in the gloom whose will, Peace be with him.

But whence is his right to assert that

the world is all darkness, Or seek to overshadow my day with the pall of his self-chosen night.... Yea, I knowl cried the true man of old,

And whoseever wills it may know,

My Redeemer existetb.

"I seek for a sign of His presence and lo: As He spoke to the light, and it was, So He speaks to my soul and I know."

Mr. J. J. Morse's Classes in San Francisco.

to the Editor of the Religio-Philosophical Journal:

For several years San Francisco has been blessed—or cursed—with series of lectures to classes, at so much per capita, on various mystical recondite subjects. Two alleged inspirational lecturers, one male, one female, have helped to all their pockets at the ex-pense of the gullible San Franciscans, by professing to impart to their pupils the sublime mysteries and awful profundities of that most comforting of doctrines, re-incarnation. One of these spiritual leeches has also received many "shekels" from our easily misled people, in exchange for the soul-nourishing and body-regenerating truths presumed to inhere in the universally recognized science (?) of metaphysical healing. In addition, certain duly accredited apostles of Bostonian "Christian Science" have of late been freely bleeding our long suffering people. Various minor charlatans and cranks, fulminating each his own little pet hobby. have also fattened upon the public purse. Verily has San Francisco been an Eldorado for spiritual pretenders, mediumistic and philosophical, and for cranks and hobby-riders of varied pattern.

In pleasing contrast to the mass of rub-bish, false and demoralizing in character as much of it has been, leading the mind astray in wild chimera and nonsense indescribable, -silly being a mild term wherewith to fitly describe it,-in pleasing contrast to this festering muck heap of glibly-taught inanity and verbose nothingness, the course of lectures now being delivered in this city by Mr. J. J. Morse may be referred to; and I am glad to be able to report the success that has crowned his endeavor. At the first ses-Palaca the class in parlors a with existence before it gets power. Or to Hotel, the seating accommodation was found come at once to the point-immortality must insufficient to accommodate the large number in attendance; and in consequence of the increased number that have joined, the sessions have been transferred from the Hotel to a beautiful hall in the Alcazar building. Having attended several of the lectures, l am enabled to speak understandingly of their character. I find them in accord with established scientific facts,-based upon demonstrated truths, not on the fleeting fancies of dogmatic visionaries. Their eminent practicality, and the utilitarian character of the instruction imparted, are marked features,this in contrast to the useless and misleading teachings that have been so plentifully served up by others. The course of twelve lectures includes the whole being of man,-first the physical; secondly, the mental; and thirdly, the spiritual. They embrace a sound system of instruction for the conservation of bodily health, the rational exercise and culture of the various mental faculties, and the development of the latest possibilities of the inner spiritual nature,—clairvoyances, pres-cience, intuition, etc. The genuine truths found in what is called mind-cure (under its varied appellations), and in theosophy and occultism, as distinguished from the myriad fancies associated with those systems of thought; will be presented,-the grains of wheat will be separated from the attendant, incumbering loads of chaff.

Woman and the Household.

The Rock Ahead in Woman Suffrage.

Mrs. Sara A. Underwood has for many years been recognized as an able and untiring worker for the advancement of her sex and particularly as an advocate of Woman Suffrage. In a late issue of The Open Court, of which she is associate editor, Mrs. Underwood contributes a thoughtful and timely editorial titled, "The Rock Ahead in Woman Suffrage." She points out the great danger of religious Intolerance and strikes at the sectarian aggressiveness manifested by some sister suffragists who, though slow to identify themselves with the suffrage movement unence, are fast enough in inflicting their peculiar re-

Mrs. Underwood's charge, and the JOUBNAL stands ready to fortify her position with a long bill of particulars if need be:

