

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

VOL. XLIII.

CHICAGO, SEPTEMBER 17, 1887.

Readers of the Journal, are especially requested to sona in items of news. Don't say "I can't write for the press." Send the facts, make plain what you want to Eay, and "cut if short." All such communications will be properly arranged for publication by the Editors. Notices of Meetings, information concerning the organ tration 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 phonomena are always in place and will to published as seen as possible.

CONTENTS.

STREE PAGE.-Some Thoughts on Materialization. Couptry Religion

- SECOND PAGE.-Spiritualism. Evolution the Dayls of Political Economy. Similar Conditions for Ancient and Mcdern Spiritnalism. Whole Handa Were They? A Visit to "The Shakers"
- THIED PAGE.-Cassadaga Camp Meeting A Victor. Partial Liet of September Magazines Received. New Books Received. Miscellaneous Advortisements
- SOURTH PAGE .- Evidence of Spirit Ret m. "The Caste of Culture." A Young Girl's Defense of Spiritualism. Reform in Monolulu. Unurch and State. General Items.
- SIFTH PAGE .- Mrs. Ada Fave at Avenue Hall. Notes from Onser, General News. Pa kland Camp Meeting. T. e Eoy Mcdium. Miscellanrous Advertisements.
- GIETH PAGE .- The Unristian's Greed. Thomas Paine Our Institutions in Danger. The Domoniacal Theory. Carsadaga. Excellent Physical Manifestation. The Manntod Last-An Appartition. Profit Sharing. The Practical Value of Spiritgalism. The Convulsionaries of Agosta. A Sensible Aim. Notes and Extracts on Miscellancous Subjects.
- SEVENTH PAGE.-Cauto and Effect. Died Poor. Wosther and Witcheraft. Miscellaneous Advertisemen

EEGHTH PAGE.—Woman in the Household. Domiss of Dr. A. B. Smith. Spiritual Telegraphy in Detroit, Miscollangous Advertisements.

Some Thoughts on Materialization.

swered right: but when, as you say, we have the testimony of thousands of honest, intel-ligent men and women who "have witnessed the phenomena, handled the materialized forms, felt the beating of the pulse, heard them speak and recognized them," in other words had the evidence of several of. our senses to establish the fact; but, marvellous deduction!-the honest people were inexperienced in classifying and weighing testi-mony and allowed their emotions to govern them "instead of reason." Oh, Daniel, did

"emotions" prove the taste of the radish? I have never understood that a fact is proven by the analogies of nature as is urged by this writer, but, if so, I shall be glad to learn if any analogy is to be traced here.

This writer is very considerate of Judge Holbrook. "He posseses a fine legal mind; he can weigh testimony coldly and methodical-ly; he has few superiors," etc., but the moment he allows his emotions to govern him he can't tell whether he cats wheatbread or hoecake, "hence he was thoroughly deceived by Mrs. Crindle-Reynolds," and don't you forget it. Well, perhaps, he was but this kind of *ipse dixit* don't exactly prove it. This communication under review is con-

sistent in its inconsistency throughout, for although the writer tells us that "Ada Foye was duplicated in all her tricks by a conjurer in Boston, and admitted publicly from the rostrum that all she did was more sleight ofhand performance," yet he stands by her, and very properly, as I think, because an acquaintance of thirty years with her has proved to him "her truthfulness, her honesty, her sincerity, and the genuineness of her mediumship.

All this is very well, but in the next breath he says, without any apparent appreciation of inconsistency, that "Mrs. Crindle-Reynolds s, no doubt, one of the most successful spirit frauds now living; nevertheless she famazing logic] must be a medium for. first, she has not brains enough to design or carry out her frauds unless she was; and, second, she would never be able to draw such crowds to

ment. It is said to be one of the laws of orate simply from the atmosphere, which is nature, as the schoolmen tell us, that fluids made up of oxygen, hydrogen, nitrogen and and solids contract and grow more dense with increasing increments of cold, while they expand and become rarefied under the influence of heat; so we see, in summer time, all our telegraph wires bagging down in consequence of their expansion under heat, while in winter they are drawn taut. This is called a general law; and yet there is a conspicuous departure from the operation of this law in the case of water, one of the com-monest of substances in nature; for as to this fluid when the temperature approaches the freezing point the law which had operated with its usual uniformity up to this point suddenly changes to the very opposite, and the water expands as it congeals and becomes rarefied, and so ice forms on the surface of rivers instead of at the bottom, and any tyro can see the value of it and the necessity for it, if I may use the term; but for this wise provision our rivers would freeze solid in a winter's time and this world become a desolation.

Would our friend call this a "special" law? It certainly looks quite like it; and yet these things occur under the rule of what we call the blind forces of nature; but do they seem so very blind after all?

There are many laws which hold undisput-ed sway in the realm of inorganic nature, and which held this sway for many an age without let, hindrance or contradiction, and we even now call them general laws; but when in process of time a new force made its appearance in the grand plan, a force made its appearance in the grand plan, a force which we call "vital" and which is exhibited throughout organic nature in all vegetable and animal forms, then a new element of ac-tivity was introduced in some strange way into the system of things and this new force which we call "life." at once set many of these antecedently supposed immutable laws at total defiance, and while this "vital force" continues to exert itself these precedent laws are controlled, dominated, subjued, held in abeyance, but never destroyed, for the moment that life guits the scene these other forces immediately reassert themselves with all their pristine vigor and the organism decays or is transformed into its component parts. I wish I had space in which to elaborate this, for it is a most interesting field for study and is full of suggestive thoughts helpful in throwing a flood of light on this disputed topic of materialization. Let me hastily hint at a few. Gravity is supposed to be a universal law, and yet vegetable life laughs it to scorn while it sends its sap through the tiny pores of the giants of Cali fornia hundreds of feet into the air, with a force which could not otherwise be resisted if the tree was made of steel. Animal forms appear and they sail the sky, they swim the deep, they walk the earth. Man comes, and he seizes these titanic forces and compels them to do faithful services in his employ. He makes them build his home-they send his ships into every sea-with their aid he subdues and beautifies the earth. But by and by man and tree, give up their work-the vital force ceases to act-the organism, we say dies. That moment the laws of the inorganic or non-vital world, as if in revenge for their long subjugation, seize their victim and with their old-time power demolish speedily the work, perhaps, of a century. Scme of the operations of this "vital force are very curious. An infant comes into the world and its steady growth is one of the standing mysteries of nature, common as it is, for under the influence of the vital force acting in that, limp body the work of materialization goes on under our constant notice for three-score-and-ten, or, perhaps, a hundred years, the body continuing to add to its size and weight day by day in some mysterious way which no physiologist has yet explained; but objectors, have ceased to laugh at this a good many centuries ago-perhaps they never did. We can draw our illustrations from either the vegetable or animal world and we are confronted at every step with many interesting and profound problems. The whole family of orchids, prized for its infinite variety of beauty, has no roots nor any apparent organs of nutrition which precedent and all the analogies of nature would teach us it should have, and yet these glorious vegetable beauties live alone on air and the vapor of the atmosphere. How, pray tell, can the atmosphere be converted, into fluid and solid vegetable substance, and where does color and fragrance come from? It can only be answered by saying that "It is one of the triumphs of vital force over inorganic matter." We plant a grain of corn or wheat in soil in which no particle of silex is to be, found by the closest chemical analysis; we water them with distilled water, and yet we find that the stalk is composed almost exclusively of pure silex or flint, and this is the case with the whole family of the cerealia. From what source, pray tell, can these vegetable forms draw these important elements in their structure where none were at hand from which to draw? It is one of the triumphs of vital force over inorganic matter. We have been told, long ago by Dr. Good, that "from the common sap of vegetables, which may itself be elaborated entirely from pure water and the atmosphere, with the help of light and heat, are secreted a variety of substances of different and often opposite qualities, nutritive, medical or destructive." Possibly he allowed his "emotions" to govern him in his investigations of these ab-struss methods of organic life, and so is not good authority; but other equally honest and carnest students of nature have told us that this mysterious, potent, vital force, can elab-

made up of oxygen, hydrogen, nitrogen and a trace of carbonic acid, say one per cent. or less, earth, 'acids, alkalies, iron and other metals, phosphorus and sulphur, elements we call them, but which no analysis of the chemist. had been able to detect in the sub stance upon which the vegetable life had been fed. In the animal economy still stranger things are seen to occur. In this constant process of accretion or materialization which goes on in building up the human body we take into the stomach all sorts of food, fruits or grains, vegetables, or flesh, fats or fish, one or all; we drink, water, milk, coffee or beer, and yet, once appropriated this vital force resident in the organism seizes this food and converts it into chyme chyle and blood, and distributes it through out the system. In the form of chyle it is hardly distinguishable from simple, water, which means oxygen and hydrogen; but this vital force, this monarch over inorganic matter, converts it by some potent alchemy of its own into iron, lime, phosphorus, carbon and everything that goes to make up and maintain the integrity of the body in the way of bone, muscle, cartilage, hair, nails and skin, not one particle of which had been taken into the stomach as such as food. How did they get there? It is one of the majestic triumphs of vital force over inanimate mat-

A man meets with an accident and a limb is broken; out of that same food this tireless vital force elaborates an excess of bony matter, phosphate of lime, to deposit at the fracture and repair the damage, and yet no other tissue is starved or function impaired, but so eager is this vital force sometimes in its ac-tion that by excess of effort the patient dies by the ossification of the heart itself. Dr. Graham tells us that neither in tha chyle nor in the blood 'is any gelatine ever

found, and yet the most extensive structure of the whole body is composed principally of this substance; and he adds that the quantity of carbon eliminated by the human body is pretner in excess of the quantity received into it in any appreciable manner. In the case of trees this is astonishingly true, for we find that an acorn not weighing an ounce may in a few minutes as measured by the clock of eternity, manufacture, or eliminate, or materialize a hundred tons of carbon from -what? Judging from the fixidity of law and the habit of things, all analogy would seem to teach us that the reign of this vital force, once established over inorganic matter, would be permanent, but we find just the contrary, and that in every instance it is ephemeral, and that the material organism finally perishes, or rather changes its form on the withdrawal of this vital force,-from which it would seem that it will not always do to count on the permanence of law or to think that we understand the laws of nature fully so as to justify us in using it as a fact in an argument urged in the maintenance of a pet idea. But while active, this vital force does its work well. It works in accordance with the laws governing inorganic matter where it pleases, and it tramples them. under foot when it pleases. The normal temperature of the human body is about 98, but man tries to reach the north pole and finds a temperature surrounding him of 50 degrees below zero. which he inhales, or he goes into an oven having a temperature 150 degrees above zero, and he inhales that, and yet his own body never varies a hair's breadth from its nor-mal 98. But let this vital force cease to act and desert its tenement and in a few minutes the dead or lifeless organism assumes the temperature of the locality, for the laws of inorganic matter resume their sway.] might pursue this subject much further; it is a wonderfully interesting field for study. As to this question of materialization, both sides of the discussion start from the common ground of a belief in the continuity of conscious existence beyond the incident called death or the destruction of the visible organism. Admitting this, it seems to me that objectors to the fact of materialization have already lost their case; for what is, life but "vital force," and if we admit the continuance of life beyond, it is no longer a question of power but simply of the limits within which that power can express itself. . Having seen some of the ways in which life can express itself under present conditions; and which no chemist or physiologist has yet been able to bring to our comprehension, I confess that I have no very great degree of patience with the school of objectors who tell us very oracularly that no doubt this or that thing is a manifest fraud, and that those who assert the contrary have had their judgment played upon by their emotions; albeit these latter may be quite the equals of the former in every element requisite to lead them to just conclusions. In the presence of the mysteries of nature it rather behooves her students to stand with uncovered head, especially in those more wonderful manifestations belonging to the domain of spirit and to say with Moses, "I will stand here and see this great wonder why the bush is burned and is not consumed." Memphis, Tenn. W. W. BIERCE.

COUNTRY RELIGION.

No. 4

I. I fear I may be prolonging these reminis-cences of boyhood life to an extent that may weary the patience of those who may read them; nevertheless, the field is so broad that I scarcely know what to leave untouched in the selections of matter for treatment. One more subject, at least, I may venture to hope, will bear reproduction, and that is the religious phase of country life as I saw it many years ago.

many years ago. In nearly every family it was customary to "ask a blessing" in setting down to a meal. The head of the family generally attended to this duty, or task, although if there were a stranger present of the masculine sex, he was invited by a grave nod from the host, with the intersection "mill year.""

the interrogation, "will you—?" It has the interrogation is a subsequence of the interval of t save as much time as possible. There was a well known farmer, named Mynders, in the neighborhood, who was noted for his piety and his "driving" of his hired men. His form of blessing was a few hastily muttered words, always winding up with "All of which we ask for Jesus Christ's sake pass the broad!" bread?"

The erection of a "family altar" was con-The erection of a "family aftar" was con-sidered the duty of every "professor," at the head of a family. A "professor" was not, as may be supposed, a graduate of a col-lege, or a university teacher, but "professor" of religion. "Are you a "professor?" "meant, "Have you "experienced" religion?" Constants a shorter was read from the

Generally a chapter was read from the bible and then all knelt, when the head of the family offered up a prayer. In some cases, as in haying, the chapter-reading was dispensed with. My father read the Bible through in the "family devotions," in regular course, taking in the account of the creation, through fram. Man. to Nach and on with through from Adam to Noah, and on, without a skip or a break, including the sons of Keturah, of Jerahmeel, or Kirjath-jearim, of mbhabel, Jeshishai, Ebiasanh, and all the

In your issue of July 9th, there is a communication over the signature of Mr. W. H. Chaney, that is such a medley of assertion and contradiction, admissions and denials. that I am amazed that the writer himself did not seem to see its inconsistency. His very second sentence reads:

"I have never disputed the phenomena, but am obliged to insist that it is impossible." Shade of Bacon, what logic! His third sentonce says: "If it is a fact that a spirit can 'in a few minutes' manufacture a material' body....such a fact is in flat contradiction with all other phenomena." His education would seem to have been remarkably limited to allow him to venture on such a statement. I don't know that "a few minutes," "a few months," or "a few centuries," make any difference in the accomplishment of a fact in nature, the methods of which we cannot fathom. If you have ever seen water manufactured by the chemist, you have seen certain invivible and intangible elements become visible and substantial in an instant. and the unseen become the seen. We can say the same of granite and limestone, or in fact of the whole material universe with which we are acquainted,-as to which Paul says: "The things which are seen have been made out of those which do not appear."

The truth is that materialization is about the commonest fact in nature. We place seeds in the ground and under proper influences or "conditions," as Spiritualists say, of warmth, moisture and darkness, they become melons or oaks, and it makes no difference to the true student of science whether nature requires in the development of her process a few minutes or a few centuries; it is the accomplishment of the stupendous fact that interests us.

Again this writer says: "If I admit this thing. I can no longer deny that God made the universe out of nothing." Wonderful sequence! Who, but fools, ever talk of things being made out of nothings? Certainly no intelligent Spiritualist ever uses such language.

Does this writer, of his own knowledge know that there is any such thing as oxygen or hydrogen, or any other gaseous element in nature? of course not,-not one man in a million does, and yet those who do know tell us that the oceans and the solid rocks and the whole substantial world have been made by combinations of elements which cannot be recognized by any one of our senses; and we accept the fact.

Using this gentleman's own argument we ought to say that "while, we don't deny the phenomena, we are obliged to insist that it is impossible." Well, insist and be laughed at!

Again: "The man who says that materiali zation is true must prove it." Wonderful! Well, the next time you eat a radish or a potato, will you please be good enough to tell all about the process of their materializa-tion? Made out of nothing, eh? Grown under ground-in the dark-out of sightwhere the "scientific" observer was not al-lowed the liberty of seeing how the thing was done! The thing was fraudulent, forsooth, because we were not permitted to turn on the blaze of an electric light and detect the fraud! Nevertheless we eat radishes and potatoes all the same. But if . I insist on an answer, you reply that you can see the vegetable and handle it; in other words, it addresses itself to some one or more of your senses, not all of them, and you take their

her scances unless she had genuine help... therefore those who deny that she practices fraud have good reason for so doing."

Such reasoning almost takes my breath away. What! "No doubt a grand fraud, and yet genuine! That may do for this consistent expounder, but in Holbrook it would be called a play of the "emotions," and a pretty big one, too, as I take it.

When in the darkness and cold of some coming winter night you find your windows ornamented with most beautiful and delicate traceries of frost work, executed with an invisible brush too marvellous for human production, and only to disappear under the warmth of the morning sun, to be reproduced in varied forms of beauty on some following night, please don't deny the fact because you don't understand the modus operandi, and don't say that such things are impossible because there is no known analogy in nature with which to compare them; and when 'you rise into some higher field 'in nature's broad realm and find yourself confronted with some staggering fact not to be explained to the satisfaction of observers or cavillers by any of the, as yet, understood laws of nature, either general or special, as you please to demand, pray don't admit and deny the fact in the same breath, but reverently say with bated breath, "I will stand here and see this great wonder why the bush is burned and is not consumed."

Our friend says: "If materialization be a fact it is a fact without a precedent, a lone fact—a fact in opposition to general laws and, therefore must have special laws under which it manifests, and if we once admit of special laws and the operation of special providences the fence is down and there will be no limit to the marvellous." Let us look into this a little. Following back the chain of events toward their origin, I suppose there was a time when there were no precedents of any kind, and when the few facts with which nature dared to deal stood alone and without antecedents or analogies; so this need not scare us very much. Scientists tell us that there was a time when this now beauteous world was an incandescent ball of blazing gas. If a school of objectors to the fact of materialization had then been present and had been told by some Darwin of that age that, in process of time, that glowing mass would take shape and form, would sometime materialize "into the land and sea, that the land would exhibit forms of mountains, hills and vales, forest and plain, rivers and rills, would be decked with verdure and flowers; that fragrance and color and a thousand forms of beauty would add to the charms of the landscape; that land and sea would be instinct with animal and vegetable life in myriad forms,-I suppose these wise men would have said, show us your precedents-all this prediction is opposed to the existing laws of nature and therefore impossible,-all of which would have been quite true so far as these laws of nature had then been exhibited in this world's physical history, forthere certainly were no antecedent factsno analogies-no personal experiences upon which to predicate such a declaration; and yet all this did come and much more, and came, too, under the guidance of constitutional laws, but laws which could not have been supposed to exist by the wisest of men, if there had been any men, previously to the time when they began to manifest them-selves in the economy of nature.

Neither need we worry very much over the flippant way in which some men with a wave of the hand and a complacent flourish at other men's "emotions." dispose of "spetestimony and are governed by them in your conclusions, as we all are every wakeful mo-ment of our lives. Very well, theu hast an-cial laws." Let us look into this for a mo-

A poplar leaf hides our view of the sun; the slight substance of an earthly care hides from us the immense and radiant God.

This lower wor'd must be traversed as ship wrecked mariners traverse the sea, with head above the billows, eye and arm towards the shore.

others. The only portion of the readings which I perfectly remember is included in the word "begat," as, for instance, "and Uzzi begat Zerahiah, and Zerahiah begat Meraoith.

Later years revealed the fact that the "Songs of Solomon" and an occasional chapter in some of the epistles were omitted from the regular course of reading.

II.

Twice each day was the family altar 'lighted." There was not very much variety in the matutine and the vesper orisons. Years of travel had worn a rut in which the wheels of prayer rolled from mouth to mouth and from decade to decade. There was an ex-tailor named Harmon, who took a farm, and for whom I worked one summer, and who, by the way nearly starved me to death. He had only morning prayers, but he always made them long enough to cover every possible contingency. He always included in his petitions a plea for the salvation of the Jews and the "aborgines." , In general, the prayers of all the prayers included grateful thanks that the petitioners had been "spared" through another day or night, as the case might be;. a deprecation of the immediate falling of the ever-pending thunderbolt of omnipotent wrath, and a plea that if agreeable to His will they might retain their health and existence a little longer.

All the religion of the vicinity was of this same craven, crawling, self-abased order. It was founded on an idea that hell was in the vicinity, and that if a human being did not drop into it, it was owing to the mercy of God obtained only through the constant interces-sion of Jesus Christ. What worms were we all in that region! How we wriggled in the dust; how we constantly humiliated ourselves to platate the omnipotent! If one had the toothache, it was from heaven, and a "judgment" for some sin. When men or women broke their legs or necks, or were prostrated by lingering fevers, or sudden death overtook them, the people looked on them as the direct action of Providence.

There was no idea that the Almighty had any regard for a man who held his head erect, and acted and felt that he was a man. He was a slave: he must cringe, he must supplicate, he must spend his life in petitions that he might be saved, and even then the chances that he would be damned were a thousand to one.

Finery, display, ornament, even other than the plainest arrangement of the hair, were a sin. Dancing was regarded as a deadly crime, from whose curse there could be no redemption. I recall the horror which used to thrill me, when a small boy, over the re-cital of a doleful ballad by my mother. It was about a girl named Polly, who would

in spite of all her friends could say.

She continued to cut up this style until at last her time came. I remember only the closing lines. She called her friends about her bedside as she was dying and warned them against following her horrible example. Her last words were:

When I am dead remember well That poor Polly groans in hell.

I recall attending a Methodist love-feast at which was present Presiding Elder Squier the father of the Ephraim G. Squier who many years since was connected with Frank Leslie's, and who wrote so extensively concerning the antiquities of the Mississippi valley, New York, and Central America. The congregation was all seated when a

SPIRITUALISM.

A Reply to Mr. Moncure Conway.

BY EMMA HARDINGE DRITTEN.

[Manchester (Eng.) Guardian [In your issue of the 2nd inst. I find an ar-ticle headed "Spiritualism" from the pen of Mr. Moncure Conway. Mr. C. commences by saying—"You need not be surprised if a num-ber of mediumistic avatars appear in England about this time. During the last three years there has been going on without obser-vation, even without the knowledge of the Spiritualists themselves, a scientific detec-tion of their frauds, which leaves few eminent mediums with reputation enough to remain even amongst their most infatuated customers." I reply, the Spiritualists have known all about it from the day of Mr. Seybert's decease. As in similar attempts to en-trust the life or death of Spiritualism to the tander mercies of associations whose vested interests Spiritualism materially interfered with, every experienced Spiritualist has known from the first, it would be a pitiful failure, and from the first up to the present moment laughed at the pretensions of ten men to imitate the Samson of old, and with the same respectable weapon to slay the world-wide faith of millions.

