No. 20

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

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THE INSPIRATION OF A GREAT PUR-POSE.

The Subject of a Sermon by Reed Stuart in the Unitarian Church at Detroit.

'For I am ashamed of the gospel of Christ,"-PAUL THE INSPIRATION OF A GREAT PURPOSE. It is a general concession that experience is the test of all things. Whether it is a new plow or a new fruit, a new theory of medicine, or philosophy, or government, or relig-ion that is proposed, it must submit to this trial before it is adopted. He is rash who prophesies. History may be mistaken but it is not so liable to be mistaken as prophecy. The beginnings of the greatest things are usually small and weak, and contain no promise of their future greatness. Standing near the mouth of the Amazon or the Mississippi, it is easy to say, what a mighty river has flowed across the continent But bending over a little rill, which a bird might almost drink, where it issues from the rocks or creeps among the ferns and, mosses in the wilderness, it would require a great imagination to see it expanding until it would have breadth and depth enough to float the navies of the world.

Thus it is with great movements among nankind. Their beginnings are always mankind. small. With a company of fugitive slaves, stealing out of Egypt by night, there did not seem to be any promise of what afterward became the Hebrew nation. It would have been difficult to predict that the childish lays of the Minnesingers were the beginning of such glorious results,-the first seeds disturb ing the soil where afterwards grew the ex haustless harvest of German Literature. There seemed to be nothing on board that little storm-buffeted bark, which dropped its anchor that bleak December day in sight of a new continent, to justify the prediction that thence would issue a republic washed by two oceans; an arena upon which liberty would gain new victories, and the doctrine of human rights would expand until it should have no horizon.

Time reveals the worth and extent of all things. It is not difficult to believe in a thing after its success is assured. But who take his stand by a cause in its beginning, before it is a cause but only the thought of a few daring hearts, when authority and respectability are arrayed against it, is a very differ-ent thing. Now that all the world believes in freedom, in the right of reason, in the claims of the conscience, we believe in these things. But that we might hold this belief, undisturbed, countless thousands had to encounter shame and death on its behalf.

With no centuries of trial lying back of the new religion, that was a daring speech that Paul made concerning it. After its power of conquest had been proved, and Rome had become its servant, it would have been an easy thing to say, I am not ashamed of this religion. But when Paul declared his confidence in it, it was without reputation, without respectability, without anything ex-ternal to recommend it. Who would become its champion, at such a time, must be a man of rare discernment and bravery indeed. In addition to its own weakness and lack of rep-ntation, the field into which this missionary wished to carry this religion was already occupied by powerful competitors. Into Italy had come all the material and intellectual greatness of antiquity. As a few years ago when a monument was to be erected at Washington in memory of one of our nation's heroes; each state was invited to bring block of its native stone, so had all the provinces which were tributary to Rome sent thitter some specimens of their art and

science and eloquence and religion. around towered great and 'venerable religions and philosophies. Back of that day lay the religion of Israel whose glory had not all departed. Persia, China, India each had a religion which was ancient, and seemed to be as vast as life. Plato had gone to the East and had brought back with him the immense ideas of Asia, as touching the unity of things, and applied them to Grecian life. The age had grown great poets, great philosophers, great statesmen, great moralists, great generals; but with his face set toward the city which had been the home of some units of the which had been the home of so many of the world's great this ardent man felt no shame in carrying with him as his only recommendation the name of a young unknown Gali-lean Peasant. Nor was his zeal the zeal of ignorance; nor was it that of the needy adventurer who has nothing to lose and who may gain something by joining a new movement. He was well instructed. He had been a pupil of one of Israel's greatest Rabbis. As touching the law of Moses he had lived a blameless life. He was well born. From his mother he drank into his veins all the ardor and loyalty of a Hebrew for his native religion and country. By his father he was linked to the empire whose citizens were accustomed to boast-that "to be a Roman is greater than to be a kipg." After comparing what he hald be a king." After comparing what he held with what he sawall around him he finds its value unlowered. Amid all the collected wealth of the great city there was nothing more valuable than the treasure he would bring; in all her diadem there was nothing whose luster could dim the jewel he would

Confessing that Paul was right in his esti-mate of the religion which he had espoused, a question now to us of much deeper importance, is, what value we place upon the re-ligion which we in this day call ours. In its long journey has it lost any of its merits, or has this age any qualities of greatness which by comparison would dwarf the religion which started a new era for the world? Coming into civilization which gave Casar and Pliny and Seneca and Lucretius, the greatness of Christianity became apparent; but coming into a civilization which has given Bismarck and Darwin and Spencer and Goethe does it seem less great by compari-son? Can its modern apostles, with equal recognition of the greatness of this age, with an acquaintance with its literature and science, present religion to the consideration of mankind with the same confidence that marked that apostle of old? It is not difficult for one, whose birth and training have been within the church, to confess allegiance to it. It has been the fashion in some families for several generations to let all its claims pass without question, so that some kind of implied confession of its power and dignity has become a habit. But has it sufficient intrinsic excellence to commend it to those whose lineage and education have fallen without its most active influence, so that if it were making its appearance now for the first time its right to command would be acknowledged over every competitor? We have great nations, great commerce, great science, great literature in these days, and a religion which holds its place without shame and without apology must be great indeed.

In reading that part of the letter in which Paul expressed such pride in the gospel, one becomes deeply impressed with the moral darkness which had settled over those days. In that night the Creator could not be seen and the creature had usurped his place. If the sun be taken from the sky, the stars will fall. The law that if the ideal be blotted out the actual will fall low, and ever lower, was having its perfect work. The dethronement of Deity was followed by many another loss. Into those dark days the Gospel of Christ came like a trumpet call. It came with a new

power and a new hope. It need not be pretended that Christ and his missionaries came with radically different ideas about God and eternal life. Everything that they taught had been taught before What they did was to invest these languish ing ideas with a deeper meaning. In a revival of art, or of letters, nothing absolutely new is discovered. There is only the enlarge ment, or the intensifying of principles al-ready existing. So the revival which took place at the beginning of our era was doing for religion what Greece had done for art. The crude column, or rough statue of Egypt, in Athens and Corinth, had turned into a grace-ful shaft surmounted by its crown of leaves and flowers, or the perfect image made of snow-white marble. Thus Christ and his apostles turned the coarser outlines of God and soul into forms of matchless beauty, "It was the passing of spring into summer, the twilight turning into the glorious sunrise. It was not the coming of new truth but the coming of a new purpose, and a new fer-