Some years before ever the Woman's Christian Temperance Union, bad under the intrepid and wide-awake leadership of Frances Willard, become awak-ened to the fact that the ballot would be the most effective weapon in its warfare against intemper ance; before the great mass of its members had-lulling their religious scruples to rest with new readings of St. Paul-turned their faces doubtfully in the direction of progress, or set their feet in the path already trodden into comparative smoothless by the heterodox pioneers of suffrage, a pro-fessedly ardent lover of liberty surprised the writer by what seemed to her an attack on the true principles of liberty in his earnest opposition to any im-mediate action with view to obtaining the franchise for woman, and by his stirring appeal to her as a free thinker to cease effort and agitation in that di-rection. "You know as well as I do," he said, that women as a class are, by reason of their previous condition and limitations, far in the rear of men in their views of intellectual liberty."

Women are to-day the chief pillars of the church-es, and are a thousand times more subservient to the wishes and will of the clergy than men. We who understand what a barrier to liberty of conscience and expression the orthodox churches must remain. ought to work first of all for the upbuilding on solid foundations of the principles of true liberty for nu-manity. If we do not secure this legally before women are given the ballot, or have outgrown the influence of creeds, we shall be thrown back at least a century in our work; for if women could vote to-day, their first efforts in the direction of in-tiuencing legislation would be, under leadership of their revered teachers, the clergy, to mix religion with politics, to put the name of flod into the Con-stitution as a shibboleth, to lay traps in law to fet-ter free extression of onligion and force upon us ter free expression of opinion and force upon us new theological shackles to take the place of those we have by long effort succeeded in breaking, or which have become worn out by time, and so per-haps plunge the nation into intolerance and consequently disaster. I understand your feelings as a woman who longs to see her sex relieved of the bonds which it has become used to. I understand and sympathize with that love of liberty which rebels at the thought of refusing to aid in whatever direction liberty calls; but reason is greater and more imperative than even liberty, and reason bids you work for the larger liberty of conscience at the risk of seeming to ignore temporarily the rights of vour sex.

We did not then and do not now acknowledge the justice of this plea, though we have since, as we had before, heard it from many other sources. Macaulay eays that the best way to prepare a people for free-dom is to give them freedom. And the best way to prepare women to recognize and respect the rights of others is first to recognize, and permit them to exercise their rights. The temporary evil resulting from any narrowness on their part-due largely to their non-participation in what vitally concerns them, and the restriction of their thought to merely domestic matters-will be more than compensated by the large views and broader sympathies and more liberal spirit which will come to them. But the evil feared by our pessimistic prophet is nevertheless a possible one among these temporary evils, and unless guarded against in time, ma, prove a very serious one. Already, even before the end in view is attained, we find evidence here and there of the under lying spirit of religious intolerance among women workers for suffrage, which is sufficient to fill the hearts of the true friends of the movement with alarm and dismay, and it is to warn against the encouragement of the encroachments of this ineldious foe to progress that this editorial is written. Already women workers for suffrage of known neterodox views, however careful "not to offend one of these little ones" by parade of, or reference to, their own religious opinions, and however constitue-ly regardful of the differing opinions of their co-laborers by thoughtful avoidance of subjects foreign to that of woman's enfranchisement, are be-ginning to find their rights of opinion attacked by leaders in the orthodox flank of the suffrage army.Members of the Woman's Christian Temperance Union seem thus far to take the lead in this aggress

Mrs. Livermore has a fine, elastic imagination, as that story goes to show; but she must not allow it too much freedom upon the down grade, or it may get beyond control, and render her incapable of telling the truth. As solemn examples of such reck-less folly, look at Jules Verne, DeWitt Talmage, Herr Grimm, H. Rider Haggard and others.

Why does the lecturer not tell in what State that peculiar trial took place? We would like to know the name of that "most learned judge," who so far forgot the dignity and functions of his office as to stop the mouth of the witness, there having been no objection interposed by the counsel. Kansas judges are profer to prefer the way were the to be the mouth are prone to preform very erratic feats, but I never heard of one doing anything so absurd as that.

And that eminent lawyer must be a brilliaut factor in the profession! What books has he read? Where did he study law? What makes him eminent?