Next, we repudiate as utterly unworthy of credit the statement that the sixteen persons who were examined as "mediums" on the Commission can be considered as a fair representation of the American mediumistic staff. Four only of those persons stand in a representative point of view, and the others can only be regarded as being chosen because their services were readily available. When it is remembered that Australia, India. Chi-na, Japan, everyone of the thirty-six States of America, and every country of Europe abounds with mediums, and that the private mediums of the home circle are in thousands of instances preferred to professional ones. it is something too much to expect that even the whole sixteen, if found wanting, should ontweigh the truth of the thousands who did not go to Philadelphia. But even then, is it so thoroughly certain that all the sixteen examined would be found wanting if the ten professors and Mr. Conway had deigned to gok on the other side? Permit me then to ift the veil to see what that other side may The late venerable Thomas Hazard accepted the office of counsellor to the Commission upon certain conditions, including one which Mr. Conway has somehow forgotten to allude to. It was this, that he (Mr. Hazard) -and here I use his own published words-"should reject the attendance of any person or persons whose presence I deemed might conflict with the harmony and good order of the spirit circles." How far the Philadelphia Commission respected this condition may be gathered from Mr. Hazard's own words. He gaugered from mi, mazard 8 own words. He says:—"I must say that through some strange infatuation, obliquity of judgment, or per-versity of intellect, the trustees of the uni-versity have placed on the Commission for the Investigation of Spiritualism a majority of its members whose education, habit of thought, and prejudices so singularly disqualify them from making a thorough and impartial investigation of the subject which the trustees are obligated, both in honor and by contract, to do; that had the object in view heen to belittle and bring into contempt and hatred the cause that I know the late Henry Seybert held nearest to his heart, the trustees could scarcely have selected more suitable instruments for the purpose intended from all the denizens of Philadelphia than are the gentlemen who constitute. a majority of the Seybert Commission." In vain Mr. Hazard solicited that some of those professors whose public addresses on Spirit ualism breathed that very spirit of hatred and contempt of which he complained should be excluded from the Commission. There they remain to this day, and are among the signers of that report. It is not only that whatever facts did accrue in these investigations are reported in the spirit of "prejudice, hatred and contempt," but there are some reasons to show why it must have been most difficult to procure any spiritual manifestations at all before such a Commission. Whatever that force may be which constitutes the difference between a "medium" and a non medium, it is certainly of a mental and magnetic char acter, that is, a combination of the subtle elements of mind and magnetism, and therefore of a psychological and not of a physical character. Whilst the Spiritualists of this generation have had no one to teach them either what spiritual gifts are, or how to use or how to abuse them, experience has shown that the conditions under which spiritual phenomena are produced through mediums are not only helped or hindered by their mental states, but also by the will, magnet-ism and mental states of those who surround them. Investigators have again and again proved that the presence of some individuals promotes and aids the manifestations of spirtual power, while that of others absolutely quonches or nullifies it, and that in hundreds of well-proved cases in which human agency or fraud was utterly impossible. The most philosophical writers on occult subjects all testify that while honest skepticism is not obnoxious or injurious to medium power, determined antagonism, ill-will, "hatred and contempt" are, and hance it is that strong prejudice, bigotry, and, above all, the proud, selfsufficient assumption of associative bodies have invariably been found to quench and de-stroy the power they pretend to investigate. If other reasons are wanting to show why com-mittees of specialists, self-styled scientists, or determined opponents rarely succeed in evolving spiritual manifestations, we have but to add that the appliance of physical formulæ to psychical conditions cannot be otherwise than a failure. For corroboration of these facts we have but to refer to the recent French experiments with "hypnotism," i. e., animal magnetism, as evidence that the whole subject of occult force is at present entirely beyond the domain of physical sci ence, and requires a thorough and candid research into psychical phenomena to master the laws of its production. Without further dilating on a subject to which physical sci-ence affords no clue, we submit that the most ordinary experience will show that materialistic writers and physical scientists imbued with batred and contempt of any subject involving subtle psychological conditions may be fairly distrusted when they assume to pro-nounce the verdict of failure which they had evidently determined to ensure. Let us refer to Mr. Conway's statement concerning the four Leipsic professors, who endorsed the genuine character of the occult phenomena given through Slade, the Leipsic aiversity, and published in Zollner's excelleht work entitled "Transcendental Physics." On the faith of Prof. Fullerton's statements (one of the veritable Philadelphia Commission) Zollner was mad, Fechner blind, Schelb ner nearly so, and Weber too far advanced in years to recognize the disabilities of his associates. A noble verdict truly to pass on four accredited professors of the Leipsic Uni-

versity! and one which should make Penusylvania professors tremble lest they, too, should fall under the lash of Mr. Con way's gentle pen! True it is that Mr. C. C. Massey, the eminent London barrister, who translated Zollner's book, in the last number of Light. August 13th, in a long and lucid ar ticle emphatically refutes each statement; but Light is only a Spiritualists' organ, and how many of those who read Mr. Conway's cruel words in the Manchester Guardian will see Massey's noble refutation in Light? 1 would gladly give quotations from this part of the other side, but dare do no more than repeat the too true opinion of Von Hartmann, quoted in Massey's article, when he says,-"The short way with spirits who are unfortunately also men of science is to declare them mad." As a final word to Mr. Conway, permit me to assure both him and the Eaglish people whom he so generously warns against the invasion of the mediumistic avaagainst the invasion of the mediumistic ava-tars of America, that the Spiritualists in that country are just now too busy to trouble themselves about the Seybert Commission or the idea of emigrating to England. This is the camping season, and by my latest public and private advices I find that there are scat-tared ever. America, about from two ty to tered over America about from twenty to thirty camp meetings, averaging in all something over 2,000 campers in each. Every day brings long trains full of visitors, all believers, or at least sympathizers, with the spirit-nal movement. I don't know where Mr. Con-way's sixteen "representative mediums" may be, but I do know that at least a hundred times that number are busily plying their profession in different directions, and from the reported speeches already made on the occasions of the great mass gatherings either the verdict of the Philadelphia doctors has entirely dropped out of memory, or it is not deemed worthy of a reminder in the Spiritualists' happy, holy, religious meetings. Let me assure your readers that the English people are safe from the irruption threatened by Mr. Conway at present, and last of all, that which might well have been the first-setwhich might went have been the first-set-ting aside all the ages of proof that have pre-ceded this century, that which is now called "modern Spiritualism" is not due either to the spirit circle or to spirit mediums at all. By many long years of travel around and about the world, as well as by ceaseless research and investigation, I have proved and shown in many voluminous published writings that Spiritualism is a spontaneous, world-wide and irresistible outpouring—oft-en as unwelcomed to its recipients as it was unlooked for and astonishing. The spirit circle is wholly a secondary movement, and was organized and commanded by spirits for the purpose of developing mediumship and aiding investigation. To these facts I have pledged myself by the publication of an im-mense mass of testimony gathered from every country of civilization, and witnessed of by tens of thousands. amongst whom are monarchs, princes, nobles, statesmen, authors.

scientists, and plain common sense men and women, many of whose honored names I have given in full, and whose testimony I have openly cited. When all these can be shown to be such fools as not to know fraud from fact, or such knaves as to be in one worldwide conspiracy to delude, the ten Philadel phia professors may put Spiritualism in the tomb of "hatred and contempt," and Mr. Conway may preach its funeral sermon.

For the Religio-Philosophical Journal.

Evolution the Basis of Political Economy.

and in their thoughts, emotions and actions there would be no diversity. In fact a world so made up would be simply as one individ-ual because the thoughts and experiences of the whole would only be the thoughts and experiences of one. Another law of evolution decrees that all

possibilities must sooner or later become actualities, and that as each individual is entuanties, and that as each individual is en-titled to all knowledge he must pass through all experience. To day one is bedecked as richly as the humming-bird, and like it has only to flit from flower to flower sipping their sweets, while another drags himself painful-ly through the "slough of despond," or ill-fed and in rags faints by the wayside; apoth-er day they will exchange places. God is er day they will exchange places. God is just, and the evolutionary mill grinds out for all the same grist in time or in eternity. He that waits shall have all, suffer all and enjoy all that any other has had, suffered or enjoyed.

Now, when all souls have thus had all ex perience and become conscious of all truth, in fact mastered the universe and have with in themselves incorporated all of its possi-bilities, shall they not all be the same as one? In absorbing all that is finite shall not the individual become the universal? Shall not organized intelligence merge itself into the non-organic; the special into the general And shall not that which we have recogniz ed as the God concrete after completing the evolutionary, cycle become again the Abso-lute? The material seems to exhaust itself in the production of the immaterial-the soul. Will the soul exhaust itself in the evolution of the mental world and be succeeded by its work-the latter taking the place of the former?

What venerable sage is that just before us in the way which we supposed ourselves to be the first to tread? He, too, is searching for the end. Why, upon my soul, it is Bud-dha! Buddha, one of the elder brothers of Christ, from whom the latter doubtless borrowed some of the great truths which he taught his followers.

O Buddha, the wise! how came you to reach this point? Did you know of the laws of evolution, and analyzing life, behold the manner of its synthetic upbuilding through the force of spirit, matter and environment: And seeing the manner of its individualization through organism, did you conclude that as "all organisms are perishable" the soul would at last blend with the universe? We have already seen that the appropriation by the soul of all wisdom *might* burst the barriers which intervene between individual-ism and universalism: We love ourselves so much, aye, love, perhaps, the very ignorance that limits us to what we are, that we have considered this as an unwelcome theory, and now, O Buddha, you confirm it by telling us that the life we have is an illusion, and that the destruction of ignorance will bring us to Nirvana; Nirvana the Infinite Homogene! (To be Continued.)

For the Religio-Philozophical Journal. Similar Conditions for Ancient and Modern Spiritualism.

Spiritualists, or those investigating Spiritualism, are frequently censured by those who hope the phenomena are not true, because they hold the scances for manifestations in the dark or in but a faint light. They over look the fact that the most important mate hope the phenomena are not true, because they hold the scances for manifestations in the dark or in but a faint light. They over look the fact that the most important mate rializations recorded in the Bible occurred under precisely similar conditions, and that as far as conditions are concerned there is a as far as conditions are concerned there is a close analogy between the best spirit mani-festations of early Christian times and those of the present day. There is, however, much advantage for the latter, that they occur in an age of greater information and knowledge of the laws of nature, and are conducted mainly by people divested of fear and determined to investigate the truth irrespective of what the devil may think about it. Those who do not wish any comparisons made between Bible phenomena and those of to-day and who consider the early manifestations as almost too holy to mention without a sigh or a significant catch of the breath, are too hopelessly enshrouded in superstition to make any advancement in scientific inquiry and it is futile to remind them that a law of nature is constant and enduring, and to obtain like results must be as faithfully complied with at one time as another. To such as are not afraid after sundown that the devil is in the kitchen, or the woodshed, or in the sunflowers over the garden fence, I wish to point out some facts in regard to early spirit manifestations that are worth considering. It appears from their own testimony that the eleven disciples, ex-cluding Judas, knew very little of spirit phe nomena prior to the crucifixion of Jesus. It must be remembered that they were Jews, and that the Jewish religion did not definite-ly teach the immortality of the soul; and that class of Jews called the Sadducees wholly denied any future life. They were materialists and as obstinate and proud of their notions as the Seybert Commission. Many of them being wealthy and influential, their opinions had considerable weight among fashionable and synagogue going people. When we think more broadly about them they were not so culpable as the modern materialists, for they knew nothing of electricity or magnetism, thought the world was flat, and that the stars were only a few miles up and subject to frequent disasters. In fact they thought the birth of a person could bring a star or knock one out. Under such ignorance it was natu-ral that the college professors of such a nation should make a report adverse to all probability of there being anything like a spirit and that those who entertained any such belief in future existence were impos tors and jugglers. This arrogant skepticism had so suppressed soul aspiration and spirit uality, and had become so diffused among the people that there was no faith left in anything but money. So when the disciples first saw the resurrected. Jesus, the life after death became to them one of the most seri ous, absorbing and consequential facts that could be presented to the minds of men. So far did it transcend and overshadow all else in importance that persecution and, death could cheerfully be met in preaching so great a truth to the world. Let us look into the surroundings through which they were first awakened to the fact of an after life, and note how closely they reflect the requirements that are essential for the production of our best present-day spirit phenomena. The sepulchre, or rather vault, in which the body of Jesus after his crucifixion was lain was large enough for persons to enter; was, in fact, a small room in the rock. It was rather a rude affair, as the entrance instead of being closed by a regular door, was simply protected by a large stone being rolled up to the opening. Wrapped in linen and partially embalmed by ointments and spices,-a method of preservation that the Jews had learned from the Egyptians-the body was deposited in this apartment, most likely upon some kind of a bier. On Monday morning, soon after Sabbath midnight, while

olate the Sabbath day, which among the Jews was so strictly observed as to preclude even an attention to the dead. These women find-ing the vault open entered into it. If it was yet dark outside it was certainly much darker inside this stone chamber. It was then in this darkened room that they first saw a materialization; one spirit according to Mark, and two according to Luke and John, for there is great discrepancy in the differ-ent reports in regard to so important an event. But the law of spirit exhibition in the case complies with that of the present day; which is, that it cannot take place in the glare of brilliant sunight. Only the women saw this first occular manifestation of spirit presence. There is another significant fact connected with the first exhibition of Jesus to Mary. He told her not to touch him; and to Mary. He told her not to touch nhn; and the reason that he gave is not comprehensi-ble to anyone of the present day except Spir-itualists. Any Spiritualist of extended ex-perience in form materialization has seen spirits that could not be approached or touch-ed; the conditions not being sufficiently strong to admit of such contact.

strong to admit of such contact, The same day, late in the evening, or after dark. Jesus appeared to his disciples where they were assembled together in a darkened room. We know this from the following facts. Two of the disciples went on a journey that day to a village that was distant seven and a half miles from Jerusalem. There they lunched late in the day (lxxiv. 29). After their repast they returned to Jerusalem and found the eleven, disciples shut up in a room and concealed from the Jews. It must not be forgotten that candles were not known at that age, and that the only night lights employed were flambeaux or crude oil lamps that gave but poor and smoky flame, and on this account were not burned to a great ex-tent in closed rooms. It is not probable that there was any artificial light present if the door was shut and the disciples were hiding from the Jews. It was then at night in this closed and darkened chamber that Jesus first appeared to his disciples and conversed with them. It was eight days before they again saw him materialize and there is the strong-est ground for presuming that the interview was under precisely similar circumstances, for John is particular to mention that the doors were all shut, so that the scance was concealed and private. It should again be noted that the explanation. "the doors being" all shut," has peculiar significance; for at that day glass was unknown and there were no windows in the houses, so that if the doors were all shut whether it were after sundown pr not the room would be darkened. It may shock some people to have this appearance of Jesus mentioned as a materialization. Bat such it most certainly was; and it was at this scance that Jesus appeared to such great ad-vantage that he convinced his followers that he was no phantom merely, but a substantial existence. Here it was that Thomas felt the

very wounds reproduced that had been in-flicted during the crucifixion. By record of John the next appearance of Jesus to the disciples was when they were fishing on the sea of Tiberias. The account as to time is not very circumstantial but the

ness, spoke with unction, and gave ou t th he would conduct a meeting at the sam place in the evening, and tell the youn g m why he left the Jewish faith and em brac

Christianity. An elderly gentleman arose, and in glow-ing terms spoke of Mr. Moody's campmeeting at Northfield. He had just come from there and was full of it. He had never felt so near heaven as when at those meetings. The Holy Spirit in an especial manner per-vaded the atmosphere of that region where value the atmosphere or that region where so many congregated, all with one mind to seek for spiritual good. It was something peculiar. No one could go there, he thought, without being wonderfully influenced and affected. He told them how much the fare was to the grounds, the price of board, etc., and thought all should make an effort to go there next year. there next year.

At this a young man who seemed to be one of the leaders of the meeting arose and said that Northfield might be a desirable place to that Northheid might be a desirable place to go to, and he would not at all detract from the merits of Mr. Moedy's meetings, "But, breth-ren, we don't need to go to Northfield to find the Lord, for He is right here in Boston as well as there. I have been to Northfield and enjoyed myself, but some of us haven't the time ner the meney to goe to go there. the money to spare to go there. We can have Christ present with us right here. Did I ever tell you," he continued, "of the glerious manifestation of Christ to me personally? I was engaged in prayer, and so divinely present was He with me that I felt and saw Him—at least I saw His hands, and they lifted me up and away, and whether like St. Paul I was in or out of the body I cannot tell, but I had a most glorious vision. And when it seemed evident that I must come back I cried out in bitter disappointment, 'O Lord, must I return again to that dark, cold world?'" What more he said I do not now recall, nor is it necessary. . I have told what I started ont to tell. I'do not doubt but that the young man saw all he says 'he did, ' I am orthodox on that point, but what I would like to know is, were the hands he saw really those of the one to whom he attributes them? · R. A. REVD.

A Visit to "The Shakers,"

BY W. T. BROWN.

to the Editor of the Religio-Philosophical Journal:

Leaving Boston by the Fitchburg Railroad, a smart journey of an hour and a half's duration brings the visitor to the village of Ayer. Here a conveyance can be had for the remaining two or three miles to the township of Harvard, in which are located the Shaker Communities. The Shakers are among the most interesting people whom it has been my good fortune to meet. Their founder, Ann Lee, was a natural seeress. While in England she saw afar off this Massachusetts England she saw afar off this Massachusette estate, and crossing the ocean with a party of followers, had the satisfaction of survey-ing the land with her physical eye. Around a plain frame building has grown a most prosperous farming community, with nn-mercus houses and offices, remarkable for their neatness, comfort and cleanliness. The chief Shaker community, however, is at Leb-anon, in the State of New York, where Ann Lee made her headquarters.

garded simply as a most Christ-like person, who would desire the worship of her principles rather than of her personality. The cardinal principles of the Shakers are:

Number Seven. "O impotent estate of human life! Where fleeting joy does lasting doubt inspire, And most we question what we most desire." -Prior.

BY .LEON.

We have in the main finished our brief les son in evolution as such, and shall in the aper following this begin the application of its laws to the individual and social economies. It is with regret that the writer leaves this part of the field so early. Having reached the region of the soul's expansion he would fain dwell there awhile. But we must not burden the JOURNAL nor tire its readers with discussions of no practical value.

Although metaphysical speculation is con-ducive to a knowledge of the subject, it can not be considered a proper basis for political science; therefore the writer has tried to confine himself to the production of a line of argument and statement of fact which the reader may verify, if he will, by his own reasoning powers exercised upon phenomena within his reach. This prevents us follow-ing the philosophy of life into those nebular fields of probability that lie in the far away future.

Nevertheless, on some rainy day when reader and writer have nothing else to do and the editor happens to be away from home, so that he may not object to a few idle conjectures, we shall pursue the theme of mental evolution even unto the realms of the possible. We shall then probably find two paths about equally inviting leading to as many, different hypotheses. We have seen that the human brain, as the organ of the mind, is itself a thing of creative capacity, and that it was the crowning work of a com-pleted Primary Evolution. We have also seen that this brain was designed to be the workshop from which, piece by piece, a vast men-tal system is to be built up during the Secon-dary Evolution. We are now in that second stage. The physical universe is being con-verted into a mental universe. Far beyond our present intellectual horizon there is another Tertiary stage of Evolution in which we shall lose our individual identity.

It is of this which we propose to conjecture on that rainy day. We shall ask this question (let him answer who will): Is this mental world which the soul is now building up a something separated and apart from itself and shall the emotions which we feel, the thoughts that we think, and the lessons that. we learn on earth cluster around us in the beyond and environ us forever there? If these and all other mental acquirements are simply the work of the soul, not becoming as they transpire its constituent elements, then will it probably forever remain an individualized entity; but it would be difficult to draw a clear line of demarcation between the soul and the consciousness, hence we may consider the two synonymous, and supposing that progressive mental development is but the growth of consciousness, it is only a question of the lapse of time, incalculable as that period may be in extent, when the consciousness will have explored the entire labyrinth of the universe and solved every mystery therein. Individuals differ one from another because of the difference of their individual environments and those of their forefathers, even reaching back to the dawn of life on earth. Had there been a thousand human pairs evolved under precisely the same combination of circumstances, and could this combination have been continued intact until to day, there would now be no diseimilarity smoog their progeny. All would have the same cast of mind and form;

light enough to dô so.

It is not necessary to 'd-tail in full particulars the circumstances of spirit or angel visitation in the Old Testament. Those familiar with them need not be reminded that they are represented as mostly occurring after sundown or at some time of the night and never in the broad glare of an unshaded sun. The same is true of those instances in Pagan history where spirits have appeared to sundry individuals and gave them warning or otherwise communicated. The evidence adduced suffices and clearly indicates the prevalence of a law that controls the perceptible formation of spirit forms, and those who desire to see spirit materializations must not quarrel with this law. They might as consistently find fault with the telegraph companies for not nailing their wires directly upon the poles without the formality of attaching them to glass insulators. One of the first conditions to success in the investigation of spirit phenomena is to lay aside all prejudice, conceit and arrogance. This does not require the surrendering of a cool and temperate judgment. Of one fact be assured, neither nature nor spirits care anything mored or a man because he has any number of letters after his name, nor if they be D. D., Ph. D. or S. D. If any combination of suffix-es could be of any significance to an investi-gator it would be H. S. T., which might stand for humble seeker for truth. This is a de-gree that has not been conferred on many of the college professors. But if we work and wait patiently, it may come in vogue in С. Н. М. time.

Denver, Col.

For the Religio-Philosophical Jouraal. Whose Hands Were They?

Not very long since I went into a Y. M. C. A. prayer meeting. Nothing very remarka-ble about that you might think, and there isn't; but I am going to tell something of what I beard there, nevertheless. It was at midday in mid-August that I was passing along Tremont-row and the weather was hot and sultry. In a doorway stood a bright, black-eyed youth of eighteen winters, perhaps, distributing dodgers among such of the passers by as would receive them, and earnestly calling out, "Noon-day prayer meeting up stairs," and both he and the dodgers warmly invited attendance. Now and then a straggler heeded the call and went up one flight of stairs entering a room which proved to be that of a branch society of the above named order—a protegé of the aristocratic brotherhood of the back-bay district who congregate in a more imposing temple.

Among the stragglers I counted myself. I do not think I went in any spirit of devo tion; I was tired and could sit down most anywhere to rest if but a shady place and a seat were offered me-and these I found in that retreat. Not that I have anything against the Y. M. C. A. do I speak thus indifferently, for I am no carper, and I have no patience with anyone who inveighs against everything and everybody whose methods do not square exactly with his own ideas. The Y. M. C. A. does a good work in its own way, for if it is solicitous for the souls of men it cares well for the body and the mind equipped as it is, modernly, with library, reading room, gymnasium, swimming baths, etc.

The meeting of which I speak was to be of an hour's duration, and the preliminaries of coripture reading, prayer, singing, etc., were proceeded with in the usual manner and with considerable vigor. Speaking was now in order and testimonies were given in rapid succession. A converted Jew of San Francisit was yet dark some kindly women came | co, California, temporarily in Boston on busi-

- 1. Virginity of Life. 2. Community of Interest.

3. Equality of the Sexes. The first principle, "Virginity of Life," is that which distinguishes the Shakers from all other industrial associations. The communities are composed of old and young maids and. old and young bachelors. Their belief is, like that of the Catholic church, that conjugality and spirituality cannot flourish together, at least to a great extent; but they differentirely from the Church of Rome in so far as their monks and their nuns are practical workers. self supporting, and engaged with the utili-ties of the material plane. 'A doctrine with the Shakers is that work and true piety ought to be interwoven, and to this extent their system is much the more healthful. It has been maintained by some thinkers in Boston that. were these communities composed entirely of philosophical ladies and gentlemen, who united in a system based on these cardinal principles, a veritable Paradise would soon be produced, i.e., mere lower desires, they maintain, being banished, and the co-operators being occultly "regenerated," soul marriages would take the place of magnetic attractions. "The Elixir of Life" would become common property. Immortal life on earth, and "Par-adise Regained," they say, would be the re-sult. The serpent of mere sensation would be banished indeed from the garden, and women would conceive in the virginity of pure divine motherhood!

But the Shakers have no hopes of reaching to such an ideal; nor do they desire it. Their great troubles arise from questions of sex, and from two distinct sources: One source is the orphan children whom they "bring up." When these children wake up to the teaching that lovemaking and marriage belong to the outside, wicked world, there is a desire to run to the world at the first opportunity. Clandestine lovemaking and subsequent desertion of the fold, have been in the past great bugbears to the Elders and Eldresses. The other source of trouble is that the separation of sexes exists on the mental and soul planes as well as on that of the physical. A Shaker dare not say, for example, that he was alone in a room with a Shakeress, for was along in a soul-communion. He simply would not be believed. Undue prominence being therefore given to the physical plane, the fancy runs riot. Verbum sap.

The second principle, "Community of Interest," is one in the carrying out of which the Shakers excel. They have demonstrated that true Altruism is the key to all the most difficult social problems, and when at life's close a Shaker "takes things easy," as entitled to do, he is never haunted by thoughts of greedy relatives, eager to grasp some hard-earned property. When sick, the Shaker knows his brothers will lovingly support him; when well, he is anxious to add to the welfare of the others.

The communities are never allowed to get in debt, and are widely respected for their industry, honesty, and high sense of the dignity of labor. They are in possession also of all the modern improvements for facilitating agr'culture and enhancing the comfort of home life. The family tables also are well furnished with excellent, healthful food, and the bed and public rooms would indicate that the ladies are good housewives. The Shaker hospitality is agreeable and most kind. The third principle. " Equality of the

Sexes," is a standing example to the world at large. Founded, as their Society was, by

SEPTEMBER 17. 1887

a woman, the male members have all consideration for the rights of the ladies. Did the Society mingle in politics (which on principle it carefully eschew-) it would be a most ardent advocate of Women Suffrage. The El-dresses have as much to do with the executive of the organization as have the Elders, and are as intelligent ladies as could be found at the head of any public institution. A sketch regarding Shakers would not be in any sense complete without a few words regarding their Sunday services. The brethren and the sisters repair weekly to the "Meeting House"—the former entering by one door and the latter by another. Inside the building, the gentlemen stand on one side and the ladies on the other. Both sexes face each other, and a quainter sight could scarcely be beheld. The long hair of the men and Quaker hats and dresses (all of

white) of the ladies are noticeable specially. The meeting stands waiting in silence for the "moving of the Spirit." Suddenly a sis-ter starts, a hymn and the whole meeting is alive. The members march around the room singing and joyfully keeping time with their hands and feet. They seem to be having a "good time" and to be warming to their work. Suddenly the marchers stop, and complete silence reigns. A sister is moved to speak and voices her experiences. She thanks God for her brothers and her sisters, and hopes she will live and die "a Shaker." An Elder then exhorts the little flock with a sermon, occupying in its delivery not more than ten or fifteen minutes. More singing and marching are enjoyed, and the meeting is dis-missed. The brethren file out of the door by which then entered the distance of the which they entered, the sisters out of the other; and the services are over.

