No. 19

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

CONTENTS.

FIRST PAGE.-Intimations of an Intelligent Force Beyon the Individuality of the Actor.

SECOND PAGE.-The Reviewer of a Review Reviewed; Effort to Prove that Wright Is Wrong. Dealings With the Other World. The Red Cross Association,

THIRD PAGE.—An Unpopular Visitor at the Vatican, Tennessee Fanatic Claiming to Be the Messiah, Stirs up Trouble. Hints to Converts to Islamism. Magazine for June Not Emfore Mentioned, Miscellaneous Adver

FOURTH PAGE .- Prayer and Politics. The Religion of

FIFTH PAGE.-To the Non-Spiritualist Public and Press eous Advertisements.

SIXTH PAGE.-Flowers. One of the Missions of Modera Spiritualism. Siberian Exile Abolished, Commending Mrs. Watson's Address. Papai Designs in America. Will This Be a Hot Summer? Ninety-six Thousand Germs to a Tumblerful of Croton. Letter From a Veteran Worker Charging Crystals. Joshua Was That Kind of a Man. The New Justice of the Supreme Court from an Anthropological Point of View. A Premonitton. Bad Dream Realized. The Pope and the Boycott. Beautiful Wo-men. Notes and Extracts on Miscellaneous Subjects.

SEVENTH PAGE.—The Old Wife. A Bramatic Mode of Ex

EIGHTH PAGE.-Notes from Onset, General Items. Mis as Advertisements

For the Religio-Philosophical Journal, INTIMATIONS

Of an Intelligent Force Beyond the Individuality of the Actor.

HUDSON TUTTLE.

After referring to hypnotism, somnambulism, clairvoyance and thought/transference, a great mass of the facts presented for explan-ation, there still remain a large number which stand apart by themselves, and which bring an outside or independent intel-ligence with them, which no exaltation on the part of the actor can supply. The only adequate or even plausible explanation of these facts is that which refers them to the of intelligent beings beyond our ken. The presence of such entities may or may not be recognized by the percipient. The ideas and motives may be impressed all the same. We may be assured that unconsciously those who by study and practical experience be-come adept in particular lines of thought or practical affairs, are the most proper mediums for the communication of spirits dwel ling in the same sphere of thought, and that such communications are continuously made unconsciously to the recipients. The weird stories which come up from the rugged tollers of the sea are full of interest in this particular. The infinite solitude of waters; the long and lonely watches, with the sweep of waves and the silent stars, conduce to a state of abstraction and reverie, peculiarly favorable to the reception of impressions. If there is need in this world of the watchful care of guardian angels, the sailor on the lone ship which plows the trackless waste at the mercy of the elements requires them most. Human skill and foresight may provide to the utmost, and yet there remains the greater dangers which can not be foreseen or provided against. The sailor, feel-ing that he is helpless in the hands of the elements, becomes superstitious, though often what is called in him superstition, is belief in influences which future knowledge may accept as valuable accessions to the realm of mental science. I have from the lips of Capt. D. B. Edwards, the narratives of two incidents in the life of his brother, which illustrate this faculty of intuition, if we may give it that name, and if one were to gather up similar stories which are told by the officers, volumes might be filled.

Capt. John B. Edwards was in command of the steamship "Monterey," one of the New York and New Orleans line of steamers. In one of his voyages he came up with Sandy Hook in a terrible snow storm. The air was so full of driving snow that the officers could not see the length of the vessel. The sea was high and rapidly increasing, and no pilot responded. To remain was impossible, to go on was almost certain destruction. If the Captain could make the light-ship he would know his bearings and be able to steer into harbor. But in that drift of blinding snow and rush of waters, in which he had made his approach from the sea, he had been unable to make observations, and he had no assurance that he had not deviated his course under the influence of the drift of wind or current- at least to the variation of a league of more. In his perplexity he ordered the ship

to test his impression. The great wheels again revolved, and the steamer swung obe-dient to command, and rushed on into the drift. In six minutes the mate on the bow drift. In six minutes the mate on the bow threw up his hands, crying: "Hard a port, hard a port," and the steamer quickly responded to her helm, passed the stern of the light-ship, from which the Captain easily took his bearings and safely steamed in to the port of New York.

During the war Capt. Edwards was coast pilot for the government steamer "Vander hilt." During one yoyage he came up to the

During one voyage he came up to the "Hook," a storm was coming on and no pilot in sight. The Commodore came to the wheelin sight. The Commodore came to the wheelhouse and asked Capt. Edwards if he thought
he could take the ship into port. Edwards
shrank and trembled at the question, for he
knew the ship was drawing as much, if not
more water, as there was on the bar, and the
responsibility thus thrust upon him was
overwhelming. But suddenly he was forced
to speak, replying without hesitation: "Yes,
sir." "Go ahead," was the order of the Commodore. With every faculty intensely active,
his strong and steady hand held the wheel
and the ship went over the bar without
touching, and all was well. His ability and
trustworthiness for this action received
the highest recommendation from the Commodore.

modore. It is sad to learn that this noble man sacrificed his own life in caring for his mate who was a victim of yellow fever in the hospital of Rio Janeiro. From the many remarka-ble experiences in his own life, Capt. D. B. E4-wards related, I take one which is characteristic of the others. He is a strong and pow-erfully built man, with every line indicative of honest resolution and endurance. He has retired from the sea-faring life, but has made his home by the coast. He impresses one with rare and sterling honesty and pu-rity of character, and a self-contained repose which is characteristic of most officers who

have passed their lives at sea. He said that one bright day in March, sail

ing up Long Island, he was overtaken by a snow storm which suddenly concealed all landmarks, and the wind momentarily increasing, soon became a terrific gale. In that narrow strait one has not to sail for a great length of time in the wrong direction situation became more appalling, and wreck most certain. He gave the wheel to the mate and allowed himself time to reflect. He could arrive at no conclusion. Syddenly the deaded through his wind to state by the state. it flashed through his mind to steer by the lead! How? "Why, where the Thames enters the Sound it is deeper. When you reach that channel follow it into safety." It was the only chance, and he seized it. He went to the bow, for he would trust no one, ordering the mate to implicitly, and with utmost readiness obey orders, and field the vessel on her present course. Standing at the bow with the spray falling in torrents over him and the wind straining the spars to the ut most, he east the lead to find the ordinary level of the Sound. He continued to cast until suddenly deeper water was indicated and with joy he gave the order that changed the course of the vessel, and in a few minutes brought her into the still waters of the Thames. Then, he said, in a change of warm, dry clothing, they sat in the snug cabin and drank their hot coffee with a sense of peace words can feebly express.

SAVED FROM A HORRIBLE DEATH BY A PRE-

MONITION. It may be said that under the stimulus .o. danger and great emergency, the mental faculties become intensified, and that we cannot fix their limits; that all that was re quired of Capt. Edwards was courage to act in response to knowledge he had acquired but which was latent until called forth by the extraordinary demand. We shall now introduce facts to which this pleading will not apply. The first shows two distinct intelligences, one of which was superior to that of mortals, for it could foresee the future and must have acted on Capt. MacGowan, to compel him to relinquish a well formed plan, and without any assignable reason and pursue one entirely different. The thought of the theatre had not entered his mind, and he gave his boys no excuse for breaking his word with them.

Capt. MacGowan, 12th U. S. I., thus relates this strange story,—(Journal of the Society for Psychical Research, Feb. 1885):

"In Jan., 1877, I was on leave of absence in Brooklyn, with my two boys, then on a vacation from school. I promised them to take them to the theatre that night and engaged seats for us three. At the same time I had opportunity to examine the interior of the the theatre, and went over it carefully, stage and all. These seats were engaged on the previous day, but on the day of the proposed visit it seemed as if, a voice within me was constantly saying. 'Do not go to the theatre; take the boys back to school.' I could not keep these words out of my mind; they grew stronger and stronge stronger and stronger, and at noon I told my friends and the boys I would not go to the theatre. My friends remonstrated with me, and said I was cruel to deprive the boys of a promised and unfamiliar pleasure, and partially relented; but all the afternoon the words kept repeating themselves and impressed themselves upon me. That evening, to be stopped, and for a moment reflected on the perplexities of his position. While thus waiting, with every sense strained to the utmost, the impression came like a flash of light, that the light-ship lay in a certain direction. He immediately ordered the officers to keep a sharp lookout forward, for he should run ten minutes in a certain direction

Had I been present from my previous exam-ination of the building, I should certainly have taken my children over the stage when the fire broke out, in order to escape by a private exit, and would just as certainly have been lost as were all those who trusted have been lost as were all those who trusted to it, for that passage by an accident could not be used. ... I never had a presentiment before nor since. What was it that caused me against my desire, to abandon the play after having secured the seats and carefully arranged for the pleasure?"

A SOLDIER'S LIFE SAVED BY A DREAM. This story is yet more remarkable. Rev. L. W. Lewis, in his "Reminiscences of the War," published in the Christian Advocate, relates an instance where a dream saved the life of a soldier: "A man by the name of Joe Williams had told a dream to his fellow soldiers, some of whom related it to me months previous to the occurrence which I now relate. He dreamed that he crossed a river, marched over a mountain and camped near a church located in a wood, near which

a terrible battle ensued, and in a charge just as we crossed the ravine he was shot in the heart. On the ever memorable 7th of De-cember, 1862 (Battle of Prairie Grove, North-ern Arkansas), as we moved at double quick to take our place in line of battle, then already hotly engaged, we passed the church, a small frame building. I was riding in the flank of the command opposite to Williams, as we came in view of the house. 'That is the church I saw in my dream,' said he. I made no reply, and never thought of the matter again until the evening. We had broken the enemy's lines and were in full.' broken the enemy's lines and were in full pursuit, when we came to a dry ravine in the wood; and Williams said: 'Just on the other side of this ravine I was shot in my dream, and I'll stick my hat under my shirt.' Suiting the action to the word he doubled up Suiting the action to the word he doubled up his hat as he ran along and crammed it into his bosom. Scarcely had he adjusted it when a minle ball knocked him out of line; jumping up quickly he pulled out his hat, waved it over his head shouting, 'I'm all right!" The ball raised a black spot about the size of a man's hand, just over his heart, and dropped into his shoe."

Here the prophery was a long time ahead.

Here the prophecy was a long time ahead, and foretold the exact coming of a ball de-pending on a combination of circumstances which it would seem impossible for reason or intuition to foresee and foreknow. Its ful-fillment is peculiar, for by guarding against it, the danger was averted and the dream

AN ERROR CORRECTED IN A REMARKABLE MANNER

The head bookkeeper in one of the largest sewing machine companies in New York City, in balancing his books found an error \$5.00. It was a small sum, but as a mis take was as damaging as \$500. He set his assistants at work to find it, yet day after day their labor was in vain. They worked for a week and accomplished nothing. He became greatly annoyed and filled with anxiety. In his own words: "The third Sunday after the search was begun, I got up late after a sleepless night-and started out on a walk for exercise. My mind was on my books and I paid no attention to the direc-tion I took. My surprise was, therefore, gen-uine when I found myself at the door of the company's office in Union Square, for I had not certainly intended to go there. Mechan-ically I put my hand in my pocket, drew out the key opened the door and went in. As if in a dream I walked to the office where I turned the combination and unlocked the safe. There were the books, a dozen of them in a row. I did not consider for a moment which to take up. It was no volition on my part that my hand moved toward a certain one, and drew it from the safe. Placing it on the desk, I opened it; my eye ran along the column of figures, and there before me, plain as day, was the missing \$5.00. I made a note of the page, put the book back in the safe, and went home. It was then noon. I lay down and fell into a deep sleep from which I did not awake until nine o'clock on Monday morning. After a hearty breakfast I hastened to the office feeling like a new man. It seemed as if a burden had fallen from me, and I was walking on air."

This bookkeeper, by anxiety and overwork, had become very sensitive. He was, by the account he gives of himself, in a state bordering on clairvoyance. He was automatically used, not by a "dominant idea," for the dominant idea was his mistake, and that could not suggest to him the book and page, which were readily found by his hand mov-ing of itself. As the hand never moves itself, it must have been moved by an intelli gent, independent force.

A MOTHER SAVES THE LIFE OF HER SON. Of warnings there are no end, and however much the truth of prophecy may be denied, it is certain that within at least narrow bounds future events may be foretold. One in-stance of this being correctly done may be referred to coincidence, but two places the probabilities on the other side, and three makes it impossible. It will be readily comprehended that no guess told the soldier a ball would strike him at a certain time and place, or the father that the theatre would be burned on a certain night.

There is a series of facts which show direct interposition of superior intelligence, of which the following may be taken as examples. Col. Walter B. Daulay gives his personal experience when on shipboard off the Gulf of Lyons in a gale of wind:

"I had the mid-watch. The night was dark and tartible the wind bound for investigation."

and terrible, the wind howled furiously and

stroyed by fire with the loss of 300 lives. the heaving sea tossed our ship about like a bit of cork. I stood by the mizzen mast, holding on by the fife-rail, and shielding my face from the blinding spray that came driving over the deck. Suddenly I heard my name pronounced as distinctly as I ever heard it in my life,—'Walter! Walter!' and it was my mother's voice that spoke. She it was my mother's voice that spoke. She continued to call me from the gloom about the main mast, and without stopping to reflect, or thinking where I was, I leaped forward. Hardly had I reached the aftercompanion way, when I heard a crash behind me, and was called to myself. I turned and found that an iron-banded burton-block had fallen from the top and struck the deck ex-actly where I had been standing! Had I re-mained by the fife-rail three seconds longer than I did, my brains would have been dashed out. I always regarded that as an inter-position in my behalf of a power independ-ent of human will."

Blgelow, a gentleman of unquestioned integrity and a shrewd observer. In the early days of our war one Albert Dexter, near Ionia, Mich., enlisted in Co. D. Third Michigan Cavalry. His sister, Mrs. John Dunham, living then and now in Ienia, had what she terms a vision the day before he enlisted in which she saw him—her brother Albert—on horseback; saw him wheel and fall from his horse. She told Albert of her vision and importuned him not to go, but he made light of her fears and vision, and went with his company to the fields of blood and carnage, and often in his letters he referred to his sister's fears and vision, in a light and joy-ful mood; but in his last letter he seemed to believe in the vision and in its probable fulfillment. More than two years had passed since the vision and no unfavorable news from Albert, when one afternoon in autumn as Mrs. Dunham was alone in her quiet as Mrs. Dunham was alone in her quiet home, she heard a loud rap at the door, opened it, saw no one, felt impressed, and queried with herself, "Why can't they tell me?" but could get nothing definite beyond her impressions, and the plain, loud rap about which she could not be mistaken. But during the quiet hours of night her spiritual vision was quickened and she saw Albert on vision was quickened and she saw Albert on horseback, advance, then wheel, and then saw him shot and fall, all as plainly as though she had been by his side. She saw just where he was hit, how he fell, etc. Hence she knew all, having full confidence in such manifestations, as they were not new

She suffered intense agony and a sleepless night, not expecting herself to survive; was pale and haggard in the morning and scarce ly able to be up. She told her friends and family about the matter in detail, even to the writing of a letter by the lieutenant informing them. She gave the contents of the letter before it was written. This was on Tuesday night and following morning. The next Sunday Mrs. D. was visiting six miles from Ionia, and during the day a messenger came bringing a letter, which John Dexter had just received from the Lieutenant of the 3rd Michigan Cavalry, giving particulars of his brother Albert's death while engaged in action the previous Tuesday, confirming in every detail what Mrs. D. had seen and told and farther she felt or saw the messanger with the letter while yet far from the house, and told him what he had, and gave the contents of the letter, assuring him that it was

no news to her.
Another brother, James, enlisted and went to the war, and one evening as Mrs. D. was in bed and Mr. D. was reading, they both heard plainly the report of a pistol (or what seemed to them such) and Mrs. D. saw Albert and James come in and fall near her bed and told Mr. D. that James was dead, which was fully confirmed by letter in about two weeks.

THE ASSASSINATION OF GARFIELD PREDICTED. The assassination of Garfield was foretold by many sensitives, for that great event seemed to cast a strong shadow before it. Several of these prophecies have been published since the event, and consequently have lost their weight as evidence, while others have been widely published before the events described. The following rests on the integrity of S. Bigelow, and is unquestionably true.

A gentleman in Cleveland, O., well known there, saw and knew that Garfield would be assassinated long before he left his quiet Mentor home, and was so oppressed with the knowledge that he told Mayor Rose and Dr. Streator, two very prominent and wealthy friends of Garfield, and both active politi-cians as well, and they conferred with oth-ers and finally wrote to Garfield about it; but the medium, in the meantime, felt impelled to do something, and that he must go and see Garfield and warn him, but being a stranger and in humble circumstances he thought he could not go; but he could get no peace till he did, and finally plucked up courage to undertake the, to him, dreaded mission, and went alone and sad to Mentor. Garfield met him at the door, and greeted him cordially and thus enabled him to overcome his embarrassment in a measure and to talk freely, which he did, and as a consequence Garfield's bed was moved from his bedroom on the lower floor to the shamber. floor to the chamber.

This precaution prevented the crime for the time, which was ripe for execution. The same gentleman felt impelled to go to Wash-ington with the fateful vision, but was prevented from going, and thus unwarned Garfield met his death.

Almost every one has good and bad omens

and although they may think that they have entirely outgrown such superstition, they will find that there yet lingers more or less of the feeling from education or heredity. They do not believe that seeing the moon over the left shoulder indicates bad luck, and over the left shoulder indicates bad luck, and over the right good fortune, yet they would prefer to see it over the right. They do not think Friday a more unlucky day than the other six, yet avoid commencing important business on that day. There are a great number of omens and signs, many peculiar to the individual; others world wide, and held from remote antiquity. Of these it may be said that while of themselves these signs and omens have ro relation to the events they presage, if we suppose a person to accept a certain omen as foreshadowing a certain event, a saperior being foreknowing that event and desiring to impress it on the mind of such person, might use the sign to convey the warning. To further illustrate: There may be no connection between seeing the may be no connection between seeing the moon over one's right shoulder and a fortunate event in store; but a superior being, foreseeing that event may so influence our minds as to make us catch a glimpse of the greecent on the right. crescent on the right.

Mrs. Bancroft, a daughter-in-law of the great historian, has described an uncanny circumstance which happened at a wedding in 1863, where the wives of Major Thos. Y. Brent and Capt. Eugene Barnes, of the C. S. A. met auch warring her bridge dress. While A. met, each wearing her bridal dress. While dressing for the occasion, Mrs. Brent's comdressing for the occasion, Mrs. Brent's companion discovered a blood spot upon the dress of the Major's wife, which could not be accounted for, and somewhat excitedly exclaimed: "It is a bad omen!" Two days after Mrs. Brent experienced a severe pain in the region of her heart, although at the time in the best of health. This occurred at the birth-place of her husband. Two days later she heard that while storming a federal for she heard that while storming a federal for-tification her husband was killed on July 4, 1863, as far as she could learn at the identical time that she had experienced the heart pain. The Major was shot in the breast by a Minnie-ball and instantly killed. Another fact occurred at the time of finding the blood spot, and that was Mr. Thomas Bright addressing the two ladies as "war widows." She believes in omens, and believes that these facts pointed to the death of the lady's husband which

occurred so soon after. A DREAM REALIZED.

The Mobile Register published the following, under the title of a "Dream Realized," which should be regarded as a trance, in which state the transcendent knowledge was given by some superior intelligence:

'A man named Bronson, who was an agent for a seed house, was travelling through Tennessee making collections. One night, after he had finished his business in Chatta-nooga, he made ready for a horseback ride of fifteen or twenty miles the next day. Upon retiring to his room for the night he sat lown to smoke a cigar.

"He was neither overtired nor sleepy, but, after smoking a few minutes, he had what he termed, a vision. He was riding over the country on horseback, when at the junction of two roads he was joined by a stranger. He saw this man as plainly as one man can see another in broad daylight, noting the color of his hair and eyes and taking particular notice of the fact that the horse, which was gray in color, had a "y" branded on his left shoulder.

"The two rode along together for a mile or more, and then came to a spot where a tree had blown down and fallen across the narrow highway. They turned into the woods to pass the spot, he in advance, when he saw the stranger pull a pistol and fire at his back. He felt the bullet tear into him, reeled and fell from his horse, and was conscious when the assassin robbed him and drew his body further into the woods. He seemed to see all this, and yet at the same time, knew that he was dead. His corpse was rolled into a hollow and covered with brush, and then the murderer went away and left him alone. "In making an effort to throw off the brush,

he awoke. His cigar had gone out, and, as near as he could calculate, he had been unconscious, as you might call it, for about fifteen minutes. He was deeply agitated, and it was some time before he could convince himself that he had not suffered any injury. By-and-by he went to bed and slept soundly, and next morning the remembrance of what had happened in his vision had almost faded from his mind.

"He set out on his journey in good spirits, and found the road so romantic and met horsemen going to town so often, that he reached the junction of the roads without having given a serious thought to his vision. "Then every circumstance was recalled in

the most vivid manner. "He was joined there by a stranger on a gray horse, and man and beast tallied exactly with those in the vision. The man did not, however, have the look or bearing of an evil minded person. On the contrary, he seemed to be in a jolly mood, and he saluted Bronson as frankly as an honest stranger would have done. He had no weapons in sight, and he soon explained that he was go-ing to the village to which Bronson was bound, on business connected with the law.

"The agent could not help but feel astonished and startled at the curious coincidence, but the stranger was so talkative and friendly that there was no possible excuse to sus-pect him. Indeed, as if to prove to his com-panion that he meditated no evil, he kept a little in advance for the next half hour. Bronson's distrust had entirely vanished, when a turn in the road brought an obstruc-

(Continued on Eighth Page.)