I was in my husband's law office this morning and spent about fifteen minutes in reading upon the subject. Could the aboved-named judge and lawyer avail themselves of such a golden opportunity, they

could not fall to be enlightened. In 2ad Nash, "Pleading and Practice," page 1869, defining "Extreme Cruelty," I find the following ex-

denning "Extreme Cruency," I not the following ex-tracted from a host of authorities: "The physical danger may be either to the life or limb, or merely to the health. Any conduct, of what-ever nature, on the part of the husband, which tends to the bodily harm of the wife, is legal cruelty to-ward her," Again: "Words of menace which are likely to be carried into effect, are sufficient. That actual violence is not necessary is ge formly setobe actual violence is not necessary is as firmly estab-lished as any pri-sciple of law can be in England, Ireland, Scotland or the United States, generally."

Decisions sustaining this theory, are collected from half the State, and probably could be collected from all. The books all say: "The least illegal touching of one person by another constitutes a battery," and no exception is made as between husband and wife. The husband could not have turned his wife out into the cold, in the manner described, without committing a battery, for it would result in physical pain and suffering. In a recent case in our supreme court, mental anguish was held to be suff-ient distance of distance of these distances. cient grounds for divorce. Oh. those detestable mer This tendency upon the part of a few men and

women to create political and social feelings of bit-terness between the sexes, is dangerous in the extreme. These agitators succeed, to a certain extent, in making unreasoning women believe that men are their natural enemies; and that their only chance for life is through constant turmoil.

There are hundreds of bad men and women, whose deeds of wickedness all good people condemn. There are also thousands of good men and women, and so long as the noble of both sexes work hand in hand, as nature intends they shall do, there will be harmony, equality and progress. It is not nice of women to misrepresent men, just because they are men. Judges and jurymen, everywhere, are more lenient toward a woman who has committed a crime, than they are toward a man who has com-mitted a like crime. Blackstone himself says: "And therefore if a woman commit theft, burglary or other civil offense against the laws of society, by the coercion of her husband, or even in his company, which the law construes coercion, she is not guilty of any crime." The above doctrine is not the result of the agitation of the Woman's Rights question, for Blackstone says that it is a thousand years old, and that is more than any lady lecturer upon the subject can say of herself.

If I could be convinced that the men are trying to keep me back mentally, or to injure me and the rest of womankind in any way. I would march boldly to the fray, and die sword in hand; but observation has hown me that, as a rule, they are better, friends to us than we are to one another. Of course, there are some despicable wretches among them; but the majority are noble and generons, and are glad to make us happy. Let us quarrel by all means, but let us make our quarrels strictly personal, and not because a part of us are men, and the rest women.

BITTA S. ANDERSON. Concordia, Kansas.

The JOURNAL thanks Mrs. Anderson for bringing Mrs. Livermore to book on that apocryphal story of cruelty. Such a tale may do to harrow up the dear souls who listen to it, and be " a good enough Morgan " for a lecture compaign, but it will not gain an adherent to the cause of suffrage worth having, and

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awaken reflection. Something must be joined be united with character in order to solace and inspire men. Or, striking to the very heart of the matter, immortality must be connected with the living God in order to be a living and moving fact. Judgment. Mr. Munger prefaces this sub-