The philosophy of these proceedings is that there should be no formality " in meetin'." All should give themselves up to the inspiration of the hour.

The Shakers are almost all believers in the phenomena of Spiritualism. They claim that the manifestations were with them long before they appeared in the vicinity of the city phases of meré physical phenomena." On the contrary as an Eldress remarked: " Phenomona have served their, purpose, and our concorn is solely with the leading of a spiritual life."

Rochester, N.Y.

Cassadaga Camp Meeting.

To the Editor of the Kellgie-Philosophical Journal.

It is fitting, on this closing day of our camp, that a general synopsis be given of the doings there for the past few weeks, and at the request of President Skidmore the writer undertakes the task. In the first place the weather has conducted itself as if especially prepared for camp meeting. Na-ture smiled a five weeks' smile. The im-provements on the ground adding to the comfort and pleasure of sojourners, have been appreciated. The new hotel, with its threetiered verandas, was well filled, and overflowed some of the time. Newscushioned seats in the pavilion made every point equally desirable, and the beautiful rostrum, with the faces of poet and philosopher looking down on us, with its ferns, flowers and elo-quent speakers, made a picture of beauty to be remembered with delight.

Miss. Jennie Hagan opened the meeting Saturday, July 30th. Mrs. Cora Richmond, prominent among those who followed.

Walter Howell, who was with us last year

a fund has been raised to purchase books for the children.

A series of dramatic entertainments was given on Friday evening of each week, which wore well attended, and pronounced far ahead of the ordinary traveling troops. A dollar subscription has been started to

raise money for a new building for library and scance purposes.

A. B. French presented the library with 30 volumes, and promises enough more to raise the number to fifty volumes.

About every lot on the grounds has been leased for building purposes for the coming year. The association has purchased eight een acres bordering the upper lake, a most lovely and desirable locality, and there will be room for all.

The invisibles promise a brilliant future for Cassadaga Lake Free Association. Sept. 6, 1887.

A VISION.

Translated from the Portuguese for the Religio-Philosophical Journal.

Could it have been a dream? Was I asleep or awake? I cannot determine this. I was lost in a condition of torpor bordering uponsleep, but my spirit was still cadable of receiving impressions from the physical senses, confused though they might be, but a shock or a strong vibration of the nervous fluid might easily have awakened me from it. In such a condition the spirit readily en-

ters into relations with its brothron in space, and afterward retains complete remembrance of what it has seen and heard. I saw spread out before me a vast plain covered with sere and withered vegetation, and bounded by arid hills that like a cyclopean wall surrounded and hemmed in the terrible waste. Abandonment and desolation were everywhere manifest.

Not a solitary tree nor a bush nor a single flower did I. see to break the monotony of that awful landscape or give life or aroma to the atmosphere; not a bird, a beast or any from which I write; but they do not court the phases of more physical phenomena. On the might modify or relieve the wild desolation of that scene.

Reclining against an immense rock with his eyes turned skyward as if praying for relief from the pain that afflicted him, I saw a young man of fine physique and sympathetic countenance, but one in which deep trace's of profound suffering were visible.

"Who art thou?" I asked him. "Who am I? I am a victim of my own ego-

tism; a reprobate condemned to isolation for not having fulfilled the mission that I was charged with on taking possession of a physical body; for not having properly utilized the means that were given me for progres-sion by helping others to progress. "I was not bad, I never did harm to any

one, and therefore no one troubles me-I have no enemies." But on the other hand I never did my fellow beings any good. Do you wish to know why? My heart was all right: the injustice of men was always painful to me and the sight of it caused me in-tense suffering. I everywhere beheld the laws warped to suit the caprice of the pow erful, and humble virtue eroshed beneath the heel of opulant corruption. Cursing mankind, I fied away and excluded myself from society; i sought a quiet retreat where the cries of the afflicted could not reach and distarb me.

"I was all unmindful that, being rich and J. Frank Baxter and Mrs. H. S. Lake were in a distinguished position by my birth and education, I could do much to specor the r wipin away many tears, for alleviating many sorrows, for compelling transgressors' to do their duty, but I did not do it. I was cowardly-was afraid of getting embroiled in difficulties.

on Mr. Wakeman and Col. Ingersoll on the subject of Alcohol; Lyman C. Howe continnes his series of articles on Spiritualism, and S. H. Preston tells how an Emperor went to Rome. The Literary and Editorial Departments are suggestive and timely.

THE ENGLISH ILLUSTRATED MAGAZINE. (New York.) This is an unusually interesting and varied number. The papers are all from the pens of popular writers. 'Marion Crawford's Marzio's Crucifix, and B. L. Fargeon's A Secret Inheritance, do not abate in interest as they come to a conclusion. The illustrations add much to the beauty and ornamentation. THE UNITABIAN REVIEW. (Boston.) Contents:

St. Paul's Doctrine of Inspiration; Religious Possibilities of Agnosticism; Religious thought of Browning; The Chautanqua Reading Circles; Touching our Unitarian Work; Editor's Note-Book; Critical Theology; Book Notices.

HOME KNOWLEDGE. (New York.) The fifth number of this monthly is out and contains interesting articles by able writers.

Social Purity and White Cross Leaflets Bound.

Social Parity and the White Cross is the title of a bound volume, eighty pages, of The Philanthropist Series, of social purity leaflets, one to fifteen inclu-sive. The authors of the series are Mrs. Jesephine E-Butler, Emily Blackwell, M. D., Bey, Canon Wil-berforce, M. A., Frances E. Willard, Rev. J. P. Glèd-stone, Mrs. Elizabeth Powell Bond, Rev. A. H. Lewis, D. D., Rev. B. F. De Costa, D. D., the Rf, Rev. Henry Potter, D. D., and Aaron M. Powell. It is a volume of exceptional interest and value, as interpreting the various aspects of the Social Purity and White Cross Morement: Price by mail, postpaid, fifteen cents. Address, The Philanthropist, P. O. Box 2,554, New YOFK.

New Books Received.

THE HIDDEN WAY ACROSS THE THRESH-OLD or the Mystery Which has been Hidden for Ages and from Generations. By J. C. Street, A. B. N. Boston: Leg & Shepard; Chicago: A. C. Me-Clurg & Co. Price, \$3.50.

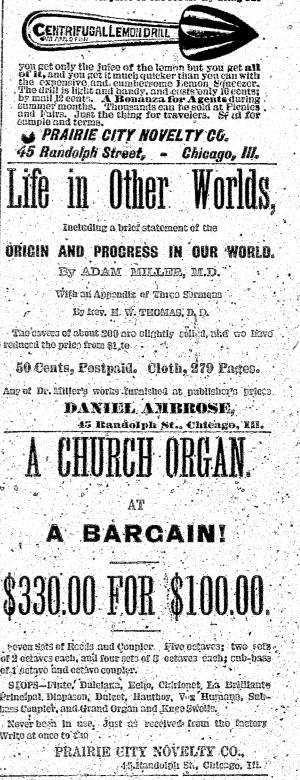
PHRENOLOGY: Its principles, proof, etc. By J. F. Tracey. Human Nature Library. New York: Fowler & Wells Co. Price, 10 cents.

"Weak and weary" describes the condition of many people detailitated by the warm weather, by disease or overwork. Hood's Sarsaparilla is just the medicine needed to build up and strengthen the body, purify and on eken the sluggish blood, and restore the lost appetite.



Hood's Sarsaparilla is a carefully prepared extract of the best remedies of the vegetable hingdom known to madical science as Alteratives, Blood Purifiers, Diureties, and Tonies, such as Sarsaparill's Yellow Dock, Stillingia, Bandellon, Juniper Bernes, Mandrake, Wild Cherry Bark and other selected moty, barks and hords. A medicine, like anything else, can be fairly indeed only by its results. We point with satisfaction to the glocious record Hood's Sarsaparilla has cat yed for itself upon the hearts of thon-sands of the in New England who have personally or ..., thy been relieved of terrible suffering which ... ther remedies failed to reach. C. I. HOOD & CO., A: abrearles, Lowell, Mass. Price S1.00, six for 5500. Sold by druggists and Dealors in Medicines:





3

and made warm friends, came to cement the ties then formed and make many new ones. He is so genial and sunny in disposition, that he renders it impossible for discord to show its head in his presence. He is a forcible speaker; says he is oblivious to his audience while addressing them, but is filled with his theme and seems as he expresses it, to see, hear, feel and even smell his subject.

A. B. French, of Clyde, Ohio, gave three of his eloquent discourses.

Dr. J. C. Street, of Boston, gave a course of lectures on Theosophy. Walter Howell and Mrs. R. S. Lillie were

our speakers during the last week. There is a marked change in Mrs. Lillie's inspiration. While she has ever been a favorite here with both Spiritualists and outsiders, drawing in many who came for no other reason but to see and hear her, yet this season she has risen into a region far above that which has always been hers, and all feel that she has received an influx of power and eloquence that must carry conviction to the most bigoted skeptic.

Mr. Elgar Emerson has been with us for the past two weeks, giving tests after lectures. Since starting out for his summer work, he has to the present time given six thousand and ninety-seven messages, with names attached; from spirits to their earth friends. This is not a rough guess; but a matter of actual computation. Mr. Emerson's work is hard, a true missionary labor, and done by him, as all who know him are ready to testify, with honesty and love. He has to meet the sneers of skepticism, to be told that he is a fraud, getting his information from tombstones and newspapers; but all who watch him day after day as his control, Sunbeam, in a concise, simple manner; passes the greetings of the invisibles to their earth friends, finally conclude that there are more wonders in heaven and earth than they have dreamed of in their philosophy. Last Thursday Mr. Emerson seemed to be depressed by some impending calamity, and in the evening Sunbeam announced at a public meeting, that with the sid of two ancient spirits, she entered the region of phophecy, and that a large iron railroad bridge, unless immediately attended to, would be the scene of a most frightful disaster. The position of the weak point in the bridge was designated to an employe of the road there present. The bridge was recognized as the Kinzua Bridge near Bradford, Pa. Monday, Sept. 5th.-Mr. Emerson held a

public seance last evening, and a prominent railroad man who owned five shares of Cassadaga stock, and who had passed to spiritlife, returned to say that he wished the stock to be struck off to the highest bidder, and the money realized to be used in some way that would be for the greatest good of the great-est number, and that would be accomplished, he thought, by investing in books for the library. The stock was put up and struck off for fifteen dollars more than its first cost.

There have been many test and business mediums on the grounds, --Mr. C. K. Watkins, Mr. Keeler and Will A. Mansfield, as independent slate writers. Mr. Mansfield has in-creased wonderfully in power, and his work has been most convincing of an intelligence onteide and above ordinary earth conditions. He intends to be on hand for next year. *

Mr. J. G. Lillie has furnished singing, and every one loves to listen to the mellow music of his voice and take in the songs, every word being distinctly uttered. The North western Band of Meadville, Pa., has been on the grounds during the entire season, and they cannot be beat.

The Children's Lyceum has flourished and

"It is for this that I am now alone. No one seeks my society, everybody shuns me. I feel within me an ardent desire to do good, but I see no one whom I can benefit because isolation is my punishment.

"Ah! to avoid a crime, to seek not to offend another, is not enough; one must do good, help the needy, teach the ignorant, and ex-tend by all possible means the balm of consolation to suffering humanity. "I expect that I shall soon again return to

earth, but I desire not again to be endowed with wealth, which is a thousand times more dangerous than poverty.

He ceased to speak and remained in his condition of deep dejection.

REFORMADOR, of Rio de Janeiro.

Partial List of September Magazines.

-THE CENTURY MAGAZINE. (New York.) Many papers of out door life appear in the Septem. ber Century. The Amateur Photographer and The Camera Club of Cincinnati show the growing attractiveness of amateur photography; Two pictorial papers relate to Monticello, the home of Thomas Jefferson, of whom there is a frontispiece portrait; The Lincoln 'History reaches Lincoln's nomination and election; Prof. Atwater presents his fourth series of the Chemistry of Food. The fiction of the number is up to the usual standard, and the war series includes four papers, presenting the chief events of the slege of Petersburg. The usual amount of poems, notes and topics add to the variety of a most excellent table of contents.

THE NEW PRINCETON REVIEW. (New York.) The New Princeton Review for September contains valuable articles on a variety of themes., Richard Henry Stoddard describes Lord Byron; The different scientific theories respecting The Origin of Life, are set forth; Professor Alexander Johnston has an admirable article on The First Century of the Constitution; Senator Colquitt of Georgia, in Some Plain Words on Prohibition, argues for prohibition with force; American Authors and British Pirates, contains some striking facts; The Dorr Rebellion in Rhode Island in 1842. is described; a pleasant literary sketch is The Essay as a Liferary Form and Quality; A Greek Girl's Outing, is a charming story of classic life. The editorial departments are full of valuable comments.

WIDE AWAKE. (Boston.) A valuable article and one to be treasured is The Centennial of the Constitution of the United States, by Annie Sawyer Downs, describing graphically the making of the Constitution one hundred years ago and profusely illustrated. Another paper of interest comes in Mrs. Bolton's series, Some Successful Women, which narrates the noble Red Cross work of Clara Barton. A curious and amusing article describes How Animals Talk. Margaret Sidney's Concord paper will be carefully read by many; Fairy Folk All will delight lovers of fairy stories; The Secrets of Roseladies; Keedon Bluffs, and A Soldier's Tryst are good stories. There are, also, many pictures, poems, short stories and jingles.

THE PHRENOLOGICAL JOURNAL. (New York.) A varied table of contents is bpread before the readers of this monthly for September. The announcement is made that Child Culture will be incorporated as a part of the Phrenological Journal hereafter.

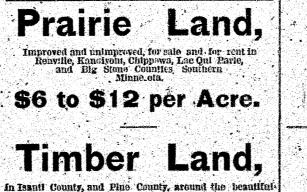


Sold overywhere. Price, CUTICURA, 50c; SOAP, 25c; RE-SOLVENT \$1. Prepared by the POTTER DRUG AND CHEMICAL. Co., Boston, Mass.

Send for "How to Cure Skin Diseases."







Sturgeon Lake

\$4 to \$7 per Acre.

Free fare to purchaser of 160 acres. Long time and low Our terms of renting are very casy -cash or share of crops. Write for maps and illustrated pamphlet.



WAS JESUS DIVINE?

This pamphlet of 32 large pages, critically reviews the his-tory of Jesus parallel with antecedent sages of antiquity, showing the Gentile origin of Christianity. Price 10 cents, Sent postpaid by enclosing that amount to the author,

M. B. CRAVEN, Southampton, Bucks Co., Pa. For sale, wholesale and retail, by the RELIGIO-PHILOSOPHI-CAN PUBLICUNG HOUSE, Chicago.

And a Book For Big Babies.

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 ists are unable to tell the reproductions from the originals except by close inspection. The pictures are lifesize, 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 Eyes," one "Blue Eyes," shout a year old, happy smil ing, call forth an expression of delight from every beholder. With these we send a CHARMING BOOK FOR CHILDREN a large follo of 24 pages, crowded with attractive pictures and exquisite stories for little ones. The covers of this book sions is worth the price I ask for pictures and book; it is printed in 28 colors, and on the back cover are 18 baby heads, and on the first cover a life-size head.

I send the two pictures and the book as described FOR 50 CENTS, postage paid, and agree to return money, and pay return postage, if the purchaser is not entirely satisfied with the purchase, 'The publishers of this paper know that I am DANIEL AMBROSE, Publisher responsible and mean just what I say. 45 Habdolph St., Chicago, Ill.

HER STR. S.T.

Keligio-Philosophical Journal

PUBLISHED WEEKLY AT 92 LA SALLE ST., CHICAGO

By JOHN O. BUNDY.

TERMS OF SUBSCRIPTION IN ADVANCE.

6 months,.....\$1.25 SINGLE COPIES, 5 CENTS. SPECIMEN COPY FREE.

REMITTANCES should be made by United States Postal Money Order, Express Company Money Order, Registered Letter or Droft on either New York or Chicogo.

DD HOT INT ANY CADE GEND CHECKO ON LCCAL DAMES. All letters and communications should be addressed, and all remittances made payable to

JOHN C. BUNDY, Chicago, Ill. Advertising Rates, 20 cents per Agate line.

Reading Notice, 40 cents per line." Lord & Thomas, Adverticing Agents, 49

Randolph Street, Chicogo. All communications relative to advertising should be addressed to them. Entered at the postofice in Chicago, Ill., as

second-class mutter.

SPECIMEN COPIES of the Rellnio-Philosophical Journal will be sent four weeks free to any one wishing. to examine it with a view of subscribing. Apply with address in full to

JNO. C. BUNDY, Chicago.

Ia the ablest Spiritualist paper in AmericaRr. Bundy has earned the respect of all lovers of the truth, by his sincerity and cour ago.-Booton Evening. Transcript. -Scome disposed to discuss questions in excollent temper.-Chicago Inter Ocean.

Seems to have got the inside track among the religious weeklies.—Chicego Times.

Mr. Bundy is the best equipped editor in his facultar line of journalism in the country.-Chicago Daily News.

Your paper is one of my great consolutions. I feel that you are an earnest and honest evokor of troth.-Chevalier Sebastiano Fenei, Florence, Lialy.

CHIOAGO, ILL., Saturilay, September 17, 1887.

Evidences of Spirit Return. The JOURNAL is constantly called upon to

give new precise of the fiet that people from the life, boyond really return and manifest their presence among us in such ways as to give the proof palpable of that life, and of their actual and personal existence and continued interest in us. These earnest inquiries from those who have taken little time to investigate. or whose interest in this great

than these facts of spirit presence and this, too, by fit and competent persons in the centernof civilization on both continents. Some of these are known to world-wide fame, many others are not so known but are equally competent.

In saying this the folly and fraud, the credulity and looseness of method which we aim to decrease and discredit are not forgotten; but he who would measure the force and depth of the ocean's waves by the froth that dances on their, crests, would make a small mistake compared to his who counts this froth of incompetence as all there is of the great deeps of these spiritual facts.

How varied are these evidences! Fit for every mood of mind are there many manifestations, and all full of food for thought and quickening of the life within. The simple rap is beautiful in its simplicity as we find it guided by personal intelligence independent of any visible form. The motion of ponderable bodies, moving intelligently and with no physical contact with any visible nower, rises into a high region. Spirit portraits and pictures, speaking in unknown tongues, trance writing and speaking, healing the sick; materialization, slate writing, facts given unknown to all and contrary to the opinions of all, are among the Protean forms of spiritual intelligence-all and more proven by the best human testimony, such as would be readily accepted on any other matter.

How long is all this to be tossed lightly aside? How long will men and women believe the word of their life-long friends and neighbors on all else, and disbelieve not only these but those of their, own kindred and. household on this matter?

This extreme of skepticism is as absord and harmful as the opposite extreme of cre. dulity. The golden mean lies between, and to that the people must come at last. Mean: while give us more facts clearly and carefully stated and the time will come when their weight will be irredstible. Criticism is good to separate the wheat from the chaff, but to be fair there must be an allowance that wheat may be found. A wish to find the golden grain makes the search more earnest, while the winnowing out of the chaff is not less thorough.

"The Caste of Culture."

Such is the title of an article in the North Western Christian Advocate by Levi Gilbert. It is cheering to find in-a leading denominational paper, articles written with such breadth of view, and so imbued with the transcendent truths of a spiritual philosophy. In essential ideas the thoughtful Spiritualist would find himself in unity with this gifted writer. It is true he makes occasional allusion to some creedal views, as the divinity of Christ, for instance, but an earnest man must be expected to express his own convictions, and is to be the more respected for such expression. Each one sees truth but partially and through the broken light of his theory, as we see the sun through stained glass held up before the eves to hide its full brightness. We need not quarrel over the color of our glass, but allow for the different shades of those our neighbors may use, and remember that we all see: the same sun-in part, at least. But these creedel allusions are few, for the truths of the spirit, universal and primal. and "the weightier matters of the law." love and justice to humanity, transcend them and put them in the back ground. In the deep sea we feel the buoyant sweep of great waves. and see the blue sky overhead, and have little thought for the fleeting foam on the crests of the billows. When thoughts come from the soul, deep and high, dogmas are inconsequent and limitations are swept aside, Mr. Gilbert treats of the danger of a caste of persons intellectually cultivated, but with no love for humanity or moral, culture,--the harmonious development of, all the faculties and the growth of fraternal love as the need and safety of our day being his ideal. His topic is timely and important and he well says: "The strong tendency of our age toward "mental development.....deserves only en-"couragement and congratulation, yet a warning from the danger of an exclusive 'culture, separated from the spirit of love "for humanity, and not using itself as a "sacred trust for the world's uplifting, requires repeated emphasizing. The adage "of to day is. 'knowledge is power,' but it is "not such a power as love, and loveless "knowledge may be tyrannical power." We are told that Paul "had none of the fanatical contempt for human learning which has distinguished many religious zealots," but yet, scholar as he was he eloquently exalted Christian love to its high and enlightening place, and told how "knowledge puffeth up," but love(charity) edifieth, builds up true character and inspires to humane usefulness. Soon follow these timely words: The temptation to-day is stronger than ever to make an aristocratic casts out of those intellectually trained, and to exaggerate the importance of knowng and thinking in the world, and regard them as a solution for the problems that yex humanity. In the midst of our pride of culture, and all our vanity and boastfulness about our superior attainments and all our self-conscious superiority and alienation from the uneducated, we need to be constantly re-minded that only faith, hope and love have the mark of eternity, the sign-manual of immortality on them. "For we know in part and we prophesy in part." We see but one face of an infinite cube, a few rounds of the ladder on its earth-set end, which reaches through the clouds to the throne, too small an arc of the vast circle of truth to calculate its orbit

In the future all our theologies, the most pro-found, the most correct, will be found imperfect and needing, revision, and meanwhile, so great are the sorrows, so inscrutable the glooms that surround us sorrows, so inscrutable the glooms that sufround us and oppress us, that care-burdened men and women, holding their breaths in modesty, should learn more of love than denunciation as they go wayfaring along a little peninsula road lying between two eternities. Learned men may know how to hate as completely as the unlearned, as witness the odium of the theologians, the quarrels of literary men, the faces of the rangement of the rangement of fierce disputes of the scientists, and the rancors of artista.

The selfishness of the book-worm, shutting himself away from human wee or sympathy "that aggressive scientific spirit which would discredit the 'inner light' and all heart powers; the positivism which would substitute the dry grist of uninspiring 'facts' for the deep movements of the soul;" and "that spurious" gospel of culture "which would save the world through books and music and art" without heart or love, are condemned, and the spirit of love manifested on calvary invoked, as needed to put soul and heart into all these, and so save the world.

The education and discipline of life itself is held as important as that of the schools, and it is said that: "Our age demands more than schools . and colleges,-demands that love which, not meeting the barriers which knowledge meets, flows forth inexhaustibly." Against that proud and shallow culture which is too common, this is the strong verdict:

women of crude, unpolished tastes, rude manners, barbaric habits, dirty and unkempt, but still our brothers-our toiling, struggling, sinning, and dying brothers—for such a culture, despicable daimed intolerably wicked, we invoke only the lightnings of God. Man must stand together, the solidarity of the race he recognized, the kingdom of God brough in through a redeemed society on a redeemed earth Our civilization, boasting itself as the best in all centuries, must impart its strength and culture, its sweetness and light in the spirit of universal love: and this large souled writer closes by saying: "That spirit is growing. . Its morning breaks!"

A Young Girl's Defense of Spiritualism.

The Revista Espiritista of Valparaiso gives an account of two missionaries named Vidaurre and Jorquera, who on their journey through the couthern part of Chill on their especial work, stopped at Rancagua on the 21 of May last, and held a meeting in the evening at the public theatre.