For the Religio-Philosophical Journal. The Reviewer of a Review Reviewed; an Effort to Prove that Wright is Wrong.

I know not what impelled Mr. Wright to criticise, in the JOURNAL of June 2nd, the Boston lecture of Mr. Dawbarn. I presume to criticise Mr. Wright's article because he teaches by implication and otherwise doctrines that I deem pernicious. I hope that I have not been so unfortunate as was Mr. Wright in the choice of a theme for discussion, for I am sure that he could not have found one that would have given his readers less benefit, or that would have left him less credit. He gives us his mental index in these words, which I quote:

"Mr. Dawbarn talks of universal law. I do not know what he means. What is that law? What is the difference between Jehovah and universal law? Universal law is Mr. Dawbarn's substitute for God. He cannot worship law; it cannot hear prayer. It is not a fountain of honor, it makes no distinction between good and evil, it is a general term."

Again he says:

"A church that holds no reverence for its preacher is in a bad way. The curse of Spiritualism is its want of reverence. I will pull off my hat in the presence of Gladstone. I would kneel before the majesty of a member of another world. Religion is that sentiment in my nature that makes ideals from knowledge and ignorance. It is the

main thing about a man's life."

How Mr. Wright, can be a teacher of Spirtualism and not know what Mr. Dawbarn means by universal law is a riddle, perhaps, not worth the guessing; but I will venture time enough to answer his query as to the difference between Jehovah and universal law, because everybody who has got beyond the drawl and drivel of the pulpit ought to know the difference. All that we know of Jehovah we have learned from the Bible and its expounders. From them we learn that Jehovah is but another name for capricious will. Its manifestation is sometimes of one of the baser passions and sometimes of another. He is as vacillating, as whimsical and incompetent in the creation and government of the world as is man in the management of his little affairs. He disappoints Himself and in rage rends his work. He is the patron of lust, and proclaims himself a jealous God. He gives no rewards for merit; He sells indulgences in all conceivable abom-inations for praise of himself.

Should Mr. Wright claim that this is not his Jehovah, and that he has made for himself a better one than that cast in the moulds of Jewish minds and morals, I beg that he examine his work carefully with a view to revision, as the man who cannot comprehend something of the nature of universal law will surely make his God like himself. The only difference will be found in the exag-gerations in his God, of those traits that he deems virtuous but which in reality may be vicious. Indeed, Mr. Wright's desire for something to worship, and to which he can pray settles the question as to the nature of his Jehovah. He may have eliminated some of the bloodier and baser elements of the Jewish Jehovah, but in the main he has the same divine coxcomb who demands that men shall becomes less than men, and groveling in the dust implore Him for what is their natural due. If it be claimed that the things prayed for and granted are not naturally and of right due to man, then the sycophant must admit that his God's love of adulation is greater than His sense of justice, and that it moves Him far more than does sympathy

for mankind. Here and there is one who has outgrown the hereditary weakness that requires some-thing to lean upon; to pray to; to worship. Such an one is given to thought instead of emotion. He investigates his own nature and wants, and therefrom learns something of the design or will of his Creator. A beautiful and stupendous moral structure un folds itself to his mind. This mighty fabric is supported and made imperishable by a wonderful keystone. It is difficult to name the material of this keystone because language has no means equivalent to its ex-pression. It is in effect the omnipresence of the elements of good; of those are favorable to the growth of the physical and moral universe of which man and his environments are a part. This is universal law. By it man is guaranteed compensation for all his ills. To understand it is a flash of light divine, sufficient to make tears, even of sorrow, glow like dew-gems in the morning subbeau. While it cannot be said that "everything that is, is right," it may be said that no result in all nature can be wholly wrong. Optimism is truer than pessimism for it is a law universal that some good shall always come to us even from our direst mis-

It matters not whether we call the universal code by any other name. If we have become so much accustomed to having a God in name that one in fact will not satisfy us, we might continue the old term, but let us not forget that we mean something better and higher than what that name has heretofore meant to the world.

Mr. Wright says that universal law is Mr. Dawbarn's substitute for God. I think Mr. Wright is mistaken; "Jehovah" is his substitute for universal law, and a very poor one at that. It cannot be proven that He cannot hear prayer, perhaps, but the countless millions of earnest petitions that breaking hearts have sent out to drop from quivering lips impotent and unanswered, should, I think, convince Mr. Wright and all others who have a mania for worship, that Jehovah as a prayer god is about as useless as the Hindu praying machine.

Mr. Wright says that "universal law is not a fountain of honor." And is Jehovah a fountain of honor? I think that he is, for honor is but an empty name. It is the wages for which fools labor. It is fame; and that which is in the view of ignorance and passion famous, is to the eye of reason infamous in many cases. It is for the most part the estimate formed by the unthinking mass and voiced in air recolent of the fumes of ine-brients. Reader, mark me: the man whose would be ready to fly off in the presence of Gladstone, or any other man simply be-cause he is "famous"; or whose knees would ache in the presence of royalty for a chance to show their suppleness, would if opportun-ity presented itself become the despot of any circle in which he might move, small or great, and demand from his inferior in station the same "worship" that he so freely

gives to his superiors.

Mr. Wright says: "The curse of Spiritualism is its want of reverence." What an unfounded declaration is this? How fortunate for us that so many of his utterances are incorrect? In this case he is diametrically opposed to the truth. Its want of misplaced reverence is its glory and the hope of our na-To the child there is something awful in the darkness of the room. To the adult mind that which is not understood is awful; if there is a suspicion of danger about it it is revered. Spiritualism is rapidly clearing

u the dark corners and people are learning

that they have nothing to fear. Thanks to universal law we can for ourselves learn something of life and its destiny without go. ing to the preacher for the stuff that he takes

and gives "on faith."

Does not Mr. Wright tell too much when he says: "Religion is that sentiment in my nature that makes ideals from my knowledge

and ignorance"? It is only ignorance that makes what is generally practised as religion, possible. Hitherto there has been a vast domain un-known to man. The self-appointed vice-gerents of God forbade its exploration. It was declared to be God's mystery. It could be entered and known-only by two routes, faith and reason. Faith was the only road that was safe, and that was for the priest. He went and came, bringing to his followers such samples of the flora and fauna as he saw fit. If any questioned the quality of what he brought them, "He that doubts shall be damned," procured silence. But a change has come over the spirit of the religious dream. Men have refused to smother their reason and have dared to doubt. To doubt was to explore the dread domain. To explore is to banish fear; for instead of finding it a dismal jungle wherein wait poisonous serpents and ravenous beasts, coiled to sting. and couchant for prey, it proves to be a dan-gerless region of beauty that is to be a joy

Religious enthusiasm is always in proportion with the ignorance of the devotee. If Mr. Wright will look in upon the negro churches of the South he will be convinced of this fact; in them there is tenfold more religion to the square foot than can be found any where else. If Spiritualists have less reverence than others it is because they have more knowledge. Everywhere I note the wane of religion, and I hail with delight the fact that it "grows smaller by degrees and beautifully I thus rejoice because I love freedom better than all else and I know that men can not, will not,dare to be free so long as a ruthless despotism is recognized even in the heavens.

I hope that my language may not seem intemperate; I have no patience with the man who would enslave my fellow beings, or aid in extending over them a supermundane despotism. I pity hero-wershipers and de-spise the priests who incite to that worship. Carlyle was one of the latter and became famous as a writer to an extent that he never would have reached had he not been a literary ruffian. It is thus by force of ruffianism that the ruling element too often obtain their commanding position. Down with them, and down with the manner of their elevation and support.

I shall now quote two clauses that show Mr. Wright's undemocratic drift of thought, and which led me to review his letter:

"Some propositions are boldly taken with the assurance that grave philosophers were all agreed upon them......Conclusions are declared without a shadow of a syllogism to support them upon subjects which learned men have treated with great gravity and reverential moderation.'

Here we have it. No common man or woman must venture a new assertion, nor draw a conclusion not authorized by "grave philos-Where would Spiritualism have been if the people had waited to receive from "grave philosophers" knowledge in regard to Suppose the political interests of France had been left to the Empire's Judiciary, "learned men who would have treated with great gravity and reverential moderation" their claims. Saving a brutal mob, there is no despotism on earth so injuriously oppressive as the social influence of the dominant class of men. This class is chiefly made up of the Judge, the Reverend, the Doctor, with a sufficient quantity of Cols. and Majors. Beg pardon, I forgot the Professor; he's one of 'em. This class assumes to know it all. No one but a "scientist" is supposed to be capable of knowing a physical or psychical fact from a fallacy. To the official dignitary must be left the political welfare of the country. The parson claims to be "the man of God," and as such having peculiar means of understanding the "science" of theology; few or none can escape the devil's clutches. ve through h ant personage. I think his position is coveted by some Spiritualist lecturers. He visits where he chooses through the week, and on Sunday he goes to church, and behold the modiste's and milliner's best are displayed before him. By divine right he invades the domain of the doctor and the politician. He visits the doctor's patient and by prayers suggestive of death and hell, helps to kill him. Don't un-derstand me to say that he helps the doctor to kill the patient, oh! no, he helps the dis ease and the medicine to do it. Not content with saving the souls of men he poaches upon the premises of the "Judge," and insists on saving the republic by putting God in the constitution. About the doctor, for peculiar reasons, I prefer to say little; but as he be longs to the high-class Brahmins he must be noticed. Personally he is a pretty good fellow, but there are more business arts than scientific ones in his trade, and if you are not very careful he will administer to you your grandmother's remedy under a new name, even while he laughs at you fer using it under its old name. He holds a very self important position in society and will retain it by the aid of the "doctor's law" until a majority of the fools are dead, after which it is to be hoped that there will be no more class legislation for any of the would-be aristoc-

The Col. is, in my part of the country, the most numerous of the high-toned elements mentioned. He is always willing to bear his part of the public burden. If there is a post-office, or any other office to be had he will take it, but if not he usually takes whisky. The Col., and even the Major, is respectable, but "the line has to be drawn somewhere" and below the latter no white man can get the suffrage, respect, nor even the labor, of a negro unless the latter is very

hungry indeed. · These people are well enough in their place, but I insist that they must not presume upon their superior importance Be cause of their position. Too long has their showy style dazzled the eyes, and their loud claims of superiority "split the ears of the groundlings;" while "the judicious grieve" to know that place and power are oftener attained by the assumption of virtue oftener attained by the assumption of virtue than by the possession of real merit. To this rule the "grave Professor" is no exception, and we object to the common practice of setting him up in the midst of the literary field with arms threateningly extended to frighten out the unpretending crows who go there to scratch up something for themselves

and their fellows. Gravity in owls and donkeys is the prope thing, because they are "to the manner born;" but for man with healthy livers and hopeful lives "it is more honored in the breach than

in the observance." I know many men who go through life playing the part of "heavy villain"—to use a phrase sometimes heard about the stage. They have every feature set, and make every move-

am."

Now there are persons whose gravity is natural and becoming, but the sort that Mr. Wright and his ilk admire so much is generally spurious art, fit only to provoke a quiet laugh from those who know that seeming is a sure evidence of the permanent absence of

In conclusion, let me say to the Socialists: Right here is where you have your chief cause, and nearly your whole cause of complaint; and right here you ought to begin your agitation, your fight. Instead of calling your agitation, your light. Histeau of earling yourselves Socialists you should call your-selves Individualists, for such you must be to reach the ends you desire. Do this, and to the last day of my life I shall be with you in the effort to rid the common people of this Old Man of the Sea; this incubus so detestable to so many overburdened souls, but which is, alas, invisible to most of them. We all know that oppression comes from some quar-ter. Nearly all trace it to capital and the capitalist and begin resistance there. I pray you do so no more. Reach beyond the capi-talist and strike the privileged class of which I have just been writing. It is this class that assumes to determine the cut and color of your coat, as well as of your manners and

I know that you have been "beaten with many stripes," but never again strike back until you know your enemy. Oh! that the labor agitators and the honest Socialists of our country would think more of this aspect of their case. Let them understand that their greatest evil is the frowning down of indi-vidual effort in humble life, through the social tyranny of the dominant class.

Reader, think of this and make your conclusions known, and may hap one of these days we shall hold a convention and begin a social revolution that will not tend to anarchy and thus end itself. It will be founded upon Universal Law. FARMER LEE. Allen, La.

Dealings With the Other World.

ALDERMAN BARKAS, F.G.S.

In previous papers I have given a digest of the physical and psychological phenomena that have taken place in my presence during a lengthened series of spiritualistic scances. The first papers were devoted to the description of physical phenomena that appear to be inexplicable according to recognized physical laws, and the second series of papers consist for the most part of replies to various scientific questions, with which the young lady medium whose hand wrote the answers was presumably unacquainted, and which were alleged to be written by the control of well-educated persons who had departed this life, and are now denizens of the world to come. I now propose in my nineteenth paper to give some replies I received to many critical questions, having reference for the most part to the conditions of the future Whether accepted as true, or rejected as illusory, the replies are able and ingenious, and as they were written at the impulse of the moment with great speed and spon-taneity, and without the slightest subsequent correction, they are, if nothing more, at least psychological studies of a very high order, and would be difficult to be excelled even by Mr. Goschen or Mr. Gladstone, who are masters of rhetoric, illustration, and verbal ingenuity.

The questions were prepared and asked by me, and were, before being asked, not known to any other human being. The replies, therefore, must be credited with spontaneity, and on any hypothesis they are, at least, far from being drivelling or commonplace, a charge which is frequently but erroneously made against all alleged communications from persons in the future world.

The following are questions I asked and the answers I received:

Q .- Are your mountains, valleys, and landscapes as impervious to you as ours to us? A .- Yes, and, with the exception of our being able to travel, as it were, by the exercise of will power or volition, would present the actes to our progress

Q.—Please describe some of the laws that regulate spiritual subsistances. Have you spiritual physics, as we have material phys-

A .- It is very difficult to give you a definite explanation of the laws which govern us, and then, when you consider that what to you seem intangible substances are to us ponderable realities, and vice versa, you can easily understand that the whole laws which govern the realities of our life and associations are absolutely reversed, or it would seem so to you, until you are able to study and ex-amine for yourself. It seems to me that it is almost a waste of time to try to explain that which I am so little fitted to do. I only mystify you instead of making things clear. yet indeed it seems such a simple state of matters to us, till we try to explain; then we are at a stand still for words to give you the ideas we want to convey.

Q .- Is there anything in your world equivalent to speech and singing in our world?
A.—Imagine yourself deprived of every organ of sense, such as seeing, hearing, speaking, etc., and yet having all sense, or one embodiment of all the senses; that you can understand without hearing, see without seeing, speak without speaking. Can you imagine such a state of acute perception, such an intuitive faculty? If you can, then I can give you no better idea of the manner in which we see, hear; speak, and understand; though I am not now speaking of those poor miserable beings who come among us, without these senses or sense developed, as many do, and who are for a time virtually blind deaf, dumb, and devoid of understanding and only by slow, painful degrees obtain the gift of each of these senses, till in time they become merged into one.

Q.—Can you in the spiritual world produce

oratories, etc., such as are produced in the natural world?

A.—Such music as may be produced on earth is but the faintest echo of the sounds which may be heard among us, where everything, every sense, is the perfection of the senses; every faculty we possess is the per-fection of the faculties we possessed on earth Can you not understand that any artistic attempts on our part are the perfec-tion of those we attempted on earth?

Q.-Have you books and collections of records in your spheres as we have in ours?

A.—Yes. Not the smallest trifle escapes record; there are histories of those who inhabited this sphere before us, and who have gone on. Not the smallest detail is lost among us.

Q.—Is your writing alphabetic, and if so, is it phonetic?

A .- Perhaps the Chinese writing resembles ours more nearly than anything else I could give you as an example. Each symbol is a thought, an idea, and the reader is able to interpret, not the symbol he sees, but the thought expressed by the writer, and according to the reader's development of sense or

senses-so much does the writer convey. For example: a comparatively undeveloped being reading a sentence, would understand just so much as his development gives him power to understand, while one more advanced would read much more than the other. This is also difficult to explain.

Q.—Thanks. This, of course, is also the case in the reading of terrestrial writings. could you favor us with a sketch of any one of the written forms to which you refer, and give us its interpretation?

A.—I would, but I may not.
Q.—What are the common occupations of the inhabitants of your sphere?

A.—There are many—nay more—than in yours, and of a somewhat similar character. Q .- Do the inhabitants of your sphere ac cumulate property in a manner somewhat resembling that adopted by the inhabitants of this sphere?

A .- No; in a commonwealth such as ours if is impossible. Here everyone works as much for his neighbor as himself. A man can not rise unless he does so, because he has helped others to rise, and gains only riches because he has helped others to do the same; he only gains to bestow it upon others, and the more he bestows upon others the richer he be-

Q.—Can you give us any idea of the knowl-edge you acquire in your sphere, and in what respect it differs from that we acquire here? A.-I can only tell you how I gain or ac-quire knowledge. When you or others wish me to tell you something respecting your laws of physics, I can, by studying the laws of those in our sphere, and repeat them to you, interpreted, of course, into language suitable to the times in which you live. The physical sciences which you are so much interested in in your world have their counterparts in ours, and a skilful interpreter can easily make the reading of one do for the other, bearing in mind the difference of each development, etc., which has been at-tained by our friends to whom we communi-We may not advance theories which are in your province to discover and treat as facts; you would not believe us if we did. We can only go with the times. We hear of your discoveries and they amaze us with wonder; what would be the result of the communications we could make to you, if we were allowed to do so?

Q .- You have said that angels occasional ly visit your sphere; in what form do they come?

A .- In the form common to us all; they have come in the same to you in times gone by, but they have not been received as such even here they are doubted by the incredulous, who do not believe in the existence of a yet higher sphere. There are many here who, if the Deity Himself were to come amongst them, would ask one another, How do we know that He is what He represents Himself to be; where are His credentials?
Q.—Do you ever in person visit our earth;

or, do any inhabitants of the spiritual world

A.—Assuredly, I have been among you many times, not visible to any but those gifted with the faculty of what you call clear sight, yet still in person.
Q.—Is there any limit to the number of persons whom you can instruct at one time.

as there is on earth? We can only address by voice a few hundreds; can you in your sphere address much larger numbers, and if so, how? A .- There are none of us omnipotent; at

the best we are but men, and have no power beyond that of mankind. After death we still have the same powers and gifts, enlarged perhaps, but others share the same, so that our power to instruct and address others is in the same proportion as on earth.

Q .- Have you training schools, colleges, professorships, and modes of instruction similar to those we have here, and if not similar to ours, what are their peculiar characteristics?

A .- If I say we have schools for training the unopened minds of our young and com-paratively undeveloped, you must not understand that we educate our uninstructed after the same manner as you do. We have methods and methods. The greatest among us is teacher and instructor claims the highest po-sition among us. There have been teachers, doctors, professors among you, who have come to us as ignorant and uneducated in the necessary rudiments of a spiritual education, if you call it so, as the most ignorant child, and their progress has been slower. There are different grades of professors and teachers among us, as there are differ-ent classes of scholars; the wisest is the richest, and a man's riches consist in the amount of wisdom he possesses.

Q .- What are your ordinary avocations?

your sphere?
A.—This I cannot do perfectly. I am a teacher, as, indeed, most of us are: I am also a scholar-all of us here are both teachers and scholars. We have recreations and amusements; this is mine. We work hard, or otherwise, according to our desire to progress, or get rich; the most ardent inquirer after learning gets rich first, only to be able to give others the benefits of his acquisitions. If I am amused by doing this I am also learning a great amount, and so the time I spend in communicating with you through this or any medium is improving my knowledge of the sciences, and is not a great waste of time. My whole time is taken up with the work I have in hand, not an idle minute is spent. Our amusements are instructive, and our work is a pleasure.

Q.—Are there various grades and social states in your sphere? Are there those, for example, who follow manual labor, and those who follow intellectual pursuits?

A.—I suppose you would call it intellect-ual pursuits, but to us it is what we consider manual labor. To the spirit intellectual avocations are as the manual occupations of the body. There are grades and stations, barriers of caste, even as among you, Not the caste as you understand by the term, yet as impervious to the outsiders as in your mercenary and aristocratic society. These barriers are only to be broken by the one who bears in his hands and face such rec-ommendations as the wholeness of mind, purity of purpose, and philanthropic greatness, such as are the distinguishing features of the society of those he wishes to enter. In our societies there are none who are not considered equally worthy, not one in whom any lurking taint of his sometime associations is to be found. Caste is not to be broken through here by the outside shew of some plebeian, whose only credentials are a seem-ing wealth, but the stamp of goodness and worth is to be plainly seen before they will

Q.—You said you were a materialist when on earth; have you found that that has affected you prejudicially in your present life?
A.—Very considerably, I think I had not so much to unlearn as many have-not so many prejudices to overcome; but I had so little that it has been terribly

hard, uphill work.

Q .- How many spirits are in special attendance upon any given person assuming that persons are attended by spirits? example, how many, if any, ordinarily at-

A.—I cannot say. Those by whom he on earth may have been regarded by affection-ate ties, they are usually to be found near him, or I should say so; speaking for myself from personal knowledge—I like to be beside those for whom I have the greatest affection. In some cases a person will be always surrounded by friends; others, perhaps, one solitary kindred spirit. It is quite impossible to give any number. I have known scores of spirits near one who had some particular attraction for them; and again, I have known others whose loneliness has been pitiable. Just according to the lovable qualities of the person, just so many spirits will he attract.