ject with the following remarks: The powers and solomnities of eternity already enfold us. There is no grandeur or awfulness of future pageant that is not now enacting, if we had eyes to see. That the most imperative moral need of the age is a belief that the sanction of God's eternal laws are now in full force and action about us, asserting their majesty and glory in the blessings and inflictions that all the while flow out of them. First the "Books" spoken of in Revelation, out of which men are judged. To this we say at once: Books, records, items of conduct written down in order, how can such things be in a spiritual world?—earthly thing, after the earth itself has vanished?....The "Books" must be found in God, or man, or nature. The mind of God must indeed be a tablet whereon are written all the works of men, but let us not touch that ineffable mystery without warrant. Science, in the person of some of its high priests, has suggested that all the deeds of men are conserved as distinct forces in the ether that fills the spaces of heaven, and may be brought together again in true form in some new cos. mos, as light traversing space, as motion is turned to heat when arrested by the earth. But we can find no link between such a fact, if it be a fact, and the moral process of judgment. We must search man himself for the olements of his great account. We look at ourselves and say: Here I am, a body with five senses; a mind that thinks and chooses; a soul that enjoys, suffers, loves and worships; a grand category of faculties, something worthy of immortality. But we have not reached the bottom of our nature. A close analysis or chance revelation, as in dream or abnormal conditions, indicate faculties that slumber or exist in germ, that may awaken and grow into fullness. To come to the point of judgment in brief is this: man revealed by the unveiling of his life, and tested by the Son of man. What are these apoc-alyptic "books" but records of our works printed on our hearts? What are the "books" openel, but-man opened to himself,-man reaping what he has sown?

At present, there are weights and checks on the expression of character. In the eternal state there are none. It has absolute expression, and works in perfect freedom to its proper end whether it be good or evil.

Two persons may sit side by side, and may go hence together, but if they were suddenly revealed to one another, soul to soul, with no veil of flesh between, one all fair and nure. the other all dark and foul, they would by instinct separate, and fly apart, and, says Mr. Munger, the judgment is this only-a separation, a disclosure of man to himself. Nobody asks him to take the left or the right hand-he goes himself, showing that he is known by his works. The philosopher calls this process, a man's deeds returning to him. He has a right to them.

The Resurrection. Mr. Muuger is plain on this perplexed question: He says: "Our thinking on this subject will correct itself, if we keep in mind that the material body is not the man, and that it is the man that is raised up. He goes into the other world simply unclothed of flesh, there to take on an environing body suited to his new conditions. As we here have a body suited to gravitation and time and space, coordinated to spiritual law-a body with cycles of time, statue of Savonarola.

WM. EMMETTE COLEMAN.

Passed to the Higher Life.

to the Editor of the Religio-Philosophical Journal: At a meeting of the Executive Board of the Providence Spiritualist Association the following resolutions were adopted:

Whereas. The Angel called Death has visited the home of our brother, Horace B. Knowles and removed therefrom to higher spheres of life, his beloved wife and companion therefore be it,

Resolved, That the Providence Spiritualist Association tender to brother Knowles our deepest sympathy in this. his hour of sad-ness, at the same time offering our heartfelt prayers that the Spirit of all Goodness and Wisdom may be with him to fill his heart with the consolation and comfort which mortals would gladly give, but are powerless to express. We would also remember in our expression of sympathy the beloved son, and other monrhing friends. May the light which has dawned upon the mother, shine into their hearts to comfort and cheer in these dark hours.

Resolved, That we as an Association, send as an expression of the high respect and esteem which we feel for our risen sister a floral tribute of our love in the form of The Gates Ajar.

Resolved, That a copy of these resolutions be sent to Bro. Knowles, and also for publication in the RELIGIO-PHILOSOPHICAL JOUR-NAL and in the Banner of Light.

MARY E. A. WHITNEY. Sec. Pro. Spir. Asso.

France's wheat crop is estimated at 110, 000,000 hectolitres.

The strike on the Midland Railway of England has collapsed.

Cases of cholera are reported at Palermo, Messina, and Resina.

At Perugia, Italy, Miss Lawson, a young American artist, has received a diploma for proficiency in sculpture, particularly for a

sive Pharlseeism. We quote from a correspondent of the Boston Woman's Journal of a recent date: At the Owner Convention of the W. C. T. U. just held in Book Island, III, the hear devoted to equal suffrage was oc-cupled by Mrs. Clara Normann, of New York, whose services were secured by the Equal suffrage Society of Moline for the occasion.