There is nothing more valuable to the human heart than the consciousness that be-neath all its efforts is a worthy motive. No sooner does one admit that his work is not worth while than his heart begins to sink, and all his enthusiasm vanishes. No inspi ration is equal to the consciousness of a great purpose. The heart can be skeptical concerning many things; but to lose faith in its highest ideals is a fatal calamity. In the hours of defeat and darkness, which have overtaken the martyrs and heroes, the one upholding and compensating power was faith in the cause for which they were battling and dying;—it came into the defeat like a strain of triumph, into the darkness like a gleam of sunshine. As beneath every work of art,— every great poem, or great architecture— there must be a great idea, so beneath an age

or an individual that would become great there must be some idea which can carry it forward and upward. The religion that Paul carried to Rome he thought had that trans-forming power. In it he saw a new exalta-

The calamity of human life, in almost all ages, is to be found in the lack of a noble purpose; in permitting custom to usurp the place of conviction. It has been said that in all the history of civilization, no age has been so deprayed as that into which Christ and Paul came with their awakening and uplifting philosophy. Without drawing comparisons, enough is known of it to stamp it as a skeptical and dissolute period. To attempt to change it seemed a hopeless task. Men with only a half purpose, with a conviction which stopped short of the center of their lives, would have been useless. They were to establish truths toward which a part of the public was indifferent and upon which the rest turned their ridicule. Bold men, capa-ble of uttering bold words, were demanded. Bold men were there. Society was shaken to its foundations, and the course of history was changed.

The same type of men is always needed. Duty is the last to take possession of the soul. We can always hear the clamors of passion, and self interest long before we hear the call of right. No one has to be urged to gain wealth or food. The race cats and drinks and sleeps without any persuasion. Righteousness is the only thing the heart opposes. Vice needs no eloquent plea. Only virtue has to employ an advocate. Like those lotus eat-ers we are all tempted to tarry and fill ourselves with the honeyed fruit.

"In the afternoon they came unto a land,
In which it always seemed afternoon.
All round the coast the languid air did swoon
Breathing like one that hath a weary dream.
Full-faced above the valley stoot the moot;
And like a downward smoke, the slender stream
Along the cliff to fall and pause and fall did
seem.

The Lotus blooms below the barren pe .k: The Lotus blows by every winding creek: All day the wind breakes low with mellower tone: Through every hollow cave and alley lone Round and round the spley down The yellow Lotus dust is blown.

Let us swear an oath and keep it with an equal

mind,
In the hollow Lotus land to live and
lie reclined
On the hills like Gods together,
careless of mankind.
Surely, surely slumber is more sweet
than toll, the shore
Than Jabor in the deep mid ocean, wind
and wave, and oar;
O rest se, brother mariners, we will
not wander more.

We would rest in the senses and not explore this mysterious island upon which we find ourselves. We would look down and not We have no great outlook. An easy inof the soul's visions haunts every age. What kind of a soul has brought the great-

est and most lasting benefits to earth? Those who have amassed wealth have done some-thing; and yet tyrants and despots have been rich. Not the great captains; for they have destroyed and not restored. The teachers of art must be praised; and yet amid the treas ires of art hunger and wretchedness have lurked. Not the prophets of the intellect alone, great as is their claim for the reward; for they have often been untouched by the wants and woes which infest the lot of mankind. The crown must be reserved for those who subjugated their wealth to right, who have made power the minister of virtue, who made art preach truth, who have made intellect an agent of love;—those who, in what-ever age, have awakened the soul of their countrymen and bidden it look upward and forward toward the great outcomes and pos sibilities of life.

What makes an age great? Not indifference; not skepticism. No; but a great purpose, a great faith, a great earnestness. Has anything grand and lasting been done? What did it? Plainly no half-intention; no timid and apologetic belief. What is every great work—the coming of art, the begin-ning of a new movement in history, the building of a nation, the dawn of a new religion but a conviction becoming incarnate? It is the resistless flood, the inundation of all things by that measureless energy which at favored times streams out of the heart of man. By measuring the depth of the overflowing Nile the Egyptians could predict how much wheat would be produced in the coming harvest. So, if we had some delicate meter by which we could guage the depth of con-viction, the amount of spirit in any man or age, we could tell how much and what kind of work would be done. What caused the cathedrals to be built? Not the love of mon-What took Paul to Rome, and Marquette to the wilderness of America, and the pil-grims to Massachusetts? Not the love of fame. What caused the uprising in Germany freed the slaves in the United States and made the commonplace become heroic and glorious? Not the search for transient pleasare or to meet the demands of sense. No; all these great results came when the soul of man sought for spiritual verities. Genius, we say; but genius is only a kind of mastering passion,—a love for the perfect which subordinates all things to that end. It is a deeper motive for action than custom, than praise, than money, than anything external can offer.

Religion does not include all there is of life. And yet no age has been great without it, and the most notable things have in some way been allied with it as effect is joined We can not think of the past without thinking of religion. Even the un-belief of certain times and certain men, has been only that there might be a deeper be-

lief,-a temporary destruction of the overgrown superstructure to make a more secure foundation, or pruning the vine to make its energy turn to fruit instead of to wood and leaves. The greatest days of the past, those that draw the eye toward them like mountains seen from the plain, are those in which the soul fled away from the small and lucrative things of the world and took refuge in the idea of a Deity and the permanence of spiritual things. The soul, to reach its highest, must have a high purpose. Whatever is most glorious in our civilization has come not from atheirm, nor yet from agnosticism. not from atheism, nor yet from agnosticism. Our poetry, our art, our laws, our liberty have all come from the heart and the intellect when they rose to those heights where they could see the necessity and chant the glory of a Creator and his laws.