Mr. Jorquera preached a sermion upon, What is man and what is to become of him after death," during which he took occasion to pour out the vials of his wrath upon the humble head of Spiritualism, doing his atmost to make it appear ridiculous in the eyes of his. audience, pronouncing it absurd and challenging its supporters to a controversy, in which he would show that "their theory was founded upon fantastic illusions of the mind."

opera house. At the rear of the stage was a large Hawaiian flag. Over the Royal box was hung a British and a Hawaiian flag, and over the box on the opposite side of the proscenium an American and a German flag. The front of the gallery was draped with a Fortuguess flag. The proceedings were conducted in Euglish and at times translated into Hawailan. The names of the nominees would indicate that a majority of them are Americans. Captain Wilder declined to accept a nomination. We have known the man well ever since 1861 when he was our senior officer in the cavalry service: a braver or more modest man never mounted horse, led a charge or presided over a reform conven tion; if the rest of the Hawaiian reformers are like noto him there is hope for their kingdom. •

Church and State.

Affairs in Germany, it is stated, will soon be made lively by a renewal of the activity in the center party, in favor of the extension of Catholic rights. Herr Windthorst, armed with a mandate from the Treves congress will introduce a bill vesting the direction of Catholic schools and their entire control in the clergy. This movement on the part of the clericals is a direct breach of the compact between Prince Bismarck and the Vatican, under which the Kulturkampf ceased. The intervention of the pope may be invoked to influence Herr Windthorst to drop the project, but the temper of the leaders of the center party will not brook further submission to the behests of the Vatican, and the bill is certain to be nushed and backed by the whole power of the clericals of Germany. Not a single step toward concession will be taken by the government, and Herr Windthorst's action will be resented by Prince Bismarck and fiercely opposed by the majority of the house.

The Catholic social congress at Liege was attended by several members of the reichstag. Herr Winterer; deputy from the house, made an effective speech on the relations between the church and socialism. Referring to the socialists of Germany he declared the organization to be increasing in numbers. and stated that it now embraced three mil-Tion souls within the radius of its influence. To saye society he said it was necessary to secure the co-operation of the church with the government's combined and regulated efforts to enlighten the masses as to the rainous results of socialistic principles. Another speaker. Herr-Woeste, advocated practical reforms-the regulation of child and woman labor. compulsory workman's assurance, the formation of syndicates of Christian workmen under the supervision of the church, and legislation to limit the consumption of alcohol, all of which suggestions the congress approved. The German socialists regard the Hardly had he terminated his discourse proceedings of the congress with feeling of contempt. All the resolutions adopted by the congress ended with a declaration of the church's supreme right to direct social reforms. The congress concluded by affirming that the principle of the temporal power of thrown down with so much boldness and the pope was necessary to the welfare of the society.

SEPTEMBER 17, 1887.

J. Clegg Wright is again located in Cincinnati, Ohio, after a successful summer at the various camp meetings. He can be addressed at I12 Poplar St.

The lectures by Mr. J. J. Morse on Physio-Psychological Science have been so well received in San Francisco, that a second class has been formed. The Carrier Dove says: "The first course has been extraor linarily successful."

W. H. Blair, 541 Wabash avenue, this city, has just returned from a successful lecturing trip in Michigan. He lectured at Vicksburg, Haslett Park' and Lake Cora. He ex pects to return there again soon, and will act in the capacity of Sfate missionary.

Mrs. Belle F. Hamilton, a medium whose home has been in Cincinnati, has come to Chicago to remain pe rmanently, and is loca. ted for the present at 216 Washington Boulevard. Mrs. Hamilton's mediumship is well spoken of by a number of the JOURNAL'S correspondents and callers.

It is said that in one of the Paris cafes chantantes, a young girl is at present giving singing performances while in a hypnotic state. . When awake Mile. Theodosia is said to have not the lightest musical talent, but as soon as she sinks into a trance she warbles in the most artistic manner all kinds of songs. It is said that fraud is out of the question, as a number of physicians have testified that in the natural state Mile. Theodosia sings exectably.

· At a recent general synod of the French Reformed church, a report of the Protestant . population of France showed an increase of seventy seven in the number of pastors. The subject of "mixed" marriages-i. e., between Protestants and Catholics was discussed, and 172 pastors declared that they were of advantage, while forty-five opposed them. It was admitted on all sides that children born of such marriages were too often neither Protestant nor Catholic, but members of the "great army of indifference or unbelief."

The prevalence of unorthodoxy in New Eagland is the theme of an article by Edward Ransford, in which he says that the Old Unitarian leaven of Chan ning and his followers has so leavened the whole lump that now there are many Congregationalist and even Presbyterian pulpits whence a sermon is rarely delivered which fearlessly declares that Christ was God; that this teaching, the revalsion from the storn Paritanism of the past, has permeated all non-church circles in New England.

Mr. Thomas Lees of Cleveland, Ohio, has arranged for a course of Sunday Evening leetures in that city; beginning in October. He hopes to interest and instruct the citizens of Cleveland by enabling them to hear some of the prominent exponents of modern Spiritualism. Mr. Charles Dawbarn will lecture for Mr. Lees on November 20th and 27t desired could give Sunday, November 13th, and week day lectures, up to the conclusion of his Cleveland engagement, to any societies wishing his services, and convenient to that city. Mr. Dawbarn's address is 463 West 23rd Street, New York City. The. Rev. J. A. Cruzan, formerly of Hono lulu, lately addressed the Congregational Ministerial Club in the parlorsof the Baldwin Hotel, San Francisco, upon the subject of ." Missionary Work Among the Natives of Hawali." He said the natives of the Sandwich Islands. are religiously ancient. They are a gloomy race and very superstitious regarding gods, sharks, volcanoes, storms and poisons. Their idea of the future is vague, and they presume hell to be a place of darkness and full of lizards.Natives possess the impression that Heaven is a very beautiful place, designed only for chiefs and noblemen. In the islands the religious element is composed of 29,000 Protes. tants, 20,000 Catholics, and 6,000 Mormons, Intelligence comes from Canton, China; in a recent letter from Rev. B. C. Henry, one of the Presbyterian missionaries in that country, that in his recent travels through the interior, he met with a sect of religionists entirely new to him and called the Kam-tah, or Golden Elixir, by those who originated it. and by its adherents. The members of this sect profess to select and combine whatever is best in the three great religions of China -Confucianism, Taolism and Buddhismand they are reported to be persons of high aims and pure lives. They are chiefly scholars highly advanced, and their chief seat is in the southern part of the province of Hunan. · 80 The Gospel Age for Augus t makes the pertinent inquiry whether churches in the United States can import pastors on an agreement to pay them for their services here. It says: "The law to prevent the landing of" persons from Europe who have made contracts to work, and whose passage has been paid by expectant employers, is being vigorously, enforced. Last month a Scotchman, who had been engaged to take charge of a dairy in Kentucky, was detained on shipboard under a ruling of Collector Magone. Now, it is notorious that the church of the Holy Trinity of New York has made just such a contract with an English clergyman to be its rector. If when this reverend gentleman arrives the law is made a barrier to his landing, he will have some new views of the Christian civilization of the United States."

uestion is new, are not to be wondered a but are gratifying proofs of the growth of spiritual thought and inquiry-of that quickening of the inner life which comes with the higher development of the race.

But there is one feature in this case which is somewhat annoying; that is the well-nigh universal assumption that the proof asked for has not yet been given, that the evidence is so far, insufficient and unsatisfactory to ra tional and intelligent persons. Unsatisfac tory it may be to those who do not know what it is, but fully satisfactory and convincing in the great majority of cases, to those of high character and capacity who have fairly and carefully examined the matter.

A skeptical, world gives the Spiritualists best proven statements but small credence. True, it is most convincing to have some personal experience and knowledge, but this one can have touching but a small part of what is readily accepted in other matters. Take, for instance, the undulatory theory of light; everybody believes it, but not one in a hundred thousand has every witnessed any experiments to prove it. So of evolution, which is winning wide acceptance, as it should, yet of which the multitude know little or nothing by actual and personal observation. How do they know? By reading the books and hearing the lectures of a small company of scientific men, by accepting the testimony of Darwin and Huxley, Tyndall, Wallace and others. All this is second-hand evidence and is held worthy of, credence as "the consensus of the competent"; and on this a great and growing company of intelligent people build their faith. They do not build on sandy foundations, and we surely do not wish to detract from the just merits of these mon. It only seems that too ready and implicit faith is placed in their conclusions, although they would not claim that their methods were perfect or that they had reached the final bourne of research and discovery.

But why yield these men such ready credence and still be so skeptical in regard to the testimony of Spiritualists? Why, for instance, accept the verdict of the Seybert Commission, and dismiss that of Wallace and Hare, Zöllner and Crookes and others, given after investigations tenfold more thorough and extended and conducted in a far more impartial and truly scientific spirit? Have not Spiritualists their "consensus of the competent," as strong as any others?. Nothing in the whole wide range of science has a greater array of evidence than this supreme fact of spirit return,-of the real presence of people, from the life beyond, members of that innumerable company of the bleesed immortals who have "shuffled off this mortal coil" and are clothed in spiritual bodies, and have the larger powers which are but in germ here and expand "over there."

No facts studied by Darwin or Tyndall have been more carefully sifted and arrayed | the best men and women in the churches:

In the future life the great realities here limned in outline are to be more clearly seen and more perfectly studied-a goodly promise of growth in that life.

Here is a fine strain of charity, showing which way the tide of thought sets among

when to the great astonishment of the audience a young girl fifteen years of age arose (an unheard of thing for even a grown woman to do in a Spanish speaking country), and courageously picked up the gauntlet presumption. After refating her adversary by an inspired improvisation, the girl requested the minister to express in writing his opinion against Spiritualism that she might answer him more carefully and efficacionsly.

Mr. Jorquera refused, however, to hold a disputation in the same place where he had given out his challenge, and designated the open square of the town as the locality best adapted to the controversy.

Miss Eulojia Aravena, his disputant, indi cated to him the impropriety of occupying so public a place for such an act, and, thereupon t was agreed that recourse should be had to the press.

The editor of the Revista congratulates the pastor on thus being able to avoid a surrender to an intelligent girl, and promises to keep his readers posted as to the outcome of the matter. He also congratulates the young champion of the doctrine that his publication defends, and knowing her merits as an inspired speaker and the justice of her cause he does not doubt but that she will win a brilliant and decisive victory over her enemy.

Reform in Honolulu.

The Pacific Commercial Advertiser, published at Houolulu, of the 19th ult., reached us last week with a full report of convention held by the reform, party to nominate nine candidates for Nobles and four Representatives for the district of Honolulu. Captain W.C. Wilder was chosen as temporary presiding officer and later on permanent chair man. Captain Wilder; returned thanks for the honor conferred upon him in selecting him to preside at the first representative political convention ever held in the Hawalian Islands, and continuing, said:

This meeting is another step in the reform movement inaugurated some months agosecretly and publicly announced at the mass meeting on June 30th. As one of the results of that meeting they had a new constitution. f that constitution was not promulgated in the strict, slow and uncertain way some would wish, nevertheless it was the law of the land [Applause.] By one of its provisions the late house of Nobles was abelished and means were provided whereby another shall be elected. Under one of its most liberal clauses Americans, English, Germans, Portuguese. Hawailans and men of all other nations were invited to take part in the coming elections without renonncing any alleglance they might bear to their own countries. For that reason they had met a represenfative convention, to nominate pine candidates for the Nobles and four for the house of Representative, to be voted for at coming elections.

The convention was held in the Hawaiian

GENERAL ITEMS.

The post office address of Giles B. Steppins will be No. 335 Fort Street, West, Detroit, Michigan, and not No. 353 as formerly.

Miss Phelps has a new "gate" story ready. It is entitled "The Gates Between" and relates the possible experience of a hard and selfish nature in the life after death.

Miss Frances E. Willard, on behalf of the the Woman's Christian Temperance Union. issues a call to a "world's day of prayer for the cause of temperance." Nov. 12 and 13.

On Friday evening the 23rd inst., there will be a reception and social entertainment given in honor of Mrs. Foye by the Young Peo ples' Progressive Society at Avenue Hall.

Mrs. Ada Foye will lecture and give tests again next Sunday evening, and also the Sunday following, at Avenue Hall, 159 22nd Street.

We are informed that Charles Dawbarn's lectures were well received at Parkland. He speaks at Philadelphia during May of next vear.

The Rev. Dr. Willis of Milford, Del., will preach in Plymonth Church the first sermon heard there since the death of Henry Ward Beecher. The Rev. Dr. Joseph Farker willdeliver his first American sermon in the same pulpit, Oct. 2nd.

There are about 130,000 Mormons in Utah. Of these quite eigthy thousand are under the age of 18 years. This leaves fifty thousand above that age. Of these at least one third are in polygamy, and these-one-third are the brains of the whole.

Rev. Dr. Behrends, now pastor of the Central Congregational church, of Brooklyn, has just won the pronounced approval of liberal thinkers by repeating his invitation to the Third Unitarian Sunday-school to participate with his own school in the anniversary day celebration. The Unitarians have heretofore been ostracized by the Sunday-School Union.

The "faith-healers" have been holding a camp-meeting near Decatnr, Ill., which was favored with a large attendance. The claim is made by the faithful that great good was done, and numerous doctors' bills saved as well. A German woman who had been blind fifteen years claims that she can now distinguish objects as one result of the meeting. Another woman afflicted with consumption declares that she was also made sound. A man who has been walking on crutches several years, being afflicted with rheumatism threw his props away, and says the disease has left him.

Some persons who managed to get themselves appointed members of a commission known as the Illinois State Board of Health. held a special meeting and agreed to withdraw the license granted to two physicians to practice medicine. It is presumed that the members of this board satisfied themselves that these persons were competent to practice modicine before they granted them li-

SEPTEMBER 17, 1887.

censes. No attempt was made to show that they were guilty of any immorality. Indeed, it was admitted that the only charge against them was "unprofessional conduct," which consisted in informing the public through certain newspapers that they were engaged in business at a certain place, and of their ability to cure a variety of specified diseases under favorable conditions.

One redeeming feature of the miser's charactor is that he generally suffers the effect of his sins himself. He does not punish others. One exception to this rule is the life of Audley, who flourished in England during the commonwealth. This miser started life with \$1.000, which sum he lent out to the sons of cavaliers and to clerks at a high rate of interest. His whole life was one of conning and disreputable craft, and by such means he accumulated \$2,000,000, which, however, reverted to the government.

John Stillman, who was conductor of the fatal train at Chatsworth, went into the wreck weighing one hundred and ninetyfour pounds. He now weighs one hundred and fifty-one pounds, a loss of forty-three pounds in twenty days. He is unable to eat heartily, and has not known a night of restful slumber since the accident. When he does sleep his slumbers are broken by visions of the wreck, and in imagination he hears the terrible cries of the wounded and dying till he wakes, more worn and restless than before. He is now taking an unlimited vacation at the expense of the read.

Mr. David Johnson, for many years a resident of Arlington Heights, Ill., lately passed to Spirit-life after a long and useful life. Mr. Johnson has been a subscriber to the RE-LIGIO - PHILOSOPHICAL JOURNAL for many years and we numbered him among our best and truest friends. He was a Scotchman, though he had lived in America for years, and inherited the best qualities of this hardy, truthful race. Having realized the truths of Spiritualism he was an ardent advocate and his transition was but a step to the bright beyond, of which he had a clear vision.

The adherents of Volapuk, the international language, have just held a congress at-Munich, presided over by Prof. Kirchhoff of the University of Halle. It was decided to use the home spalling for proper names, to drop the ceremonial from you (employing thou in the singular), and to make some few simplifications in spelling and grammar. The most important was the establishment of a Volapuk academy, to whom all future grammatical and lexicographical difficulties shall be submitted. Eighteen academicians were elected, representing Germany, Hungary, Austria, Holland, Russia, Sweden; France, Spain, Portugal, Italy, Asia Minor, England, and North America. The American representative is Mr. Charles E. Sprague of New York.

A JOURNAL representative dropped into the neat little hall at 116 Fifth Avenue last Sunday and found it filled to repletion with in-terested neonle. Mr. Geoberan was in the H.J. Smith. Harvey Smith, E. Parsons and chair and aided by his lieutenants succeeded in making everybody comfortable. The exercises were begun with some good music, after which Mrs. Belle F. Hamilton, lately from Cincinnati and a stranger to nearly all in the audience, was called to the rostrum for the purpose of exhibiting her powers as a clairvoyant and medium. In a quiet voice and modest manner she gave some seventyfive descriptions and names of spirits present, nearly all of them being acknowledged by the recipients as tests. Mrs. Hamilton was followed by other mediums and speakers. The meeting is evidently filling a want and will need a larger hall soon. The Congregationalist is thought by some to cherish a greater regard for the past than the present. But it is liberal enough to recognize that the general movement is onward when it says that "the Christianity of our. times is very different from that of our fathers, and even more unlike that of our grandfathers, in external manifestations. But it is as genuine, and even more fruitful. It is characterized by an aggressiveness, a persistency, a sagacity, and a tenderness which never have been exhibited in the same degree before. We are more impressed with this truth every month. The plety of the past was distinguished by a profoundness of consecration on the part of individuals-like Dr. Judson and Mary Lyon-of which we hear and see less in these days, although the factdoes not necessarily prove that it no longer exists. But the average of spiritual earnestness, of liberal giving for religious object. and of patient, zealous, fruitful service for Christ's sake never has been as high, we firmly believe, as it is now. When we are inclined to be discouraged, let this assurance comfort us."

the fact that each one makes his (or her) own of several school-books and a well-known heaven or hell, stating that those who wish to have an exalted spiritual home must so live on earth as to deserve it. 'She said that low and undeveloped spirits hover around the earth, and wherever they find low and undeveloped conditions, there they exert their baneful influence. The Catholic goes to spirit life a Catholic, and remains so until led out of that belief into one in harmony, with truth. Those who while on earth believe in the existence of a hell, also believe the same when first passing to the Spirit world; they soon, however, progress out of that debased

condition. She alluded to the potent influence of pirits in promoting the well being of those on earth, and she declared that all discordant relations existing here were severed by death, and exist no longer. Wives were not compelled to live there with brutak husbands and be tortured, nor were inharmonious: marital relations continued.

Mrs. Foye's lecture was followed by tests of the most extraordinary and convincing character. During the hour she only announced one name that some one in the audience did not respond to. She is capable of doing a grand work for Spiritualism and. humanity. The hall was crowded and the greatest interest manifested.

NOTES FROM ONSEP.

-ONSET ILLUMINATED.

Saturday evening, Sept. 3rd, the Association joined hands with the business men and cottagers for a grand illumination, to close the season of 1887 at Onset. The Middleborough band was engaged for the occasion, and also to remain over Sunday to furnish music for the Sunday meeting, Mr. A. E. Tisdale having been engaged to deliver two fectures. The Association furnished lanterns and candles at cost to all that were in need. The evening was beautiful for an illumination, the moon just obscure enough to give brilliancy to the candle light; a general display of fine Japanese lanterns was made upon all the main avenues.

The Association headquarters' building, the Onset Avenue street railway station and the hotels and cottages all along the streets. were beautifully illuminated and presented a grand appearance. The band played through the streets until nine, when it went into the Temple to furnish music for the last grand dance of the season. Nearly 200 couples were there waiting for the sound of the cornet and violin. It was a grand culmination of a very prosperous season of nine weeks camp meeting. Every body seemed to be happy, with the exception of a very few: isolated black spots, the homes of a halfdozen poor souls, that have exhausted themselves in trying to kick against the pricks.

A special train was run from New Bedford and Fairhaven; bringing a large delegation to the grove. The inhabitants of the suburban towns for miles around came to the grove in private teams, uptil the streets and avenues presented a mass of surging humanity. Among the more prominent displays of Japanese lanterns were the cottages of Mrs. J. P. Rickes, Cyrus Peabody, and Simon Butter-field, on South Boulevard; E. Y. Johnson Dr. Pratt, and Julius Carroll, Pleasant Avenue; Wrg.

teacher, died at Benton Harbor, Michigan, last Saturday.—The agricultural department reports a heavy reduction, in the condition of corn in the west since the last report .--- A foreign consul at Bombay reports that over 31,000 deaths from cholera occurred in the province of Oude-of which Lucknow is the capital-last May.

Paris reports say the Seventh corps, the one chosen for the mobilization experiment, was raised from 10,000 to 36,759 men, the additions being fully clothed, armed, and equipped.-New York is about to begin the expenditure of \$1,000,000 a year in locating and improving small parks in the densely peopled sections of the city.—A sensational Brooklyn (New York) paper asserts that Miss Caldwell, who subscribed \$300,000 for the new Catholic university, has canceled the subscription because the rectorship of the institution has not been given to Bishop Spalding, of Peoria.—The president has declined, with thanks and regrets, an invitation sent him by the board of trade of Columbus, Ohio, to visit that city on his western tour .- Allidavits of prominent Fenians are published in New York charging O'Dynamite Rossa with revealing the secrets of the order.--Complaint is made that in the license depart ment the record of many marriage licenses in Chicago is suppressed for a time, the record being afterward filled in when interference with the plans of the parties has become impracticable .-- Five large saw-mills were burned in Minneapolis last Saturday night, causing an aggregate loss of \$250,000.-John C. Ecker was found dead beside the railroad track near Jonesboro, Illinois. He had been shot and robbed, probably by tramps.-Dispatches from Tucson, Arizona, report that a heavy flood has swept away twenty miles of the Southern Pacific railway track, between Incson and Benson. The disaster is expected to materially delay traffic on the line. Senator Sherman will make a speech at the

annual fair of the Colored Industrial Association to be held in Raleigh, N. C., beginning Oct. 24th.-Queen Victoria has ordered the gifts she received during her jubiles to be exhibited in St. James' Palace .- Mrs. Sigonrney's grave is in Spring Grove Cemetery. Ct It is shamefully neglected.-Mr. Heron Allen, the expert in palmistry, who a few months since created such a sensation in the East, is now busily and seedily seeking employment as a clerk in the Pacific Mail Company in New York. The Queen of Denmark has just celebrated her 70th birthday anniversary.-. T. Trowbridge, the author, one of the earliest discoverers of Kennebunkport, Ma., as a summer resort, has grown rich from the rise of property .- Charles Dickens, Jr., who is to lecture in this country, is about as unlike what the public would expect in a son of Boz as a parlor match is unlike a cornet.--Elitor Halstead writes from Homburg that the Prince of Wales "is a man of great tact, and plays his part with more talent than he has credit for. He is an admirable public speaker in many ways.

Parkland Camp Meeting.

To the Editor of the Relfglo-Philosophical Journas,

After a vigorous three monthy' campaign. we closed our camp meeting at Parkland, Pa. Chas. Dawbarn of New York was our speaker Sunday, Aug. 28th, to Sept. 3rd. His lectures are scientific, instructive, replete with inter-esting facts, and are delivered in a vigorous, pleasant manner. They are very acceptable to all hearers. Mrs. H. S. Lake gave us two grand lectures, Sunday, Sept. 4th. The audi-ences, morning and evening, were very large,

"Go Heal Thyself!"

"Old Pluto" and "Proserpine" are two of the most wonderful medical Springs on the Continent. They are located on the Orleans, West Baden and French Lick branch of the Monon, Route (L. N. A. & Ry.) about 48 miles north of Louisville, Ky., and the midst of delightful scenery, and interesting his torical locality. There are two groups of Springs, one at West Baden and one at French Lick, Ind. The waters of these springs are making miraculous cures even in the severest cases of Bright's Disease Scrofula, and Rheumatism. Send your name and address, enclosing two cents in postage, to E.O. McCormick, General Passenger Agent Monon Route Adams, Express Building, Chicago, who will send you an elegantly illustrated book giving complete analy-sis and full particulars of these life-giving waters.

FEATHERBONE.

Featherbone is a singular new product made. Turkey and Goose quille are made into an elastic bone, superior to whalebone and, for use in ladies lothing superior to steel. It is now largely used in dressmaking, corsets, whips, etc., and seems to bid fair to become the elastic bone of the world. It is unbreakable, and lighter than whalebone.

The Free Press Co., of Detroit, Mich., makes a very cenerous offer in another column. Any person with a little spare time, or any one who makes a feature of soliciting subscriptions cannot do hetter than write for particulars.

Harvest Excursions.

The Burlington Route, C. B. & Q. R. R., will sell, in Sept. 20th, and Oct. 11th, Harvest Excussion lickets at one fare for the round trip to principal points in Nebraska, Kansas, Minnesota and Dakota, Limit, thirty days. For tickets and further infor-mation may be obtained of any C. B. & Q. Ticket Agent, or by addressing Paul Morton, General Pasenger and Ticket Agent, Chicago.

Areyon weak and weary, ovorworked and tired? Hood's Sarsaparilla is just the medicine to purify your blood and give you strength. .

The Monon Route (L. N. A. & C. Ry.) have placed on sale a 2,000 mile book at rate of two cents per mile.

CHICAGO.