Q.—Have you anything in your sphere equivalent to our struggle for existence here;

that is, must you work in order to live? A.-It is impossible to die, always remember that. To die is but to be born againto resume the everlasting work of creation. To die would be a great blessing to many who are too idle to work; yet on they must go, and a man even on earth can understand that to be idle is to be a miserable, grovelling creature—too abject to raise himself without assistance from others. It is the same here. There are many who would rather die than work, but as this is impossible, are content to eke out a miserable existence upon the scantiest proceeds of such work as they are of necessity compelled to perform.—Northern Weekly Leader, Eng.

The Red Cross Association.

A correspondent having asked us for information concerning the Red Cross Association, with which the name of Miss Clara Barton is identified, gives the following facts:

The Red Cross is a confederation of relief

societies in different countries, acting under the Geneva convention, whose aim is to ame-liorate the condition of wounded soldiers in he armies in campaign on land or sea. The idea of such a society was conceived in the mind of M. Henri Durant, a Swiss gentleman, who saw the battle of Solferino, and became impressed with the need of more efficient and extended means of ameliorating the condition consequent upon war. Que a year in the city of Geneva is held a meeting of the Society of Public Utility, corresponding to our Saratoga meeting of the Society of Social Science, and to M. Gustav Moynier, president of that socie-ty, was presented M.Durant's theories. The latter gentleman also published a little book called "A Souvenir of Solferino," wherein he depicted the touching incidents and horrible realities of warfare. The battle was fresh in the minds of the people, the book was well written, was extensively read, translated into different languages, and awakened the interest and enthusiasm of the people. Mr. Moy-nier called a meeting of his society for dis-cussion of this question, which resulted in their appointing a convention in Geneva of delegates from every civilized nation, to consider this subject, and arrange some international compact or treaty compatible with the articles of war belonging to the several countries. An invitation was extended to Mr. Seward to send representatives from the United States, but, surrounded with the realities of a threatened constitution, and the horror of a bitter civil war, he had little time to consider

UTOPIAN CONVENTIONS FOR THE ADVANCEMENT of humanity. However, Mr. Charles Bowler. an American banker of France, and Mr. Fogg, United States Minister to Switzerland, constituted themselves delegates to this convention, which was held the 26th of October, 1864, and which, after a deliberation of four days, resulted in the arrangement of a set of resolutions whereby the "Ambulance and military hospital in battle shall be considered neutral, and as such shall be protected; persons employed in hospitals and ambulances, surgeons, chaplains, servants, etc., shall be also neutral, and even after occupation of the field by the enemy, may continue to fulfil their duties and not be retained as prisoners; inhabitants of the country shall be allowed to bring help in to the relief of friend and foe alike; houses opened for the reception of the wounded shall be protected and relieved from the quartering of troops; commanders in-chief shall return wounded soldiers to the outposts of the enemy if desired, and send back all disabled soldiers when recovered, to their own country, and the evacuating troops of a field shall not be fired upon while in retreat." This treaty was signed by twelve nations in less than four months, and Q.—What are your ordinary avocations? now all civilized governments (thirty-two in Please to describe an ordinary day's work in number) adhere to its regulations.

It was deemed expedient to adopt a universal badge, which sign shall be recognized by every nation, and in honor of the Swiss Republic, where the convention assembled, and whose banner is a cross of white upon a scar-let ground, was adopted the emblem of red and white with the colors reversed, a cross of scarlet-upon a ground of snow. Something of its potency is illustrated in the fact that of its potency is must officer or soldier of a victorious army lay violent hands upon the humblest hospital servant of the enemy, or little boy who carries water to his sick lieutenant's tent wearing the scarlet cross, he has, broken an international treaty, and at

RISK OF HIS HEAD.

The whole of Europe is marshalled under the banner of the red cross, and wherever the din of war is heard, is planted the white banner that wears the blessed sign of relief. The ensign waves in Siberia, on the Chinese frontier, in Algeria, Egypt and Oceanica.

The Society of Utility was made the International Committee of the Red Cross, with M. Moynier as president, a wealthy philanthrop-ist of unlimited means, great earnestness of purpose, singleness of object, and strength and integrity of character.devoting his entire life to the interests of the society he repre-sents. The first act of a country after giving its adhesion to the treaty, is the establishment of a national society to act in accordance with its provisions. The national societies form others as associate or auxiliary societies, the purpose of their members being largely to perfect themselves in every branch of humanitarian work connected with the prevention or relief of the sufferings contingent upon war. Their second object, and also a very important one, is the raising of funds for the sudden needs of the society, and a yearly fee is exacted of each member, but outside of this the contributions are all voluntary. Beside the collection of funds, necessary material is collected for sanitary service, clothing is made, bandages, lint, etc., prepared. practical improvements and inventions in all sanitary relief apparatus are made and perfected, and training schools for nurses are established, whose members upon graduation seek employment always with the understanding that with the first note of war they go to the front.

Owing to its isolation from the warring nations of the globe, the United States was the last to join the society. In 1880 Miss Barton laid the matter before Congress and procured the passage of a bill agreeing to the conditions of the association, which the Presdent readily signed. The presidency of the society was offered to Mr. Garfield, but he nominated Miss Barton to fill the place intead. The original purpose of the association was simply to relieve the sufferers of the war, but through Miss Barton's influence its purpose has been enlarged, and now includes relief "in war, famine, pestilence, and other national calamities." It has, therefore, contributed to the relief of the sufferers by the Mississippi floods, the Michigan forest fires, and the Texas drought, and in this way testi-fied to the worthiness of its purpose.—Inter-

An Unpopular Visitor at the Vatican.

At that time a man appeared at the great entrance to the Vatican. He was young, and his face, pale and thin, betrayed great sor-row and suffering. He wore a long mantle of white wool, the dress of the nomads of the desert, and from beneath the cape of the same his hair fell'long and waving. It was plain that he was poor and tired; but his eyes sparkled, and a sorrowful smile played upon his

As he was entering the great doorway the gorgeously uniformed guards of the pope, fressed in red and gold, looked at this strange individual, and one of them barred his way saying in a gruff voice: "Hold on, stranger This isn't the way to enter the palace of the great pontiff." The pilgrim halted, and answered him in a voice full of sweetness: "I of the world have sent to the vicar of Jesus Christ."

"Well," said one of the guards, "as I see that you come from a far-away country, I'll let you in, so that you may tell your people of the greatness and glory of our master."

And they allowed him to pass.

The traveller stepped up the marble stairs, and came to the great halls paved with mosaic; rare marbles, frescoed ceilings; immense paintings covered the walls on all sides. In that palace, itself as great as a city, he beheld great rooms, fixed with treasures of all kinds, so that it looked like a great bazaar, greater than those of Suza, Babylonia, Cairo, Damascus, or Jerusalem. There were gifts of great value sent from all parts of the wide world; presents from kings, emperors, queens, princes, and others; rare jewels, golden vases filled with precious stones, piles of silks, velvets, and costly embroidered stuffs of all kinds, gold and dia-

monds everywhere.

The pilgrim looked with eager curiosity at all these treasures for a long while; his eyes sparkled with joy, and his face appeared to beam with triumph. "At last," he exclaimed, "men have become good, and the great give to the poor!" and turning to one of the splendidly dressed guards, he added: "What great benefits will be done with those vast treasures! the hungry will be fed, the naked will have dresses, and the shivering poor will be warmed. Ah, blessed be those paternal hearts! Yes, those who have plenty do give to them who have not; fraternity has come at last upon the earth, and the blessings of

While the stranger was speaking in this manner the guards near him, looking at each other, whispered: "The poor fellow, he must

But the prigrim continued with warmth and animation: "Glory be to God, and blessed be the holy man by whose hand all these riches will be given to the poor and unfortunate!"

Then turning and speaking to them, he asked: "And when will the distribution of all these treasures take place? I'd like to be there and see the poor made, happy and con-

"Why, man, you are dreaming," answered one of the guards to him. "All those things belong to our great pontiff; to him alone, and

he won't give any away."

"To him alone," exclaimed the stranger excitedly; "for him all of those jewels, and gold, and precious stones; all of those robes of silk, gold, and rich stuffs? Go and tell the vicar of Jesus Christ that I am hungry and thirsty, and that my robes are all in rags, while he has here enough to feed and clothe hundreds of thousands of poor men like me.'

The guardsmen laughed loudly in his face. The pilgrim folded his arms, and, looking at one of the magnificent sacerdotal vestments of the pope, embroidered all in gold,

with precious stones, he continued:
"The vicar of Jesus cannot but be the father of the humble, the benefactor of the poor. the apostle of fraternity. But, alas! I see he lives in a marble palace, dressed in golden mantles, and surrounded by a court and gorgeous valets, while I go barefooted. So saying, he tore the golden fringe from off the precious robes, and threw it on the ground, under his feet.

The guards fell upon him, and, holding his sacrilegious hands, dragged him to a dun-geon. And while they were taking him there, he kept on saying:
"They call themselves my disciples!" and

his eyes gave forth sparks, as of lightning.
He was Jesus Christ.—Translated from the

A Tennessee Fanatic, Claiming to Be the Messiah, Stirs up Trouble.

A dispatch to a Chicago daily, June 16th, from Soddy. Tenn., states that half a hundred armed men patrolled the streets the previous night to prevent an attack on the house of G. W. Patterson, in which was lodged the "Second Christ." For six months Pat-terson has been preaching that a wonderful thing was about to happen. Three months ago he announced definitely that Christ was about to appear a second time and would do so in the person of A. J. Brown, an assistant of his. Strange as it may appear the two fanatics secured a large following and crowds thronged to hear them. Outside this one heresy their doctrine was orthodox enough. They proposed to forgive all sin and heal all At last Brown announced that in order to fully prepare himself he must fast forty days and forty nights. Accordingly he disappeared, and the faithful declared he was fasting in the mountains. Last Sun-day was the day fixed for his return. A vast multitude assembled and watched the vast inultitude assembled and watched the hills for the new Messiah. Suddenly he appeared, robed in white, holding his hands toward Heaven. A mighty shout went up and the throng rushed toward him. Women and children kissed his feet and hands, Men bowed down to him and sick people declared they were healed. One young girl, Lulu McLung, declared she was ready to die and the fanatics prepared to sacrifice her, when the outsiders interfered and a free fight enance. Patterson and Brown parrowly especially and the sacrowage of the sa Patterson and Brown narrowly escaped with their lives, and other followers were roughly handled. Brown, Patterson, and some others reached Patterson's house

and barricaded the doors and windows, but crowd lingered until far in the night, stoning the house and uttering threats. Next day letters ornamented with skulls, crossbones, and coffins were sent to Patterson and all his followers, telling them to leave by Thursday on pain of death. Patterson at once sent for Sheriff Connor of Chattanooga, who arrived Wednesday. He looked the ground over, and became satisfied that the fanatics must leave or blood would be shed. He placed a number of men on guard and re-He placed a number of men on guard and re-turned. Yesterday a story became current that two young children had been offered as sacrifices, and the feeling became so intense that it was necessary to bring a large, extra force here. Brown says that if attempts are made to drive off his followers next Thurs-day he will open the heavens and kill all the dishaliayers. disbelievers.

Hints for Converts to Islamism.

A Swiss newspaper gives an interesting letter from the actual head of the Mussulman faith, Ahmet Essaad, the present Sheikh-ül-Islam. A German, settled in the East, had written to ask for admission into the religion of Islam. Ahmet Essaad shows himself gen-tly shocked by the request, and the ignorance it implies of the functions he exercises; but, he admits, indulgently, the mistake is, after all, a natural one on the part of a convert newly escaped from a church governed by a hierarchy. "We would have you observe," middly remarked the Sheikh, "that your conversion to Islamism does not depend upon our consent, since Islamism admits of no intermediates, such as a priesthood, between God and his servants. Our duty consists in giv-ing religious instruction to the people, and ends there. Consequently conversion to Islamism necessitates no religious ceremones, and requires the consent of no one. All that is needed is to believer and to declare this belief. If, as your letter seems to show, you so profess this faith, and can declare that there is no God but God, and that Ma-homet is his prophet, then you have become a Mussulman, and stand in no need of being a Mussulman, and stand in no need of being accepted by us. Also we congratulate you with pride and joy upon having been thus touched by Divine grace, and we shall recognize you in this world and the next as our brother in religion." After this, the Sheikhul Islam goes on to dilate further upon the simplicity of the true Faith as taught by the

"All this," he says; in a tone of condescension, "must seem strange enough to people accustomed to sacerdotalism; and hence we think it good to give you some further in-struction. When a Christian child is born it must, to be made a member of the Church, be baptized by a priest duly clothed with ecclesiastical authority. When this child grows up, and desires to contract marriage, again he must have recourse to the priest. To pray, he must also seek the Church, where the priest is present; to obtain the remission of his sins he must confess them to the priest; and, in the end, the priest must superintend his burief. As there is no priesthood in the Mussulman religion, none of these obliga-tions exist. The child is born a Mussulman; his father, or the head of the family, gives him a name. When a man and woman wish to marry, they pledge themselves to each other in the presence of two witnesses. Mussulman prays alone, and in any place where he may be; and, to obtain the remission of his sins, he appeals directly to Godhe does not, he must not, confess them to another man. At his death, his fellow Mus-sulmans who live near are obliged to place him in a shroud and to bury him. Any Mussulman can perform this duty; the presence of a religious teacher is not necessary." This tempting simplicity of faith must not lead the disciples of Professor Seeley and Mr. Matthew Arnold to believe that in Islam "imaginative reason" may find satisfaction, and para rational traism get itself "lighted up. pure rational truism get itself "lighted up with emotion." In this way does the Sheikh, ul-Islam turn, in the end, on the imagin-ative rationalists, and, brandishing the hated sword of dogmatism, cut, in their sight, the Gordian knot of the origin of evil." It is an article of faith," says he, "to attribute good and evil to the providence of God To. say that the author of good is an angel, and the author of evil a demon, is one of those prejudices that must be avoided. Consefaith in God, in His Angels, in His Prophets. in His books, in the Last Judgment, and must attribute evil and good to the Divine will." After this, how shall it profit perieve the imaginative rationalist to inform him that, whilst whose professes this faith is a true believer, the perfect believer is one who does his duty, prays to God, and avoids falling into sin?—The Echo.

BOOK REVIEWS.

[All books noticed under this head, are for sale at, or an be ordered through, the office of the BELIGIO-PHIL-SOPHOICAL JURSAL.

A CATECHISM COMPILED FOR THE FELLOW-SHIP OF THE NEW LIFE.

This is a pamphlet of twelve pages by Mrs. Janet E. Ruutz-Rees, and may be supposed to be authoritative, since Mrs. Rees has long been known as one of the ablest exponents of the Fellowship. It is a concise, definite and tucid statement of helief in the form of questions and answers, giving the mode of thought, though not the practical workings of the

association.

From it we learn that the aim of human life is perfection of character, which perfection consists in "self-effacement"—a conclusion whereby, if logically carried out would allow no cohesion or catechism. In another place it is declared that "the soul is in

In another place it is declared that "the soul is in essence external to the body." also that "the soul, keeping at times everywhere, cannot be said to change its position at the death of the body." and that "the soul, being a simple principle, is necessarily eternal, though it becomes individual by its experience in connection with the body." The closing question and answer are:

"What is the highest happiness of the soul?"

"Ans. The peace of God which passeth all understanding, and in which is realized the beatific vision presented to the soul by a perfect recognition of that light, which, through the pure intellect, lighteth every man who cometh into the world and whose fulness is the reward of all who follow its leadings and who cultivate that freedom of the soul which is their heritage." which is their heritage."

Magazines for June Not Before Mentioned.

The Platonist. (Osceola, Mo.) Another chapter upon Dreams is given for June and this is followed by much good reading.

by much good reading.

The Phrenological Journal. (New York.) A sketch of the psychological prodigy, Helen Keller opens this number: Notable people of the day introduces Benjamin Harrison, Dr. C. S. Lozier, John Moriey, and Robert Lincoln, with portraits; The Lick Observatory is described; Mrs. Elizabeth Oakes Smith contributes a short article entitled the Spinning Wheel. There are other short articles, notes and

Truth, (Chicago.) With this number Truth com-Truth. (Chicago.) With this number Truth completes its second volume and presents a good table of contents. Hereafter the publication office will be established at 13 West 42nd St., where the editor, Mrs. Mary H. Plunkett, can be seen at any time. Mental Healing. (Boston.) Articles devoted to the Exposition of Christian Science and Divine Truth fill this month's issue.

Works Treating Upon the Spiritual Philosophy and the Spirit World.

Book on Mediums; or Guide for Mediums and In sook on Mediums; or Guide for Mediums and In-vocators: containing the special instructions of the spirits on the theory of all kinds of manifestations; the development of mediumship, and the means of communicating with the invisible world. By Allen Kardec. Also, The Spirits' Book, by the same au-thor, cotaining the principles of spiritist doctrine on the immortality of the soul and the future life.

Spirit Workers in the Home Circle. By Moreli Theobald, F. C. A. An autobiographic narrative of psychic phenomena in family daily life extending over a period of twenty years, and told in a most delightful and interesting manner. Price, \$2.40,

The Spirit World, its inhabitants, nature and phiosophy. By Eugene Crowell. Price, \$1.00.

Identity of Primitive Christianity and Modern Spiritualism, by the same author, Vol. II. The volumes of this work are independent of each other and since Vol. I, is entirely out of print, Vol. II is selling at \$1.20.

The Scientific Basis of Spiritualism. By Epes Sargent. As the title indicates this work is a scientific exposition of a stupendous subject and should be read by all Spiritualists and investigators. Price, \$1.50.

The July number of *The Woman's World* will contain among other interesting papers, one by Amy Levy on the Women's Clubs of London. London is much ahead of New York in this matter and has at least five flourishing and well-housed clubs for women. The most fashionable of these is the "Alexandra," the most literary or Bohemian, the "University."

Mr. Carl Schurz, who is yet in Germany, and was recently entertained by Prince Bismarck, is preparing a thorough study of Bismarck's career and of its bearings on the political situation in Europe. It will appear in an early number of the Forum.

There has been such a demand for complete sets of the Forum by libraries and by persons who de to keep'a contemporaneous summary of Important discussions, that many of the early numbers were for a time out of print. The Forum Publishing Co., 253 Fifth Ave., New York, has now reprinted them.

A timely article in the July Century is "Disease Germs and how to Combat Them." It will be accompanied by a frontispiece portrait of Pasteur, who has made disinfection and fermentation a longer study than hydrophobia, although it is with the latter that his name is more intimately associated in the public mind. clated in the public mind.

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New Books Received.

Agnes Surriage. By E. L. Bynner. Ticknor's paper series. Boston: Ticknor & Co. Price, 50 cents. Woman, Vol. 11. By Saladin, London: W.

The Realities of Heaven. Eight Lectures. By Rev. T. F. Wright. Philadelphia: Wm. H. Alden.

What It Means.

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CHICAGO, ILL., Saturday, June 30, 1888.

Prayer and Politics.

The whole history of civilization is a his tory of man's knowledge and observance of natural law. Man's conception of the world has been an index of intellectual and moral development. For him the world has grown only as he has grown. This is evidently what Goethe meant when he said, "We carry a universe within us," and in this sense the Protagorean dictum, "Man is the measure of all things," admits of rational interpretation.

As man has become acquainted with the world as it is revealed in consciousness, the phenomenal world with which science deals, he has seen less and less of chance and caprice, and more and more of law and cansation. What once appeared to be without order is now known to be a part of the cosmos, a part of the universal order; an occurrence not understood, once regarded as supernatural, is now investigated until its antecedents are discovered, and the order of phenomena to which it belongs is ascertained.

Enlightened people do not now rely for success in any undertaking upon miraculous interposition in their behalf. The hundreds of thousands of farmers in the west do not trust to Providence for good crops. The condition of the land, the quality of the seed. nd their ability to guard against of insect and parasitic life, which are known to be as natural as the growth of the grain, are all taken into consideration. A superstitious or demagogical Governor may now and then issue a proclamation' requesting the people of a State to pray for rain or for exemption from the ravages of grasshoppers but such appeals impress only the ignorant, and are really intellectual survivals from past generations.

However much theological theory still lingers in the mind and forms a part of the religious belief of average people, practically they do not expect, do not believe in supernatural interposition in response to prayer. Many with whom prayer is a practice frankly admit that they do not pray expecting mate rial blessings or b-lieving that God answers petitional prayer, but because the attitude and act of prayer put them in rapport with the Divine Spirit, elevate their thoughts and serve to satisfy the higher aspirations of the soul.

The orthodox prayer is of a different sort It is an effort to "move the hand that moves the world." It is a petition to a personal being, asking that he will, because of faith and the promise of his word, grant certain favors, that he will restore a sick brother to health, that he will stay a pes tilence, that he will give victory to an army, that he will come to the relief of a besieged city, that he will influence governors, mayors, city councils, etc., in favor of certain measures, that he will incline men to give liberally to religious and missionary enterprises, that he will favor this or that party, and send dismay into the ranks of those imagined to be on the wrong side. Prayers of this kind are still heard from orthodox pulpits, and although people no longer expect results from them, they listen to them in a patient perfunctory manner, and probably would consider a religious service incomplete as irrational and ridiculous as words can be.

These prayers, ignoring the fact that law and causation are universal, are based on the assumption that every operation of the world there, the substitution here of a special effect | M. Fogg of Cold Water.