We find ourselves in a different quarter of the earth, and further along in time than were our ancestors. And yet there is not so great change. We are girt about by the same natural laws. Space and time are unchanged. There is the same sun above us. Here are frosts and rain; and the old earth keeps its ancient path. Within us are pain and gladness, sorrow and mute wonder, as of old. All about us lies the ancient mystery,—old and yet so new, so baffling. The moral need of earth is not changed. The issue between right and wrong is as sharp and as insistent as ever. The need of a great purpose, of a theme of life larger than earth with its food and raiment and temporary rewards can furnish, is as exigent now as it ever was. The same spiritual and moral influences which have rolled along through other periods, making great states, great churches, great arts, great liberty, great men, must continue to roll through this and every coming period. All the detached notes which have sounded in the past should be combined into a great anthem which, sounding in the heart of this generation, would awaken a new enthusiasm and urge it forward toward higher aims and pobler living.

higher aims and nobler living.
What would befall earth were all its ideals destroyed no one can tell definitely. There are not sufficient data upon which to found a definite knowledge of everything that would ensue. Earth has never passed through such an experience. But that some kind of night would follow the setting of that sun which hangs in the firmament of the soul there can not be much doubt. Like the pillar of cloud by day and the pillar of fire by night, which guided those far off slaves who were seeking freedom, man always needs some form of excellence to guide and allure him toward the highest. Whatever takes this away from him does him an irreparable injury. During these weeks we have had an illustration of how cheerless and lack-luster spring may be, when the sun is obscured, and the wind sets steadily from the North-east charged and heavy with melted snow and ice, causing a discontent and half gloom to settle over the face of nature, infecting the heart of man and making it querulous, and awakening every lirking pain of the body; and one stands appalled at the thought, what if the seasons are turned from their flowing circle and the real spring and summer cannot return again? From this let us catch the hipt of what life might become if the light and warmth of the Spirit were hidden by the mists arising from the passions of sense, or if life were constantly exposed to the cold currents which sweep from negation.

We cannot too often repeat to each other that the vision of the Perfect, which the soul sometimes sees, cannot be forsaken without damage. "Where there is no vision the peo-ple perish." Nature does not repeal her laws "Where there is no vision the peo-The motives which inspired Paul will remain the inspiration for all time. He may have held partial and erroneous opinions about many things. But beneath these partial or mistaken ideas was a heart possessed by a great idea, and by it he was carried forward toward victory. Thus has all greatness, thus have all victories come. Thus must all new greatness and new triumphs come from the same kind of soul;-come thus, or they will

never come. No age, more than this, needs that type of soul which can see the greatness of life, of religion, of God, and can make its pursuit equal to it. Everything should be measured, not by some line drawn upon the earth including only food and sleep and pleasure but by a line drawn between two worlds. The year should be preferred to the day, and life to the year. Out of great thoughts a great life should be woven. Only twelve years away lies the beginning of a new cen-tury. That twentieth century ought to excel all the others in its greatness. If we could measure, now, the prevailing sentiment in the hearts of those who are destined to carry along the work of that century, we could prophesy what its true character will be. We trust that it will be great in its wealth, but most of all do we trust that it will excel all former ages in the depth and earnestness of that sentiment which makes saints and heroes of mankind. Along with all material splendor, which will doubtless fill the coming years, there should be another splendor,-as of adding gold to ivory, as of adding blossoms to leaves;—to the politics, the wealth, the art, the cities, should be added the presence of God, the sublimity of the moral law, reverence for the unutterable mystery, and the consecration of all the powers of life to the end that truth and virtue may be established. To crown power with goodness is the final

To carry this gospel to the mind and heart of man, many brave missionaries are needed. Who becomes its agent need not assume a deprecating, an apologetic attitude. No more

than did Paul need any one be ashamed of this gospel. Who makes goodness the sole to which the heart must cling amid all the labyrinth of nature, and ranks conscience above all place and all rewards, has always the right to be heard. He is as necessary to the right to be heard. He is as necessary to the world, as the producer of its wheat and cotton; as needful as he who opens its mines, who builds its cities, who spans earth with its railways, or fills its galleries with art. He can rightly claim precedence of all others. He is also a producer and enhancer of values. A right action adds beauty to a landscape, gives fragrance to a garden, gives an additional luster to the sunshine.

Force guided by love, power worshiping at the shrine of conscience. An end this, worthy of all effort. To every youth this gospel

of all effort. To every youth this gospel should come like a bugle call rousing him to action. It should be the rallying cry in the midst of every defeat. Like him who went to Rome without shame in his work, many should go toward the centers of earth glorying in the opportunity to redeem them from vice and despair; giving truth which shall be strength to the weak, courage to the faint hearted, rebuke to the sinful, pardon for the penitent, and light for the dying. So would life on our planet assume higher meaning; the designs of the Spirit which placed man here and led him thus far would be fulfilled; and a new era in history would begin.

The Late Conversazione of the London Spiritual Alliance.

We promised last week some more detailed account than time then permitted, of the questions and answers which were the novel feature of the evening. A very large num-ber of questions were sent up, and it need scarcely be said that in giving his unpremeditated answers the President could not be expected, nor did he pretend, to deal with all queries, or to give any replies that penetra-ted far below the surface of the difficulties propounded. Moreover, it should be stated that in what he said he expressed his own opinion only, and spoke for himself alone. That, of course, was inevitable, for in setting forth the result of personal experience on a wide question respecting which our knowledge is slight, a man can only speak that which he believes, and offer opinions that seem to him to be sound. We shall, perhaps, best preserve the interest which the audience evidently felt if we give a rough tran-script of what was said from shorthand notes taken at the time. No discussion, unfortunately, took place. It would be a gain on another similar occasion if a variety of opinions were expressed.

The President: The questions that have been proposed to me are concerned chiefly with the nature of mediumship; with the best methods of developing it; with the state of the departed, so far as we know it, after death; with re-incarnation; with spirit identity; and I have one or two questions that do not fall within any assignable group, which, with the consent of the proposers, I will put aside for the moment, until I have dealt with these three or four groups of ques-

Here is the first question:-

"As merely witnessing the phenomena through professional mediums is often far from being convincing, what is the best way for inquirers to convince themselves of the truth of Spiritualism?"

There is only one answer to this question, Solvitur ambulando-try the experiment. The large correspondence that I have had in connection with Spiritualism enables me to say that patient experiment will usually throw light upon these mysteries. The other day a lady wrote to me asking for an in-terview. I told her all I could that was helpful, but with her, as in all cases, the cry was, "I want to see these things for myself." She set to work afterwards with a young relative and some very brief trial resulted in the de-sired success. This is not always so. "It is not in mortals to command success" in these matters; but at any rate in this case, the lit-tle circle got some remarkable communications which were outside of the intelligence of any person present; by that I mean that whether the spirit professing to communi-cate was or was not the being it professed to be, it was an entity outside of the brain of any human being present. That is a distinct step in conviction. If, as some scientific men who are materialists contend, thought is a secretion of the brain, then if we prove the existence of thought of any kind outside of the brain of any person present in a given room, purporting to proceed from a disem-bodied spirit, we are carrieda very long way towards the principle of a survival after death, which is roughly called immortality. This bears upon another question I hold in my hand:

"What are your reasons for believing that the phenomena are the work of spirits? May they not be explained by telepathy, mesmerism, or by the action of some unknown force?