The Young Peoples' Progressive Society, marts every sunday at Avenue Hall, 159 22nd Street at 7:00 P.M.

The Spiritualists Central Union will meet every Sunday at 2:60 p. M. in Weber Music Hall, conferred Wabash Are huo and Jackson Sheet. Alts. S. P. BRWOLF, President.

The South Side Lycoum of Chicago merts every Sunda afternoon . t 1:80 charp, at Avenue Hall, 159 22nd street."

The Chicago Association of Universal Radical, Progress Alto Spiritualists and Mediums' Society meets in Spirits Liberty Hall No. 517 Weet Madison Street, every Sunday, at 2:30 P. M., and 7:50 P. M. The public cordially invites Advission five cents. L. NonMAN M. CLEOP. Preuident.

The United Spirituallots meet at 116 5th Ave, at 2:30 p. Visitors and medin F. B. GEOGHEGAN, President,

The Young People's Spiritual S clety incets every Sunday evolut at 7:45 P. E., in Apollo Ha J. 2736 Slate S reet. First class speakers always in attendance. Admission free, E. J. Moart N. Pres.dent.

Spiritual Meetings in New York.

The Eastles Aid Sveloty meets every Wednesday afternes in at three o'clock at 128 West 49rd Street, New York. The Poople's Spiritual Veeting of New York (117, has re-moved to Spincer Hall, 114 W. 14th St. Services every Sun-day at 2:80 and 7:45 P. M. FRANE W. JONES, Conductor

Aletropalitan Church for Humanity 251 West 23rd Street Mts. 2 B Stryker, services Sunday at 11 A.M. Officers: Geo B. Carrell, President; Oliver Russell, Vice President; B. George H. Perine, Secretary; F. S. Maynard Treasurer,

Grand Olera House, 23rd Street and 8th Avnua.-S er-vices every Sunday at 11 a m. and 78, p. m. Conference every Sunday at 21, p. m. Admission free to each meeting

Spiritual Meeting in Brooklyn, N. Y.

Conservatory Hall corner Bedford Ave., an I Fulton Street -Services every Sunday at 11 A. M. and 7:45 P. M. Com-mencing Sept. 11th, Mrs. A. M. Glading will occupy the 10s-trum until Nov. 1st.



duced in its present form by MASON & HAMUIN In 1861. Other Makers followed in the manufacture of these instruments, but the Mason & Hamile Organs have always maintained their supremacy as the best In the world.

Mason & Hamilin offer, as demonstration of the unequaled excellence of their organs, the fact that all of the great World's Exhibitions, since that of Paris, 1867, in competition with best makers of all constries, they have invaribly faven the highest honor : Illustrated entalogues free

PIANOS, in 1892, and has been pron uncot by experis the "greatest improvement in Planus in half a century."

A circular, containing testimonials from three hundred purchasers, musicians, and tuners, cont, togethor with descriptive catalogue, to any applicant.

Planos and Organa sold for each or easy payments; also rented.

MASON & HAMLIN ORGAN & PIANO CO. 154 Tremont St. Boston, 46 E. 14th St. (Union Square), 17. 7.



The Pittsburg of the West.

Fort Scott, with her Natural Gas wells, Embricating OD wells, Immence Coll Helds, inexhaustible quartles of cement and build g stone, flowing artesian wells, Fint glass cand, Brick Fire, and Potter's Chy, and other natural advantages, is the greatest manufacturing point in Rausan, and is but

Is the kreatest manufacturing point in Rabea, and is but just entrifie on a career of unerampled prosperity. Note the following facts: Population 14.000 Increare since 1880 of 12,000. Four distinct rakiway lines, and three more building. New build-ings now going up to cost over \$1.000,400. Real estate rales in one month, \$1,750,000. Among established indus-ries not tries are: .

Internal Gas and Lubricating Oil wells, Coal
Mines, Stone Quarries and Cement Works, butes yard, sugar works, a large rises factory, humerous potteries, saw and woak n and flouring mills, carriages works, tokacco factories, foundries, machine shops, etc., etc., Liberal aid to factories. Fine actions and churches, and no. calcons: Fertil farms, \$10 per acre and up.
Fort Scott offers unequaled opportunities for the farmer, max uffacturer, mechanic, merchand, and real estate thycs. for. City property doubles in value every few months, write for farm generative for Scott Ingelies promptly answered.
S. F. SUOT f & Co. Real Estate and Agents, Fort Scott, Scott,



Mrs. Ada Foye at Avenue Hall.

Last Sunday evening Mrs. Ada Foye, lectured at Avenue Hall, 159 22nd St., under the auspices of the Young Peoples' Progressive Society. Her subject was, "Our Spirit Hom 33." She explained why such conflicting views exist among spirits with reference to the spiritual realms, and illustrated that fact by referring to travelers who visit Paris, and who return to this country with the different impressions they have received of that city, many of which are diametrically opposite. It is the same in regard to our spirit homes. The scenery, the peculiarities, and the different conditions make different impressions upon the minds of those who are transferred there through the instrumentality of the change called death, and their respective descriptions may seem sometimes to be contradictory.

Mrs. M. E. Williams, Onset Avenue.

SUNDAY.

Band concert at 10 A. M., calling the people together, and by 10:30 the audience numbered about 1,500 persons. President Crockett called the meeting to order, and introduced A. E. Tisdale as the speaker of the day. He responded by coming forward, and seating himself at the organ, he sang in his own style the song entitled, "When the Mists have cleared away." The subject of the morning lecture was upon, "The Every Day Evil," the audience giving the speaker a very attentive hearing. There was a band concert at 2 P. M. Mr. Tisdale gave the closing lecture of the season, taking for his subject. "The early Gods, and the early Religious Worship.

At the close of the lecture President Crockett read the announcement of the Harvest Moon Festival, or Indian's Day, which will occur on Saturday and Sunday, the 1st and 2nd of October, naming the persons constituting the several committees, who are already at work, which will insure one of the finest occasions of the coming fall months at Onset.

The Ladies' Aid Society will hold a Fair in the Temple on Saturday, the 1st of October, which will also lend extra attractions, Speaking and singing for the occasion will be provided.

HOMEWARD BOUND.

Monday morning, bright and early, the people were packing tranks and making preparations to leave for home. Every train was full, and many words of regret were spoken at friendly leave takings, as the partng good-by was uttered; but all were hope ful of again meeting at Onset next season. W. W. CURRIER. Thus on we move. Onset, Mass., Sept. 5th

General News.

The casualties in the first battle of the Irish revolution, which occurred at Mitchellstown, on Friday, were: Two citizens killed, one fatally hurt and since dead, and one hundred and tifty wounded; fifty-four constables injured so badly as to require medical treatment. The affair may be worth remembering as the first step in what Kossuth called "the stadium of action."-The grand jury of Grundy county, Illinois, found no indictment against Miss Dodge for killing W. S. Babcock, the Chicago lumberman. on the 20th of August .- Bismarck's organ says it must have been King Malictoa who was fired ont by the German at the Samoan islands, and that King Tamasese probably now reigns in his stead.-The grand jury indicted Dr. St. John, Levi Dell, Captain John Irwin, of the schooner E. Blake, and Captain John Freer, of the schooner George Marsh. for assisting McGarigle to escape.—The police at Mitchellstown, Ireland, paraded the day after the battle. A dispatch says "a majority of them wore bandages over the wounds they received."-Several custom inspectors in New York are under investigation for receiving bribes and conniving at smuggling. Criminal proceedings are threatened.—The Pennsylvania Grand Army of the Republic commander has issued an order directing that "in passing the reviewing stand, or while being reviewed by Gener-

the lecturer impressed upon those present shall salute."-Professor J. R. Webb, author

numbering some two thousand. AMrs. L. lec tures for the First Association in Philadelphia during the Sundays of September. A very interesting letter, of thanks from Mr. Langam was read at the Sunday meeting to the campers and officers of Parkland, for the kindness shown to his family, and wife, Elizaboth Langam, who passed to the higher life from Parkland, August 27th.

Capt. Fulmer and wife had a cottage dedication; the campers were there in full force. The little Indian spirit who controls Mrs. Fulmer's mother named the cottage, "Rose Cottage," after which the guests did ample justice to a splendid collation. All were well pleased with the new cottage.

Mrs. Peterson was the recipient of a merry surprise party on Friday evening, Sept. 2nd. Mr. Hiedelburger is having a handsome ottage built this fall so as to be ready for he early spring. Mr. Coles is also having an ample cottage erected. The Lyceum intends Mr. J. A. Shadio and antes koss A. Stepald were married 1 ' Ottokee, Fulton County, Ohlo, at the residence of the bride's parents, Aug. 25th. Mr. Hudson Tuttle performed the cer-mony which was brief, set beautifut and impressive. At the reception given by Mr. and Mrs. Allen Shadie, the rooms of the elegant house were filled with delightful guests. Mrs. Tuttle gave recitations and sang a song she had composed for the occasion, and Mr. Tuttle gave some fellchous ro-marks. The heavier counts are an one for large the hous mar. erecting a fine building for the children's accommodation. R. A. THOMPSON.

The Boy Medium.

to the Editor of the Beligio-Philosophical Journal:

After a very successful visit to Cassadaga camp meeting, the representative of the Young People's Spiritual Society will return to the city during this week. The boy medium lectured several times at the camp-meeting, also in Buffalo and at Niagara, and the arguments put forth in his discourses were so deep as to astonish all those who heard them. He met with great favor during his stay at Cassadaga, and those who heard his lectures class him second to no trance speak-

er in the country. Mr. Algerton will address the Young People's Spiritual Society on next Sunday evening for the first time since he left the city some weeks ago. His subject on this occasion will be "Mediamship, its uses and abuses," and we feel assured that he will be able to give a clear conception of both its "uses" and "abuses," as his visit at the camp will afford him a very good idea of both. We therefore invite you all to turn out and give him a hearty reception upon his return. A. OBERKIRCHER,

Sec'y Y. P. S. S.

Excursion to licarney, Nebraska.

Attention is called to the handsome advertisement of excursions to and public sale of city property October 14th and 15th at Kearney, Nebraeka, in another column. Excursions will be run to that point, etarting October 10th and 11th, on all roads from all points west of the Ohio river. Kearney has just completed the development of her remarkable water power. She is the "Minneapolis of Nebraska," and must rapidly take rank as a great Western manufacturing center. Parties interested should address Mr. H. G. Wiley, Secretary and General Manager of the Kearney Land and Investment Company, Kearney, Nebraska, for full information. This company is composed of the leading and best men in the city and is entirely trustworthy.

Harvest Excursions

via Missouri Pacific Railway, Sept. 20th, and Oct. 11th to be Roy, Baxter Springs, Parsons and all points in Kansas to all points in Arkansas and Texas. Half rates. Tickets good thirty days. Address Jno. E. Ennis, 199 Clark street., Chicago.

"Don't wake me until broad daylight, Porter!" The above expression lanow heard every night on the new and elegant Philman Buffet Sleepers running via the Monon Route between Chicago and Indianapolis. The "Night Express" makes fast time between the above points, but you may take your berth at 8:00 P. M., and wrapping the drapery of your couch about, sink down to pleasant dreams---until morning.

Brookism Spiritual Union-Sunday meetings at. Frater-nity Rooms, corner Bedford Avenue, and South 2d street Members scance at 10:30 A. M. Alpha Lyceum at 2:30 F. M. Conference at 7:30 P. M.

Everett Hall, 398 Fulton Street. Conference every Saturday evening at 8 o'clock, FRANK W. JONES Conductor.

Saratoga Springs, N. Y.

The First Seclety of Spirit, slists of Saraty caSprings, N. Y. meets every sunday morning, and evening in. Court of Ap-peals Reom, Town Hall. W. B. MILLS, President. E. J. HULING, Secretary ۰.

St. Louis, Mo.

Organized August 22nd, 1886. The First Association of Spiritualists meets every Sunday in Brat. it's Hall, south-west corner of Franklin and Ninth Streets, at the hour'of 2:30 F.M. Friends Invited to attend and correspondence splicited, H.W FAY, Pres't, 620 S, Broadway, ISAAC S, LEE, Cor. Sec., 1422N, 12th St.

Married. Mr. J. A. Shadie and Miss Rosa A Slebald were married i

marks. The hanty couple are soon to leave the home nes and take up their abode in Tecams, W. T.

Lactated Food

Send for our Circular entitled

which collatains a large number of letters, many of which say the life of their baby was saved by the use of LACTATED FOOD.

Read these letters and, if you wish, write to the mothers

If your baby is not hearty and robust try it.

Is also a Perfect Nutrient for INVAL'DS.

in either chronic or acute cases. Weak stemaches always retain and relish it. Thousands of Physicians recommend it is the best of all prepared foods. Unequalled in DYS-prosta

150 MEALS for an INFANT for \$1.00.

EASILY PREPARED. At Druggists-25c., 50c., \$1.00.

1887-BABIES-1887

To the mother of any baby born this year we will send on application a Cabinet Photo. of the "Sweetest, fattest heathrest baby in the country." It is a beautiful picture, and will do any mother's heart good. It shows the good effects of using Lactateed Food as a substitute for mother's milk. Much valuable information for, the mother circus. Circu data of high?

Wells, Richardson & Co., Burlington, Vt.

BEYOND:

A Record of Real Life in the Beautiful Country over the River and Beyond, Price 50 cents For sale, whole ale and, retail by the RELIGIO PHILO-SOPHICAL PUBLISHING HOUSE, Chicago,

The "OREAD" of Mt. Carroll (III.) Seminary

tells how students of small means can gain a Collegiste, Mu sical and Art education. Send for one.

WHAT SHALL WE DO'TO BE SAVED?

By R. G. INGERSOLL.

Price, 25 Cents, Postpaid.

For sale, wholesale and retail, by the RELIGIO-PHILOSOVHY

WELLS, RICHARDSON & CO.,

Burlington, Vt.

ACTATED FOOD

LETTERS FROM MOTHERS."

MOTHER'S FAVORITE

THE

PEPSIA.

iven. Give date of birth.

AL PUBLISHING HOUSE



tect the public against extortion, and to encourage outside capitalists, investors and manufacturers to visit Kearney. THE KEARNEY LAND AND INVESTMENT COMPANY, COMPOSed of men whose large local business interests lie in promoting a rapid development of the city, purchased a large body of land in the heart of the clip, have arranged excursions at reduced rates on all roads, and on October 14 and 15, 1887. will conduct a public sale, when nearly 600 business and resident lots, and factory sites, among the choicest the city affords, will be sold under the hammer for whatever they may bring, on very easy terms. This property must double in value in a few months.

Kearney will be a manufacturing and wholesale center of 50 000 to 100.000 population in a very lew years. No other point, in hundreds of miles in any direction, has equal facilities for great growth. Is in the midst of a wonderfully rich. farming country, where lands are still very chesp. Come to KRARNEE.

Remember, excursion reduced rate thirty day tickets will be sold on all the roads west of the Ohio River. Arrange your Western'excursion trip solyou can be with us at Kearney. October 14th and 15th, at our great sale. Please write for fuller information. Our illustrated descriptive circular, "All About Kearney," gladly sent free. Address. H. G. WILLY.

Sec'y and Gen'l Manage Rearney Land and Investment Co. Kearney, Neb

Voices From the Leonle. INFORMATION ON VARIOUS SUBJECTS

The Christian's Creed.

List to the dreamy tone that dwells. In sippling wave and sighing tree; Go, hearken to the old church bells, The whistling bird and buzzing bee. Interpret right, and ye shall find 'Tis Love and Glory they proclaim; The chimes, the creatures, water, wind, All publish, "Hallowed be Thy Name."

The pilgrim journeys till he bleeds, To reach the altar of bis slive; The hermit pores above his beads, With zeal that nover wanes or tires. But holiest rite or longest prayer, . That soul can yield or wisdom frame, What better import can it bear, Than "Father, hallowed be Thy Name."

The savage kneeling to the sun, To give his thanks or ask a boon; The raptures of the idiot one, Who laughe to see the clear round moon; The saint well taught in Christian lore; The Moslem bowing at his flame, All wonder, worship, and adore; All end in "Hallowed be Thy Name."

Whatever be man's faith or creed, These precious words comprise it still. Wo trace them in the blooming mead; Wo can them in the flowing rill. Ono chorus halls the Great Supreme, Each varied breathing tells the same; The strain may differ, but the theme Io "Father, Hallowed ha Thy Nume." "Spiner of the Millford Bard," J HA LOFFLAND

Fob. 1855.

Thomas Paine. -----

20 the Editi r of the Religio-Philosophical Journal:

.In the general anslaught of bigots against the name of Thomas Paine, the fact is overlooked that he was a man of strong religious. Leelinge, which is manifest throughout all his works. In the general anticatby which he has aroused against bigotry, even people disposed to be athelsts are cometimes sadly mistaken and would be proud to own him. A lady with whom the writer was acquainted (herself an avoved atheist), was, surprised when she read the following quotation from Mr. Paine's "Age of

Reason," eccond part: "Any percon who has made observations on the state and progress of the human mind by observing his own, cannot but have observed that these two distinct classes of what are called thoughts: those that we produce in ourselves, by reflection and the act of thinking, and these that bolt into the mind of their own accord. I have always made it a rule to treat those voluntary visitors with civility, taking care to examine as well as I was able, if they were Carbo to examine as wolf as I was able, it they were worth entertaining; and it is from them I have ac-quired almost all the knowledge that I have. As to the learning that any person gains from school edu-cation, it cerves only like a small capital to put him in the way of beginning for himself afterwards. Every person of learning is finally his own teacher; the reacon of which is that minerides "heinita disthe reason of which is, that principles being a dis-tinct quality to circumstances cannot be impressed

upon the memory." The abave quotation envors very strongly of one of the phases of modern Spiritualism. The truth seems to by Mr. Paine was on the high road through chervation to Spiritualism without suspecting it. One of his friends, a Methodist clergymau, directed his attention to the frequent conversions of ungov-ernable coarse, willful-minded men, pests of go clety, who through the furor of shouling Method-ism were tamed down to the doublet of lambs! As a fact Mr. Paine could, not deny it, for such cases; "Might it not," ho fromarked in his letter to his

friend, "honecounted for on this newly discovered element in man's nature, animal magnetism, prought into notice by Meamer? Fir what you state, my 1111 shafts of ridicule." Here again Mr. Paine was on the right track. There has been various vain attempts made to extricate Dr. Franklin from the adlum of denouncing Mesmer as a bold and unblushing attempt at charla-tanry; but Franklin's letters to his friends in the United States, published in bis work, tell against

THE DEMONIACAL THEORY.

Excelient Physical Manifestations.

"That theory expounded by the Adventist preach-er lately in Cleveland, Ohio," said a prominent Spirit-ualist there, "that spiritualistic phenomena are of demoniac origin is not new, and it isn't peculiar to the Adventists. Catholics generally take the same view and the theory is the refuge of a great many people who can't deny the phenomena, and who don't want to accept them for what they really are. Such people are more reasonable than those who stubbornly shut their eyes against the facts and deny such people are more reasonable than those who stubbornly shut their eyes against the facts and deny the phenomena altogether, and they really have some grounds for their belief. It is a fact, as every careful investigator of Spiritualism knows, that there terested. careful investigator of Spiritualism knows, that there is something essentially deviles about a good deal of the phenomena commonly evoked, and that if his satanic majesty len't back of it, there is much about it that seems consistent with the character usually ascribed to him. So it is not strange that people who have not studied deeply into the philos-ophy of the thing and searched out its real origin feel like ascribing the whole business to Satan, al-though that is an error of course. As a matter of

feel like ascribing the whole business to Satan, al-though that is an error of course. As a matter of fact, those who have gone the deepest into this subject and studied these phenomena with the most care, while they are quite sure the orthodox devil is, a myth, are not so sure but that there are devils in the miserable world and that they are quite active and annoying cometimes."

VIEWS OF A SPIRIT.

"Dr. Wells," who speaks from the spiritual side of life through the telegraphic mediumship of W. S.

Rewiey discources as follows as to the devil: It would seem very strange that nearly all ortho-It would seem very strange that hearly an ortho-dox sects attribute so much power to that mythical being, the devil. Were they to be believed he is coequal with God himself in knowledge, power, omniscience and omnipresence. Fermit me to say as one now on the spirit side of life's plane that as for as the theory is concerned of there heard a wad far as the theory is concerned of there being a god far as the theory is concerned of there being a god of evil, otherwise known as the devil, that being is purely and wholly a myth. Taking the existence of such a being for granted, overything evil or suppos-ed to be evil, is attributed to this mythical being thus endowed with a distinct personality. When we weigh the matter carefully we must see at once that this theory infers a division of power and a duality in the grant and far a by which man is granted as the great ruling force by which man is governed. If, then, we divide the power belonging to this great force of cause we take away immediately some of his prerogative and reduce him to one of very unpleasant and unprofitable partners. I will say once for all that no such being exists. Evil is only a relative term signifying in its broadest sense a perversion of good. That which is good to-day may be evil to-morrow, and thus we find that were there such a being as his satanic majesty his prerog-atives would be constantly changing.

BIBLE SPIRITUALISM.

It seems extremely strange to a thinking man that those who base their conceptions of their ereator upon the Bible should deny the truth of inspiration upon the Bible should deny the truth of inspiration through spiritual agency. Reading the Bible care-fully, if they will from lid to lid, they will find that every thought that appeals to man's higher nature and purer sensibilities comes direct through spirit-ual manifestation. Hagar in the wilderness cheer-ed and consoled by a spirit; Jacob wrestling all night with a spirit; Lot listening to a warning; Samuel returning to Saul through the medium of Endor, not the "witch;" that word only appears in the heading of the chapter, placed there by the translators; Shadrach, Meshach and Abednego, pro-tected by spirit influence in the fiery furnace, and so on coming down to the new dispensation. In the first chapter of Matthew we find mention of a spirit of the Lord which, being properly translated, should of the Lord which, being properly translated, should read from the Lord, telling the people of the Savior to come. We pass along many instances of spirit manifestations, to the opening of the prison doors without human against Patter released and going to without human agency, Pefer released and going to without human agency, Peter released and gotely to the house of one of the brethren. Again we read of the master humself after crucifizion appearing to show the doubting Thomas, whose namesakes are legton today, where the nails pierced his feet and hands and the spear his side. Later on we find St. Paul becoming entranced, so that he was carried into heaven and heard unspeak-who made and thus we find every any feetations

able words, and thus we find spirit manifestations in chapter after chapter, page after page, saying nothing of the prophecies, until the climax is reach-ed in Revelation, where St. John, the revelator, was entranced and in a measure Toreshadowed, future events. His mind, however, living under the in-fluence, in some degree, of the age, or rather the doctrines of the age in which he lived; mistook the spirit for his God. These are only a few instances of hundreds I might mention in this good book.

To the Editor of the Religio-Philosophical Journal: Spiritualism is slowly, but surely and steadily gaining ground here, not withstanding we have had no lecturers stop in this vicinity for several years. By the distribution of the grand old RELIGIO-PHIL-OSOPHICAL JOURNAL, and the other spiritual litera-ture, quite a number of families are investigating by means of home and private circles, and quite a number of our best citizens have become very much in-

terested. During the latter part of last, and beginning of the present month, Prof. Geo. V. Cordingly, of St. Louis, paid a visit to his old home in Mound City, Itl., more to recuperate his failing health and to see the friends of his youth, than to hold spiritual scances. But the public were so interested that he was chosen by little layers time for rest. He was was allowed but little leisure time for rest. He was induced to hold three scances in this neighborhood, two at the residence of Mr. George Gould, and one in the home of your humble servant. At each scance he allowed himself to be placed between, and held firmly by, two skeptics. The scances were held both in the light and in the dark, the whole circle joining hands around a common walnut center table. During the dark scances, fans, musical instruments and other articles were moved and cal instruments and other articles were moved and floated around the room. A music box was wound up and carried about by spirit hands. A spirit claiming to be my father-in-law, played the tune. "Old lang syne," using the violin, and playing the tune in the same style he used to play it while in this life. Each one in the circle was touched by spirit hands, varying in size from that of a small in-tent at that of a large man. Hands were also seen fant to that of a large man. Hands were also seen very plainly, spirits furnishing their own light for that purpose, the lights seeming to come out of the ends of the fingers of the materialized hands, which

could be plainly seen as far up as above the wrist. At the seance at my house, the medium sat be-tween two ekeptical men, who say that he did not get loose, nor make any effort to do so. Just at the lose of the dark scance two of the sitters' seats were at which we were seated. One of the chairs was taken from under one skeptic who was holding the medium.