Beligio-Philosophical Journal for the one which was about to flow from a certain cause, the removal there of a cause and introducing a new antecedent, can be made without any difficulty whatever. This assumption is not evidence simply of ignorance, but of ignorance petrified, or made so hard that it remains undissolved when the light of knowledge is all around it. Thus it is that the forms and ceremonies of religious systems remain as incumbrances generations after the spirit which once animated them has gone, and when they are observed or tolerated merely from unreasoning habit or from reverence for what has long been established. These thoughts have been suggested by the

opening with prayer of the sessions of the Republican Convention. The prayers on these occasions were in no way remarkable. They were simply expressions of thanks for all the blessings received and petitions for general and special favors to the country and to the party. None of the prayers contained expressions likely to offend any class of voters. It is stated that the Burchard incident made such a deep impression upon the Republican National Committee that it was suggested at their first business meeting that the chaplain should be asked to submit his prayer in manuscript for the Committee's approval twenty-four hours before its delivery. The suggestion met with favor, but no formal action was taken.

The Evening Journal, on whose authority this statement is made, is reminded by the incident of the story about the Denver minister, who while earnestly engaged in prayer and hearing somebody call out from the audience "Louder," paused, and looking toward the offender, replied, "I was not praying to you but to the Lord." It is evident that the managers of political conventions who call upon ministers to open the sessions with prayer do so with less thought of the help they will secure from God than of the number of votes they will gain or lose by the effect the words will have upon those who shall hear or read them.

Chicago daily papers referred to the prayers as they did to the speeches, entirely with regard to their effect upon the audience with no reference whatever as to the help they would probably secure from the person to whom they were addressed. A reporter of one of the dailies said:

At 12:20 sharp the little fat chairman of the national committee rapped three times and called the buzzing delegates to comparative order, while the Rev. Mr. Gunsaulus of Chicago, formerly of Newton, Mass., a nice-looking clergyman, delivered a rhetori-cal prayer, or rather set speech, technically to the Heavenly Father, but in reality to the delegates in general and the galleries in particular. So patriotic was its tone, so partisan its purpose, so state-and-stripesy its terms, that when he closed the conven-tion gave him a tremendous round of applause, which surprised me, if it didn't the angels.

In regard to the prayer on the second day a Chicago paper had this to offer:

Meantime Brother Thurston, at 12:30, called the opvention to order with his little gavel, and introluced a clergyman from the far west, with a mus tache and hair, who immediately proceeded to ad-dress the throne of grace, and to give information to the Most High, concerning, first his attributes, second, his achievements, third, the Republican party, and fourth, our soldier boys. Whatever may party, and fourth, our soldier looks. Whatever may have been the upper altitude effect of this somewhat remarkable series of assertions, they seemed to tickle the convention in a marked degree. To be sure the delegates didn't applaud the sentiments, as they did the utterances of Plymouth's pastor yesterday, but there was a general hum of satisfaction as the reverged gentleman said amen. end gentleman said amen.

In describing the proceedings of the Democratic Convention held recently in St. Louis, Republican papers alluded to the prayers in a similar spirit. The fact is significant only showing how far outgrown is belief in the efficacy of prayer, as a petition to God, and yet how ready the shrewd political leaders are to take advantage of whatever superstitious reverence for the performance still remains because of its past and present associations. Are the sanctions of morality strengthened, are dignity and elevation of character promoted, is spiritual development or religious culture advanced by the perpetuation of false conceptions and hypocritical pretensions under religious forms of ceremonies which excite nothing but ridicule and contempt whenever used in the support of rival political movements?

Some days ago a German brought to New York from across the Atlantic, a troupe of monkey actors, on which a duty of twenty per cent. was exacted by the collector of customs. The JOURNAL cannot enter into the merits of the tariff discussion, but in regard to this duty on the performing monkeys the questions of Henry George seem not to be impertinent, "Why is it levied? Whom does it protect? The American actor? He holds his own against the pauper actors of Europe, who are imported duty free, and surely feels no competition from the monkey tribe. The breeders of monkeys? They're like snakes in Ireland-there arn't any. The question is not to be answered. Probably it's like a good many other questions about the tariff. It's impertinent to ask it."

The sixth annual camp meeting of the Michigan Spiritualists will be held at Haslett Park, commencing Thursday, July/ 26th, and closing Monday, August 27th, including five Sundays. 10 x23. Welcome address by the presiding officer, G. H. Brooks of Wisconsin; 10:30 A. M., Dedication of New Auditorium, by Mrs. R. S. Lillie of Boston; 2 P. M., address by Wm. L. Bancroft of Port Huron; 3 P. M., address by Mrs. Lillie. August 4, Memorial day. August 5th, 10:30 A. M. and 2 without one of those utterances, which from | P. M., address by Mrs. R. S. Lillie. August the standpoint of common sense, are about | 12th, 10-30 a. M., address by Mrs. Nellie Baade of Capac; 2 P. M., address by A. B. French of Clyde, O. August 19th, 10:30, address by G. B. Stebbins of Detroit; 2 P. M., address by Mrs. A. C. Woodruff of South Haven. Auis the result of divine volition and that gust 26th, 10:30 A.M., address by Mrs. Carrie changes involving more force here, less force | Firth of Cold Water; 2 P. M., address by F

The Religion of Hanky Panky,

Anna O'Delia Messant (born Salomon), alias Princess Editha Lozala Montez, alias Madame Dis De Bar; A Magnetic Mountebank, Mesmeric Manipulator and Mountain of Mendacity is defended by the "oldest Spiritualistic paper on earth" as an Exponent of Religion | and a Persecuted Medium. A Squad of Inconsequentials under the name of "The American Spiritualist Alliance" also endorse her claims as a Religious Leader and strive to fire the Spiritualistic heart by Buncombe. Fool-Friends, led by a Senile Septungenarian and a Diakkied Donkey, make Spiritualism Contemptible in the eyes of all Rational, Order-Loving, Moral People-Colby and Cross back the Scarlet Woman as an Exemplifier of the Religion of Spiritual-

This is a free country. There is no statute forbidding a man to make a fool of himself, nor restricting his religious beliefs. He may worship God or goat, virtue or vice. He may kiss the Pope's toe; fall down before his Joss; pray to the Great Unknown; perspire in dark and sweltering scance rooms, breathing poisoned air and gaping at the antics of a Ross, a Cowan, a Keeler, a Wells, a Sawyer, or a Bliss posing as a denizen of the Spiritworld. He may do either or all of these things and call it religion without let or hindrance. He may even pass the boundary of liberty and trench upon the grounds of license, if he is discreet, and still perform his religious rites unmolested. But when an alleged religious leader carries zeal so far as to publicly attempt to debauch morals, and to conspire to defraud dupes out of their property, the strong arm of the law strengthened by the sentiment of an outraged public is liable to descend upon the offender and no amount of whining and clamor on the part of this religious individual's friends will stay the punishment.

For years a woman going by the name of Madame Dis De Bar has been known among Spiritualists, especially in and about New York City, as a person claiming to be a medium and exhibiting most bewildering powers. Some thought her a brazen-faced swindler with no medial power but with immeasurable audacity, great mesmeric power, and fair dexterity as a prestidigitateur. Others believed her a medium but also a trickster and so full of diabolism as to be an unsafe person to come in contact with. Here and there arose one who saw her as she wished to be seen, a noble teacher of philosophy and religion, a mouthpiece for Socrates, Pericles, Plato, Apollonius and all the great ones of history, a medium through whose magic aid Rembrandt, Raphael and all the old masters could once more produce their wonderful works in oil. Among these clear-seers were it seems, Luther Colby, editor of the Banner of Light, J. J. O'Sullivan, a good-natured and educated Irishman, and Luther R. Marsh an able lawyer. These three men, all over seventy years of age, were, and apparently still are, full believers in the divine mission of the woman whom for brevity's sake may be called by her last alias, Mme Dis De Bar. She is also defended, so far as his fusillade of pettifogging puerilities can be called a de fense, by Mr. Nelson Cross, attorney-at-law. etc.; though in just what capacity he acts, whether as devotee, attorney, or hired manufacturer of public opinion, is not clear.

Stripped of all the fiction and mystery with which this adventuress has so peristently and successfully surrounded herself for years, her history as developed by the evidence lately brought out is in brief substantially this: She was born in Kentucky in 1849; her father's name was Saloman, and she was named Anna O'Delia. She has a brother and sister, both of whom were witnesses for the prosecution in a case to be mentioned hereinafter. The family seems to have been a moving one, for it appears thatafter Anna O'Delia was born they lived in Washington, Baltimore, New York and Brook-Anna O'Delia seems to have ceased to be a member of the family during the Brooklyn five-years' sojourn. She was while there ejected from school for unruly conduct. She left home and apparently began to carve out the career which has finally landed her in the Blackwell's Island prison. At just what period she took up the role of daughter of Lola Montez and King Ludwig of Bavaria is not clear, but she was posing as such under the name of Editha Lozala Montez when twenty years old.

Space will not permit mention of more than enough to show the character of the woman whom the Banner of Light and a little coterie are attempting to crowd down the throat of American Spiritualism. Dr. Ferdinand Seeger, who was chief of the medical staff of Hahnemann Hospital in 1870 and 1871, made the following statement in March last concerning Mme. Dis De Bar: Early in December of 1870 she appeared at the

Hahnemann Hospital, with a letter from Dr. Z-t-llüski, addressed to me requesting that Mme. Dis De Bar, who was mentioned in the letter as the Princess Editha Lozala Montez, daughter of the fameus Lola Montez and the King of Bavaria, should be admitted for treatment, the statement Princess being made that she was suffering from bemor-rhage of the lungs. At that time Mme. Dis De Bar was a well built-woman about 25 or 27 years of age and quite good looking. The first night in the hospital she was taken with a fit, and this was folnospital she was taken with a fit, and this was followed by other ones in such rapid succession that I became suspicious. Blood oozed from her mouth during these fits, but it was evident that it was not of the kind produced by a hemorrhage. During one of these fits I tried to open her mouth gently, but she would not have it. I consequently pried it open, and found that instead of coming from a hemorrhage of the lungs the blood was being from hemorrhage of the lungs the blood was being in-dustriously sucked out of a decayed tooth cavity. Afterward the Princess was discovered smoking cigarettes and otherwise violating the rules of the bospital. Shortly afterwards two matresses in the male ward were set afire, and it was discovered

that the Princess was the incendiary. She raised an alarm and became so noisy that in the absence of a straight-jacket she was strapped down to a shutter. A young French medical student named Paul Messant, who assisted in strapping her down, fell madly in love with her. Afterward we made out a certificate of her lunary, but the document mysteriously disappeared, it is supposed through the agency of the love-struck student. Dec. 28 she the agency of the love-struck student. Dec. 28 she became so violent that she was threatened with a straight-jacket. She selzed a large carving-knife and threatened to disembowel any one who came near her. I succeeded in catching hold of her unawares, and when Messant assisted she struck at both him and me. I received a slight wound in the left arin, but Messant was cut badly under the eye. She then left the hospital and Messant shortly followed her. He was forbidden to return to the followed her. He was forbidden to return to the hospital, but as he persisted in doing so surreptitiously he was arrested. Using Messant as a decoy Capt. Gunner arrested the Princess, and she was placed in the Ward's Island asylum for the insane. I'wo months later she was released and married Messant, who died soon after.

According to the statement of William Carleton, a member of the theatrical company, and once the husband of Mme. Dis De Bar's daughter-the legitimate one, his motherin-law was mixed up with that salacious combination known as Woodhull and Claflin, to whom she claimed she was introduced by Cornelius Vanderbilt. She maintained that she deposited \$35,000 with these freelove bankers, but they refused to honor her check, declaring she had deposited no money with them. That she was "one of the gang" is quite likely, but whether they stole her money is not so certain.

C. T. Salomon, her brother, in April last made affidavit to his knowledge of his sister. After recounting her history, so far as known to him, from birth until after her confinement in Ward's Island Insane Asylum, Salomon's testimony is in substance as

He then heard of her release and marriage to a Frenchman named Messant. The next he heard reaction named Messant. The next he heard was a begging letter from her, as she was in abject poverty. Salomon took her home, where her child was born. The child's right name is Alice Messant. Paut Noel Mess ant, the husband, died in 1872 or 1873 in New York, and was buried by charity in Long Island City. Both mother and child disappeared until 1880, when they registered at the St. Cloud Hotel in Louisville, and sent for Salomon. He gave the woman some money and full her to leave the place. woman some money, and told her to leave the place. She went to Chicago. Later he heard of her mar-riage to some lawyer or artist named Dis De Bar. In 1878 or '79 she wrote, begging forgiveness and to be allowed to see her family. Her sister came here to New York in 1881 and found her circumstances such that they returned home at once. Pre vious to this she had been in Montreal and tele vious to this she had been in Montreal and tele-graphed that she was dying? She beat the hotel out of \$100. Later Salomon went to Dayton, Ohlo, and found her surrounded by three or four Catholic cler-gymen and some sisters of charity. She was no Catholic at all, but has bamboozled every Catholic who has aided her. Continued Mr. Salomon: Dr. McGlynn had some experience with her. She pre-tended she was dying, and had candles have in tended she was dying, and had candles burning around her. Salomon told the Doctor and his sister she was shamming. The Doctor, in her hearing, spoke of placing red-hot irons on her face. She was so frightened that she jumped up, knocked over two priests, and the sisters ran out into the

street. She disappeared, and next turned up at a Spiritualist camp-meeting in Massachusetts.

Mr. Luther R. Marsh is a wealthy, retired lawyer of New York City, about seventy-five years old and a widower, his wife having passed to spirit life only a few years ago. He has been noted as an able man, and it is not in evidence so far as the JOURNAL has observed, that he had ever given personal attention to Spiritualism until after the departure of his wife. Then, in his old age, loneliness and bereavement, his attention was attracted to a subject which, to study with profit, not to say safety, requires the mind to be at its best and free from all overpowering emotion or bias. His evil genius brought him in contact with that well-meaning but senile gobemouche, J. J. O'Sullivan, by whose advice he sought, the diabolical Dis De Bar. Ignorant of the dangers of dabbling with subtile psychical forces when directed by an unconscionable adventuress, ignorant, apparently, of her character; unequal to coping with one whose life had been devoted to finesse and fraud; longing for some word from his dear one; craving knowledge of that world on whose borders he knew he was standing and into which he soon must go; wealthy, plastic, he was an easy prey and a rich prize. Soon Madame Dis De Bar's sway was complete and this noble old man was, all unconsciously, the victim of a fiend cloaked in the white raiment of a medium between this world and the angelic spheres. It is useless to dwell upon the sickening details. It transpires that about a year ago, Madame Dis De Bar lyn, finally returning to Louisville, Ky. I had succeeded in getting from Mr. Marsh a deed to his elegant home on Madison avenue, where she eventually installed herself and confederates; Mr. Marsh retained a life-lease of the property, and took great pleasure in inviting people to the house to inspect the 'wonderful" pictures painted by the "old masters" in the presence of the female proprietor of the house which had once been his family residence but was now transmformed

into "The Temple of Truth." However long the road villainy may successfully travel, it always has an end; and the end for Dis De Bar was rapidly approaching. Ensconced in a luxurious home, with a millionaire to bleed, the woman's audacity and ambition grew apace and outran her discretion. By what canning ways she, all unsuspected by him, wrought Marsh up to the point of inviting the editors of the New York papers to visit the show will never be known, and can only be described by those familiar with the diplomacy of such dabblers in deviltry. That invitation was the beginning of the end for the Madame and her paramour whose name she worked under. The accounts given in the New York daily press excited immediate interest in the case. Mr. Marsh's old friends and acquaintances among the lawyers resolved to take the matter in hand for the purpose of saving him, against his will, and to punish these reckless swindlers. The Madame and her paramour "General" Dis De Bar were arrested, thrown into jail, and indicted for conspiracy to defraud. The trial of this precious pair began on the the 4th and closed on the 16th of the present month, and resulted in a verdict of guilty with a sentence of six months penal service on Blackwell's Island.

At that trial Mr. Marsh was put upon the witness stand. The following account of his testimony appears in the New York World of the 7th inst .:

Mr. Marsh was in the witness chair throughout the greater part of the day. This is in substance the testimony to which the jury listened: Mr. Marsh has received in all about seventy-five oil paintings purporting to be the work of spook ar-tists. Two-thirds of the pictures were received, after "Gen." and Mme. Dis Debar took up their residence in his house. He has also, he said re-ceived hundreds of written communications from the spirit world. One day about a year ago, while the spirit world. One day about a year ago, while he was alone in the room with Mme. Dis Debar he got a startling communication from his wife, who had been dead for several years, and her husband wasn't expecting to hear from her. It was a letter of about twenty pages written in ink and came in a blank pad. It was an affectionate communication and adjured Mr. March to lose no time in conveying his Madison avenue residence to Mme. Dis Debar The signature was a facilitie of the s Debar. The signature was a fac simile of the ndwriting of his beloved deceased wife, although the body of the letter was in unfamiliar chirography. He was told to execute a deed of the property to the Madame and to take from her a life lease in the occupancy of the same. The understanding was, so Mr. Marsh gathered from this Spiritual commuso are marsh gathered from this Spiritual commu-nication from his deceased wife, that the Mar ame was to use the premises at No. 166 Madison avenue for the establishment of a Temple of Truth, in which she was to be the High Priestess, and upon her death her eldest daughter was to succeed her. The jurors listened to this recital with breathless interest. Mr. Marsh seemed to feel that he had a interest. Mr. Marsh seemed to feel that he had a sympath-tic audience and went right along in an easy confidential style of narration. "I ought to explain," said he, "that I had nobody who had even a sentimental ciaim upon me, and I was quite at liberty to establish such a temple If I saw fit." The Madame, he said, was entirely ignorant of the contents of the communication. The message came in a blank pad, while she and he held their hands upon it, but he didn't show it to her, and so of course she couldn't have known what it was about. course she couldn't have known what it was about.

After getting this startling command, Mr. March says he took it under careful consideration and decided to obey. He therefore drew up a deed of the property to the Madame and simultaneously a life lease from her to him of the same premises. life lease from her to him of the same premises. The Madame, still in ignorance of the gift which was to be made to her, was then invited by Mr. Marsh to call with him at the office of J. Romaine Brown, and then the deed was executed and the lease signed. Mr. Marsh was to pay all taxes and keep the property in good repair.

lease signed. Mr. Marsh was to pay-all taxes and keep the property in good repair.

Here Mr. Marsh paused in his narrative and Lawyer John D. Townsend asked whether any compulsion had been used in getting the witness to execute the deed, Mr. Marsh was indignant. With flashing eyes he exclaimed: "Anybody who assumes that any compulsion can be brought to hear they me have got to learn my cherreter tetter. bear upon me has got to learn my character better than he knows it now!"

Assistant District Attorney Davis asked: "You discovered, did you not, Mr. Marsh, that soon after you had deeded the property to Mme. Dis De Bar she made application to secure a mortgage of \$17,000 upon the same?"

Mr. Marsh looked surprised and admitted that he had learned the fact. He had not at that time re-corded the life lease which Mme. Dis De Bar had executed in his favor, and had the mortgage been obtained it would have taken preference of his life

lease.

"Precisely," said Mr. Davis, "and so, when you found that Madame was seeking for a mortgage upon the property you lost no time in recording the life lease?" Mr. Matsh admitted that this was the case. He then told how he went to the Madame and expressed some surprise that he should have made application for a mortgage, "but," said he apologetically, "she knew little of business." He then explained how the innocent Madams told him of certain unsatisfied judgments which existed against her to the tune of something like \$2,000, and of a debt of \$3,000 which she owed to a wealthy lady whose name he would not disclose. The Madame, he said, told him that the judgments against her were a surprise to her. She had given the money to pay the debts of which they were the outcome to an agent who had proved dishonest and appropriated the funds. 'And you believed this statement?" asked Mr.

Davis.
"Implicitely," replied Mr. Mareh, and he added that he consented to her mortgaging the property for \$11,000, and drew the mortgage himself. Mr. Marsh next related the facts of the re-deeding of the house back to him by the Dis De Bar after her lincarceration in the Tombs. He had the letter in which she had offered to take this step to clear him from the stigma of insanity which, he said, rested upon him because a coarse and unsympathetic world would not appreciate his motive in forming a Temple of Truth.

It was evident from the whole one and tenor of It was evident from the whole one and tenor of Mr. Marsh's testimony that his faith in the Dis De Bar was still unshaken. Mr. Townsend, in cross-examination, was, however, determined to place him clearly on record in this particular, and asked him if he did not believe all the pictures and communications he had received to be the work of spirit hands?

"I did, and I do." promptly responded Mr. Marsh.

"I did, and I do," promptly responded Mr. Marsh.

"and I have no doubt that Mme. Dis De Bar is the most powerful medium in the world."

He said further that he had attended Prof. Herrmann's manifestations at the Academy of Music a week ago Sunday night, and that they were simply week ago Sunday night, and that they were simply-child's play in comparison with the miracles the Dis De Bar performed. "If," said Mr. Marsh, tri-umphantly facing the jury, "anybody can suggest a possible way in which the things I have seen Madame do can be performed without spiritual aid I will admit that I have been a dupe, but nobody has shown or can show me any such way." has shown or can show me any such way."

has shown or can show me any such way."

When questioned by Mr. Davis concerning the opinion of Mme. Dis De Bar which the discovery that she is not the daughter of Lola Montez has given him of her, Mr. Marsh said: "My idea is that all mediums are in a more or less abnormal state most of the time. They have to be, in order to be mediums. I think allowances should be made for them. They are not like other people. Mme. Dis De Bar, who is the greatest of all mediums, may still honestly believe herself to be a daughter of Lola Montez. After all, that fact, merely lent a romance to her. Had she been plain Mrs. Brown or Mrs. Smith, and possessed of similar mediumistic powers, I would have treated her the same."