My first reason for believing that the phenomena are the work of spirits is that the intelligence that communicates says they are. My second reason is that I never came across an intelligent force, and I never knew anybody who did. Force is that which is used by the intelligence, and the intelligence is what I call, and what calls itself, a spirit. I believe some people nowadays object to the term spirit so applied. I think the objection (Continued on Eighth Page.)

HEREDITY.

The inherstance of the peculiarities of physical structure is a matter of daily and hour-ly observation, and the minute fidelity of it is at times very remarkable. Agassiz placed on record cases where traces of surgical operations had been transmitted. Sometimes parent and child are not only alike in form and feature, but even in tricks of tone and gesture, handwriting and gait.

The predisposition to certain diseases like gout or insanity, often developed after maturity, is transmissible; and also the liability to die about a certain age. The famous Turgots, for more than a century, rarely exceeded fifty years of age; and insanity often appears after the meridian of life in several successive generations of a family. The remarkable faithfulness of reproduction in the majority of cases, is a fact somewhat parallel to the growth and maintenance of an organism, wherein with the constant succession of cells, each of brief existence, substantial identity is kept up. There do not seem to be very marked differences in babes, yet from the same food one will become a man of muscles and energy, another of nerve and brain, a third a portly man of ease-loving habits. All the original peculiarities of each tiny human nucleus pick out from a common nourishment elements like themselves, re-

Inheritance is not only physical, but intellectual as well; great ability in mathematics, painting, music, and other departments of effort, has clearly been received at birth in many thousands of examples. The Bach family for two hundred years maintained exalted rank in music. The direct suggestion of very able men in the families succession of very able men in the families of Pitt, Napier, Fox, Herschel, Darwin and many more, is evidence that mind and will are as transmissible as complexion and stature. This is more apparent in a country like England, where the institutions and customs favor and confirm the results of heredity, than in America, where there is no law of entail, and as yet little of the ambitious founding of families. There is abundant evidence to prove that heredity can be moral as well as physical and intellectual.

The Stuarts were as constant in the pre-sentation of certain moral traits as the family of the Churchills or the American Adamses are in others, Improvidence, penuriousness, dishonesty, and good judgment once thoroughly established in a stock, persist with quite as much tenacity as the familiar eyes or nose. The inheritance by posterity of the changes wrought on individuals by their experience, is the basis of the modern explanation of the growth of instinct and the evolution of human intelligence Darwin has developed this theory in a master-ly manner. He gives as an illustration, that between the finished skill of the honey-bee and the rude capabilities of the bumble-bee stand the intermediate powers of the Mexi-can melipona. This last insect constructs a comb of wax, almost regular in form, consisting of cylindrical cells, in which the larvæ are hatched, and a certain number of large cells to hold the store of honey. The latter cells are nearly spherical and situated at a considerable distance from each other. Now, any slight variation of organization or instinct, by which the melipona would construct its cells more uniformly and compactly, would economize its wax and labor and bring it up toward the plane of the honeybee. The generations of insects succeed each other so rapidly that no modifications can be detected among species low in the scale. Honey bees, however, are not possessed of unadap; able and rigid instincts, for they have been observed to spring arches and buttresses in their cells to avoid glass rods purposely inverted. An organism's advantage plainly lies in an increase of its skill and ingenuity, and any slight advance made by individuals is preserved by heredity, persists in tendencies and habits, and becomes fixed

The development of intelligence among mankind is accounted for in the same manner; efforts at first painfully made by our ancestors in new paths were at last rewarded by the facility that comes with repetition, their immediate descendants were born with new aptitudes and an organization with a wider range of powers; the acquisitions thus gained and transmitted have grown into the varied faculties of the men and women of to-day. "Mankind," Comte says, "is as one man, always living and always learning." The passing away of one generation and the birth of another do not interfere with the constant progress of the race.

The method applied to the explanation of the growth of instinct and intelligence has been used by Darwin in approaching the problem of the origin of the conscience from the side of natural history. He deems it to have had its beginning when an animal could contrast the transient pleasure given by the gratification of a passion with the abid-ing pain afterward felt. An enlargement of memory must have come before the intermediate and remote effects of actions could be compared in consciousness, and the greater good recognized and chosen.

The theory of conscience, which holds it to have been created by the experiences of the race confirming habits best suited for social well accords with the theory of morals which takes benefit or utility, in its largest sense, as the test and sanction of right con-

While the manifestations of heredity in their obvious effects are interesting, yet the laws brought to light by an examination of some results apparently exceptional and contradictory, are of still deeper interest. A single great law may underlie a large group of problems, yet many other principles of minor weight may co-operate with it and obscure its direct force. The study of residual phenomena is ever fraught with increased knowledge and the unfailing testimony that where law seems to be at fault, it is only so from our ignorance of the varied energies at work, which are constantly revealed to the patient searcher for truth. In the science of heredity many apparent anomalies have been resolved in allowing for the action of forces newly discovered or applied.

The study of the numerous powers of the mind has of late years attracted much atten-tion; observation has found that there may lie latent in a man, tendencies and forces which he is capable of transmitting to children who shall palpably develop them. Insanity, gout, and melancholia, frequently skip a generation and reappear when hope have been entertained that the evil trait had died out in the family. A son may resemble his mother very markedly, and have children with the features and character of his father. The evidence of heredity is thus borne out frequently in the long run, when to a contracted view it would seem at fault. An individual inherits not only from his parents but from all their predecessors in the line of life, and just what shall appear evidently in him, and what may be hidden in uncon-sciousness, none can tell. The surface forces

tree falling down a mountain slope, but the inner and dormant powers never to be mani-fested during a lifetime may as far transcend the energies actually shown as the force of the fire which the tree may feed excels that

of its mere bodily impact in descent. The dormancy of traits accounts for atavism or the reversion of an organism to the form and character of ancestral stock. Pigeons, dogs, and horses, frequently relapse, so to speak, to the inferior type from which they have been bred, and so exhibit a wide divergence from their immediate parents. Reversion of this kind has been noticed in the silk-worm after a thousand generations. So long in nature does an organism retain substantial lines. tially the same form, that when art produces a rapid modification of structure, or desires to seize upon a valuable and marked variety. repeated and careful selection is required to give a permanence.