The light seances were also very interesting. The mediums hand was controlled automaticaly to write communications to the different ones in the circle, while at the same time his yocal organs were used to speak by the different controls, giving many startling and convincing tests.

Mr. Cordingly seems to have various phases of mediumship, and while here he gave the best satifac-tion. There was no opportunity or inducements for frauds; even the most skeptical admitted the mani-festations were caused by some power other, than that known to them.

A good public lecturer and test medium would be well received here, and also at Mound City and Cairo, l.; but none but those with clean records need apply. A Dr. Abbot turned up in Cairo not long since, and was kindly treated and supported by some of Cairo's best people, but the true character of the man was discovered in good time, and he left for a more genial clime "between two days.

W. H. LEIDIGH. America, Ill.

The Haunted Last-Au Apparition.

fo the Editor of the Religio-Philosophical Journal:

It is curious how sometimes in a mixed company we often meet people, entire strangers to us, who know friends whom we love, or who fall in with us upon certain articles of faith which are dear to us, and we become at once comrades and allies. I was once in this little country place where'l am staying once in this incle country place where t an scaptage at present, speaking to a gentleman about a certain machine I had heard of... "You will be surprised," I edd, "when I tell you that the inventor thought it all out, saw its defects in his mind, arranged it, and re-arranged it, and made it, mentally, a perfect and practical thing before bo had the machine construct-ed. To me it is an ast inishing feat both of mind and memory." I noticed that he often smiled, and a peculiar look crossed his face, as he guietly re-

"I believe I am the man," and so he was,

One evening when all the guests of the L. House, were scated in the parlor, the question was put, "are there any haunted houses in the town." the main road about a mile from here, standing back in a small grove of pines, has a story attached to it, and which has been generally balleved. It wa owned by a shoemaker, and he had a friend whose feet were not only exceptionally large but difficult to fit, and he kept the last which was made for him in the house. At last-no pun intended-the two men had a quarrel, and it was so bitter that it ended in hatrad hetween them. The choemaker would not give up the last, and the man for whom he had always worked, died suddenly. Then the last began to caper. Night after night it would clatter over the floor of the work-shop, which was in the upper story, and if some one did not go up stairs, it would clatter down the stair-case, and thump against the door. My informant said that some of his incredulous friends would not be convinced until they had gone there themselves, and seen the last coming down stairs. A lady then said that she had been very skeptical about the future, but a friend of hers went on a yacht to be gone a week, on a pleasure trip. The second night out he heard his wile's voice at the bedside, calling him three time, so near and so nat-urally that he answered it each time, and then con-vinced that it must be supernatural, he arose, and jotted down the exact hour and moment. On his return he found that his wife had died at exactly the moment that he had heard and answered the voice, though he had left her in perfect health. A gentleman then said, "we I ad a man working for us, whose twin brother had gone to sea. One day, when we were getting in the hay, my father called this man, whose name was Sam, to come to the baro. He easys he distinctly saw Sam's twin brother come up with him, side by side but turning to go in the barn, as he came out to meet Sam, the man was alone. "Where is your brother Joe?" asked my father. "Why, at sea, I suppose," was the answer. "I distinctly saw him walking all the way from the old oak where you were working by your side," said my father," and you, were quite near me when went in the barn. I thought he had returned." Sam turned p de as he said; "I hope nothing has bappened to him. I've been thinking of him for the last half hour."

The Practical Value of Spiritualism.

To the Editor of the Religio-Philosophical Journal:

A writer in a recent number of the RELIGIO-PHILOSOPHICAL JOURNAL very pertinently draws attention to the waning influence of physical me-diumship and the indifference of the public in regard to it. He goes on to deplore the trashy utter-ances of so many so-called inspirational speakers. and points out that which every earnest profes spiritualistic truth has long recognized, that the churches pay liberally for sermons which, laying no claim to inspiration, are worthy the study and attention of the people.

Certainly Spiritualism, as expounded by its inspi-rational prophets does not commend likelf upon the score of intellectuality. The time has come, when it must either do so or lose all hold upon the public

as worthy of respect. Physical mediumship is so common, and so much that was ignorantly looked upon a few years ago as demonstrative of spirit control, is so well recognized now as referable to ecstatic mental conditions, that it is well to consider more particularly what the practical value of Spiritualism has been and will be. Its first value in our time (for the phenomena of. Spiritualism are, of course, as old as man himself) or rather that of its modern phase, was to arrest at-tention. Eccleeiastical dogma had so beclouded the judgment that ('alvinistic belief' in hell on the one hand, or materialistic indifference or skepticism on the other, ruled the minds of men. There was no half-way house. Either there was a stereotyped heaven and hell, or there was no immortality at all; ad carpe diem was the motto of the skeptical world.

ad carbe diem was the motto of the exeptical world. Spiritualistic phenomena, if they were worth any-thing, were valuable as demonstration, a possibility not included in orthodoxy, and not allowed by ekep-ticism. They proved a continued existence to be a fact in nature, independent of conduct, and depend-ent entirely upon laws with, which the world is already familiar; in a word, Spiritualism abolished the supernatural. Existence in the body becomes, in the light of reliable proof of the spiritualistic phenomena, merely a passage from prior to later phenomena, merely a passage from prior to later existence, a temporary residence, in short, in a body, to be changed for temp wary residence elsewhere in to be changed for temp rary residence enswhere in another and more 'ethereal form, to change possibly' again. No spiritualistic phenomena ever has or ever can prove immortality. Its utmost claim is to estab-lish the fact of the probable continued existence of those whose earthly experience is over. It is the string upon which the pearls of hope are strung, whereas without it we lose the pearls alone, for the bare of immortality was harm with man. hope of immortality was born with man.-

Hence Spirituatism is neither a religion, a philoso-phy, nor a science; it is neither a revelation nor an inspiration; it is simply the demonstration of a fact, and as such will necessarily no longer in itself interest those who have obtained domonstrable evidence of the truth of the fact. - Unless its professors and inspirational speakers can supplement the proof of continued existence by intellectual aspiration,—un less they realzy that cultivation, knowledge and high standard of right and aspiration are as essential after the proof of continued existence has been given, as it was before, and will be, when by evolution man here associates with man a stage further on the road, Spiritualiam must lose all practical value. The children of those whose attention was arrested by the first modern rapping of phenomenal Spiritualism find nothing to arrest their attention in such facts. They are familiar to them and have for them no practical value. Their work is done for this generation, and the practical value of Spiritualism now lies in the development of a higher spuritual philosophy by intellectual culture. Without it Spiritualism can appeal only to the ignerant and superstitions, or transitorily to those who in affliction turn to it for emotional comfort. No emotion is lasting; sorrow cunnot keep forever; hope itself— even hope of immortality loses radiancy unless it is accompanied by higher possibilities of growth and culture for the individual. Spiritu ilso needs above all, education to enhance the practical value which is already waning. JANET E. RUNTZ-REES.

The Convulsionaries of Agosta.

of the Edhor of the Kolicle Philosophical Journan

The bi-monthly Revue Spirite of Paris, Aug. 1st publishes an article copied from Le Petit Marsuitlaise (a secular paper of southern France), of which

Notes and Extracts ou Miscellaneous Subjects.

A former member of the Georgia legislature, now living in Athens, has an autograph album with all the names of the members. Several of them made their "X."

"Uncle" Willie Blackwell, who was born a slave on the plantation of William Russell in Fauquier county. Virginia, Nov. 20, 1775, is still alive at Great Bend, Kan.

Vandille's food consisted of bread and milk, with the addition of a glass of sour wine on a Saturday; his religious mite was one farthing per week, and at his death he left \$4,000,000 to the kings of France.

Lieut, Henn says that though he has sailed 50,000 miles in the Galatea the Halifax course is the less he has ever seen. C. H. Colt, of the Dauntless is equally enthusiastic in his praise of the Nova Scotia restinguestic mathematics of the Nova Scotia rachting-waters.

An ærolite fell near the line of the Mexican Na-tional railway à few days ago between Moreila and Patzeuaro. It plawed a furrow on the surface of the earth 100 yards in length, and at the end of its career buried itself nine feet under ground.

Abraham Burbank, of Pittsfield, Mass., aged 85 years, fell about thirty feet from a scaffold on one of his buildings two days ago, striking on his head and shoulders. He was considerably jarred, but was at work apparently none the worse for his big drop the next morning. next morning.

Cherokee county, Alabama, boasts of a negro who, at the age of 104 years, has been converted and bap-tized. The negro was formerly a slave of Mr. J. A. Bale; of Rome. He never took any stock in any of the religious meetings until one spring up in his neighborhood, when he professed a change of heart

Mrs. James Ferguson, of Chester county, Ponnylvania, found her young chickens disappearing very last, and could not imagine what became of them until one day when she saw a frog leap out of a pond adjoining the poulry yard and carry one off. The pond was drained 200 frogs killed, and now the chickens are undisturbed.

A desperate conflict took place in Mexico a few days ago between Capt, Dook, owner of the large Corraitos ranch, and a cinnamou bear. The cap-tain was on horseback. The bear rushed at the horse and tore a great piece of fligh from his rump. but did not reach the captain, who emptied his sixhooter into the beast and finally killed it.

Miss Maud McCord, assistant to the principal of the 9th ward schools, Alleghenz, while riding near-Chandlersville, Ohio, was the swa from her horse and had her collar-bone and left arm broken just after parting from a friend. She recaptured and mounted her horse and rode herms heling her here horse and her horse and rodo home before making her injuries known to any one.

Dahlonega (G i.) Signal says: "A good many peo-ple are accustomed to use peach-tree bark to when sick. So we will give them sourceful new-at least to us—which several good citiz as have vouched for as the truth: When tea is made from bark that is skinned off upward the tea acts as an emetic; when skinned downward it acts as a cathartic.³⁹

Andrew Carnegie will introduce to President Neveland the twelve members of the house of commons who are to visit this country in October, and present the memorial acking that differences arising between America and England which cannot be adusted by diplomatic agency shall be referred to arbitration.

Cornelius Vanderbilt is about 40 years of age and worth certainly \$75,000,000 perhaps \$125,000,000. Ho is a tremendous worker, and his friends fear ho is lojuring his health by his assiduous attention to the details of his business. It sceme strange to think of a man working himself sick when he dready has a larger fucome than he can by any pessibility get rid of.

The Rev. Dr. C. A. Bartol has the reputation of being the richest clergyman in the Unitarian church. He is a real-estate owner in Manchester, Mass., where his light little figure may be seen any morning in his row boat pulling a vigorous stroke, with gray flanuel shirt and big, straw hat and face well bronzed with exposure, looking the picture of hapniness and content.

A noted amateur photographer has rough manila lbums, each one devoted, to one of his children.

Franklin was a Spiritualist, no doubt, and it is no surprise that he should revolt at the first found of ladder. He was perfectly excusable, as the proof came in such an unscientific questionable shape. Read the following letter to a relative:

We have lost a most dear and valued relative; but it is the will of God and Nature that these mortal bodies be laid aside when the soul is to enter into real life. This is rather an embryo state, a preparation for living. A man is not completely born un-til he is doid. Why should we grieve when a new child is born to the immortals. We are spirits! That bodies should be lent us while they can afford us pleasure, assist us in acquiring knowledge or in doing good to our fellow creatures, is a kind and benevolent act of God. When they become unfit for these purposes and afford us pain and become an incumbrance, and answer none of the intentions for which they were given, it is equally kind and benevolent that a way is provided by which we may get rid of them."

"Death is that way. In some cases we choose a partial death. A mangled, painful limb which can not be restored, we willingly cut off. He who plucks out a tooth parts with it freely since pain goes with it; and he who quite the whole body parts, at once with all the pains and diseases it was liable to have or capable of making."

"Our friends and we were invited abroad on a party of pleasure which is to last forever. His chair was empty first and he has gone before us; we could not conveniently start together. Why should you and I be grieved at this since we are soon to follow and know where to find him." D. B. Brooklyn, L. L.

One Institutions in Danger.

By the close of the present century, and perhaps earlier, there will not be an acre of the public domain upon which corn and wheat can be raised without irrigation, subject to pre-emption or home stead entry within the present limits of the United States. Real estate will increase enormously in value. Our surplus population, no longer having the fertile area of free land over which to diffuse itself, will accumulate in cities. The rich will become richer and the poor will become poorer. The middie class will gradually disappear, as the struggle for existence becomes fierce and relentless. A dim consciousness of impending peril has already penetrated the public mind, and in obedience to its admonitions the Chinese have been excluded with barbarous rigor, in violation of treaties, and not-withstanding the sonerous manifesto of 1868, that "expatriation is a natural and inherent right of all people," and that any declaration, instruction, opinion, order, or decision of any officer of the government which denies, restricts, impairs, or questions this right, is "inconsis'ent with the principles of this government," In obedience to the same impulse, the acquisition of real estate by allens has been rigidly limited by act of Congress. The demand for further legislation in the same direction is imperative, and cannot be disregarded. The sophistication of the national suffrage by the unrestrained admission to citizenship of assisted paupers, fugitive fel-ons, and the avowed enemies of the social contract, must cease. Our capacity for assimilation is exhausted. More than one million skilled and unskilled laborers are now uhemployed, or employed at wages inadequate for the support of themselves and their families. Trade and industry are menaced by unlawful combinations that resort to the destruction of life and property to accomplish their designs, and the hour is approaching when the active coalition of the conservative forces of the country will be necessary to prevent destructive organic changes in our sary to prevent destructive organic changes in our social and political system. The constant infusion of fresh blood is essential to national health, but there is no blood polson so fatal as adulteration of race. We are no longer homogeneous. Unity of purpose and interest does not exist. The hordes of socialism and anarchy are openly organized under the red flag, drilled and armed, inflamed by incen-diary appeals, denouncing property as robbery, and openly declaring war against all social institutions. —Senator Ingails, in the Forum for Applember.

and the second states of the

.... ANGELS AND SPIRITS

a o the same. No such beings as angels that have never gone through a physical life exist; hence, the two terms are, as I have stated, synonymous. Augels being only, highly developed spirits, it is only through willful or ignorant conception of these angel visitants that these communications are as tributed to this mythical devil. Is it not strange that in this enlightened day there are still those who are ready to hang on to the torn and faded coat tails of those wicked, ignorant, self-opinionated bigots of the dark ages? But let them say what they will, the bars are down now and the gates are open God's sunshine filled with truth and love is flooding the earth and the beautiful pure flowers of truth knowledge, love, mercy, justice, faith, hope and charity, are springing up even under the cave roughe of the most sectarian churches. There are, it is true, spirits who go into spirit life just as they leave the body, and if they are permitted, as they are in fact, to communicate, if they were untruthful in life their communications will be of course untrue. Such communications may be mistaken by good people for the voices of dev.ls. But as you would not seek their society while in the physical body nor believe them, neither should you countenance them in their spiritual form, for Paul has assured us that we have both a spiritual and a physical body, and no good Christian will dispute his own authority. It would be a strange thing if the more change of form should bring about so complete a metamorph-

A low, degraded, licentious, immoral spirit just released from the body 18 not transformed into a pure and holy angel of light. It is against reason, against nature, and hence against God's will, for nature is one manifestation of his will. So, then, if you, go to a muddy fountain to drink you must ex-pect to drink pollution. So will communication be with evil spirits. You will expect to get just such spiritual drink as would naturally come from such a source. Seek, then to counsel only with those that are good. Follow the good St. Paul again and 'try the spirite." Use the same good sense as in selecting earthly associates and you need not fear moral contamination and you will never mistake an angel voice for the deceptive counseling of an evil spirit.

"All nature is but, God's stupendous thought, Which he in love and wisdom hath outwrought, All things co-operate and ever blend Fo serve each other for a noble end. But creeds have so impaired man's fcoble sense His just conception of omnipotence, So elandered reason and God's light within, He ever thinks his purest thoughts are sin. O , man, be just to reason and to light, Dispel the moral gloom that dims thy sight; Whatever thy honest judgment doth commend Pursue with freedom and in love defend." -Plain Dealer, Cleveland, Ohis.

Cassadaga.

To the Editor of the Religio-Philosophical Journal:

The camp-meeting at Caesadaga has closed, and the people have returned to their respective avoca Never has there been a more prosperous year

there, either splittually or financially. I left Cassadaga camp. Sunday Sept. 4th, and am now the guest of Mrs. Dr. Matteson, 248 North Division street, Buffalo, N. Y: I am feeling recuperated in mind and body;

Sister Lillie close? the camp with a pathetic appeal to the Spiritualists for more active work in the coming year, and for more purity, sincerity and with in their lives. Brother Howell also spoke in the morning upon "Death Unveiled," which had a good effect upon the audience. Altogether the season was a grand success, and the believers in our philosophy have Caseadaga camp grounds with a deeper love for God and the angel world.

FRANK C. ALGEBTON. Buffalo N. Y., Sept. 5th, 1887.

Miss LauraMink) - blind preacher of the gos-pel of temperance, at been speaking at Cedar Bapids. She is a graduate of the college of the blind at Vinton.

56.384

Something had happened. Sam's twin brother had been drowned at sea, at exactly the time so far as they could learn, that my father had seen him. A. R.

Profit-Sharing.

With all the limitations and cantions which a care ful survey of the history of profit-sharing thus far at home and abroad, will suggest, it remains true that there are in the new scheme immense possibili-ties, yes, immense certainties, of good. It will surely tend to do away with the great majority of strikes, if experience is any witness; it will tend to increase of labor in quantity and quality; it will satisfy most of the well-grounded claims of the working classes for a fuller compensation, and will reveal to them the weakness of other irrational demands; it will tend powerfully to bring about peace and friendship, as it is, in fact, a partnership between master and man; and when further problems rise in the indus-trial world, as rise they must, it will enable us to confront them with far more confidence, than we hould have met them had we been standing upon the present inequitable and unsatisfactory bac sia of the pure wages system. The employer, on the other side, will surely come in time to see that here is a more excellent way than the present way, which leads to perpetual convention. Competition will, of course, continue, but it will be a natoral competi-tion of establishment with establishment on horizontal lines of division, as Professor Jevons has said. "The present doctrine is that the workman's interests are linked to those of other workmen, and the employer's to those of other employers. Eventually it will be seen that industrial divisions should be perpendicular, not horizontal. The workman's inter-ests should be bound up with those of his employer, and should be plitted in fair competition against those of other workmen and employers .- Nicholas P. Gilman, in the Forum for September.

Rev. Dr. Bacon and Rev. Henry Ward Beecher were once disputing on some religious subject, when the former accused the latter of using wit in his sermons. "Well," said Mr. Beecher, "suppose it had pleased God to give you wit, what would you have done?"

A CONTRACTOR OF A CONTRACTOR OF

the following is a translation:

There has been a great stir for-some days over certain remarkable phenomena that have taken place in a small village in the vicinity of Rome, called Agosta. It is a place in the commune of Subraco, a province of Rome, containing about fifteen hundred inhabitants, whose occupation is farming and vine culture.

For nearly a month the whole country round about has been topsy turvey, and the people imagine it possessed of the devil. Two villagers, Faust Captani and Francis Massini, were one day seized with epileptic convulsions, and the gravity of the attack was such that they uttered cries sufficient to frighten all the neighbors. Not knowing how to cure the infirmity, the country people began talking of be-

witchment and witches. These stupid suppositions were not long in being accepted as valid; further, they went so far as to say that the witches were in direct connivance with hi satanic majesty and obtained from him everything they wanted. This was believed all the more readily when a few days afterwards other persons were seized with the same kind of convulsions.

When these attacks came on, the victims spoke in foreign tongues and prophesied the future if we are to credit the report of the villagere. The convulsionaries soon reached the number of twenty, and this fact spread a great alarm through the country. The old people no longer went to bed at night without scat-tering salt over their door-sills and placing their broom against the door. The young people hung amulets around their necks to ward away the Old Nick.

In view of the great excitement which these events caused, the syndic, Joseph Cecili thought it best to notify the prefect.

The parish priest, Mr. Louis Urban, diso interfered with his religious authority. Dressed in his stelle and surplice, he presented himself for the purpose of exorcising the demon who, according to his idea had taken possesion of the convulsionaries. "Devil," cried he, " in the name of God, I com-

mand you to come out of this person."

"I will not come out," answered the evil spirit. "It the pope himself should come and order me out,

would not leave. Go away from here." At this rough reception the priest did not wish to have anything more to do with the business. By order of the prefecture a lieutenant of rifleman and his company came from indiaco to Agosta. Three physicians were also sent who pronounced the discase epidemical hysterics. But all these proceed-ings did not prevent the inhabitants from believing n devile.

Two young girls, as soon as they were attacked barked like little dogs; two young ladies about tweny years of age and of rare beauty, whose names are osephine Massini and Lucy Ponzio, became convulsed as soon as they withdrew from a boy, John regori, who was similarly affected.

Such is the actual situation at Agosta. The preence of the riflemen, it is true, has somewhat quieted matters, but the citizens are none the less on the lookout for means of exorcism. There is not a house in which many times a day holy water is not sprinkled in order to keep the devil at a distance.

A Sensible Aim.

The leading editorial in the Carrier Dove for the 3rd inst., starts off in the following sound and reasonable way:

The paramountaim of the Carrier Dove is to pre sent a practical, every-day Spiritualism that will as-sist the people into higher physical, mental and spiritual conditions. A Spiritualism that takes hold of the live issues of the day, and from its higher. purer plane reflects light upon the darkness, and imparts wisdom to the ignorant; that will bring order out of chaos, and plant the white banners of peace upon the fields of strife and discord. We do not wish to expatiate so much upon the beatitudes of a life to some of a beautiful "summer land," in the "sweet bye-and-bye," as we wish to learn how to start a "summer land" here and now, where the sweet, rare plants of human love, true friendship, and the much-talked-of "charity" may find congen-ial soll in which to take root and send forth their fragrant blossoms. We want a "summer land" right here, where every child of humanity shall have a home, food and raiment, and where the unfortunate nome, 1000 and raimont, and where the unfortunate and erring who are waiting, hoping and praying that they may have "another chance," when they get "over there," can have that "chance," here instead.

The first page shows the baby a day old, and not a month passes without a picture of that child or some of its surroundings-fhe nursery, the house, its books and playthings. On some pages are family groups, in which the children figure. Beneath each picture is written the date, and the album will constitute a curious record for the future.

Mrs. D. G. Croly ("Jenny June") has been made president of Mrs. R. P. Newby's Woman's Endow-ment Cattle Company. The company has filed its certificate of incorporation in New Jersey, and has a capital stock of \$1,500,000, divided into 3,000 shares of \$500 each. The company has control of hearly two million acres of fine grazing land in New Mexico, on which there are now 6,000 head of cattle.

Some church of England clergymen propose to in-troduce a bill into the house of commons next year providing for greater liberty. for clergymen and nonconformist ministers to preach in icthers' pulcits, In the meantime, arrangements are to be made, if possible, for the delivery, on a given day, of religious lectures of nonconformists in the naves of several. churches.

Missionary C. D. Tenney some time ago resigned his place in China under the American Board on account of his independent religious opinions. He remained in China, and now thinks that he was divinely directed to resign because Viceroy Li Hung Chang has chosen him to be tutor to his sons, thus giving him a much more influential place in respect to the development of China than he could possibly have occupied as a missionary.

An odd practice prevails in regard to mourning for deceased relatives in Corea. Any one who has suffered such a loss goes about for a year wearing a kind of pointed backet on his head, which completely hides his face, and no one is permitted to address or speak to him. It was by a topting the mourner's bonnet as a disguise that the early Jesuit missionaries succeeded in entering the country and making their way about unquestioned by anybody.

"Ab," said an American one day to Mr. Edwin Arnold, "I have bitterly resented your wrongs in America." "Wrongs? I thought," replied the poet, "the Americans were all right in regard to me." "No," said the other; "I've seen 'The Light of Asia' sold for five cents, and I knew that you would never have six pence for any of the thousands, that were sold of it. I resent it for you." "Oh, no," said Mr. Arnold, "don't resent it. I know what five-cent edition means, and I dearly love to be five-cented."

Some months since Col. Joseph S. Baughn, an Oglethorpe, Ga., bachelor, advertised for a wife. Col. Baughn was deluged with letters from all over the United States-in fact; more than he could conveniently answer. In his goodness of heart he distributed several of these letters among his bachelor friends, who opened correspondence with the fair writers. At least three weddings will be the result of this correspondence, one being a handsome young merchant of Lexington, who opened correspondence with a South Carolina belle.