Among the witnesses were a brother and sister of the Madame. The sister, Miss Agnes Salomon, identified the whilom Editha Lozala Montez as her sister who was born plain Salomon and christened Anna O'Delia. She further testified that she knew "General" Dis De Bar, having met him at her home in Bowling Green, Ky., in 1880. Her sister Anna accompanied him there and introduced him as her husband, stating they had been married by Bishop Potter of New York. During the tr'al the veritable Mrs. Dis De Bar whom it transpires is a resident of Philadelphia was put upon the stand where she testified that she was the wife of Anna O'Delia's paramour. Dis De Bar swore he was married to Anna O'Delia, and when the latter was put upon the stand and questioned, she confirmed his evidence, but upon cross examination she broke down and admitted she had falsified. Ex-Judge Nelson Cross, a reminiscence of the Cincinnati Court of Common Pleas, testified to having first met Madame Dis De Bar at the residence of Mr. Henry J. Newton. He also related how he and Mr. Luther Colby of the Banner of Light had visited the woman at Mr. Marsh's house and seen a spirit picture produced. He was certain no paints or oils were used in his presence, that the paint was wet and stuck to Brother Colby's fingers. From the report of his testimony as published it would appear that he was discreetly cautious in supporting

the spirit hypothesis and was not ready to swear that withe flowers produced at Mr. Newton's house were manifestations of mediumship." Albert Bierstadt, the artist, testified that he once saw the "General" assist the Madame. He, Bierstadt, had got a couple of pictures without finding out how it was done; finally, at the third trial, he peeped through his fingers into a mirror and saw the "General" hand a pictured card to the Madame who changed it for the blank one on his head. It may here be said by way of explanation that after examining a blank card or canvas the sitter was usually asked to place it on his head and wait; when told to remove it he found a freshly painted picture. Concerning the supposed-to-be valuable paintings prized by Mr. Marsh as works of the "old masters," Mr. Geo. H. Beard, an artist of world-wide reputation, testified that . they were without merit.

The case was given to the jury at 5 o'clock on Friday, the 15th inst. On the first ballot the vote stood ten for conviction. One of the other two soon changed his opinion. The twelfth man, it appears from the statements of the others, held out more from sympathy for Anna O'Delia than from any doubt as to the guilt of the defendants, but he finally compromised by agreeing to a verdict of guilty with a recommendation to mercy, and at noon on Saturday this decision was announced in open court.

On Monday morning, the 18th inst., Anna O'Delia Salomon Messant, alias Editha Lozala Montez alias Madame Dis De Bar, and Joseph L. Dis De Bar, otherwise called "General," were sentenced by Judge Gildersleeve in the following words:

The jury that convicted you were distinctly told that the issue before them was not one of religion, as claimed by your counsel. They were charged that Spiritualism was not on trial. They were told that a resident of this country had a perfect right to believe whatever he pleased, and that all were equal before the law. Now the jury convicted you because they were convinced by the evidence that in your dealings and relations with Mr. Marsh you were not honest, that you had formed a common design to obtain his property by a cheat and a fraud.

The evidence satisfied them of that as it did me. Now there is much to aggravate your offense. You that the issue before them was not one of religion,

Now there is much to aggravate your offense. You disregarded marital relations with a mockery of religious faith by stoutly asserting that you were hus-band and wife in the highest sense. You sought to cobtain profit by other people's misfortunes. Then, in addition to ordinary false pretences the female defendant added the denial of her own mother, with a boldness, effrontery and presumption upon the credulity of men that in all my long experience here I. have never seen equalled. I have carefully considered all of the evidence upon which you have been convicted, the relation which Mr. Marsh bears to the case, and your conduct since your arrest. I can find nothing in mitigation of your publishment except the jury's recommendation to mercy. That, in the interest of criminal trials it is my duty for respect. I stated to the jury that I should fully respect it, and I will do so.

The two months you have been already incorporate.

spect it, and I will do so.

The two months you have been already incarcerated shall be taken into consideration.

The maximum penalty would be one year's imprisonment in the penitentiary and a fine of \$500.

You are without money, I am told, and a fine of therefore, would involve incarceration for one day for each dollar, which would be a great hardship. I accept the recommendation of the jury as unusual. It was more find the ordinary recommendation to mercy. They were most emphatic. I shall impose no fine, and the sentence of the Court is that, you each of you be confined in the Penitentiary for the term of six months.

On Wednesday following the conviction, the adventuress was escorted from the Toombs to Blackwell's Island. When going through the usual formalities of entering the prison, in reply to Warden Pillsbury's questions, she declared, "I am a Roman Catholic in religious belief, and am a Spiritualistic medium by profession." Her height was found to be five feet two inches, her weight 27516 pounds. The "General" has since been escorted to the same prison.

The following leading editorial from the New York Herald of Sunday, the 17th inst., voices the opinion of the fair-minded portion of the non Spiritualist public:

YOU HAVE A RIGHT TO BE A SPIRITUALIST, BUT NOT TO BE A HUMBUG.

Well, Mme. Dis De Bar, with her large stock of allases, has been convicted. The case has excited an unusual degree of atten-tion, and some of its phases are peculiarly interesting. It may be instructive to take a bird's eye view of it and find out what the jury and the Court have really done.

First-She has not been convicted because she was a Spiritualist. Let us make no mis-take on that score. In this country nobody can be tried for his religious opinions. A man has a right to believe what he pleases, and not only the whole force of the constitu-tion but the additional force of an unalterable public opinion defends him in that right. The Chinese erect their Joss house and wor-ship according to the faith of their fathers; the infidel takes the platform and repudiates the whole Thirty-nine Articles, and then thirty-nine more if he can find them; the Shakers, the Quakers, the Presbyterians, the Catholics, the Universalists, the various communistic societies, with their eccentricities of belief, all stand equal before the law so long as they break no law. There is no condemnation of private opinion in the land, and if a man has reason to believe that he holds daily communion with the other world there isn't any tribunal, and never will be, with the authority to abridge, much less to condemn his convictions.

Second—Dis De Bar was simply convicted of being a pretender and a fraud. The evidence showed beyond the shadow of a doubt that she resorted to trickery with the purpose of deceiving. There were the pigments, there was the canyas, there were the brushes, there was the artist-and they were all connected with the result in such a way that her guilt became firmly established. Her previous life, her confessions at various times and to different parties, went to show that she had laid stege to Mr. Marsh's purse, and was en-gaged, first, in duping him, and then in get-ting hold of his property.

Third-Every Spiritualist in the country ought to feel both relieved and grateful. A barnacle, a humbug, a cheat is a detriment to any cause. We have heard that the body of Spiritualists is large. They are to be found in all ranks of society, from the highest to the lowest; among the learned as well as the illiterate, in our churches and out of them, in scientific circles where the subject has been investigated by such men as Zöll-ner, Wallace and Crookes, and in the ranks of labor. All right. To those who have lost dear friends and who believe that heaven is not; after all, very far removed from the earth and that communication is not estopped by death, it should be a matter of congratulation when an impostor, who uses the tomb as a part of her plot to make unlawful gains, is checked in her sacrilegious career and sent to prison.

The man or woman who trifles with the sacred sorrows of bereavement deserves no mercy, but the utmost condemnation. Punishment cannot go too far, and contempt cannot express itself too freely. If it be true that the dead return and speak, the pro-foundest guilt attaches to one who pretends that they have done so when they have not, and if Spiritualists would be less blind and credulous and more critical their peculiarities would cease to excite ridicule. To exarray, with a mask on, her paraphernalia of disgnises stowed away in her cabinet, and still to trust her, is such folly that common sense hides its face and Christian faith blushes with shame. Nevertheless these exposures have been repeatedly made, and the only result has been to cause the gullible to rush to her defence. Spiritualists have given the community too much reason to believe that they prefer to be cheated rather than forego the pleasurable excitement of a

ance—a fact fatal to their cause.

Nothing can make this life so tolerable as a firm faith in another life, and nothing so quickly assuages the sorrows of parting as the belief that the dead are not forgetful; but let us not be deceived in this matter by a class of people so lost to all sense of decency that they coin our tears into dollars.

Dis De Bar has her deserts as an impostor. but the truth is mighty and will prevail.

The New York World with the Dis De Bars

If there is truth in Spiritualism the best service that can be done it is to rid it of its false prophets or humbuge. Meanwhile society has a right to protect itself against tricksters and swindlers who seek the cover of an alleged belief under which to perform their rascalities. This is the World's platform on Spiritualism, which seems to be misunderstood in some quarters.

The Banner of Light dated June 16th, but published while the trial was in progress, contains a four column contribution by Mr. Nelson Cross who was appointed special pleader and whitewasher, by his alleged "Alliance." His document is called a "Report of Special Committee on the Arrest, Incarceration and Preliminary examination of Madame Dis De Bar, and others, before Justice Kilbreth." After spreading out the customary amount of apocryphal testimony in favor of the criminals the lawyer concludes as follows:

Prom the course pursued in this investigation, we are forced to conclude that it was, more than all, that Spiritualism was on trial: that, indeed, this whole procreding was a consignacy against liberly and the private rights of citizens by the enemies of our philosophy and our religion, aided and abetted by a subservient journalistic press, largely directed by pershay foreign to our institutions and loimical to the liberaity of bur people and our times.

The unwarthy methods resorted to clearly indicate that the day of persecution is at hand, making it incumbent upon Spilitualists of whatever shades of belief, now numbering some millions in this country alone, to fraternize and board together socially, religiously, and, if need be, politically, for mutual support and protection against the assaults of opposing factions, which do not scruple to use any dishonorable means to bring the religion (of Spiritualism lote contempt, and fold its votaries up to ridicule as wanting in the common elements of manhood.

The pupposes of this Alliance, if rightly conceived and energetically carried out, will do much toward the accompilance of this result.

With no reasonable grounds for his at-

With no reasonable grounds for his at tempt the sophomorical effort of lawyer Cross to fire the partisan zeal of Spiritualists over the Dis De Bar case, to make them believe the public and the press have conspired against Spiritualism, to breed fanaticism and bigotry, to classify the performances of Madame Dis De Bar as the ministrations of Spiritualists religion and philosophy is simply beneath contempt. It may serve its purpose with those who look only to the Banner for information and authority, but their number is small and growing smaller every day. The great body of the next world one of orderly progress is Spiritualists are rational people who mingle with and are a part of this world, and they know better than to swallow such rhodomontade; they know that the N. Y. Herald better voices public sentiment in the editorial above quoted.

The Banner of Light for June 23rd publishes the following editorial, written by the the veteran Colby:

THE DIS DE BAR CASE.

THE DIS DE BAR CASE.

After weeks of court-burlesque the Dis De Bars have been found guilty of conspiracy, when in fact no conspiracy was proved. The whole thing was a travesty on justice. No Spirithalist was allowed on the jury, hence it was a packed affair. This state of things is attributable to the mi-taken system inaugurated of late years in putting political jurges upon the bench, who are more or less biased by the daily press. The Dis De Bars were to be condemned from the start, notwithstanding the fact that the woman is a wooderful medium. In whose presence shadreds of spirit pictures have been made: which fact some of the best people in this courtry are knowing to and fully endorse. Mr. Marsh, an able lawyer and an i onest man, still adheres to the fact that the pictures made in his presence were of spiritual origin. We know this fact able by practical demonstration. Yet the bigots call it fraud, and persecution has been the result. Under these circumvances we call upon the American Spiritualist Alliance, whose headquarters are in New York City to sit this affair to the bottom, to the end that religious freedom shall not in this latter end of the ninetee inth century be blotted out. If medial instruments are to-be thus summarily dealt with upon the recommendation of a mercenary public press, as in this special case, then it behooves the Spirithalists all over the land to form a political party and move en mease for justice by electing men to office who are without a single tannt of bigotry in their compositions.

That a weak old man who had himself been under the psychological wiles of Anna O'Delia should pen such an editorial is not strange. He knows her pictures "were of spiritual origin." He knows it by "practical demonstration," he says. The public also knows, through the indiscreet tongue of his friend Cross, that on that memorable visit to New York he put his waistcoat on next to his undershirt and, all unconscious of it, proceeded to complete his toilet until he came to his vest, which was not to be found; and that after profanely abusing his Indian spirit guide" for playing a trick upon him he was suddenly "impressed" as to how the Indian had done it and where the missing garment was concealed. The public has its own opinion as to the value of the "know" of such a witness.

"No Spiritualist was allowed on the jury," says editor Colby, "hence it was a packed affair." There is nothing in the reports of the trial to show that any man was kept off the jury because he was a Spiritualist. The lawyers for the defendants helped select that jury; it was secured with little delay, eleven being accepted the first day. One of these was excused the next morning and the jury completed before noon. It does not appear that the defense used their right of peremptory challenge in a single instance; there is nothing to show that the jury was not satisfactory to both sides; editor Colby's assertion reflects upon the counsel for the defense and is not sustained by the facts.

In accents wild the veteran editor calls upon that etherealized ghost known as the "American Spiritualist Alliance" and demands that this attenuated astral of a robust name shall "sift this matter to the bottom, to the end that religious freedom shall not in this latter end of the nineteenth century be blotted out." "Religious freedom" is good, very good! Just what the Banner man's conception of religious freedom is must be apparent to all who have attentively followed this case. The more his sort of religious freedom is blotted out the fewer Dis De Bars there will be; then honest mediums can minister the consolations of spirit communion to rich old men, and no conspiracies to defraud patrons will be attempted.

During the four months that this Dis De Bar-Marsh affair has been scandalizing Spiritualism, the JOURNAL has purposely avoided comment, preferring to await the result of a indicial investigation, which it was apparent would in this instance be accomplished. To give its readers a comprehensive knowledge of the case has taken much space but the matter is now before them. In a future number further comment may be made; at this time the Journal concludes with a few sober questions addressed to the rational, moral body of Spiritualists constituting the greater portion of its clientele, and which cannot be without interest to the psychic researchers who make up the remainder of its subscribers:

Is it not time to serve an injunction from the highest court in the spirit realm, enjoining swindlers from plying their vocation under the cloak of Spiritualism, and decayed lawyers and silly editors from aiding and abetting them; this edict to be rigorously enforced by the united sentiment of all decent people of whatever belief, but more especially by Spiritualists?

Is it not high time that the several classes grouped under the common name of Spiritualists be sharply differentiated? Should not those who believe in and practice virtue, good morals and religious aspiration and who desire mediums and teachers of the religion and philosophy of Spiritualism to be pure and upright, and are willing to aid and encourage such mediums and teachers, should not all such at once begin a movement which shall result in a compact and well equipped organization for mutual assistance to the end that Spiritualism be put before the world in all its beauty and purity?

In a word, is it not time that a broad, comprehensive and constructive work should begin, a work which shall cover the scientific development and elucidation of the phenomena of Spiritualism as a foundation; and on this build with the material now in hand the philosophical, ethical and religious structure which is to be "The Church of the Future," the religious home of all liberal souls struggling for spiritual knowledge, happiness and a pure life?

To the Non-Spiritualist Public and Press.

The JOURNAL knows that with the central claim of Spiritualism everybody is in sympathy. To know that life is continuous and something all men seek. It is not to be wondered at that the marvelous revelations of Spiritualism should daze some minds, that hallucinations temporarily befog some intellects clear on all other matters, that fools, frands and fanatics infest the Movement. But it may be asserted with safety that Spiritualism has fewer downright fools and fanatics than any other body with a religious coloring. If it be said this scarcity is balanced by a superabundance of frauds the JOURNAL will not deny it, but calls attention to the implication this easts upon the public, without whose financial encouragement they would starve; for it is a notorious fact that these frauds are wary of Spiritualists and usually seek their prey among outsiders. Spiritualism is as old as man and embodies all the truth of all religions and supplements this rich store with new discoveries in psychics and with a philosoph, of life adapted to the times and in harmony with the progress of science in the fields of ethics and religion.

The attitude of the RELIGIO-PHILOSOPHI-CAL JOURNAL is widely known to the public outside of Spiritualism; the Boston daily Transcript pronounces it "The ablest Spiritualist paper in America." The Hon. W. K. McAllister of the Appellate Court of Illinois says, "I cannot perceive why any man who has a due regard for the welfare of society, should not support the JOURNAL." Dr. Wm. James, Professor of Philosophy, Harvard University, says, "I learn much from its pages. The invariable manliness and straightforwardness of tone of its original matter are most refreshing." These are but specimens from hundreds of commendations from men and women who are molding the world. Now the JOURNAL asks the press both secular and religious, and the public, to consider Spiritualism strictly on its merits and not to be unduly influenced by the fraudulent transactions carried on under its cloak, nor by the vagaries of a few fanatics who are always to the front. The JOURNAL asks that the press and the public be cautious and reasonable in their demands; and discriminating as well, taking care not to confound the good with the bad, nor creating a clamor which may work injustice and hardship to thousands and tens of thousands, aye millions, of as conscientious, moral and intelligent people as breathe the air of this free country. The JOURNAL affirms the bona fides of the phenomena of Spiritualism and fights fearlessly to encourage purity in their presentation, to suppress all dishonesty and dispel ignorance. In this attitude it asks, and it has earned the right to be listened to, that the press of this country and the great body of American people whose hearts beat for liberty and justice shall weigh its statements and consider its requests.

General News.

Tammany has been in Washington har vesting Fourth of July orators.—A civil engineer in New Jersey exterminated a den of rattlesnakes with dynamite cartridges.— The Picayune of New Orleans, records that Jeff Davis's life is how "blue with heaven's benediction."—Perry Belmont, of the First New York District, will retire from Congress after the present, fourth consecutive term.— A new analytical geometry and calculus by Professor Hardy, the novelist, of Dartmouth College, will be published in a few weeks .-Burton Smith, a prominent young lawyer of Atlanta, has been married to Miss Fanny Gordon, daughter of Governor Gordon of Georgia.-The \$300,000 appropriated for the construction of suitable barracks, etc., at our Fort Sheridan, will probably be available July 1st, when work will begin.—Attorney-General Garland is regaining health.—Mr. Leonard Huxley, eldest son of the illustri-ous scientist, is a teacher in the Charter-house School, London.—James Russel Lowell is down with his old enemy in London-the gout .- Ben. Butler is attracting the attention of Grangers at St. Paul, where he is looking after a lawsuit to which he is a party. -The Hon. Joseph Chamberlain, it seems, is not to take home Secretary Endicott's accomplished daughter. The young lady's parents objected, and she obediently gave Joseph np .- President Salamon of the Republic of Hayti has paid \$5,000 to each of two mem-bers of his Cabinet to leave the country for ever. They had plotted his overthrow, but accepted the bribe and will leave for new homes this week. -Mrs. Mary Nautz has a farm of 200 acres in Butte County, Calfornia. The wheat on it will give her a profit of \$2,700 this year.—Miss Gabrielle Dumontet is to-day perhaps the most distinguished young woman in France. At the recent examinations in medicine and surgery under the auspices of the Women's Union of France, she gained the first prize.—General O'Ryan, the new Minister of War of Spain, is an Irishman by descent, though born in the land of garlic and guitars.—Yale's class of 1853, of which Chauncey M. Depew is a member, held a reunion at Savin Rock, Conn., last Tuesday .-

Boston papers are complaining of the large number of gambling clubs that are being started in that city. - Cats are found to be the best exterminators of rabbits in New Zealand .- The Emperor of Russia will spend a couple of months in Denmark this Summer. James D. Carr is a colored man whose admis sion to Rutgers College was viewed with misgivings four years ago. Last week he took the first honor and delivered the valedictory at the commencement.—The certifi-cates of the appointment of Miss Agnes Kennedy Murphy as Notary Public was filed Tuesday last by the New York County Clerk. This is the third lady appointed Notary Pub-lic by Governor Hill.—A novel letter was re-ceived by a guest at a Cleveland hotel the other day from New York. It was written on a gentleman's linen cuff, with the address on the reverse side. A 1 cent stamp was attached, and it arrived at its destination the same as an ordinary postal card. -

Campers Attention! Onset Station.

The Onset Station on the Old Colony Railroad is now open and excursion tickets are sold to Onset, which is the most direct way of reaching the Orset Bay camp-ground. The Onset street rail way is also in operation, connecting with all trains to and from the growth. is also in operation, and from the grove.

A Timely Book. The National Revenues.

A Collection of Papers by American Economists, Edited by Albert Shaw, Ph. D. With an Introduction and an Appendix of Statistical Tables. 12mo, 245 pages. \$1,00.

A collection of twenty brief riginal essays by very dia-tinguished teachers and writers in the field of Economics and representing all schools of belief. They deal directly with the subject of our National Revenue in all Rs-phases and incidentally with that of Tariff Revision.

These papers are terse and frank, touching both the prac-tical and theoretical aspects of their subjects. They are writ-ten with great simplicity force and conciseness, and consti-tute a most timery and valuable contribution to the contro-verted problems of which they treat.

TABLE OF CONTENTS:

1. INTRODUCTION. By the Editor.

PROTECTIVE TARIFFS AS A QUESTION OF NATION-AL ECONOMY. By Prof. William W. Folwell of the Uni-versity of Minnerota.

3 SURPLUS FINANCIERING. By Prof. Henry C. Adam of the University of Michigan.

4. THE TARIFF AND TRUSTS—EXPENDITURES FOR INTERNAL IMPROVEMENTS. By Prof. Ricard T. Ely of the Johns Hopkins University.

5. SHALL THE INTERNAL REVENUE BE RETAINED? By Prof. Richmond M. Smith of Columbia College,

A DEFENSE OF THE PROTECTIVE POLICY. By Prof. Robert Elits Thompson of the University of Pennsylvania.

. THE READJUSTMENT OF THE REVENUES, By Prof. . THE THEORY AND PRACTICE OF PROTECTION. By Prof. Jesse Macy of Iowa College.

THE CERTAINFIES OF THE TARIFF QUESTION. By Prof. John E. Ciark of Smith College.

TAXATION AND APPROFRIATION. By Prof. Wood-row Wilson of the Bryn Mawr College.