The principle of atavism explains the curious resemblance often seen in the human family between uncle and nephew; the likeness in such cases is derived from some com-

mon ancestor, the grandfather, most likely.

Mr. Galton, in his work on "Hereditary
Genius," adopts the statistical method to prove that illustrious men arise oftenest from families displaying eminent talent, and have relatives approaching to themselves in ability in a degree proportioned to the near-ness to kinship. A man of genius is much more likely to have a remarkable father or son, than a nephew or cousin. Great men, Galton says, seem to arise like islands, solated and unaccountable; but this is an illusion—they are given to us by parents unknown, from the necessarily limitations of fame; islands are but the tops of hills whose whole extent is hidden by obscuring ocean. Yet the exceptions to this rule are very momentous; why should Cromwell. Milton, Gothe, and so many others leave be hind them unworthy children? Was it from unfortunate mating with an inferior mother, or because the vitality, physical and mental, was too much drawn on for the individual life for worthy continuation? How can it be explained that men like Burns and Faraday should come up from families in which ven enthusiastic biographers can find nothing to distinguish them from their neigh-

The wide unlikeness frequently observed between parents and children in talents and character suggests an analogy with a familiar fact in chemistry. A compound's color weight, and other properties, may be changed almost beyond recognition by adding or eliminating a single element. It is somewhat so in human nature; a father of warm passions or strong acquisitive impulses, may transmit all his traits to a son, except prudence; and the omission may cause much sympathy for a reputable and worthy man' being afflicted with a boy so unlike himself. If the lack in inheritance be in permanence and application, of what value are splendid talents without them?

A lens, externally not to be distinguished from a perfect one, may, from some slight defect in composition or handling, give images blurred and distorted, instead of true and beautiful. A chain is no stronger than its weakest link, and a small lack or discordance in the elements of character may exclude it from the exacting demands of high place. We often hear regrets that men of genius so seldom have living descendants but we must not overrate the persistence of ordinary families; taking the first eleven names of acquaintances that occurred to me, found that three of them were in a fair way of being the last of their race; every old person, can recollect the dying out of many once numerous families.

Ribot, the French authority on heredity.

alleges two causes as among the chief at work in cases where the law of transmission lees not obviously manifest itself. The first is the disproportion of an initiatory force to the amount of energy it may liberate or direct, as in the slight agencies by which fires are lit or explosions set off. The accidental surroundings of a mother before the birth of her child may affect it for life in a way altogether disproportioned to the forces at work. The military excitements in which Madame Bonaparte lived, just prior to Napoleon's birth are well known. Auxiety, grief, elation, an unusual degree of physical health or debility at such times are productive of very striking effects, quite ca-pable of making the likeness between parent and child in form and disposition. The Greeks believed so strongly in the potency of pre-natal conditions that they not only quarded mothers who were bearing, with the kindest care, but used even to surround them with beautiful works of art, that imagination might act a favorable part.

The second cause which Ribot thinks often tends to obscure the evidence of heredity, is the transformation in development of char acteristics which are the same at root. Thus a consumptive father has a son who suffers from rheumatism or paralysis. Here trans-mission has simply been that of a feeble constitution, which gives way in the first cir-cumstances of severe trial-those favoring rheumatism, paralysis, or other disease. The crystal of life, to use Galton's figure, is disturbed, and reposes on a new facet. In case where talent appears conspicuously in a family, it may be that energy and patience, productive of but ordinary results in a father, are directed by his son to supplying some new public want, or filling a position crea-ted by some sudden national emergency. The constructive powers of Stephenson were less remarkable than his dogged perseverance: and when the world needed steam locomotion, he was the man to give it, and surmount the immense difficulties in the way. His strong will is not a rare trait of way. Its along will is not a late that the character, but, joined to his ingenuity, it won him success in his great opportunity. Had Charles I, been a good king, Cromwell would probably have died a brewer. Unbending will was also his chief characteristic, but at Huntingdon it could have enjoyed but narrow play. Galton has confirmed his opin-ion that nature is more powerful than nurture in moulding men, by collecting elaborate testimony from all the illustrious Englishmen of science now living, who say for the most part, that their tastes were either innate, or manifested themselves very early under the influence of training, and in some few cases were developed in antegonism to a particular kind of education imparted to them .- Phrenological Magazine, Eng.

Della Scala stood among his courtiers, with mimes and buffoons making him heartily nerry; when, turning to Dante, he said: it not strange, now, that this poor fool should make himself so entertaining; while you, a wise man, sit there, day after day, and have nothing to amuse us with at all?" Dante answered bitterly: "No, not strange; your highness is to recollect the proverb." Like to like" -given the amuser, the amusee must also be given. Such a man, with his proud, silent ways, with his sarcasms and sorrows, was not made to succeed at court .- Carlyle, of the mas may be like the momentum of a | in "Hero-Worship."



LETTER OF JESUS CHRIST,*

And of the Blood Which Our Lord Jesus. Christ Shed While Going to Calvary.

Letter of Prayer Found in the Sacred. Tomb of Our Lord Jesus Christ in Jerusalem, Kept in a Silver Box by Their Holiness Christian Emperors and Empresses.

Jesus Christ in speaking to them expressed Himself thus: Desiring St. Elizabeth, Hunarian Queen, St. Mathilde and St. Bridget to know something about the Passion of our Lord Jesus Christ, they offered particular prayer, by means of which Jesus Christ apeared, and spoke to them thus:

Know ye, that the armed soldiers were 150; nose that brought me tied 23; the executors of justice 23; the blows of fists received on the head 150, on the chest 108, and on the shoulders 89. I was dragged by means of ropes, and by the hair 22 times; spittles in the face 180; blows on the body 6,666; on the head 110; they wounded me fatally in the heart; they lifted me up in the air by the hair 21 times. Once I sighed 129 times; I was dragged by the beard 23 times. I had 20 blisters on my head, 72 bulrush thorns, 110 punctures in the head, and three fatal thorns on the forehead. After I was flogged and dressed in mockery as a king, 1,000 wounds were on my body. The soldiers who brought me to Calvary were 908; those who guarded me 3; I shed 38,325 drops of blood. All those that will recite every day, 7 Paters, Ave and Gloria, for the space of 15 years, to complete the number of the drops of blood that shed; and he who will fast 5 Fridays of the year, in honor of the 5 wounds of Christ, will receive by asking me 5 graces. The first will be a remission of all your sins; the second you will be freefrom the pains of the Purgaory; the third, if death occurs before the said 15 years, they shall be counted as having been fulfilled; the fourth you will be considered as a martyr of the Christian Faith; the fifth my protection from Heaven for you, your relatives and sons until the fourth generation.