The whole field of acres around the bridge over Little river, in Wilkes county, Georgia, is literally covered with fine arrow and spear heads, etone tomahawks, maces, battle-axes, and almost every in-structurent of crude Indian warfare. Besides these are found many domestic articles, as mortars and pestles for mashing corn, pots hewn out of solid tone, and broken vases carved in rare and curious designs. These relics were washed down from a neighboring hill by the late freshet and scattered over the field. On the top of this hill, where the village was supposed to have been, was found a large pile of broken and defective arrow-heads which seemed to mark the spot where some old arrow-maker had his shop, making arrows for his tribe and receiving in return deer, bear, and other such game as the forest afforded.

Charles G. Leland has been folk-lore hunting in Florence. He writes to the new number of the Folk-Lore Journal to say that he finds it a land of promise of the most abundant fields that he has ever xamined. His letter contains a story of a witch's "Right years ago a child died here in Florence by witchcraft. It began to waste away. The parents took it about everywhere for cure or advice, but up and died. Then they found one day in its bed is streghtia, or the witchcraft, which had killed it. First there was a figure like that of a eock made of cotton, stuck full with festbers. With this was a long twisted cord, also stuck full of featbers put in crosswine."

and the state of the second

SEPTEMBER 17, 18-7.

RELIGIO-PHILOSOPHICAL JOURNAL.

Cause and Effect.

To the Editor of the Religio Philosophical Journal:

Buring the present time, when cranks and ex-tremists are bobbing up everywhere, surprising civ-ilization and violating natural laws, would it not be well to enquire into the cause and search for enlightenment, that we may at least, avoid adding to that menacing army of human beings? A fanatic or crank is as natural a result as any law that gover crank is as natural a result as any law that gov-erns the human family. For instance, if a child shows a special tendency for religious thought and study, everything else is dropped and he is pushed to the extent of his capacity, the result necessarily being a bigoted crank, certain that none are right but himselt, and the few who may prove his follow-ers. With the greater vortion of his brain, dwarfed and withered from negleet, while his hump of Ven-eration is abnormally large, what better could you expect them a helpless famatic. The same in political fields; these who inclino that way are a contaged to drop every other in-

that way are er couraged to drop every other in-tellectual exercise and become a professional politi-clan; if one succeeds in attaining a bigh office of trust and in the end proves false to every trust re-posed in him, how can we exclaim in wonder. Why is this so? when we know there has been an en-tire lack, of harmonious mental development. After we have spent a score of years studying and schemlog how to obtain high offices and worldly emoluments, how can we at the end of that time be ca-pable of exercising honor, benevolence, love and collicitude with the innumerable virtues which must combine to make up the gracious, noble and just

The tendency to thus develop "gifted" children is

The tendency to thus develop "gifted" children is becoming so universal that to find a well balanced mind, a brain, harmoniously developed, is one of the rarest possibilities in the human family. Parents' who have a child with a tendency to fol-low one especial line of study or thought, must hold in check that tendency, while encouraging all other worthy branches of intellectual pursuits thus en-couraging the indifferent and neurishing the weak, producing a beautiful symmetrical outline, which will enable him to cope with every fee and come forth from every conflict in life's stuggles violatione, shining with the reward of virtue. Obly that all shining with the reward of virtue, Obl that all parents would permit their understanding to be illumined, enabling them to be true, and just, in order that all of earth's children might thus safely belaunched upon life's ocean. Then, instead of the rapidly increasing army of cranks, a glorious, divine manhood would grasp the reigns of power, and disect the current of human force and work such reacct the current of human force and work such re-formation in society's centre that the dawn of a new day 'would be perceived, and we could hope that soon, chi Father, thy will may be done, on catth as it is in heaven. Then will the mists of finatical teachings, and erroneous ther logy be cleared, away and the light of God's truths become plain to any one. FANNY DEVILLO.

Died Poor.

1

"It was a sad funeral to me,"sa'd the epeaker; "the saddest I over attended for many yeats." "That of Edmonson?" "Yes." How did he die? "Pour-poor as poverty. His life was one long struggle with the world and at every disadvantage. Fortune macked him all the while with golden promises that were destined never to know fulfillment." "Yet he was patient and enduring," remarked one of the company. "Patient as a Christian—enduring as a martyr," was answered. "Poor man! he was worthy of a better fate. He ought to have succeeded, for he deserved success." "Did he not succeed?" questsoned one who had spoken of his patience and questsoned one who had spoken of his patience and endurance." "No, sir. He died poor, just as I have stated. Nothing that he put his hand to ever suc-ceeded. A strange fatality seemed to attend every enterprise." "I was with him in his last momente," said the other, "and thought he died rich." "No, ho has left nothing behind," was replied. "The heirs will have no administration of his estate." "He left a good name," said one, "and that is something." "And a legacy of noble deeds, that were done in the name of humanity." remarked another. "And pre-cious examples," said a third. "Lessons of patience in suffering, of hope in adversity, of heavenly con-fidence when no sunbeams fell upon his bewildered path," was the testimony of another. "And high 'ruths, manly courage and hereic fortitude." "Then, he died rich," was the emphatic declaration. "Bich-er than the millionaire who went to his long home Per annum, first mortgages tato Leans approved by EEST OF REFERENCES er than the millionaire who went to his long home on the same day, miserable in all but gold. A sad funeral did you say? No, my friend, it was a tri-umphal procession. Not the burial of a buman clod but the ceremonies attendant on the translation of an avgel. Did not succeed? Why his whole life was a series of successes. In every conflict he came off the victor, and now the victor's crown is on his brow. Any grasping, soulless, selfish man, with a moderate share of brain, may gather money and learn the art of keeping it; but not one in a hundred can conquer bravely in the battle of life as Edmonson has conquered, and step from the ranks of men a Christ-ian here. No, no, he did not die poor, but rich-rich in the neighborly love and rich in celestial affections. And heirs have an interest in the administration of bis affairs. A large property has been left and let them see to it that they do not lose precious things through false estimates and ignorant depreciation. There are higher things to gain in this world than wealth that perishes. He dies rich who can take his treasure with him to the new land where he is to abide forever; and he who has to leave all behind on which he bas placed his affections dies poor indeed."-Ex.

Luxuriant Hair

Can only be preserved by keeping the scalp clean, cool, and free from dandruff, and the body in a healthful condition. The great popularity of Ayer's Hair Vigor is due to the fact that it cleanses the scalp, promotes the growth of the hair, prevents it from falling out, and gives it that soft and silky gloss so essential to perfect beauty. Frederick Hardy, of Roxbury, Mass.,. a gentleman fifty years of age, was fast losing his hair, and what remained was growing gray. After trying various' dressings with no effect, he commenced + the use of Aver's Hair Vigor. "It stopped the falling out," he writes; "and, to my great surprise, converted my white hair (without staining the scalp) to the same shade of brown it. had when I was 25 years of age."

Ten Years Younger.

Mrs. Mary Montgomery, of Boston, writes: "For years, I was compelled to wear a dress cap to conceal a hald spot on the crown of my head ; but now I gladly lay the cap aside, for your Hair Vigor is bringing out a new growth. I could hardly trust my senses when I first found my hair growing ; but there it is, and I am delighted. I look ten years younger."

A similar result attended the use of Ayer's Hair Vigor by Mrs. O. O. Prescott, of Charlestown, Mass., Miss Ressie H. Bedloe, of Burlington, Vt., Mrs. J. J. Burton, of Bangor, Me., and numerous others.

The loss of hair may be owing to im-purity of the blood or derangement of the stomach and liver, in which case, a course of Ayer's Sarsaparilla or of Ayer's PIUs, in connection with the Vigor, may be necessary to give health and tone to all the functions of the body. At the same time, it cannot be strongly urged that none of these 100 remedies can do much good without a persevering trial and strict attention to cleanly and temperate habits.

Ayer's Hair Vigor,

Prepared by Dr. J. C. Ayer & Co., Lowell, Mass, Sold by Druggists and Perfumers.

of Sine Jowelry sent free to every Agent sell-ing our cards. Send 2c, stamp for Lovely New Samples and Outlit, N.E.CARD CO., Wallingford, Com-

BARLOW'S INDICO BLUE, Its merita as a WASH GLUE have been in ity tested and endorsed by thousands of house theepers. Your process ought to have it on sale. As him for it b. S. WILTBERGER, Prop., 233 N. Second St. Phil. Par

SOLID

respondence Solicited.

g

ALLEN C. MASON, Tacoms, Wash Ter.

Mental Gymnastics;

OR,

PER CEN

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

Address

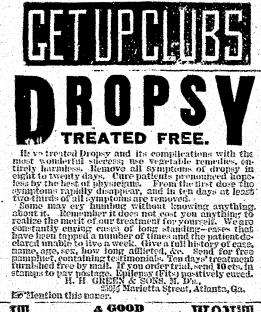
A Beautiful Plush Casket



This Magazine portrays American thought and life from ocean to ocean, is filled with pure high-class literature, and can be safely welcomed in any family circle.

PRICE 250. OR \$3 A YEAR BY MAIL. Sample Copy of current number malled upon reccipt.of-25 ets.; back numbers, 15 etc. Premiura List with either.

Address : The American Magazine Co.; Publishers, 130 & 132 Pearl St., N. Y.



A G00D INDELIBLE INK WON'T

is a detective on the track of dishonest washerwould en and cothesline thieves. LIVINGSTON'S IN-DELIBLE INK is best ever made. The simplest, handlest, cheapest and cleanest. It never blots 12



flows freely from this Glass Pen, which accompa-ness each order. It remains a britiant jet black. No preparation or bother. Marks all kinds of e o h, corton, linen or silk, courseor line. Get Line geten 3 indel fie it k and no other it you want at size blind ever, time. It never fails and is p_stively i delibit Sam' c bothes. enough to m rk all the clothing of one fan it's, with one Ghass Pen, set son receipt of EA cents. Largesized bothes for hofels and Lane drine, GO cents. Address

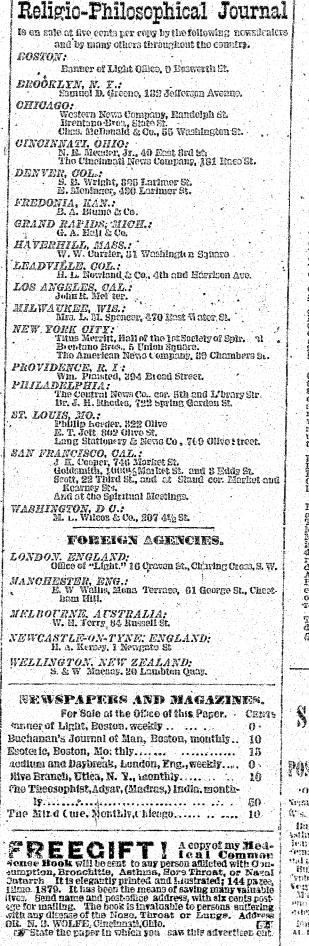
WASH PRAIRIECTTY NOV-ELTY CO., 0011

LICHT.

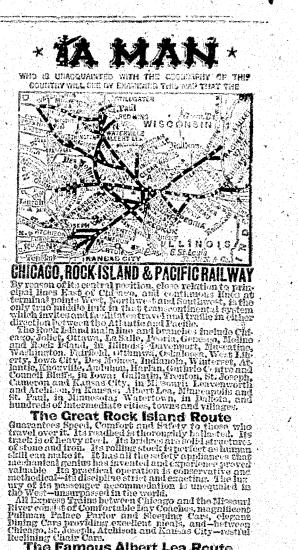
A weekly Journal for Spiritualists and other students on occult Philosuphy. Published at 16 Craven St. Chartur, Gross London, W. C. England. Price, p stpand, 33 per an num, in advance. Subscriptions taken at this office.



Phis is founded upon Revelations 12: 7-9, and will be found necessing. Price 10 cents. For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago.



THE



The Famous Albert Lea Route
Is the direct, favorite line between Chicago and Minnesota, favorite line between Chicago and Minnesota.
Trains run daily to the summer resort, picturesome boanties and hanting and Shing grounds of Lova and Minnesota.
The rich wheat fields and grazing hands of interior Dalkots are frached via Watertown. A chort, desirable route, via Seneca and Kanlidkee. offersteiner for inducements to travelers between Chicagonne-rior inducements and children, receive from officials and employes of Rock Island trains protection, respectful courtesy and kindly treatment.
For fielders Mass. Folders-ontainable at all principal Teletor Offices in the United States and Canada-or any desired information, address, G. R. CMBEE.
C. R. CMBEE.
E. S. T. JOHN, E. A. MOLEBOOM, Encode Desired Gaussifier, address and Chicagon at the Aster age cliftence.

THE GREAT SPIRITUAL REMEDIES.

MIS. SPENCE'S

POSITIVE AND NEGATIVE POWDERS.

"Our family think there is nothing like the positive and Separity Powders"-so says J. H. Wissins, of Beaver Dam, 4"s. and so says everybody.

 a. and so says everybody.
Bay the Possitives for Fevers, Coughs, Colds, Bronchille, Sthuid, Despecta, Dysonters, Marthea, Liver Complaint ican Disease, Ridney Complaints, Neuralgia, Herdache, emaie Bisease, Richard Grans, Neuralgia, Rezdache, emaie Bisease, Richard State, Neuralgia, Rezdache, emaie Bisease, Richard State, Neuralgia, Herdache, emain Bisease, Bisease, Buy the Vegative cond Vegatives that and high for Chiles and Foyer. Matted, postphil, for Signo a box, or six boxes for 75,00, emain maney at our risk by Registered Letter, or by Money enter. ·******

For sule, wholes ale and retail, by the GELIGIO-FUILOSOPHE AL PUBLISHING HOUSE, Chicaso

5



The Famous Albert Lea Route

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 various texts of scripture, especially upon the fa-mous statement in the book of Job; and to carry them out, witchfinding inquisitors were authorized by the pope to ecour Europe, especially Germany, and a manual wasi prepared for their use, the "Witch-Hammer," Malleus Maleficarum. In this manual which was revered for conturies both in Catholic and Protestant countries, as almost divinely inspired, the doctrine of Satanic agency in atmospheric phenomena was further developed, and various means of detecting and punishing it were dwelt upon.

.With the application of forture to thousands of women, 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. Under the doctrine of "excepted cases," there was no limit to torture for persons accused of hereey or witchcraft; even the cafeguards which the old pagan world had imposed upon torture were thus thrown down, and the prisoner must con-fess.—Andrew D. White in Popular Science. Monthly.

"Some said. 'John, print it,' others said 'Not so,' Some said 'It might do good,' others said 'No,'"

If the discoverer of Dr. Sage's Catarrh Remedy bad shared the senseless prejudices of a certain class of physicians he would have refused to print the good news, to proclaim to the world the glorious tidings that an infallible remedy for that most leathsome disease. Catarrh, had been discovered. But he advertised liberally and the result has justified him in the course he pursued. Dr. Sage's Catarrh Remedy never fails. All druggists.

• The father of Gen. Custer attended the late sol-diers' reunion at Adriay, Mich., and brought with him a horse which the General rode in some of his campaigns.

Consumption Can be Cured!

Not by any secret remedy, but by proper, healthful exercise, and the judicious use of Scott's Embleion of Cod Liver Oil and Hypophosphites, which contains the healing and strength-giving virtues of these two valuable specifics in their fullest form. Prescribed by Physicians. Take no other.

Sarah Bernhardt has been on a pilgrimage to Lourdes, and Parisians speculate as to whether she is about to retire to a nunnery.

MEMORY CULTURE.

BY ADAM MILLER, M. D.

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;

THE BUSINESS MAN, Items of Business,

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 memory as the best book obtainable on that subject-*Interior*.

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

The author's method alds us in getting control at will of the organs unconsciously employed in acts of what may be sailed spontaneous recollection. It is ingenious and simple -Chicago Times.

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

DANIEL AMBROSE, Publisher,

45 Randolph St., Chicago, Ill.

MORAL EDUCATION

ITS LAWS AND METHODS.

BY JOSEPH RODES BUCHANAN, M. D.,

Author of "System of Anthropology," Editor of Buchanan Journal of Man, and Professor of Physiology and In-stitutes of Medicine in four Medical Colleges,

successively from 1846 to 1881; Dis-coverer of Cerebral Impressibili-ty, and of the Sciences of Esychometry and i Sarcognomy,

Governments, Churches an ' Colleges for many thousand

years have striven in vain to conquer Crime, Disease and Misery-A New Method must therefore be

adopted-If that Method can be found in this

volume, does it not indicate a better future for Humanity?

Address

AND

liver disease, heart trouble, and female weak-**HEART TROUBLE.** Inver disease, near trouble, and female weak-ness. I was advised to use Dr. Pierce's Golden Medical Discovery, Favorite Pre-scription and Pellets. I used one bottle of the 'Prescription,' five of the 'Discov-ery,' and four of the 'Pleasant Purgative Pellets,' My health be-

ery, and rour or the "Preasant Purgative Pellets." My health be-gan to improve under the use of your medicine, and my strength came back. My difficulties have all disappeared. I can work hard all day, or walk four or five miles a day, and stand it well; and when I began using the medicine I could scarcely walk across the room, most of the time, and I did not think I could ever feel well again. I have a little baby girl eight months old. Although the is a little deliver in size and a measures the is healthwy. I give way ways I have a first baby girl eight montals on. At hough she is a first delicate in size and appearance, she is healthy. I give your reme-dics all the credit for curing me, as I took no other treatment after beginning 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."

of suffering." Mrs. I. V. WEBBER, of Yorkshire, Cattaraugus Co., N.Y., writes: "I wish to say a few words in praise of your 'Golden Medical Discovery' and 'Pleasant Purgative Pellets.' For five years previous to taking them I was a great sufferer; I had a severe pain in my right side continually; was unable to do my own work. I am happy to say I am now well and strong, thanks to your medicines."

Chronic Diarrhea Cured.—D. LAZARRE, Esq., 275 and 277 Decatur Street, New Orleans, La., writes: "I used three bottles of the 'Goden Medical Discovery,' and it has cured me of chronic diarrhea. My bowels are now regular."

DEBILITY. DEBILITY. Medical Discovery' and 'Pellets' have cured me of all these ailments and I cannot say enough in their praise. I must also say a word in reference to your 'Favorite Prescription,' as a las proven itself a most excellent medicine for weak females.

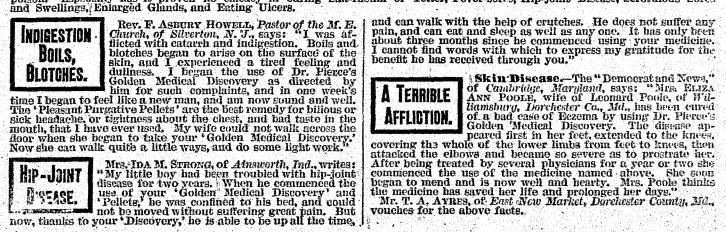
It has been used in my family with excellent results." Dyspepsia.—JAMES L. COLBY, Esq., of Yueatan, Houston Co., Minn., writes: "I was troubled with indigestion, and would eat heartily and grow poor at the same time. I experienced hearthurn. sour stomach, and many other disagreeable symptoms common to that disorder. I commenced taking your 'Golden Medical Discovery' and 'Pellets,' and I am now entirely free from the dyspepsia, and am, in fact, healthier than I have been for five years. I weigh one hundred and seventy-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 my life. I never took a medicine that seemed to tone up the hunscles and invigorate the whole system equal to your 'Discovery' and 'Pellets.'".

Dyspepsia, — THERESA A. CASS, of *Springfield*, Mo., writes: "I was troubled one year with liver complaint, dyspepsia, and sleeplessness, but your 'Golden Medical Discovery' cured me."

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

IS THE LIFE." "THE BLOOD

Thoroughly cleanse the blood, which is the fountain of health, by using Dr. Flerce's Golden Medical Discovery, and good digestion, a fair skin, buoyant spirits, and bodily health and vigor will be established. Golden Medical Discovery eures all humors, from the common pimple, blotch, or eruption, to the worst Scrofula, or blood-poison. Especially has it proven its efficacy in curing Salt-rheum or Tetter, Fever-sores, Hip-joint Discase, Scrofulous Sores and Swellings, Enlarged Glands and Esting Theorem. and Swellings, Enlarged Glands, and Eating Ulcers.





A TERRIBLE AFFLICTION. Skin Disease.—The "Democrat and News," of Cambridge, Maryland, says: "Mrs. ELIZA AND POOLE, wile of Leonard Poole, of Wil-damsburg, Dorchester Co., Md., has been cured of a bad case of Bezema by using Dr. Pierce's of dean Medical Discovery. The disease ap-peared first in her feet, extended to the knees, covering the whole of the lower limbs from feet to knees, then attacked the elows and became so severe as to prostrate her. After being treated by several physicians for a year or two she commenced the use of the medicine named above. She soon began to mend and is now well and hearty. Mrs. Poole thinks the medicine has saved her life and prolonged her days." Mr. T. A. ATHES, of East New Market, Dorchester County, Md., vouches for the above facts.

Consumption and Heart Disease.—"I also wish to thank you for the remarkable cure you have effected in my case. For three years I had suffered from that terri-

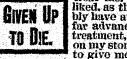
WASTED TO A SKELETON. For three years I had suffered from that terri-ble disease, consumption, and heart disease, Before consulting you I had wasted away to a skeleton; could not sleep nor rest, and many times wished to die to be out of my misery. I then consulted you, and you told me you had hopes of curing me, but it would take time. I took five months' treatment in all. The first two months I was almost discouraged; could not perceive any favorable symptoms, but the third month I began to pick up in flesh and strength. I cunnot now recite how, step by step, the signs and realities of returning health gradually but surely developed themselves. To-day I tip the scales at one hundred and sixty, and am well and strong."

Our principal reliance in curing Mr. Downs' terrible disease was the "Golden Medical Discovery."

CONSUMPTION, WEAK LUNGS, SPITTING OF BLOOD.

GOLDEN MEDICAL DISCOVERY cures Consumption (which is Spiofula of the Lungs), by its wonderful blood-purifying, invicora-ting and nutritive properties. For Weak Lungs, Spitting of Blood, Shortness of Breath, Bronchitis, Severe Coughs, Asthma, and kindred affections, it is a sovereign remedy. While it promptly cures the severest Coughs it strengthens the system and purifies the blood. It rapidly builds up the system, and increases the flesh and weight of those reduced below the usual standard of health by "weeking discovery"

"wasting diseases. cal Discovery' has cured my daughter of a very had ulcer located on the thigh. After trying almost everything without success, we procured three bottles of your 'Discovery,' which healed it up perfectly." Mr. Downs continues:



It rapidly builds up the system, and increases the flesh and " "wasting diseases." Consumption.-Mrs. EDWARD NEWTON, of Harrowsmith-Out, writes: "You will ever be praised by me for the remarka-ble cure in my case. I was so reduced that my friends had all given me up, and I had also been given up by two doctors. I then went to the best doctor in these parts. He told me that medicine was only a punishment in my case, and would not undertake to the to the best doctor in these parts. He told me that medicine was only a punishment in my case, and would not undertake to the to the best doctor in these parts. He told me that medicine was only a punishment in my case, and would not undertake to the treat me. He said I might try Cod liver oil if I liked, as that was the only thing that could possi-bly have any curative power over consumption so far advanced. I tried the Cod liver oil as a last to give me up yet, though he had bought for me everything he saw advertised for my complaint, procured a quan-tity of your 'Golden Medical Discovery.' I took only four bottles, and, to the surprise of everybody, am to-day doing my own work, and an entirely free from that terrible cough which harrassed me night and day. I have been afflicted with rheumatism for a number of years, and now feel so much better that I believe, with a con-tinuation of your 'Golden Medical Discovery,' I will be restored to perfect health. I would say to those who are falling a prey to that terrible disease consumption, do not do as I lidd, take every-thing else first; but take the 'Golden Medical Discovery' in the carly stages of the disease, and thereby save a great deal of suf-fering and be restored to heakh at ource. Any person who is still in doubt, need but write me, inclosing a stamped, self-addressed envelope for reply, when the foregoing statement will be fully substantiated by me.''

Ulcer Cured.-ISAAG E. Downs, Esq., of Spring Valley, Rockland Co., N. Y. (P. O. Box 28), writes: "The 'Golden Medidiscontinued it."

Price \$1.00 per Bottle, or Six Bottles for \$5.00. Golden Medical Discovery is Sold by Druggists.

WORLD'S DISPENSARY MEDICAL ASSOCIATION, Proprietors,

BLEEDING

FROM LUNGS.