Mrs. Louise S Rounds, State President of the Illinois W. Mrs. Louise S Rounds, State President of the Illinois W. C. T. U., spoke of the paper presented by Mrs. Neymann. She said she had heard names quoted-Emerson, John Stuart Mill, and Herbert Spencer-eminent names that would live for years, perhaps, but not one word of Jesu, to whom alone this reform could look for permanent support. She was first of all a Christian, then a temperance ,woman, and, last of all -having come to the positin "glugarly," as her heavrrs woud, witness-a bellever in suffrage for women on temperance grounds. She was tired of hearing the old, threadbare cry, the long-haroed on tune, of "wo-man's rights." preached by the gold ss women who had been leaders in the cause. She spake with much vehemence, and struck the pew with her hand to enforce her remarks. Savaral indige present mildly depresented the presi-Several ladies present mildly deprecated the president's remarks, and

Mrs. Normann asked if a criticism was just which was based solely on nega ions. As she understood Mrs. Rounds, she was criticised for what she had failed to say, not for what she had said.

Mrs. Underwood closes her theme with the following words of admonition:

Women of the Christian Temperance Union, be-ware of this rock of intolerance! Read history and ponder its lessons; learn to think it possible that your wisdom may not comprise all the wisdom of this world, and remember that the heretics of yesterday are the revered teachers of to-day.

BRUTISH BIPEDS.

To the Editor of the Religio-Philosophical Journal:

Often, when reading the "Woman's Department," which of late occupies a conspicuous place in many periodicals, I wonder why some editor does not set apart some portion of his paper, and call it "Man's Department," It is cheering to me, as it must be to all progressive women, to read each week about the wonderful things which "we" are doing; but are not those great, iumbering, domineering fellows who give to us the most comfortable seats in coaches and crowded halls, and lift their bats to us as though we were queens, and fight to protect us from harm, worthy of notice, too? Of course those brutes have lone some little work by way of Invention, and establishing laws for the comfort and protection of "gentle women," but such things are of no conse-quence when we feel inclined to abuse them.

Don't say that nearly all of every paper is devoted to the men, for that is not so. For instance our excel-lent JOURNAL, which you hold in your hand, allows us all to express opinions, regardless of sex or comas an to express opinions, regardless of sex or com-plexion. Besides that it gives the women a corner all by themselves where they can hold mutual ad-inization chats unmolested; but this generosity does not hinder some of them from disfiguring beautiful Truth, until she appears as hideous as Falschood.

* This little outburst of feeling is caused by the ex-tract from a lecture by Mary A. Livermore, which appeared in the JOURNAL of July 23J. This talented woman relates a touching story about a sick wife being turned out of doors by her busband, when the mercury stood ten degrees below zero and when this poor abused creature was testifying to the facts, in court the judge "halted her" and said that the husband had a right to turn her out of doors, etc. After that Mrs. Livermore asked an eminent lawyer what cruelty is, and was told by him that beating, or kicking, or threatening with a revolver, or a simp in the face would be cruelty according to law, but turning a wife out of doors, was not cruelty.

A DECEMBER OF A DECEMPENDED OF A DECEMPEND

the use of such buncombe is unworthy of a dignified cause. Mrs. Anderson does well to call attention to, and deprecate the tendency of, some people to breed sentiments of bitterness between the sexes.

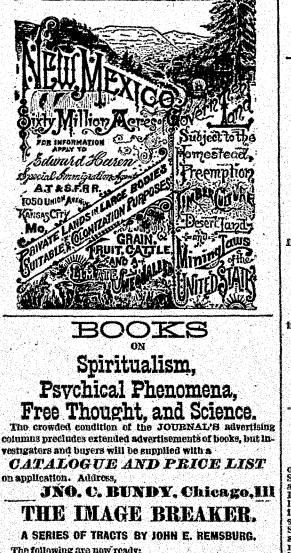
This column is open to brief and well digested letters from women on subjects of special interest to their sex, and the extent to which they utilize the offer will be to the JOURNAL a gauge of its utility.

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