A certain Spanish Captain, travelling by land, saw near Barcelona a head severed from the body, which spoke to him in this "Since you are going to Barcelona lease bring me a priest to confess, being this the second day I am laying here without being able to die. The captain immediately went for the priest and brought him to the living head, after the confession, its spirit exhaled. This Letter of Prayer was found about his body, which on that occasion it was approved by the tribunals of the St. Inquisition of the Queen of Spain. The aforesaid Pater, Ave and Gloria, can be recited every lay in honor of any soul.

Another copy of the said letter, has been miraculously found in a place called Pursit, three leagues from Marseille, written in letters of gold, and through divine action it was brought there by a boy 7 years old, living in the same place.

An additional declaration dated January 2nd, 1750, states that those who will work on Sunday, will not be considered faithful; because you must consecrate the Sunday for prayer, and you must go to church, to confess yourself, and pray God to forgive your sins. You have to work 6 days, and one is for rest and devotion. And the poor and your families will be full of graces. On the contrary if you don't believe in this Letter, you shall be deprived of my grace; you and your children shall be continually oppressed by ill-luck,malignant pests, misery, war and heart spasms, in sign of my indignation. In the sky, you will see signs of a disastering tempest accompanied by thunder, lightning and earth-

He who will judge that this Letter was not written by divine action, or dictated by the sacred mouth of God:-and those who will keep it maliciously hid, without showing it to other persons, will be cursed and convicted by God on judgment day. He who, instead will publish it, be he a sinner, will receive my pardon, providing that he will repent of having offended me, and injured his fellow beings. Those who understand this Letter and will read it, or have it read by their friends, and will keep it into their homes, will never perish.

He who will bring this Letter about him, will not die either drowned, nor of bed death, and will be free of contagious disease and plague, from lightning, enemies, power of justice and false witnesse

Women who cannot bring forth, will be able to do so, and be out of danger. Treachery will not be sheltered in the houses where this Letter is, and the man who will bring it 40 days before his death, will see the Blessed Virgin-Mary, as St. Gregory the Pope said.

Every one is requested to bring the pres ent Letter on their person, in order to get themselves and their graces from God, through Jesus Christ's merits. Eternal Blessing.

JESUS NAZAREAN .- AMEN.

This remarkable document was procured from a pupil of a parochial school and sent to the Jour-NAL by a subscriber for whose veracity and integrity we vouch .- ED. JOURNAL.

Reply to R. G. D.'s Inquires.

To the Editor of the Religio-Philosophical Journal: R. G. D. makes some inquiries of me in late JOURNAL, which I will reply to; but to his query whether I have "had the pleasure of conversing vis a vis with undoubted ma-terialized spirits." I shall say that I never have had that pleasure; but I will relate two or three instances of materializations that I have witnessed, which, together with many others of a similar nature, have fully satis fled me that bands, arms and faces, can be, and are materialized for the occasion; and it a hand, arm or face can be materialized, it follows as a logical sequence that, under favorable conditions, the full form may be. On the 18th day of July, 1873, I went to Cascade, near Morayia. N. Y., to witness the mediumship of Mrs. Mary A. Andrews. I met there Judge McCormic, of Pa.; Mr. Cher of N. J., and a Mr. Bell from Ohio. This last named gentleman had been there several days, and told me of the wonderful things he had witnessed there, and said he had sent for a friend at his place who was a close ob server, but an utter skeptic regarding spiritual manifestations; also that he should not introduce him as he did not want his name known there until after he had made investigations. This gentleman with his wife arrived on the 20th, but did not register. That day we had a circle. I with several others moved the cabinet out from the wall

was made of boards, about two and a half feet wide by six feet long, a door in one end, and a square hole near the door covered with dark cloth. Lower down and near the farther end was another aperture, also covered with cloth. There was only one door opening into the scance room. Several dif-ferent faces were shown, but none that I recognized. At one time, at the same in stant, three hands were shown at the upper aperture and two children's hands at the ower one. At the next scance a face was shown which looked directly towards the stranger and said: "Well, Tom Finnefrock you will find this the most difficult case you ever tried." At the next scance this same spirit came again, and speaking to Lawyer Finnefrock, said:

'Thank God this is true.—Bartlett." Mr. F. said Bartlett was a former partner of his. I sat next to Mrs. F., who was much opposed to the manifestations. I noticed she was very much excited. After the scance I asked her the cause of it. Her reply was: "I sat there and prayed all the time that neither my little child nor one Mr. F. had by his first wife would come back."
"Why?" I asked.

"My little child has gone to God, and do you suppose I want it to come back to this wicked world?"

I smiled. I have taken this from memoranda written immediately after the scances. In August, 1875, I attended a dark scance at Lake Pleasant, in a cottage which had but one room, two doors, and three windows. first strapped the hands of the medium, Mrs Weston, closely together with long strips of sticking plaster. Then I marked the strips where they lapped over each other with an indelible pencil. The doors and windows were shut and fastened under my supervi There were none but adults in the ston. We sat in a circle, chairs touching each other, medium in the centre, circle joined by each one taking hold of the wrist of the one sitting at the left, thus leaving the right hand free. Soon what appeared to be a child's hand touched mine several times. asked to have the hand placed fairly in mine and left there for a moment, at the same time saying I would not attempt to grasp it. This was done, and I closed my hand care fully several times, opening it again instant-ly, just to feel the size of it. It was then moved along through my hand, I continually clasping it gently all the way to the elbow It was a soft, smooth, child's hand and arm; I should say it belonged to a child about eight years old. After the scance I examined the lady's hands, and removed the sticking plaster, finding it and the hands in exactly the same condition in which I had left them.