11. EQUALITY IN TAXATION—COMMERCIAL UNION WITH CANADA. By Prot. Auson D. Morse of Amherst

12. A GENERAL VIEW. By Chancellor Irving J. Manatt of the University of Nebraska. 18. STEAMSHIP SUBSIDIES AS A MEANS OF REDUC-ING THE SURPLUS. By Prof. Arthur T. Hadley of Yale College.

14. THE IMMEDIATE TASK-PROTECTION AND AMERICAN AGRICULTURE. By President Francis A. Walker of the Massachusetts Institute of Technology.

 THE TARIFF AND THE WESTERN FARMER. By Prof. James H. Canfield of the University of Kausas. INTERNAL TAXATION AND A REVENUE TARIFF, By Prof. Aithur Vager of the Georgetown (Kentucky)

17. A PLAN OF TARIFF REDUCTION. By Prof. Edward W. Bemigof Vanderbilt University. THE TARIFF AND WAGES. By Prof. J. Laurence Laughlin of Harvard University.

 THE SCIENTIFIC BASIS OF TARIFF LEGISLA TION: By Hon Carroll D. Wright, United States Commis-sioner of Labor. 20. CONCLUDING CHAPTER. By the Editor,

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> A. C. McClurg & CO. Chicago

The spooks and goblins that delight To fill with terror all the night; That stalk abroad in bideous dreams With which dyspepsia's fancy teems, Will never trouble with their ills The man who trusts in Pierce's Pills. Dr. Pierce's Pleasant Purgative Pellets:-vegetable, barmless, painless, sure!

Advice to Mothers. Mrs. Winslow's Soothing Syrup should always be used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colle, and is the best remedy for diarrhœa. 25c. a bottle.

A new series of Mental Evolution, or the Process of Intellectual Development, by the Spirit Prof. M. Faraday, late Chemist and Electrician in the Royal Institute, Londov. Price, 15 cents; for sale here.

Foreign periodicals received for May: The Theosophist with a good table of contents, price 50 cents; Lucifer, the new Theosophical Journal with able contributors, price 35 cents. We are prepared to fill orders for these.

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CASSADAGA LAKE FREE ASSOCIATION.

THE SPIRITUALISTS

Of Western New York, Western Pennsylvania and Eastern Ohlo, will hold their Ninth Annual Meeting on their

Cassadaga Lake

Chautauqua County, N. Y.,

FROM JULY 21ST TO AUGUST 26TH, 1888.

PROGRAM.

July 21, Saturday: Walter Howell, London, Eng. July 22, Sunday: Walter Howell and Mrs. Cora L. V. ichmond, Cnicago, Ill. July 23, Monday: Conference.

July 24, Tuesday: Dr. J. C. Street, Boston, Mass July 25, Wednesday: Mrs. Cora L. V. Richmond.

July 26, Thursday: Miss Jennie B. Hagen, Massachu-July 27, Friday: Dr. J. C Street. July 28, Saturd sy: Lyman d. Howe, Fredonia, N. Y., and

Miss Jennie B. Hagen.
July 29, Sunday: Mrs. Cora L. V. Richmond and A. B. French Clyde, Ohio

July 30, Monday: Conference. July 31, Tuesday: Walter Howell.

Aug. I. Wednesday: Chas. Dawbarn, New York City.

Aug. 2. Phursday: Mrs. Cora L. V. Richmond. Aug. 3, Friday: Chas, Dawbarn,

Aug. 4, Saturday: Walter Howell and Mrs. Cora Rich-

mond. Aug. 5, Sanday: Chas. Dawbarn and Mrs. Co by Luther Crown Point, Ind.

Aug. 6, Monday: Conference. Aug. 7, Tuesday: Mrs. Colby Luther.

Aug. 8, Wednesday: J. Frank Baster, of Chelsea, Mass,

Aug. 9. Thursday: Mrs. H. S Lake, Boston, Mass. Aug. 10, Friday: J. Frank Baxter.

Aug. 11, Saturday: W. F. Peck and Mrs. Coiby Luther. Aug. 12, Sunday: Mrs. H. S. Lake and J. Frank Baxter. Aug. 13, Monday: Conference.

Aug. 14, Tuesday: Mrs. R. S. Lillle, Boston, Mass.

Aug. 15, Wedne-day: Mrs. H. S. Lake. Aug. 16, Thursday: Rev. Samuel Watson, Memphis, Tenn. Aug. 17, Friday: Mrs. H. S. Lake.

Aug. 18, Saturday: Rev. Samuel Watson and Mrs. Clara Watson, Jamestown, N. Y,

Aug. 19, Sanday: , Rev. Samuel Watson and Mrs. R. S.

Aug. 20, Monday: W. J. Colville, Boston, Aug. 21, Tuesday: Mrs. R. S. Lillie.

Aug. 22, Wednesday: W. J. Colville Aug. 23. Thursday: Mrs. R. S. Little.

Aug. 24, Friday: Walter Howell, Aug. 25, Saturday: W.J. Colville and Mrs. Clara Watson.

Aug. 26, Sunday: W. J. colville and Mrs. R. S. Lillie.

For circulars address A. E. Gaston, Secy., Meadville, Pa.

How to get to Cassadaga Lake.

Passengers over the Lake Shore and Michigan Southern Rallway, Nickel Plate Rallway, Western New York and Philadelp la Rallway, and Western Division of the New York, Lake Erle and Western Railway, schange cars at Dunkirk, N. Y., and take the Dunkirk, Allegheny Valley and Pitts-

burgh Railway to Lily Dale Station, Passengers over the "Erie" system, including the New York, Penosylvania and Ohio Ratiroad and the Buffalo and Southwestern Hallway, change cars at Falconer Crossing, three miles East of Jamestown, N. Y. and take the Dunkirk, Allegheny Valley and Pittsburgh Railway for Lily Dale Sta-

inquire of Railroad Ticket Agents for Excursion Bates to

Voices from the People. INFORMATION ON VARIOUS SUBJECTS

For the Religio Philosophical Journal.

BY BELLE BUSH.

O beautiful, bright flowers!
Ye oracles of God, whose living breath
Hallows the woodland bowers,
Born of the sun and showers, Ye have deep lessons wiltten on your leaves, That whoseever grieves May turn from earth and learn the love of heaven;

To you, to you 'tis given, Whose weary souls o'er gloomy wastes are driven, To waft your perfume on the desert air, That man may learn the still small voice of prayer

Your orisons are pure,
Your garments modest, and your lovely forms,
All gentle minds allure;
In quiet vales, along the forest aisles,
Linger your happy smiles;
And sweet it is your sunny halls to tread,

Count the light foot-falls of the gliding hours,
Till Eve, with dewy showers
His siver veil and starry curtain lowers
And queenly Cynthia to her throne restores.

Oh! blest the human heart Oh! blest the human heart
To whom the flowers no dark reproaches bear,
No memory of a dart,
Qs rankling poison-smart!
And blessed those who, kneeling on the sod
By these pure works of God,
Can hear the stirring of celestial strings
O'erswept by angel wings.
Vet feel their soules it in the recovered mand strong

Yet feel their souls within grow-calm and strong
And from tich harps of song,
Such answering strains and heavenly numbers call As prove their lives in harmony with all.

Oh! beautiful, bright flowers! The winged seeds in autumn rudely tossed, Found here the sheltering bowers. May we at last find ours! And, oh! like you, may every hour display
Some new and bright'ning ray.
That, dying, we may sanctify the place
And dwellings of our race.
And send thro' distant years the glorious trace Of faith triumphant, truth and virtue blest, The earth-born entering at the gates of rest. Belvidere Seminary.

One of the Missions of Modern Spiritualism.

... the Editor of the Keligio-Philosophical Journal One of the missions of Modern Spiritualism is to elevate humanity on a high plans where war, from the very nature of things, can not exist, as each one will be too spiritual to engage in any barbarous strife. A French statisticiau (says the Spectator) states that the present time, when nations are armed to the teeth, ready to engage in deadly conflict with each other, is a good time to ponder on the cost of wars during the nineteenth century. From 1800-to 1815 the war cost Italy, Prussia, Austria, Spain, Russia and England the terrific sum of 93 milliards of francs and 6,745,000 men. England alone paid 12 milliards, 300 million francs, on her own wars with Napoleon. In 1820 Greece purchased her freedom at the price of three milliards, and Europe sacrificed in her behalf six milliards of francs. The African at the price of three milliards, and Europe sacrificed in her bebalf six milliards of francs. The African ways of 1830 to 1850 cost France 235,000 men and three milliards of money. Under Napoleon III. the Crimean war cost France, 200,000 men and two milliards of money; England, 23,000 men and five milliards of money; Piedmont, 2,000 men and 175 millians of money; Russia, 600,000 men and four milliards of money; Turkey, 35,000 men and 400 millions of money. The Russian campaign, therefore, cost Europe 889,000 men and 11 milliards 575 millions francs. In 1858 the Indian war cost France, 80,000 men and one milliard 100 million france; millions francs. In 1858 the Indian war cost France, 80,000 men and one milliard 100 million francs; Italy 60,000 men and 150 million francs; Austria 120,000 men, and 875 millions francs; total, 250,000 men and 2,185,000,000 francs. In the Mexican war France sacrificed 70,000 men, 500,000,000 francs. The Syrian expedition cost France 15,000 men and 125 millions of money. The Schleswig war cost Prussia, 30,000 men and 75 million francs; Austria, 15,000 men and 60 million francs; Denmark 12,000 Prussia, 30,000 men and 75 million francs; Austria, 15,000 men and 60 million francs; Denmark, 12,000 men and 45 million francs; The Austrian campaign in 1866 cost Austria, 65,000 men and 292 million francs. The war of Brazil with Paraguay cost the former 225,000 men and three milliards 75 million francs. The great war of secession cost the United, States 400,000 men and 12,200,000,000 francs. The Abyssinian war cost England 25,000 men and 245 million francs; the Ashantee war, 27 million francs. In the Franco-German war of 1870 France lost 225,000 men and 9,288,000,000 francs; or including the two lost provinces, 13,621,000,000 of money. While the German loss is computed by Bismarck at 1,148,000,000 francs, or, if one includes the loss in war material, indemor, if one includes the loss in war material, indempensions, etc., two milliards. The Germans 525,000 men and 15,621,000,000 francs. The wars in the Balkans, in Egypt, in Central Asia, Tunis, Ton-kin, and Abyesinia, have cost 300,000 men and 13 milllards money, In all, 13,083,000 men; 179,853,000,000 francs money. If we turn to the present effective strength of the European armies, we find that, by virtue of the treaties binding at present Germany, Austria and Italy, these three powers would unite their forces in case of war with Russia and France. could put into the field 5,941,000 men, 1,068,628; Italy 2,536,590; in all 9,606,158 men. France and Russia together can easily mus-ter the s me number of men as the three allies; therefore, in case of an European war, no fewer

than 20,000,000 men would be called under arms.

It would be well for Spiritualists to carefully scan the above figures, and then go to work with a will, in so spiritualizing mankind that wars will be

Siberian Exile Abolished.

Reforms in Russia are accomplished without agitation after long periods of inaction and torpor. The announcement of the speedy abolition of exile to Siberia has the effect of a startling surprise. For two hundred years political prisoners have been banished by the thousand to work in the mines of the Ural Stanovol, and Altai Mountains with the wickedest and meanest criminals. The first exiles to Siberia were dissenters from the Orthodox Rusto Siberia were dissenters from the Orthodox Russian Church, who formed populous and prosperous settlements there during the seventeenth and the early part of the eighteenth centuries. They were not deprived of liberty or political privileges, but were allowed to live where they pleased and to choose their own callings. The success of these colonists in developing the mineral and agricultural resources of the country led to the importation of a great host of political dissenters, who were either great host of political dissenters, who were either classed with criminals and condemned to labor in coal and salt pits or in gold, silver, copper, and iron mines, or else were drafted as recruits for the Siberian army of convict guards. Three-fourths of the population to-day are Russian exiles and their descendants. Half a million of these political sus-pects have been banished beyond the Ural Mountains since the present century opened, the majority of them doomed to lives of privation and suffering and to premature death. Nothing in modern annals has been more arbitrary and cruel than this hideous system of punishment, which has deservedly brought lasting reproach upon the Russian name. Alexan-der, the Liberator, while he enfrauchised the serfs and introduced a great series of reforms, did nothing. to prevent the exportation of suspects to Siberia. Twenty-five years have passed, and this abhorrent penal system is now virtually abandoned.

Commending Mrs. Watson's Address.

· hallfor of the Religie Philosophical Journal:

I can not resist the temptation to send you a few earnest words commending the address of Mrs. E. L. Watson at McVicker's Theatre, published in a late JOURNAL. It contains a gospel full of rich thought and far reaching science—instinct with common sense supported by the facts of nature and of history--comprehensive beyond comparison. It is glorious to see such expositions of our philosophy. We invited our family, this morning (Sunday) to sit down and hear read "the best sermon preached this day in the United States of America or in the wide, wide world," for such we believe it to be. Hockessin, Del. J. G. Jackson,

Papal Designs in America.

LETTER FROM EMANUEL.

to the Editor of the Religio-Philosophical Journal

Your occasional editorials regarding the modus operandi and ultimate designs of the Roman Hier-archy on the free institutions and libertles of the archy on the free institutions and liberties of the American people, are not only timely (but as history proves) correctly stated. Foo weak as yet in a physi-cal and financial point of view, and watched too closely by the vigilant press and yeomen of the country, the Papai Church and conspirators are as-siduously working in the dark and under the garb of godly mystery to mature her plans for the final overthrow of personal liberty and of priestly domina-tion in every thing, both civil and religious, in Amer-ica. A long record of deceit, falsehood, ignorance, ica. A long record of deceit, falsehood, ignorance, robbery, female debauchery, lifst and murder, has embellished the history of the Papal Church, commencing many years before it rose to power, up to the present time, and in the present day we can see how readily it recedes from the many positions it has taken, and tries to cover its tracks by perjury whenever the light of investigation has been directed to the polynoid delays.

ed to its unlawful doings.

A few years ago the Knights of Labor, a secretorganization, peculiarly American in its workings, attracted the attention of the chief manipulators of the Papal Church, and being a secret organization with

Papal Church, and being a secret organization with its pass-words and grips, was directly contrary to the rules of the holy humbug church, though we cannot see why the confessional and the Jesuits are not secret organizations. This labor society called down the anathemas of a certains Cardinal Taschereau who presides as the chief spiritual cook and mental dishwasher over the Province of Quebec.

This tool of the pape issued a circular letter (Sept. 1884) to all the bishops in his diocese, ordering them to refuse the office of confession and absolution to all persons who persisted in adhering to the Knights of Labor organization. Soon alarming signs of rebellion against this arbitrary ruling of this French Canadian spiritual dictator spread like wild-fire throughout America, and so alarmed the rest of the American Cardinals that they dared not open their mouths to even give an opinion on the open their mouths to even give an opinion on the subject. Instead of doing so they referred it to the "old man" at Rome," a man who has no more right to dictate or control affairs, either civil or religious in America, than the most degraded and meanest regree who is a discount of the civil or religious, and the control of the civil or religious or or religi negro prince in Africa has. The next move on the Papal checker-board was an appeal for and the raising of money in the Papal churches in the U.S., raising of money in the Papal churches in the U.S., to pay the expenses of a junketing trip to Rome of the two church managers, Gibbons and Ryan, to confer with the pope on the subject. Archbishop Ryan, just previous to his sailing, was presented with a check for \$2,100, by sevetal individuals of his diocese, and a certain Hugh C. Juffy willed him a house and lot in Bridesburg, Philadelphia, which was valued at \$8,000, besides an enormous sum of money donated for his use by the ignorant dupes in the various Papal Churches in his diocese and elsewhere. His confederate, Gibbons, did not go emptyhanded, nor was he obliged to work his passage over, but gorgeous staterooms and sumptoous reover, but gorgeous staterooms and sumptuous re-pasts, the best the steamer could boast of, were at the disposal of, and were utilized by, these meek and lowly followers of the Lamb, whose creed is pov-erty, abstinence and chastity. For several months after their arrival in Rome

these men were in consultation with the Pope trying to devise plans whereby they could pacify the Knights restore order in the church, and place the Pope of a better footing than he had been since he issued his condemnation of the Knights through Tascheteau in Sept. '84. Various plans were suggested, but—none seemed satisfactory until it was proposed that Gibbons should write a letter to the propagands at Bome, in which he should review the Knights in the most favorable light possible, and recommend the Pope not to interfere with them. He cited nine reasons why the Pope should not con-demn the order; the fifth, sixth and seventh reasons

are the main points:
"1sf—Because such a condemnation does not appear to be justified either by the letter or by the spirit of its constitution, of its laws, or by the delarations of its heads.

"20—That such a condemnation does not appear necessary in view of the transient form of the or-ganization and of the social condition of the United States.
"3rd—That it would not be prudent on account of

the reality of wrongs of the workingmen and the fact that the existence of such is admitted by the

fact that the existence of such is admitted by the American public.

"4th—That it would be dangerous to the reputation of the Church in our democratic country.

"5th—That it would be powerless to compel the obedience of our Catholic workingmen, who would regard it as false and iniquitous.

"6th—That it would be destructive instead of beneficial in its effects, forcing the sons of the Church to rebel against their mother and to range themselves with condemned societies which they have hitherto avoided.

"7th—That it would be rainous to the financial

"7th—That it would be ruinous to the financial support of the Church at home and to the raising of

Peter's pence.
"8th—That it would turn into doubt and hostility
the marked devotion of our people toward the Holy See.

*9th—That it would be regarded as a cruel blow to
the authority of the bishops of the United States,

who, it is well known, protest against such a condemnation. "I trust that the considerations here presented

have shown sufficiently clear that such would be the results of the condemnation of the Knights of Labor of the United States. Therefore, I leave their cause with full confidence in the wisdom and pru-dence of Your Eminence and of the Holy See." "+J. CARD GIBBONS, Archbishop of Baltimore."

Rome, 1887.

Will This be a Hot Summer?

The impression seems to prevail, pretty generally that we are to have a hot summer throughout the

country.

The Indiana Pharmacist predicates it upon the The Indiana Pharmacist predicates it upon the following theory, which has been advanced by others: The weather seems to run in cycles of about seven years, that is, when we have a hot summer, it is always followed by a cold one, and it takes about seven years to reach another equally hot. It will be remembered by many that the summer of . 1867 was very hot, and so dry that during August the grass crumbled under foot when trod upon. The summer of 1868 was noted for its coolness, the ther mometer very seldom getting above 85 degrees, and we did not reach the top wave of thermality again we do not reach the top wave of thermany again auntil 1874, when it was extremely hot. The follow-ing summer was cold to a remarkable degree. From then on the summers, grew gradually warmer until 1881, which was excessively hot and very dry, no rain falling for over nine weeks, and there were more sunstrokes that summer than there have been in all the summers since.

The summer of 1882 was quite cold, a few flakes of snow fell on the morning of July 4, followed by bair in the afternoon, and during the rest of the month and through the month of August the perature was so low that overcoats were necessary for comfort, particularly at night. The summers since 1882 have grown warmer and warmer, and last summer was a moderately hot one, but unless all signs fail, the coming summer will be the climax of the cycle, and a hot, dry season may be expected. So far this spring the signs have been against the theory anyanced, but possibly the coolness of the spring may be succeeded by a regular old scorching summer whose temperature will rival sheel for ess.-Scientific American.

Ninety-six Thousand Germs to a Tumblerful of Croton.

At a meeting of the County Medical Society Dr John C. Peters read a report on the sanitary condition of the Croton water shed, New York. He said it was bad. He described the efforts of several railway companies to boom the section of country hav-ing its center at Brewsters, and predicted that in twenty years the hundreds of tons of fifth which now polluted Croton water would be quadrupled. In Boston, he said, one-third of a teaspoonful of water contained 43 bacteria; in London, 44; in Berlin, 99; in New York, 526, or 96,000 germs to an eight-ounce tumblerful. According to Koch, more than fifty bacteria to the cubic centimetre (about one-third of a teaspoonful) was dangerous. These bacteria are, of course, invisible to the naked eye, yet like an in-sidious thought, they are instruments of evil, under-mining the health, and causing various diseases. The real danger that mortals have to encounter is invisible to the naked eye, and therein lies the diffi-culty in devising a proper remedy.

Letter From a Veteran Worker.

To the Editor of the Religio-Philosophical Journal:

We stirred the echoes in Muskegon the 3rd and We stirred the echoes in Muskegon the ord and 10th, and quite upexpectedly the people there want more. I go back there to speak the 24th, next Sunday. There is a good element there, if wisely treated, which ought to build a strong movemen There is so much in the chaotic state of Spirituat ism; so many half-developed mediums who mix fact with fraud, and so many interpreters who put thwith fraud, and so many interpreters who put the crude disintegrating construction upon it, and repe the best minds, that every young society is likely t run the gauntlet with a prospect of scattering at its strength to the winds of discord and confusiou of conflicting extremes. But this transition state is slowly yielding to the constructive harmonies in which alone are strength and permanence. Brother Nims is a silent lower of strength deeply versed in which alone are strength and permanence. Brother Nims is a silent tower of strength deeply versed in the higher aspects of the occult. Brother Hamilton is earnest and faithful, and full of aspiration and helpfulness. Brother A. B. Wood is strong and clear-headed, but was suffering afflictions and sickness in his family. Brothers Sanford, Owen, Rogers and others are all helpful and hopeful. If no pocket cyclone sweeps the spiritual atmosphere, there is hope for Muskegon.