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

JOSEPH F. MCFARLAND, Esq., Athens, La., writes: "My wife had frequent bleeding from the lungs before she commenced using your 'Golden Medical Discovery." She has not had any since its use. For some six months she has been feeling so well that she has

1. The Essential Elements of a Liberal Education.

- IV. Ethical Culture.
- V. Ethical Principles and Training.
- VI. Relation of Ethical to Religious Education.

- X. Moral Education and Peace.
- XI. The Educational Crisis.

Cloth, \$1.50, postage 10 cents. For sale, wholesale and retail, by the RELIGIO-PHILOSOPHI-CAL PUBLISHING HOUSE, Chicago.

The Dactor says: "For mere than a third of a century the doctrines illustrated in this volume have been cherished by the author, when there were few to sympathize with him. To-day there are thousands by whom many of these ideas are cherished, who are ready to welcome their expression, and whose entitusiastic approbation justifies, the hope that these great truths may ere long pervade the educational system of the English-speaking rave, and extend their beneficent power not only among European races, but among the Oriental na-tions, who are rousing from the torper of ages. May I not hope that every philanthropist who realizes the impirance of the principles here presented will aid in their diffusion by circulating this volume?"

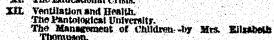
CONTENTS.

- II. Moral Education.
- III. Evolution of Genius,

- VIL. Belations of Ethical to Intellectual Education,

VIII. Relations of Ethical to Practical Education.

- IX. Sphere and Education of Woman.



Country Religion. (Continued from First Page.)

middle-aged woman entered with a tiny motal circlet about her neck. Squier raised motal circlet about her neck. Squer raised bis eyes from the bible, glanced at her with astonishment, and then, lifting his hand with a warning gesture, he said in sternest tones: "Woman! leave this house of God, which you profane with your unhallowed adornment." She turned and left the room without reply.

I may say in this connection that the archmologist. Squier, taught the district school one winter in my region. I remember him as a merciless little brute who hammered his pupils with a club, a stick of stove-wood, the iron poker, or any implement at hand, and that he still owes for his winter's board to the

estate of one John Anderson. In the stern religion of that section God was a huge Juggernant whose wheels and axles were red, and whose sides were splashed with gore. When morning came we all went down on our knees and with our lips in the dust thanked him with gratitude for not having rolled over us while we slept, and at night we again expressed our obligations for the favor shown in not crushing us during the day, and at the same time with the greatest diffidence begged that the ponderous crusher might not roll over us during the coming hours of darkness.

It was a religion of horror, despair, self-abasement and humiliation. A thousand sleeping infant was never taught me. A God "frothing at the month"-as was said by a Baptist preacher of the Fourth church of this elty- in his rage over the actions of mankind, and a flaming, sulphurous hell in whose billows rolled eternally the souls of the damned, and writhed, shrieked and vainly implored a drop of water, were the visions that haunted me as a child, in the wakeful yours of the unsympathetic darkness.

IV.

Cards were regarded as the product of the devil, and as insuring the ruin for time and sternity of any who handled them. I was about eleven years of age before I ever saw a pack of these diabolical inventions. They were old, ragged, dirty, greasy and had been in use many years, judging from their ap-pearance. It was with a feeling that I was incurring the penalty of everlasting damnation that I held them in my hands. A shoemak-er named Haines with four tough boys had moved into the neighborhood, and with them came the deadly cards. Their existence was revealed to me under a solemn pledge of se-crecy, and under circumstances that prevent-ed discovery. It was in the most secluded corner of a haymow that the pasteboards were produced, and in the same haymow, with ears alert for interruption, did I learn

the game of "old sledge." There was no such thing in the vicinity as a "fiddle," This, equally with the cards, was regarded as the manufacture of the devil, and designed expressly as a trap for the could of the unwary sinner. There was one family named Coggshall in which there wore two daughters who carried their purism so far that they would never use the word 'darn'' in connection with the repair of stockings for the reason that the same word was used by worldly people in a profane

Sabbath was a "holy terror" in a

skin more binding—she would slowly voice a little prayer, the while beating a vigorous flathanded tattoo on the exposed parts of the writhing and howling offender.

However, this process was not the one usually adopted. The infant criminal was collared summarily and switched without any preliminaries, such praying as there was being done by the victim in the shape of yelling entreaties to stop the punishment.

Occasionally a Methodist circuit-rider would visit the section and preach in the school-house to such an audience as could be school-house to such an addrence as could be gathered through a notice given to the chil-dren at the day school. It would be an-nounced for "early candle-light," and the more opulant of the attendants would bring a tallow-candle and thus secure a dim illum-ingtion of the interior ination of the interior.

The proceedings would usually commence by the singing by the gathering of some dole-ful and depressing hymn such as:

Hark from the tombs a doleful sound, Mine ears attend the cry, Ye sinners come and view the ground Where you must shortly lie.

This, sung in a minor key, was to harrow up the souls of the listeners and prepare them for the seed of the itinerant sower. yet see and hear the speaker. Gaunt, smooth shaven, with bristling head, blazing eyes, ho acasement and humiliation. A thousand times have I started up when a child, from a shumber in the night, with a vision of an angry God menacing me with instant death and eternal torture. The idea of a loving Father who might guard the simplers of a loving the simpler of a loving the simpler of a loving the simpler of the sim

"Sinner, this night thy soul may be re-quired of thee. Thou hast grieved the spirit and she may fly away. Thou mayst at this very instant be trembling on the brink of eternal flames. Down on your knees! Reeternal names. Down on your knees: Re-pent! Repent! before you roll the fiery sur-ges of hell! Eternal torture threatens you! "Think you that the punishment of the wick-ed is less than everlasting? I say unto you, no! The soul plunged into this gulf of flames into and eine the more hits form don'the and sinks and sinks through its flery depths and a million years later rises to the surface and with extended hands cries: 'God, is it not enough?' 'No!' is the answer, and again for untold millions of years he sinks and rises and will sink and rise, each moment scorched to the marrow with unquenchable flames, for all eternity!"

Such is some of the so-called religion which prevailed in the region of my boyhood, and whose atrocious teachings become ineffaceable .- POLIUTO, in Chicago Times.

Woman and the Household.

The Spiritual Philosophy of the Home.

In a previous article a suggested plan was offered to secure more efficient domestic service. An appeal is made to the "JOURNAL as an exponent of spiritual philosophy to point out a remedy" for the domestic service "plague." Civilization to day is in a stage of crisis. The culmination of the system which has controlled commercial, industrial and domestic economy, is manifesting the defects of the system. In no department is the agitation of this crisis more a disturbing condition than in the various problems of home life. The possession of a foothold upon the earth, a place for a shelter, or the means for securing a comfortable housing. is already in this broad land a serious problem. In cities, the conditions imposed by the necessity for frequent changing of domicile, have sadly disturbed or destroyed many of the blessedest conditions of the home. For this and other causes reaching back a half a century, perhaps farther, American home life has not unfolded according to spiritual philosophy, but has struggled against and succumbed to the adverse power of a rapid development of intellectual and wealth-producing forces. Meantime, the esthetic tastes and spiritual progress of our people have multiplied the requirements of the dwelling place. The spiritual element of home life, its soul, had been well nigh extinguished in city life among a large class of bread-winners and wealth-producers. Method, order, systematic performance, on the external side; rest, the benefit of loving, helpful association, the spirit that can banish the turmoil of outside life, how little of these can be found to-day! To the writer's personal knowledge, fifty years ago, two forces set in. that have become a tidal wave to demolish competent domestic service. One was the contagion of commercial impulse, a desire to better the condition financially of American young women, and that took many into factories; the other a spirit of caste, that set a demarkating line between kitchen help and any other kind or class of workers. To these two influences, and the changed conditions of city life, are owing the scarcity of domestic helpers, who are fitted by training and previous environment to deal with the belongings of modern households, and to serve in the capacity required in the gen-eral housework of even a small family, where cookery, laundry work, and general tidiness and neatness of kitchen, pantry, parlor and chamber are perhaps imposed upon one pair of hands. In hotels and large establishments, where the different branches of household business are assigned to different persons, who can thus accomplish themselves in the special requirements of each, there is much less diffleulty and friction than in the ordinary household. This fact indicates one way of solving the housework problem. Either the system must separate the branches of business, and adapt household life to the principle of a division of labor .- or house wives must find how to induce a superior grade of persons to enter into domestic service. Good housekeeping, in any and all its branches, demands good brain qualifications and training. Moreover, it is not entirely fine and skillful performance that is needed by thousands of mothers. Many times, high qualities of thoughtfulness, of judgment, and especially of exercising the golden rule, are as much needed by the household from the helper, as is efficient performance. If the housewife holds herself as an 'employer merely, towards her domestics, a dispenser of wages for a stipulated amount of labor done, she has no right to expect anything more than the faithful mechanical performance of specified duties.

whether to attempt the training and education of a continuous influx from foreign shores, of the elements reared in vastly different social conditions from ours, or to establish a system that will furnish food and clean linen, outside the domicile, by those who can best accomplish these branches of business, and otherwise providing for the muscle labor of the home, leaving only the general tiding and ordering of the house, and the serving to be done by members of the family in addition to maternal duties?

The insuperable objection to domestic service is the everlastingness of its cares and duties. It is not to be expected that bright, executive girls and women, who can obtain positions that permit of some leisure, some command of one's personal freedom, will en-ter kitchens to be shut in from 14 to 16 hours doin with perheas an evoning out and daily, with, perhaps, an evening out, and a few hours on Sunday, and held by all social customs and influences a separate social ele-ment, and subject to the various and conflicting wishes, idiosyncrasies and habits of the household as no other person in it is, ex-cept, perhaps, the mother. The spiritual phi-losophy of human freedom is, that no ordinary wages for service can pay for it. Neither can ordinary wages compensate a self-re-specting capable girl for the loss of social standing. The first need under present emer-gencies in many households, is simplification. If there are no deft and skillful hands to handle delicate china and bric-a-brac, and no member of the family can consistently care for it, then store it away, and use com-mon ware, and dispense with decoration. Peace of mind is of more consequence than decoration; freedom from worry and irritation is better than nice china.

If the domestic cannot be adapted to be iongings, the belongings can be adapted to the domestic. This is not theory, but the actual condition of the tidy, neat, well-order-ed home of a large proportion of these worthy people called "Friends." There is no escape for the housewife. She must choose either simplicity of appointments, of diet, and of dress with some peace of mind and freedom from worry, or the continual fret that robs her life of value, and the home of its sweetest her life of value, and the non-blessedness, a place for repose. LUCINDA B. CHANDLER.

She Voted.

The Woman Suffrage Party's State Com-mittee are rejoicing at their success in the case of Mrs. Lucy Sweet Barber, of Alfred. Allegany Co. It will be remembered that the Chairman of their State Executive Commit-tee Mrs. Hamilton Willow some time since tee, Mr. Hamilton Willcox, some time since pointed out, after long and careful legal study, that the law which formerly forbade women to vote had been repealed, and that the present law requires inspectors of elec-tion to take the vote- of everyone who takes the "voter's oath;" and that many prominent lawyers have indorsed the position taken in his legal works. On his advice Mrs. Barber last November took the oath, which does not require the voter to swear to being a male, and deposited her vote. It will be remem-bered that the N. Y. City Ladics Suffrage Committee, held a jubilee at the Hoffman House in honor of her vote, and that she sud-device because for who denly became famous as "the woman who dared," and succeeded. Threats were made at once that she should be punished, but the Woman Suffrage Party promised to use their utmost power to protect her if necessary. Last winter she was arrested and bound over

confronting American housewives to-day, should be more powerless in the State than in the home. Nor does it make a woman unwomanly to express an opinion by dropping a slip of paper into a box, more than to express that same opinion by conversation. In fact, there is no doubt that, in all matters relating to the interests of education, temperance, and religion, the State would be a material gainer by receiving the votes of women.—Harriet Beecher Stowe.

A Conference Meeting Proposed.

DEAR SISTERS OF THE JOURNAL: Let us convert the woman's column into a conference meeting for a time, and converse with each other on things which interest us per-

sonally. I would like to hear the experience of Spiritualist mothers on the subject of send-ing their children to Orthodox Sundayschools. Has it been an advantage or a drawback to your children in unfolding into an independent, noble manhood and womanhood? We all know the necessity of the young for association, and all the graces of life which mingling with the refined and in-telligent brings about. What has been the effect of allowing your little men and women to participate in the exercises of the Sunday-school, sociables, concerts, etc., as carried on by the churches? Does it make dishonest cowards of our young reformers, teachings to their teachers and classmates exert a power for progress? What think you? Is it a safe experiment to allow our wily church friends, to instruct our under graduates in the school of free thought? Sisters let us reason together. HELENA. Norwalk Ohio.

Dentise of Dr. A. B. Smith.

to the Editor of the Religio Philosophical Journal

Painful, indeed, to the surviving relatives and friends, was the intelligence of the death of Dr. A. B. Smith, long and prominently identified with the cause of Spiritualism, and in possession of great medial power, espe-cially as a healer; he was also a man of unswerving integrity, entire devotion to principle, and swift in the speaking of the word or the performance of the work conducive to the welfare of his fellow-men. With him, Spiritualism was a fact, as impossible to doubt, as that of his own ex-istence. He knew whereof he affirmed, and for years, he walked in the light of a philos-ophy commending itself both to his intel-lect and his heart. None could possibly mis-understand his position; he was an uncom-promising Spiritualist. The record of his life and example is a precious legacy to all who knew him.

I had the privilege and pleasure of a long acquaintance and friendship with our now arisen friend and brother, and always particularly admired his clear appreciation of the vital importance of honest mediumship and unadulterated Spiritualism. With a humanitarian and charitable spirit, he combined that spirit of discrimination, so necessary in the investigation of alleged facts pur-porting to demonstrate spirit return. He regarded loose views of the marriage relation, with abhorrence, and "free love" as an abomination! He condemned and denounced the fantastic tricks of pretended mediums, as an unseemly and wicked trifling with the tenderest affections and instincts of human nature. Upon all attempts of deluded or by means like these, he placed the stamp of a righteous indignation. May his beloved companion, his dear wife, who for so many years rejoiced with him, and was a co-worker with him in our great cause, feel the sustaining and consoling power of Spiritualism, in this, the dark hour of her bereavement. May she fully realize the priceless truth that, while the darkness settles gloomily about her pathway here, the light gloriously encom passes the arisen one. May an abiding sense of the nearness of the loved one, be hers. May she long remain with us who know so well her work and labor of love, and continue to render timely and valuable assistance to a cause that has always enlisted her warmest sympathy and invaluable service. The day, for her is somewhat darker than in former times. 'tis true, but the thought of the future shall be a constant source of consolation and of inspiration-that bright future-the last tear wiped by ministering spirits from the sorrowing face, the glad re-union in a land where death is unknown, and life is life W. C. BOWEN. eternal! Brooklyn, N. Y.

SEPTEMBER 17, 1887.



literal sense. Some families carried their regard for the day to such a pitch that they cooked the day before all the food necessary for use on Sunday. Around the homes a solemn silence prevailed that was distressing. We could not look out of the window; could not smile or chat; we sat about in chairs, the older children reading their Sunday-school books, or religious tracts like "The Shepherd of Salisbury Plains," while the smaller ones sat in silence, without smusement. Children educated in this way were very apt in later life to conceive a dislike for the day, and many of us never see its zeturn without a recurrence of the eld feeling of distaste and, in some instances, of a positive hatred.

In the old Scotch church there was no instramental music whatever, the singing being congregational and led by a preceptor. There was a morning service which lasted two hours and an afternoon one of the same length. I have no recollection of any one of the sermons or any portion of any one of them. The only thing I was called on to remember was the text, which afterward had to be given at home, with chapter, verse, and context under a heavy penalty in case of a failure in exactness. To sit bold upright, to never take eyes off the minister, to not doze, were required of a child under severe penalties. That more unbelievers were made by this method than Christians "goes without saying."

There was a Sunday school held in the ansiont. dilapidated, district school building, in which memorizing Bible literature was a prominent feature. Small prizes, such as Wisdom in Miniature" and other pious products in pleasing binding, were given to the one reciting the largest number of verses. There was one girl, a thin young thing with the blue veins prominent on her forehead. named Mary Ross, who was the "boss" in this species of competition. On one occasion she recited from memory several hundred verses.-I dare not attempt to be exact as to the number of hundre's,-commencing at the first chapter of Matthew, and rendering without a single error the genealogy therein given, and which the "begat" of many generations are recorded.

Mary's mother was one of thesternest moralists of the vicinity, and would permit of no wordly nonsense on the part of her daughter. When the matron was about the house Mary's hair was always brushed straight back of her ears; when the mother was absent Mary's hair was brought down low on her forehead and carried back below her ears. We could always tell by the fashion of her hair as to the presence or absence of the old lady.

The stern religious tone pervaded almost everyhing, even to the correction of children. There was one deeply pions and estimable mother who always combined a religious element with punitive measures. She had a little girl of five or six years, to whom she often found it necessary to administer chastisement. When this was about to happen the child would be handed a basin of water and told to go into the bedroom and prepare herself for punishment. The preparation meant that she was to pray for forgiveness for the offense she had committed. A little later the mother would enter, and, drawing a chair beside the bed, would take the offendor on her lap, reverse her, and place her legs under the edge of the bed so as to modify the inevitable kicks and struggles. Then, dip-ping her hand in the water-the purpose being to make the application to the naked

The spiritual philosophy of the home, involves the mutual consideration, sympathetic interest, and thoughtful kindness of each toward all, including the hired helpers.

In a large establishment where the helpers form a family of themselves, and each does but one class of during, there can be two kinds of household life without jar and friction. But in the small family home, there are no conditions to make this possible. Is not the real, the inexorable question

and a state of the second s

to appear before a United States Commis sioner. The purpose of her foes was to have her indicted and tried at once before the United States Court at Albany; but the State Committee were as good as their word, Mr. Willcox taking personal charge of the case. He applied for its dismissal, claiming that Mrs. Barber was legally entitled to vote (in which he was sustained by Ex Judge Robert H. Shannon, long a U. S. Commissioner), and that even if this was true, she had not violated any United States law by voting, and that hence the case did not in any event come within the jurisdiction of a Federal Court.

To the amazement and confusion of Mrs. Barber's enemies the dismissal asked for was granted, she not being even held to bail, and the case never getting into court. The State Court was then resorted to by Mrs. Barber's foes, and a request was presented to the Al-legany County District Attorney to have her indicted by the Grand Jury which has just finished its labors at Angelica. Again the suffrage party's State Committee "came to the fore" with Mr. Willcox in charge of the new case. The attention of the District Attorney and Grand Jury was called to the con-dition of the law. At Mr. Willcox's instance President Allen and all the faculty and trustees of Alfred University, with many other leading men of Allegany Co., addressed to the District Attorney a written counter request. whose signers greatly ontweighed, in both influence and number, those who had asked for a prosecution, desiring that no such pro-ceeding be attempted. This memorial was actively promoted by Rev. L. E. Livermore of the University, editor of the Alfred Sun. It stated that there was no law against a woman's voting, that no jury would convict her, and that an attempt to prosecute would harass an innocent person and put the county to useless expense, without securing the ends of instice.

The Suffrage Party have exerted themselves in every proper way, and the result is that the Grand Jury have agreed that no law was violated, have refused to indict Mrs. Barber, have dismissed the complaint against her, and the court has adjourned; so that after legal means have been exhausted in the effort to punish her, she is free and triumphant, ready to vote again at the first chance, and to lead other women to the polls.

The Suffrage Committee say they expect thousands of women will vote this year, as the way is now shown to be open.

They refer all women who desire information about voting to Mr. Willcox, at 146 Broadway, New York.—Jamestown, N. Y., Democrat.

There is no manner of doubt that the sphere of woman is properly to be enlarged. and that Republican governments in particular are to be saved from corruption and failure only by allowing to women this enlarged sphere. Every woman has rights as a human being first, which belong to no sex, and ought to be as freely conceded to her as if she were a man-and first and foremost, the great right of doing anything which God and nature evidently have fitted her to excel in. If she be made a natural orator, like Miss Dickinson, or an astronomer, like Mrs. Somerville, or a singer, like Grisi, let not the technical rules of womanhood be thrown in the way of her free use of her powers. Nor can there be any reason shown why a wo-man's vote in the State should not be received with as much respect as in the family. A State is but an association of families, and laws relate to the rights and immunities which touch woman's most private and im-mediate wants and dearest hopes; and there is no reason why sister, wife and mother

Spiritual Telegraphy in Detroit.

to the Editor of the Religio-Philosophical Journal:

Some months ago, Avery L. Thompson of this city found that telegraphic messages came to him in addition to his other phases of mediumship. One evening raps, apparently irregular and meaningless, came on the table, and a gentleman present said: "Thompson, that is telegraphing." Having been a good telegraphic operator, Mr. Thompson at once found this true, and the raps. full of intelligent meaning, gave him a mes sage signed, "Frank," saying he was just trying his hand in the way he used to in an office on earth.

These messages have come several times since, whenever his other occupations would allow the trial, and he expressed a wish to me that some operator might hear and verify them. Last week Mr. E. E. Torrey, head operator of the Michigan Central R. R. telegraph ing system, sat with Mr. Thompson and recognized the messages as real, and from Franka stranger to them both.

It was also found that two persons in the life beyond were telegraphing to each other, messages and replies being read from the sounds. It was so newhat difficult at times for Mr. Torrey to fully recognize all the messages, the difference between dots and dashes not being quite clear, but he thinks this will disappear by a little experience. The table tipped in such a way as to rap out messages with marked force and distinctness; the other method being by raps heard on its surface, no instrument having ever been used.

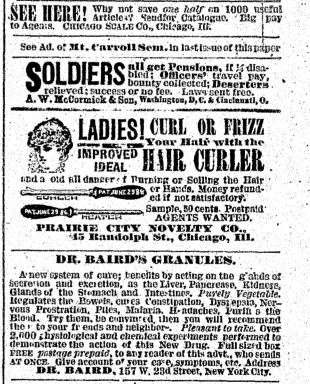
Mr. Torrey is a fair and competent judge, not a stranger to spirit manifestations; an intelligent gentleman and especially fit. from his own large experience, to sift this matter. I have not heard these messages myself, but give the testimony of others.

G. B. STEBBINS.

No States

Nothing is more discouraging to an average man than to read about the weighty proceedings and learned discourses of the doctors at Washington, and then reflect that all the physicians he ever met have failed to make his liver work rhythmically and smoothly.-Nebraska State Journal.

Happy is he who never succumbs, or who, having succumbed, rises again! Prepare to pay the tribute of sweat and tears, owed by every traveler upon earth.



Military Works. By HUGH T. REED, U.S.A. LATEST EDITIONS. Infantry Tactics, Illustrated, Paper.\$, 50 Science and Tactics, ** Leather, 360 Artillery Tactics, ** Paper... 50 Signal Tactics, ** 50 Broom Tactics (for Ladles) ** .25 strated, Paper. 5,00 Leather, 5,00 Paper. 50 Gades) 45 ,25 Orders filled for Crown Fountain Pons.2.50 DANIEL AMBROSE, 45 Randolph St., Chicago, Ill.

SWITHIN C. SHORTLIDGE'S MEDIA ACADEMY, AT MEDIA, PENN, [N-ar Philadelphia]

MEDIA ACADEMIY, AT MEDIA, PENN, [N° ar Philadelphia] Thirty minutes from Broad Street Station. One of the best equipped and best managed Schoo's. All Students board with the Principal. Teachers all men and graduates of Harvard, Yale, Princeton University of Penn., or other first-class Colleges. Fine buildings, si gle, double or communi-cating rooms with ample bath accommodations." Every room has in it a steam radiator and is coundetely fur ished. New Athletic Grounds Gymuasium refitted and heated by steam. Best instruction, best care, best table. Special op-portudites for apt students to sivance rapidig. Special privat-tutoring for backward boys. Patrons or students may select any studies or choose an English. Scientific, Bush-ness, College Preparatory, or Civil Engineering course. New Physical and Chemical Laboratory, with twiest, four cases. Superior Practical Business Department to Commercial course with Bank. Offices, Telegraphy. Shorthand, Type-writing, etc., etc. More fully supplied with apparates than any other C liege fitting or Commercial School in the United States. Twelve teachers for about eighty students. Every teacher devotes his whole time to one or two subjects. Media Academy affords every home comfort, the best educa-tion and the best training. A fired price covers every ca-pense, et n books. No examinations for admission. New illus-trated catalogue sent tree to any address. SWITHIN C, SHORTLIDGE, A. R. A. M.,

SWITHIN C. SHORTLIDGE, A. R. A. M.

[Harvard Graduate], Media, Penn,