In August, 1856, at Lake Pleasant an enter tainment was given in the hall by the mediums for the benefit of our Association. The Eddy Brothers offered their services for the manifestations that occur through the medi-umship of Horatio. A cabinet was constructed on the platform, of wood slats covered with dark cloth. Bells and musical instruments were put on a table in this cabinet. Horatio sat in front near one end. A lady and a gen-tleman in the audience, who said they were not only skeptics, but strangers to the Eddys came upon the platform. The lady sat next to Horatic and clasped his right hand and arm. The gentleman sat next to her with one hand on her shoulder. The three were covered with a dark cloth, excepting their William Eddy stood at Horatio's left, and I stood at the other corner of the cab inet. The manifestations with the bells and musical instruments commenced immediately. Soon a right hand was thrust out between me and the man sitting in front of the cabinet, and within a foot of my face a very large hand, larger than Horatio Eddy's, and with the little finger cut off between the second and third joints. The flesh had not healed smoothly; there was a protuberance on one side as large as a small pea. The hand was turned back and front several times. The hall was very light. I could see the hand as distinctly, as though I was out in broad daylight. The lady who had hold of Hora-tio's arm told the audience he did not move during the manifestations. Horatio's hands are both perfect. But do not for a moment understand that I believe that all so-called full-form materializations are genuine, for do not. Would to God that all mediums, as well as all the rest of us, were as honest as we shall wish we had been when we come to stand before the record of our lives after we have passed out from the mortal. The Book of Life, of which John the Revelator speaks is a reality. Psychometry proves this; but each one is his own Recording Angel, and no false entries are made in our Book of Life If perchance, there is a balance in our favor, we shall rejoice; but if it is against us. I fear we shall have a harder work to do than we have dreamed of here. JOSEPH BEALS.

Greenfield, Mass.

SPIRITUAL GIFTS.

What Constitutes Spiritual Mediumship? This question is so often reiterated, togeth

er with the corollary, "Why do not the spirits come to me instead of such and such an that we deem quite one-half of the Spiritualists-to say nothing of mere enquir ers-fail to apprehend the true nature, oper ation and limitation of spiritual powers miscalled "gifts," the latter word implying something specially conferred upon a recip-ient, rather than a result of organic and functional qualities. Using the words "spir itual, gifts," however, in accordance with the general understanding of the phrase, we proceed to lay the corner stone of our philosophy-declared to the writer by teaching spirits themselves—in an attempt to define in what mediumship consists. Taking the ground assumed by "Sirius," the author of Art Magic, and strongly enforced by certain of our controlling spirits, we may say that we consider that the human body consists of matter, force and spirit. Matter, the mould, formative, and external element. Force, the invisible but ever active life principle, which we shall call magnetism; and Spirit, the interior and only intelligential element in the organism. As it is with this second princi-ple, magnetism, that we have now to deal, we shall confine ourselves at present to a description of the attributes and operation of that special element. Magnetism is the life principle of all things and all forms. It is motion, per se; and its two only modes are attraction and repulsion. In the motions of bodies in space, magnetism is called "centrifugal and centripetal force," centrifugaldriving off, or repulsion; centripetal—drawing in, or attraction. Throughout the known universe these two modes of one force create and disintegrate; build up and destroy; recompose and decompose; in a word, move upon and through all known forms, animate and inanimate. In the inanimate world we call this element "force;" in the animated realm, "life." Not one human being is a duplicate of the other, and all the infinite varieties of animal as well as human life proceed from inequalities in the distribution

and made a careful examination of it. It of the life forces. Let no controversialist ask whence come these inequalities.

We cannot step behind the influences of soil, climate, heredity, physiological changes, etc., etc., to deal with the primal causes. We only affirm—it is so now; and dealing with living beings as we find them, we can resolve all the infinite varieties of the human family into three groups.

The first of these consists of organisms

charged with a large excess of magnetism, but the balance of that excess tends towards the positive pole of attraction. The magnetic force in this respect gathers in from all source es, and hence, controls all objects which it approaches. Those endowed with this large excess of the positive quality are magnetizers. When the force clusters around the organs of nutrition, they are good nurses, good physicians, good healers. When it locates most abundantly in the cerebrum, or front brain, it produces great psychologists, states-men, successful merchants, traders, or persons who fill any department wherein they can mentally control their fellow mortals. Sometimes this powerful and positive lifeforce centres around certain organs only. Then the result is to create great musicians, painters, poets, calculators, inventors, or other specialists who exhibit abnormal powers in special directions.

The second group consists of those who are also charged with an excess of the life prin-ciple—magnetism; but in these the negative or repulsive polarity prevails. They all too readily part with magnetism. Every person and every object draws from them, and as Nature always seeks an equilibrium, these persons, depleted of the life-force, draw again from their surroundings, and hence attract back, to fill up the vacuum, magnetism from all sources they come in contact with. Hence these individuals are the subjects of the aforesaid operators. They are "sensitives," easily controlled, always under the influence of others, or external objectsand these are mediums, and subjects of others' influences and others' minds. Can it be a marvel that, if the operators, the magnet-izers, the powerful psychologists of earth die, and carry with them their life-principle or spiritual body, that they should be able to control their subjects just as readily as spir-its as they have done as mortale? In sleep its, as they have done as mortals? In sleep, the body alone—worn out by the attrition of the day's duties—slumbers. The life-principle still remains, and carries on the functions essential to perpetuate mortal exist-ence. In death, that life-principle departs, and this then becomes that spiritual body which clothes upon the innermost spirit, the duality of which is soul. ~ Hence it must be apparent that the real force of the magnetizer, psychologist, healer, or controller in any direction, goes with the spirit at death, and enables that spirit to influence sensitive subjects as freely from the spirit world as it did on earth. To account for the very great variety of mediumship that is now manifest-ed, we have only to add that from autenatal or other causes, the magnetic force in mediumistic persons sometimes clusters around the cerebellum or back brain. In this case the magnetism given off furnishes a pabulum of a physical order, enabling spirits of corresponding nature to produce manifestations. of a ponderable and ponderous kind. Sometime the force lingers especially in the optic nerves, influencing spiritual sight. At other times it clusters about the organs of music, poetry, painting, language, ideality, etc., producing in each case a corresponding power in the controlling spirit to externalize the special faculty in question. Occasionally the excess of the life-force throbs throughout the whole system, rendering the subject sen-sitive in many directions, and hence certain media exhibit varied powers in many directions, though in general, most potent results are those which are confined to few and special faculties. Volumes could be written on the physiolo-

gical causes of mediumship, and the operative forces which create controlling powers, both on earth and from the spheres. The above rough digest of this most important subject must, however, suffice for the present, although we cannot close without touching upon the organic conditions which exist in the third group of mankind, or those who may be called the NEUTERS OR NON-MEDIUMS.