I spent several days in Grand Rapids. Mr. Reed is doing a splendid work as a medium, and invariable insists on fraud-proof-conditions, and will sit un-

by insists on fraud-proof-conditions, and will sit inder no other. The Hon. L. V. Moulton is busy with his profession, and speaks often. He is a splendid man and the Spiritualists of Grand Rapids are justly proud of him. Mrs. Grayes came with me are justly proud of him. Mrs. Graves came with me to the Sturgis meeting and did valuable service, as speaker. Sire is earnest and devoted, and her inspirations are impressive. Giles B. Stebbins was chosen to preside, and his clean words and high aims told for good. Hon, Joel Tiffany added great weight and interest to the meeting. He delivered two masterly discourses, which abuse would have made the meeting a grand success. He is broad, generous and deep. Prof. Tibbetts gave us excellent music on the organ, and Mrs. Dr. Spinney sang sweetly and from the soul. The intense heat was depressing, but the people seemed satisfied and blessed. I hope some one will give a synopsis of the impressive discourse of Bro. Stebbins and his renderimpressive discourse of Bro. Stebbins and his render-ing of the significance of the great women's move-ment and the International Convention of March ment and the International Convention of March and April at Washington. Perhaps he will do it himself, as he can do it better than any other. Brother Tiffany's two remarkable discourses ought to be published in full for the JOURNAL readers. They were the clearest and deepest presentation of the principles of evolution and the origin and development of man I have ever heard. Hon. J. G. Wait is in poor health and his helpful influence was greatly missed at the meetings; but his hospitable home is a rendezvous for congenial minds and a place of rest for the weary, and Mrs. Wait is a tonic and inspiration to all who come into her sphere. Mrs. Mary J. E. Peck is one of the main pillars, Mrs. Mary J. E. Peck is one of the main pillars, whose energy and devotion keep the cause before whose energy and devotion keep the cause before the people, and she works without hope or care for the applause of meu. Brother Harding attended the meetings, but took no active part. Brother Filimore, aged about 87, brother of ex-President Fillmore, was an appreciative auditor. Hon. Harrison Kelley, ex-member of the legislature, aged 92, and totally blind, was among the interested listeners and full of mental vigor and lively merriment and wit. The burthen of thought was spiritual culture, intellectual consistency, social integrity, and self-reliance, aided by the inspirations of heaven. There was no puling toatylam to stale and obsolete anthorwas no puling toadyism to stale and obsolete author-ities, but a generous recognition of merit wherever fites, but a generous recognition of ment wherever found. Superficial ranting has had its day. Sprittualists have no need for it. Infidels and agnostics may still cultivate that barren field, and we can well afford to give them the full direction there, while we reach into the realm of constructive principles, and build for eternity.

LYMAN C. HOWE. Sturgle, Mich., June 18th.

Charging Crystals.

A correspondent asks: "Does a crystal require consecrating or dedicating before being used for seeing and does it require some prayer or form of words before looking for any particular object, if so, what particular prayer or form of words should be used for the purpose? I am told by some persons that it does require a set form of words; others say it does not require any form of words to charge the crystal."
We have known excellent seers who never heard

of the existence of "charges" and prayer to imaginary spirits. The Arab boy will see in a drop of ink poured into the hollow of the hand; and excellent visions may be obtained in a glass of water. We have known a seer receive visions in a lady's brooch while engaged in conversation with her. These charges and prayers are a remnant of mythology. We have the same thing in Christianity; the church and graveyard must be "consecrated," and all praymust be given to an imaginary intermediate de-The good works done by spiritual workers who reject this consecration and do not believe in the idol of the Christian sect, show that it is all fudge, and that the laws of the universe operate independently of all such human and superstitious conceptions.

There was a time when certain spirits were sup-

posed to rule over the various elements or planes of existence, as the popular Christian Delty is suppos-ed to do over the destiny of the soul, and it was only in deference to these "spirits" that these planes of existence could be entered upon and explored. The truth is, that the ability to perceive what is going on in each plane of being necessitates an appropriate state on the part of the seer, be it good or bad, high or low. The frame of mind and personal fitness with which we approach all kinds of spiritual work are therefore important.

It is of equal importance to reserve a crystal carefully from promiscuous influences; as it no doubt gets "charged" with the kind of motive or spiritual elements n which we use it. The same crystal as is used for obtaining underhand worldly informawould never do for the attainment of spiritual

tion would never do for the attainment of spiritual light and the achievement of holy purposes.

The spiritual worker must "consecrate" himself to disinterested and spiritual purposes, and not professional commerce and popular applause.—Medium

Joshua Was That Kind of a Man.

Two Kenosha gentlemen were busily engaged in a controversy the other day, and their subject was the definition of the word "discrepancy." The disputant having the affirmative contended that the word meant a difference in fact, or contrariety of opinion, and referred his friend to Webster's lexicon as his authority and the subject and the subject in the subject with t as his authority on that subject, and, turning to his friend, he said, "I will illustrate what I mean by asking you a few questions. Do you know why Joshua stopped the sun instead of the earth?" "Of course I do," said the ex-railroad man. "Josh-

na stopped the sun for the purpose of extending the ordinary period of daylight, so that he could slaughter the five tribes of the Amorites on the plains of

Gibeop."
"Just so. The earth is 25,000 miles in circumference, ain't it?"

It revolves on its axis every twenty-four hours

"Yes,"
"It travels at the rate of something over one thousand miles an hour?"
"Yes."
"If you was on top of a passenger train whirling along with the speed of sixty miles an hour and it should stop instantly, what would be the effect?"
"Effect!" exclaimed the astonished ex-puncher of cardboard. "I reckon there would be an effect if that this expand occur. There wouldn't be enough. that thing hould occur. There wouldn't be enough of me taken from the wreck for my relations to cry

"Just so. Now if Joshua had stopped the earth in its lightning-like flight through space he would have lit out for the sweet by and by at a very high rate of speed, wouldn't he? There would have been a discrepancy, sir, (that is the word) between Joshua and this earth of a little over one thousand miles in the short period of one hour. Joshua would not have had time to grab a root or request his heirs-in-law not to quarrel over his intestate estate. Do you understand me, sir?"

understand me, sir?"
"Y-e-s; I understand," drawled the quiet gentleman as he unfastened the lower button of his Prince Albert and went down into his pocket for a juley morsel of Hiawatha; "I understand; but if Joshua wanted to stop the earth he would have ordered the Almighty to apply the sir brakes and slow up. Joshua was that sort of a man."—Kenosha Union.

The average Mexican laborer supports his family on 10 cents per diem, invested in corn and beans.

The New Justice of the Supreme Court from an Authropological Point of View.

The appointment of Mr. Justice Lamar to a seat apon the bench of the Supreme Court of the United States marks an era in the history of our country. States marks an era in the history of our country. Every one recognizes this as true politically, but I speak of it authropologically. Mr. Justice Lamar is said to be what is called in French "visuaire"—that is, mental impressions are received upon his brain with greater facility through the eye than through the ear. One who receives these impressions best through the ear is called an "auditaire". The "visuaire" understands the thought best by seeing the printed page, while the "auditaire" receives his best impression by hearing. In the Supreme Court the arguments of counsel are, of course, oral, and how arguments of counsel are, of course, oral, and how Mr. Justice Lamar, with this peculiarity of mental organization, will adapt himself to his new position The differences in human mental organization

are well known to anthropologists. As some men can understand better when they see, and others when they hear, so some can think better when they speak than when they write, while others are the contrary. Governor Corwin, of Ohio, was a notable illustration. Whether in the Senate, in the House of Representatives, at the bar, or on the stump, as an orator be was consider by few and excelled by as an orator he was equalled by few and excelled by none. He thought well and clearly when on his feet. Amid all his wit and humor he was a most consummate logician, and could carry on the thread of an abstruse argument and support it by most cogent reasoning. But as governor or cabinet officer, his State papers were not above the ordinary. Tak-ing a pen in his hand, his thoughts seemed to scatter and his writing was commonplace. Ad-dressing the multitude, his thoughts seemed to crysas one inspired. The causes of these differences have never been discovered. They are suggested as a theme for the student—biologist or authropol-ogist—as instructive as they are interesting.—Thos. Wilson, in American Naturalist.

A Premonition.

"Garfield was a fatalist. Editor Carrol E. Smith of Syracuse was telling me a few weeks ago of a singular conversation which he had with Garfield in the autumn of 1878. Garfield was then in New York State making campaign speeches, and when in Syracuse stopped at the house of Mr. Hiscock. After dinner Garfield and Smith sat down for a talk, and when the conversation drifted upon personal ambition Garfield remarked: "I should like to leave public life as soon as possible. If I could have my heart's desire I would leave Congress and politics and found in the West a great college, such a college as Cornell was intended to be by its founder. At the head of such an institution I should like to pass the remainder of my days, eschewing all ambigasts. "Garfield was a fatalist. Editor Carrol E. Smith of At the head of such an institution I should like to pass the remainder of my days, eschewing all ambition for a public career." This was the substance of his remarks, though he talked at some length and with great enthusiasm of the project which appeared to lie so close to his heart. Finally Editor Smith was lead by something that was said to ask this question: "Mr. arfield, has it ever occurred to you that you will some day be President of the United States?" Garfield paused a moment, pensively, and then replied with that frankness for which he was noted: "Yes. You may laugh at me if you wish, but for many years I have believed that I shall some day be President of the United States." "This conversation made such an impression on my "This conversation made such an impression on my mind," said Editor Smith, "and I had such distrust of my own memory and my ability to repeat the beautiful, earnest words which Mr. Garfield had ut-tered throughout that talk that I have never printed a word about it. Within twenty months of that night Garfield was the candidate of his party for the Presidency."—Walter Wellman, in Chicago Tri-

Bad Dream Realized.

A very remarkable instance of a dream being ful-A very remarkable instance of a dream being ful-filled, was brought to light at an inquest held before Dr. Diplock on Saturday afternoon, at Chelsea, Charles Maguire, a constable of the B Division of police, stationed at Chelsea, dreamed a fortnight ago that he was rowing on the Thames with Charles Henry Baxter, a fellow constable, when the boat capsized and Baxter was drowned. So vividly was this pightnara impressed your Meaning that this nightmare impressed upon Maguire's mind that he detailed the circumstances of his dream to his companions (amongst others to Inspector Bartollé) in the section house, and as the police were practic-ing for a boat race which was to have been rowed ing for a boat race which was to have been rowed on Saturday, the dream was the topic of conversation. Strangely enough it was fulfilled on Wednesday last. Maguire, accompanied by Baxter and three other constables, started in their own club boat from Chelsea Embankment. Baxter was coxswain. When near Kensington Wharf, the occupants of the boat noticed that it was shipping water. Baxter turned the craft homewards. Suidenly the boat want down how first and Charles Heavy Persons was the constable of the part want down how first and Charles Heavy Persons was the suidens when the constable of the craft homewards. boat went down, bow first, and Charles Henry Bax-ter (who, by the way, could swim) struggled and sank, the body rising to the surface on the following day. A verdict of "Accidentally drowned" was re-turned, and the foreman of the jury promised to the gallant conduct of Frederick French, a bargeman, who, with great heroism, rescued the other policemen. Baxter, who was identified by his brother, a Leicestershire farmer, was a general favorite amongst the members of the force.—Echo.

The Pope and the Boycott.

Mr. Healy, the shorp-witted Irish member of Parliament, in his late speech on the Pope's con-demnation of Irish boycotting made a point which the Vatican agents will find it difficult satisfactorily explain. He recalls the fact that when the Italian Government took possession of Rome some years ago, after the withdrawal of the French foreign garrison and of the Swiss mercenaries, and Victor Emmanuel established himself in the Eternal City, the Pope and the whole College of Cardinals and all their belongings declared a boycott against the Italian King and Court, and have maintained it to the fullest extent of their power ever since. The Vatican authorities established a precedent which the Irish have merely followed in reference to rackrenting landlords. The Irish, moreover, can plead substantial justification, while the Vatican people can plead but a sentimental grievance at most. Vic-tor Emmanuel established bimself in Rome at the instance of the overwhelming majority of the Ital-ian people, to whom Rome belongs. The Irish plan of campaign was to prevent exactions amounting to of campaign was to prevent exactions amounting to robbery. The Itish agitation against the temporal power of the Pope evidently has entered upon a rather dangerous phase for the temporal nower when an Itish member of Parliament ridicules the pretensions of the "Sovereign Poutiff" amid the cheers and laughter of his Roman Catholic constituents, and when another member of Parliament, Mr. O'Brien, tells Bishop O'Dwyer at his palace door that his conduct is cowardly and his assertions false and malicious, and these rather sharp remarks are backed up by 20,000 members of the Bishop's "flock."—Chicago Tribune.

Beautiful Women.

It is not the smiles of a pretty face, the delicate tint of complexion, the enchanting glance of the eye, the beauty and symmetry of person, nor the costly dress or decorations, that compose woman's loveli-ness. It is her pleasing deportment, her chaste conversation, the sensibility and purity of her thoughts, her affable and open disposition, her comforting and relieving the affilicted and distressed, above all, the humbleness of her soul, that constitutes true loveli-ness. Disraeli observes, "It is at the foot of wo-man we lay the laurels that, without her smile, would never have been galued; it is her image that the lyre of the poet, that animates the voice in the blaze of eloquent faction, that guides the brain in the august toils of stately councils." Whatever may be the lot of man-however unfortunate, however oppressed—if, he only loved and be loved, he must strike a balance in favor of existence, for love can illumine the dark roof of poverty and can lighten the fetters of the slave. Beautiful women may be admired, but who can refrain from loving the impersonation of grace and virtue we every day en-counter in the charmed circles of demestic life? -Exchange.

The liberty of a people consists in being governed by laws which they have made themselves; the liberty of a private man in being master of his time and actions, as far as may consist with the laws of God and of his country.—Couley.

Notes and Extracts on Miscellaneous . Subjects.

There are 28,000 shad eggs in a quar...

A lily jet black in color is in bloom at Chico, Cal. It emits a very disagreeable odor. It is expected that a thousand Icelanders will ar-

rive in Manitoba during the summer.

It is estimated that the girl who dances eighteen waltzes travels about fourteen miles. Cattle raising and milk farming are receiving in-

reased attention in Missouri every year. There are 400 less boats engaged in the salmon in-lustry at Astoria this year than last.

Latitude was first determined by Hipparchus, of

Nice, about 162 B. C. According to the naturalists wasps remember the ocality of their nests just ninety-six hours.

Al! the policemen of Kansas City are church members, two of whom are elders and several of them

George Shenberger, of York, Pa., has a German Bible which was printed in the year 1589. The print is quite plain.

It is said the lightning rod is a relic of supersti-tion, and will soon be regarded in the same light as horseshoe over a door.

Japanese engineers propose to adopt a system of earthwork defenses protected by an iron shield one foot in thickness, and extending twenty-five feet each side of the gun. Au English canal company makes use of the loco-motive upon the towing path. A small engine em-ployed upon 18-inch rails draws four boats at the

rate of seven miles an hour. A New York studio is dimly lighted as dusk comes on by a pile of skulls smeared with phosphorus. To the topmost one is fastened a bone containing a can-

dle. It is a lady's studio, too. A Dakota man who has announced himself as a candidate for delegate to Congress is charged by his opponent with having sold coffee to his fellow-prisoners while incarcerated in Andersonville at \$1

The lower classes of the Italian people continue to emigrate in enormous numbers, and the government is much alarmed. The number leaving Genoa last year was 101,200 as against 52,552 the previous year. Most of them go to South America. Mrs. Azubah F. Ryder, of Orriggton, Me., who is

mrs. Azunan F. Ryder, of Orthogon, Me., who is one hundred and four years old, was one of sixteen girls to scatter flowers in the open grave at a me-morial service of George Washington. She has a large and interesting correspondence with young and old persons all over the United States. A newly discovered Mexican flower is quite a won-

der, if reports bettue. It is said to be white in the morning, red at noon and blue at night; and it is further credited with emitting perfume only at the middle of the day. It grows on a tree of the Isthmus of Tehuantepec. The study of birds has become a serious recreation in one of the large schools of Boston. The pupils go forth with opera glasses and learn to distinguish species and to notice their ways. An spite of cool

weather birds have taken possession of their nests at their accustomed time. Science has claimed the sponge fishery of the Mediterranean. The native divers, who could stay under water not more than two minutes, are being

driven out by men in regular diving armor, who can work by the hour. A German professor has origin-ated a method of planting cuttings from sponges, and it is being prosecuted with success.

In the British Museum in London, carefully guarded in a glass case, are some of the oldest shoes in the world. They are sandals, taken from very ancient Egyptian tombs. The soles are made of paim leaves, and they are provided with bands made of the s.ems of papyrus. The papyrus is a species of a very tall reed which grows on marsby river banks

in warm countries. Since there must, or it is thought there must, be fioral tributes to actresses, the suggestion of a New York manager that the surplus supply be sent to hospitals is worth heeding. After doing duty as blinds to the spectators two or three nights, they are generally left to wither and waste their sweetness on the carbureted hydrogen air. Only let them be sent before they are too far gone.

There is a woman in St. Paul, Minn., who posses see some handsome diamonds. She puts them in a box, puts the box in a rag bag, puts the rag bag on the closet floor, and at night puts the watch dog in the closet on top of the rag bag, locks him in there, and every night hides the key in a different place. Her husband says that if she had her way she would arm him to the teeth and put him in the closet with the dog.

It is reported from Detroit that a lad named Frank Balley, sixteen years old, has such a mania for thrusting pins and needles into the right side of his face and neck that it has become necessary to send him to the lunatic asylum. At the time of his departure he had from thirty to forty pins buried to the head in his cheek, besides an unknown number of needles that were out of sight.

Between 9:30 and 10 o'clock the other night a strange sight was observed by several people at Portland, Me. What appeared to be a huge illum-inated cloud passed over the houses at a height of about 100 feet. It actually lighted up the street and caused no little amount of wondering among those who observed the phenomenon. One gentleman's curiosity led him to the roof of his house for pur-poses of investigation. He then found to his astonishment that the strapge appearance was a large swarm of lightning bugs flying slowly north.

"I stood in an aisle," said Mr. Harrison of the Institution for the Blind, "when a blind boy was walking toward me, and, just as he came opposite, I put my hand before his face. It brought him up short, and he flung his head back to avoid the obstruction. I did not touch him with my hand, nor did I speak nor give any other indication of my presence. nor give any other indication of my presence. How was he enabled to know the obstruction was there?"
"Has that experiment been tried in more than one "It has been tried often and in many cases, and always with success."

It is remarkable that after so much has been written and published in regard to early steam-navigation (especially ocean navigation, which is of comparatively recent date), it remains to be shown that the first regularly built ocean steamer was con-structed on this side of the Atlantic. Waiving all that has been claimed for the voyage of the "Savannah." we now find that an American ship-builder constructed the first sea-going steamer that ever crossed the ocean, propelled wholly by steam. This was called the "Royal William," in honor of the "sailor king" who then reigned in England, and the Historical Society of Chicago has ber original drawings on file in its archives. ngs on file in its archives.

A Home of Rest for Horses is a successful English A nome of Rest for Horses is a successful English scheme. The chief object is to give -temporary rest to the horses of cab drivers and poor traders, who in most cases are obliged to keep their beasts at work until past help, when a timely holiday would restore until past help, when a timely holiday would restore the poor creatures. Every confort and convenience is at hand to make life pleasant and easy to the old horses. Summer and winter boxes, large and airy, warm clothes, regular and plentiful meals, and extensive stable yard for winter exercise, and a splendid grass run is at their disposal; and if anything alls the ancient almoners, the veterinary surgeon of the society comes with his skill to their aid.

A few days ago the new Bishop of Waitzen, in Hongary, was sitting at dinner in his own house with seven friends, when all at once a small dog belonging to him ran up and, seizing the tail of his coat, tried to pull him toward his bedroom door, which opened into the diningroom. At first he drove the animal away, but it whined piteously, and his guests advised him to see what it wanted. The bedroom door was thrown open, and by the light from the diningroom the bishop and his friends dis-covered a man hidden under the bed armed with a large kuife. He was dragged out and made to con-fess he had escaped from the town jail and was bent

A few days since, Joel Smith, of Atlantic City, N. J., who was engaged in sinking piling in the sand for foundations for bath houses below the excursion district, concluded, as he was wet to the waist, that he would take a bath in the ocean. The ocean was very calm, and he had scarcely entered it when very caim, and he had scarcely entered it when something suddenly wrapped about him like a wet blanket. He was close to the shore, and got there very lively. He rushed into a saloon, and was horrified to find that the thing was alive. It held on by suction, and required three men to get it off. A scientist, who is stopping at a hotel near by, pronounced it an elactyo cacquatheus, or what is vulgarly known as the blanket fish.

The Old Wife.

By the bed the old man, waiting, sat in vigil sad and Where his aged wife lay dying, and the twilight

shadows brown Slowly from the wall and window chased the sunset's golden splendor Going down.

"Is it night?" she whispered, waking, for her spirit seemed to hover, Lost between the next world's sunrise and the bed-time cares of this, And the old man, weak and tearful, trembling, bend-

ing over Auswered "Yes."

"Are the children in?" she asked him. Could be tell her? All/the treasures
Of their household lay in silence many years beneath the snow;
But her heart was with them living back among her toils and pleasures

Long ago. And again she called at dew-fall, in the sweet old summer weather, "Where is little Charlle, father? Frank and Robert

-have them come?"
"They are safe," the old man faltered; "all the children are toge her, Safe at home."

Then he murmured gentle soothings, but his grief grew strong and stronger,
Till it choked and stilled him as he held and kissed

her wrinkled hand, For her soul, far out of hearing, could his fondest words no longer Understand.

Still the pale lips stammered questions, lullables and broken verses, Nursery prattle—all the language of a mother's

loving heeds,
While the midnight round the mourner, left to sorrow's bitter mercies,

Vrapped its weeds.

There was stillness on the pillow-and the old man listened lonely— Till they led him from the chamber, with the burden on his breast. For the wife of seventy years, his manhood's early

love and only, Lay at rest. "Fare-you-well," he sobbed, "my Sarah; you will meet the babes before me;

'Tis a little while, for neither can the parting long abide, And you'll come and call me soon, I know—and heaven will restore me To your side."

It was even so." The spring-time in the steps of

winter treading,
Scarcely shed its orchard blossoms ere the old man
closed his eyes,
And they buried him by Sarah—and they had their
"diamond wedding" In the skies.

-Theron Brown.

A Dramatic Mode of Execution.

To the Editor of the Religio-Philosophical Journal What next? It appears that a Lelpsic inventor has devised an extremely dramatic mode of execution for criminals, which possesses the additional advantage of being painless. The machinery consists of a platform, nine metres square, approached by five steps. In the center of the platform/is a chair for the condemned man. Behind it stands a figure of Justice, holding a pair of scales in her left hand, the scales being movable. Under the platform is placed an electric battery, from which wires form is placed an electric battery, from which wires pass through the legs of the chair into the seat and back, terminating in platinum plates. If the crim-inal objects to seating himself in the chair, he is simply tied in. Then, after the sentence has been read, the executioner takes a stick, breaks /t, and places the piece in one of Justice's scales. This descends, puts the battery in motion, and ends the matter. Death is instantaneous and painless. The machine has been tried on all animals, and in the presence of a large number of invited guests, and is pronounced a success. This will certainly be an improvement over the old method of hanging. X.

A Prominent Merchant in Trouble.

Old moneybags mopes in his office all day, As snappish and cross as a bear; The clerks know enough to keep out of his way, Lest the merchant should grumple and swear. Even Tabby, the cat, is in fear of a cuff, Or a kick, if she ventures too near; They all know the master is apt to be rough,

And his freaks unexpected and queer. What makes the old fellow so surly and grim, There's certainly something the matter with him-

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Every man who is about to do a wicked action should, above all things, stand in awe of himself and dread the witness within him, who sits as a spy over all his actions, and will be sure, one way or other, to accuse him to himself, and put him on such a rack, as shall make him accuse himself to others

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(Continued from First Page.)

tion to view. There was a fallen tree across the highway! This proof that every point and circumstance in the vision was being unrolled before his eyes, gave the agent a great shock. He was behind the stranger, and he pulled his revolver and dropped his hand head the barse to conceal it.

hand beside the horse to conceal it.
""Well, well!' said the man, as he pulled
up his horse. 'The tree must have toppled over this morning. We'll have to pass around it to the right.'

Bronson was on the right. The wood were clear of underbrush, and naturally

enough, he should have been the first to leave the road, but he waited.

"'Go ahead, friend,' said the stranger, and as if the words had been addressed to the horse, the animal which the agent bestrode started up. started up.

Bronson was scarcely out of the road be-fore he turned in his saddle. The stranger had a pistol in his right hand. What followed could not be clearly related. Bronson slid from the saddle as a bullet whizzed past him, and a second later returned the fire. Three or four shots were rapidly exchanged, and then the would be murderer, uttering a yell to show that he had been hit, wheeled his horse to gallop off. He had not gone ten rods when the beast fell under him, and he kicked his feet from the stirrups and sprang into the woods and was out of sight in a moment. The horse had received a bullet in the threat and was dead in a few minutes.

A YOUNG LADY'S DREAM.

Miss Amelia Ederly, a young lady, highly endowed both mentally and physically, and free from superstition or inclination to the marvelous, while visiting friends one evening shortly before her death, related a dream which she had a few days previous, which had vividly impressed itself on her mind. She thought she saw herself ready for burial, with her parents and friends weeping around her. She had no feeling; only surprise that her body was clothed with a blue dress, with yellow roses, and she attempted to expostu-late at this want of taste, but no one gave attention to her remarks. She jested about the dream, and it seemed not to make any deep-impression; but ten day after this visit she was taken sick and died. She had mentioned her dream only once, and her sickness could not be referred to mental impression received thereby.

A WARNING VOICE.

Dr. Fisher, of Waterford, Eng., is authority

for the following:
"Miss Louisa Benn, who lived with her mother in Wedusbury, had become desirous of going to Australia; her friends assisted her to means, and she had made all preparations, left her home for London, and secured passage on a ship. On the day before the sailing the ship her mother heard a cry of, "Oh, seemingly from the cellar, and in her daughter's voice. She was so alarmed that(she telegraphed for her daughter to return, which she reluctantly did, for she was already on board, and her luggage being stored away, could not be given her. Her regret vanished when news came that the vessel was lost, and with it nearly all the

AN OBJECTION.

arises an objection often urged against such premonitions. Of an hundred or more of passengers, one only is warned, while all the others are allowed to go on and blindly meet their fate. If such warnings come from God, with whom all things are possible, the objection would have pertinence, and be unanswerable unless relegated to the mystery of Godliness. But such warnings do not come from God, but from spirit intelligences just above ourselves, departed friends who preserve an interest in those who remain on earth. It is not probable that all, or even any considerable por-tion of these intelligences, are able to forecast the future, or possess the equally essen-tial ability to impress their thoughts on their earthly friends. The few who know the events of the future may find it impossible to communicate with their friends. Hence the rare occurrence of such premonitions, and the strange spectacle of a single individnal among hundreds, securing intimations of approaching danger. Thus where the laws and conditions of impressibility are understood, it is not anomalous that so few are impressed, but this fact confirms the theory of sensitiveness.

Premonitions and presentiments of a coming event form a numerous class of well ating event form a numerous class of well attested facts. They usually relate directly to the person receiving them, and those recorded in a majority of instances refer to sickness or death. It may be supposed that a great majority of premonitions received, are not recognized, or at least recorded. Many by reception defeat their fulfillment, quite as many, probably, as bring their fulfillment by being received. When an individual has a premonition that he is to die at a certain time, and does thus die, it is said the certain time, and does thus die, it is said the prophecy so worked on his mind that it killed him at the appointed time. Possibly this might hapren, but it rarely does. Far more often the knowledge prepares for the event, and the individual survives to point at the prophecy as a fallure. Again the presentiment comes with the certainty of a de-cree of fate, and the future is without shadow of turning, and inexorable to our efforts or our prayers.

ABRAHAM LINCOLN'S DREAM.

The following dream by Abraham Lincoln is a matter of history, and is consonant with the susceptible nature of that great man. He related it to Mrs. Lincoln and others pres-

ent in the following words:

"About ten days ago I retired very late. I had been up waiting for important dispatches. I could not have been long in bed, when I fell into a slumber and began to dream. There seemed to be a death-like stillness about me. Then I heard-subdued sobs, as if a number of persons were weeping. I thought I left my bed and wandered down stairs. There the silence was broken by the same sobbing, but the mourners were invisible. I went from room to room. No living person was in sight, but the same mournful sounds met me as I past along. I was puzzled and alarmed. What could be the meaning of all this? Determined to find out the cause of a state of things so mysterious, I kept on until I arrived at the 'end room,' which I entered. There I med a sickening surprise. Before me was a catafalque, on which rested a corpse wrapped in funeral vestments. Around it were stationed soldiers who were acting as guards; and there was a throng of people. some gazing mournfully upon this corpse, whose face was covered; others weeping pitifully. 'Who is dead at the White House?" I demanded of one of the soldiers. 'The President,' was his answer; 'he was killed by an assassin!' Then came a loud burst of grief from the growd, which awoke me from my

the course of events would have been different. Had he heeded the dream it would have been brought forward as evidence to prove the worthlessness of such visions.

A LITTLE GIRL PREDICTS HER OWN DEATH.

Little Maud, three-year-old daughter of Little Mand, three-year-old daughter of Geo. T. Ford, of Elmore, Mich., came to her mother one day and said, "Maudie is not going to stay; she is going away off to be buried up in the cold ground." About a week later she said, "Let Maudie go and ride with you to-day for she will never go again." On the morning of the day of her death she came to be morther and said, "Maudie don't feel." to her mother and said, "Maudie don't feel well. Don't you feel sorry for Maudie? She is going away off where you will never see her again." Her mother clasped her to her bosom, wondering what she could mean, but was not left long in doubt. The child grew seriously ill, and later in the day she said, "Good-by-lift me up-I hear the band play-ing-I am going now," and passed away.

PRINCE LEOPOLD'S DREAM.

Another instance, which is important in consequence of the noble station of the person to whom it relates, is given in the Fortnightly Review by W. H. Myers: "The last time I saw Prince Leopold (being

two days before he died), he would talk to me about death, and said he would like a mili-

tary funeral. "Finally I asked, why do you talk in this morose manner? As he was about to answer, he was called away and said, 'I will tell you later.' I never saw him to speak to again, but he finished his answer to me to a lady, and said: 'Two nights now, Princess Alice has appeared to me in my dreams, and says she is quite happy, and that she wants me to come and join her; that is what makes me so

very thoughtful.'
"I take this to be a sign of his approaching removal to the world of spirits, in which, as a member of a Spiritualistic family, he had been, from his earliest youth, an implicit believer, thus illustrating the truth of the observation that, 'Signs are vouchsafed to the believing, now as of old.'"

Miss Mary Paine, when on her road to visit some friends in Gainesville, Ga., on passing the Mars Hill graveyard, ordered ther driver to stop the team, which he did. Then she exacted a promise from him that he would bring her back and bury her by the side of her sister Jane. "For," said she, "I shall never come back alive. I shall die away from home, and I want you to promise to bring me back for burial." To this declaration she clung, nor would she be persuaded that as she was in good health she would have a pleasant visit and return home happy. Before three weeks had passed she died sudden-ly of a congestive chill, at her friend's in Gainesville, and as she had requested, she was

brought/back to Mars Hill and buried by the side of her dear sister. Dr. H., who is of exceedingly skeptical or-ganization, said that he once had an experi-ence which builted his powers of explanation, and caused him to doubt his materialistic views. He had been called to a distant farm house on an intensely dark and rainy night to visit a patient. There was a stream with wide marshy borders, across which a narrow causeway had been constructed, barely wide enough for carriages to pass. As he drove onto one end of this narrow way, suddenly there came the thought that he would meet a runaway team, and his horse and carriage be overturned into the morass. At that time of night this was wholly improbable; but the thought came instantly with all its contingencies. "If I should meet a team, what should I do?" he asked himself. Then he thought there was one place wider than the rest, and he answered, "I would reach that place and get as far out of the way as possible." "Get there then—get there," was the urgent impression. He involuntarily hurried his horse, reached the place, and driving to the very edge, drew rein. He was in a tremor of nervous excitement, yet had seen nor heard nothing to excite him more than the interior impression. But he soon found his haste had not been in vain. He heard the rattle of wheels and clatter of hoofs, as a runaway team struck the further end of the causeway, and in a moment they swept past him. Had they met him unprepared, he certainly would have met with a serious, if not a fatal accident. This intelligence which saw the approaching team and the great danger in which Doctor H. would be placed, was independent of his mind, for it brought a knowledge that mind did not, nor could not know until revealed by some for-eign power. Whence came the premonition, thoughtful care? Not out of the air. It

NOTES FROM ONSET.

was from an intelligent individualized enti-ty above and beyond physical existence, and all theories which leave out this ele-ment fall short of covering the multitudi-nous facts which unite and bind together in a harmonious whole

Opening Day-Season of 1888.

in a harmonious whole.

To the Editor of the Religio-Philosophical Journal: The season of 1888 was formally opened at

this summer resort by the sea, on Sunday, June 17th. The management of the O. B. G. Association made arrangements with the Old Colony Railway Co. for tickets at reduced rates to the Onset Bay station, good during the 16th, 17th and 18th, giving the friends of the Association an opportunity to spend Sunday at the grove. Opening day at Onset is one of the pleasant events of the year, and is looked forward to by the summer dwelfers at this place with happy expectations of friend. this place with happy expectations of friend-ly reunions; and on this occasion their ex-pectations were happily realized, hundreds availing themselves of the opportunity, large delegations coming on every train-during

the entire day.

The grove never looked better; the beautiful green foliage is just all that any of na-ture's admirers could ask for, while the cottagers had put their gardens and lawns in the best condition, and Old Mother Nature the best condition, and Old Mother Nature had sent a bountiful supply of water to put the dust entirely out of the way; thus we were well prepared to enjoy one of our happy annual reunions Sunday, the 17th. Old Sol never shone brighter than on this morning; not a cloud to be seen in the sky overhead, while a beautiful south-west breeze from off the waters of the bay, lent a cool and inspir-ing charm to the prospects of the day's en-joyment. Everybody seemed to catch the inspiration of the hour and wore a smiling countenance. The pleasant congratulations and cordial hand-shakings as friends met after a lapse of nearly twelve months, were freely indulged in, and the morning hours were happily an invest.

were happily enjoyed.

At 2 o'clock P. M., the bell at the grand stand rang loud and long, inviting all to come dream. I slept no more that night; and although it was only a dream, I have been strangely annoyed by it ever sin ce."

This occurred but a short time before the event it heralded, which plunged the nation with the strangely annoyed by it ever sin ce."

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into grief. Had the president given heed to its warning, and not been persuaded by his wife, who gave no credit to the supernatural view of the spiritual work of the country, and also the present and prospective outlook of the cause.

After singing, the President introduced Dr. H. B. Storer, of Boston, who gave one of his impromptu speeches that are always well timed, and to the point. He said it gave him pleasure to once more look in the faces of an Onset audieuce. He spoke of the growth of the cause of Spiritualism, of the true and good work that had been accomplished and was still being carried forward. He said it seemed but fitting that we should come to-gether upon this, the 17th of June, a day that was sacred in the heart of every true Amerian,-the day on which the battle of Bunker Hill was fought, the day when Americans de-cided that the people should govern themelves. He referred to the rappings at Hydesville, and the humble beginning of our great and glorious spiritual philosophy, and made a strong and earnest plea for Mrs. Fox-Kane, who while a mere child had been the means of giving the world the light that shall illumine dark places, but who, governed by conditions which she could not control, had been led to feel herself almost an outcast, and had warned the world to have nothing to do with medium-ship, for it was dangerous. He plead for a broader charity, to the end that all our criticisms might be for a larger life of useful-ness and good works, saying: "Very soon, I with all of you will go to the Spirit-world. I hope to meet there men and women like ourselves; not perfect, but sympathizing souls with whom we can clasp hands and pass on and up to higher and better conditions of life and usefulness."

The speaker paid a passing tribute to Rev. Talmage, who once got a bright idea, though he thought, perhaps, he might have stolen it. He once gave his congregation his idea of the occupations of the progressive souls in spirit life, describing the chemist at his la boratory, the painter at his canvas, the sculptor at his work, and so on, and that it was only at such times that he fed his people with wholesome food.

Remarks followed by Mrs. Whitlock, Mrs. Pennell and Mrs. Thompson, all of them having a good thought to offer. But when Mrs. S. R. Stevens was introduced, she struck the key-note to mediumship by saying that when the gates were set ajar for the good angels to come to us, the gates of hell were also ajar for the devils to come, and the sooner we realize the fact and prepare ourselves for this issue by studying and making ourselves familiar with the law of control, the better it will be for us.

The services closed by the congregation singing.
The hotels are in order for their summer

guests. Among them are Hotel Onset, Glen cove House, Washburn House, and Hotel Brockton. Onset Street Railway takes passengers

and baggage from Onset Bay Station to the Washburn House, and all cottages along President W. D. Crockett arrived the 16th for a short stay.
Vice President Hosmer is at Bayside Cot-

Treasurer Ely Johnson and family, Cyrus Peabody and family, Capt. Alfred Nash and family, Simeon Butterfield and family, George Cassell and family, and Mrs. J. P. Ricker, are at their several cottages on South

Bonlevard for the season. Mrs. S. R. Stevens is located at Mrs. Put-

nam's on Pleasant avenue.

Dr. A. S. Haywood, and Dr. A. H. Richardson, of Boston, are here for a few days. The latch string at Old Pan Cottage hangs in its usual place, awaiting the presence of the friends of your scribe and family. Subscriptions for the Religio-Philosophical JOURNAL will also be received.

Charles W. Sullivan and family have arrived at his antiquarian home on Longwood

Mr. and Mrs. P. Applin, two octogenari-ans, have arrived at their cottage on South Boulevard and are looking hale and happy; their daughter, Mrs. E. S. Loring, is with

C. Smith and wife, Avon, Mass., are enjoying themselves here; F. O. Howard and wife, Mrs. and Mrs. Gill, Brockton, Mass; John W. Haines and wife, and Mrs. M. Penniman, Cambridge Port, Mass... are at the Washburn House. Mrs. L. H. Parmenter, Lowell, Mass., is at Cottage No. 6; Charles Young and wife, Lowell, Mass., are at the Cottage, West Boulevard.

Passengers with tickets for Onset Bay, should not be beguiled into a side trap, by the large signs put up at East Wareham by disgruntled kickers, with the word Onset painted on them. Buy your tickets to Onset Bay and check your baggage to that place Bay and check your baggage to that place, and help sustain the Association that is furnishing the Camp Meeting and summer resort where you can improve your condi-tion both mentally and physically. Onset, June. W. W. CURRIER.

GENERALITEMS.

Lyman C. Howe lectured at Muskegon Mich., last Sunday.

W. H. Blair lectured at the meeting last Sunday at Fraser's Grove, near Vicksburg, Mich.

Ursula N. Gestefeld will open a class for instruction in "Christian Science," on Monday, July 2nd. For particulars apply at Room E, Central Music Hall, from one to five P. M.

Reports from Parkland and Cassadaga camp meetings have been unavoidably crowded out this week. They will appear in our next issue.

The Journal's fine collection of cabinet photographs has lately been increased by additions' including, among others, those of Dr. and Mrs. Leon Priest; Mr. J. Clegg Wright and Mr. John Slater.

The annual camp meeting of the Spiritual ists of Southern Michigan and Northern Indiana, will be held at Fraser's Grove, Vicksburg, Mich., July 14th to August 13th. The speakers will be W. H. Blair of Chicago, Ill.; Mrs. Shepard Lillie of Melrose, Mass.; V. L. Moulton and Mrs. Sarah Graves, of Grand Rapids, Mich.; Helen M. Gougar of Lafayette, Indiana, and D.M. King of Mantua Station, Ohio.

Mrs. Mary F. Lovering will leave East Boston on the 6th of July, under the auspices of the National Educational Association, to attend the School Teacher's Convention in San Francisco, which will commence on the 16th and continue three days. Mrs. Lovering contemplates remaining in California until the

John Slater whose whereabouts is anxiously inquired for by Brooklyn friends, is in San Francisco and doing well we conclude from the flattering notices of the Spiritualist press of that city.

Mrs. Elizabeth Lowe Watson passed through the city on Thursday of last week on her re. turn to California, having been unexpectedly summoned home owing to the dangerous illness of her only son. This will be a sore disappointment to'Mrs. Watson's friends in the East, thousands of whom were anticipating hearing her lecture at least once during her visit.

A novelty in the way of commencement exercises was seen at a New York grammar school last Monday. After the singing and recitations, the girls made a strawberry shortcake and poached eggs in the presence of their guests and distributed them among their friends. One of the trustees said in a speech that the time would come when, if any one wanted a cook, he would come to the school to get one.

The Golden Gate says: "Mrs. Ada L. Balou, the inspired artist and well known lecturer, returned, on Saturday last, from a three years' sojourn in Australia. During her absence she was the honored guest of Mr. and Mrs. Thomas Stanford of Melbourne, the latter a brother of Governor Stanford. Mrs. Ballou has a host of friends on this coast, especially among the Grand Army boys. She is a member of Lincoln Post, G. A. R., of this city, and was also attached to the Thirty-second Wisconsin Infantry as matron during the late war, having been appointed by Surgeon-General Wolcott. She was with the regiment in the field, and rendered most valuable services in the hospitals at Memphis and St. Louis. She finds a marked advance in spiritual thought and unfoldment here since she left. We hope she may locate permanently in this city."

People will search for health in harmony with preconceived opinions, or in accordance with religious views. It is said that about six hundred and fifty French Canadians and other Catholies from Burlington, St. Johnsbury and Northfield, Vt., passed through Montreal lately en route to the famous shrine of Sainte Anne de Beaupre, near Quebec. Several cases are reported where the blind have been made to see, the halt and the lame to walk, and the paralytic restored to the use of their diseased limbs. One girl of eighteen, who has been bedridden with hip disease from the time she was six years old, was instantly cured while praying before the shrine, and immediately threw away her crutches and was able to walk as well as anybody. A young man kneeling beside his widowed mother was cured of spinal complaint, and an old woman verging on one hundred years, who was so badly paralyzed that she had to be carried in a stretcher, was enabled to walk with the aid of crutches. Nearly half of the people who visited the shrine declared that they had received some benefit. The historic church at the shrine, one of the oldest in North America, is a curious spectacle. Placed on all sides of the altar and chancel are piles of crutches and other articles, discarded by the pilgrims when they felt themselves improved in health. It is resorted to by thousands of Canadian Roman Catholics each year, rarely a day passing without a visit from some party of pilgrims.

Mr. John Slater kindly volunteered to give the California State Camp Meeting Association a benefit, at the camp ground, June 18.

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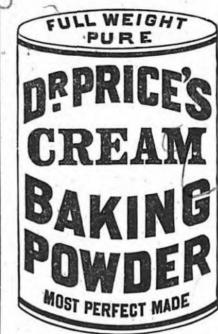
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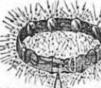
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