While every living creature is vitalized by

the same life-principle, or magnetism, all are not charged in the same degree. The excess in one group of organisms, when of a positive or contractile tendency, produces operators, magnetizers, and controlling spirits. The excess in another group, when of a negative or repulsive tendency, produces subjects, sensitives, and spirit mediums. Between the two groups are the multitudes who are not charged with any excess, either in one direction or another. These are the "neuters" who are not mediums. Contact with magnetic operators, sensitives, and the strong desire of soul, may externalize or, as it is termed, develop latent powers, and pro-mote the accumulation of such forces as will unfold the powers either of the operator or the subject. As spirits, however, are prone to employ the most accessible means of communicating to earth, and avail themselves of ready-made mediumship, so it is most rational to suppose they take the first available clerk to the spiritual postoffice, and use the first prepared wire to the spiritual telegraph they can find. And that is why messieurs he critics, scientists and captious inquirers, spirits can, and therefore sometimes do, communicate with you "illiterate," "vulgar," "common-place" individual called "a medi-um," and don't come within "my learned sanctum or my highly refined presence to convince me." "When they do, I may believe; until they do, why—it's too low and vulgar, and I shan't have anything to do with it, etc. All right. Monsieur Scientist and Madame Exquisite! -N'importe! The world goes marching on. Spiritualism does not want you, does not wait for you, and in God's providence, and in nature's immutable laws, it may be full time for you to commence to live your life over again-and that as a little child-when you yourselves become spirits. The Two Worlds.

Jesus Christ, like Mohammed, provided ony two abodes for the souls of men; one in leaven with His Father, and the other in Hell, where the fire was never quenched. It was felt, however, by the general Christian world that this sharp separation of all man-kind into black and white, goats and sheep, was quite untenable. Hence the Catholic institution of Purgatory, which, whatever may be said against it, is a wise and liberal mod-itication of the harsh doctrine of Christ, affording a resource for the vast intermediate mass who are neither wholly virtuous nor wholly wicked, and providing an agreeable exercise for that natural piety which prompts us to mingle the names of departed friends in our devotions, whether (as in Africa) to them, or (as in Europe) to pray for them .-

Lord Amberley. The great high road of human welfare lies along the old highway of steadfast welldoing .- Anon.

Letters From a Journalist.

NUMBER ONE.

To the Editor of the Religio-Philosophical Journal:

Intensely bitter is the prejudice evinced in certain quarters—notably by the management of many great dailies—against the yet embryo science of communication between the physical and spiritual worlds. The recent trial of the Dis De Bar and the Terry-Dunlap slander suit, both in New York, have been used by bigots, who unfortunately fill important editorial positions, as excuses for the most shameful insults to all who in any way give credence to the actuality of endless life based upon indisputable facts and personal experience.

From many pulpits of the Pro-test-aut Church, have been uttered grossly infamous slanders against the intelligence and morality of the millions of good and honorable men and women whose assurance of future existence is not based on faith but on knowl-And it is a duty, only cowards will edge. And it is a duty, only cowards will shirk for each and every one who has gained such knowledge to make it known, and combat these hurlers of lies and insults with the

keen-edged sword of truth and wisdom. Yet, after all, how like it is to casting pearls before swine. The human represent-atives of the lowest grades of the animal kingdom are so numerous, they take such brutish delight in the so-called pleasures of material existence, that it is, perhaps, unkind to even attempt their salvation from the degenerate condition they have acquired through centuries of servility to the dogmas of man made religions, through ages of

mission to the dictates of priestly schemers.

What difference does it make if eyes remain blinded to the light, ears deaf to the joyful words of greeting that have shone upon and reached those who have sought and found, who have listened and heard. We do not need impertinent prayers for our "salvation"—do others need the guiding rays of

the light we possess?

Ah, yes! In secret and in sorrow there are untold thousands who sit in the alleged sanctuaries wherein are heard these venomous diatribes against a science the preachers dare not study—there are thousands who read the absurd "exposures of Spiritualism" by the callow Henry Guy Carlton, who read the decision of the narrow minded Medico-Legal Society of New York, who read the thousand and one petty slurs uttered by these Calvinistic fanatics and know them as the utterances of fear, superstition and bigotry. They know respected friends of un-doubted common sense, of honest, kindly hearts, who have asked and received, sought and found; knocked, and gateways are re-vealed through which from "that dread bourn" the dear travelers "do" return. And while the swine of humankind grovel in the mire of their beloved ignorance and wallow in the putrid slime of licentious materialism. there is a multitude of heart-weary ones, seeking, fonging, wishing for the knowledge we possess, and to these, and these alone, all of us who know the light should extend a help-ing hand to aid them in their search.

There are among us craven cowards, who with hypocritical effrontery enter the front door of the church whose doctrines they know to be false, but who sneak in the alley gate when they approach the meeting place of mortals made immortal. There are in all ranks of society, hundreds of thousands who

ranks of society, hundreds of thousands who are leading these false lives, who will whisper to the outspoken believer who has learned the secret joy that fills their hearts:

"For goodness sake, don't say I told you! My church friends would ostracize me and my business would suffer. To succeed in life, you know one must drift with the current!"

Poor feeble mawkish cravens! Keep right Poor, feeble, mawkish cravens! Keep right on in the course of duplicity you have chos-en; but remember that unto whom much is given from him shall much be required, and your day of reckoning, of accounting for your stewardship, will find you below the level of those who never sought the light but lived in voluntary darkness under the gloom of man-rnade religion, in the shadow of the cross of of paganism, hearkening unto those hired to

their alleged salvation. You should attend our church and Sunday school"said a neighbor;"it is the only way to make friends in this city. People who do not go to church at all, might as well live out in the woods."

think for them, pray for them, and barter for

"Thank you," I replied. "When I wish to form friends in that way, I will join one of the numerous secret societies whose mem-bers and their families hold pleasant social reunions in the lodge room at stated intervals, and whose membership is selected after careful scrutiny. There are too many already who make a mockery of quasi-religion by adopting it for the sake of forming acquaintances. We who know of our unseen friends are never lonesome and never experience the sorrow of discovering them to be false pretenders, backbiters and slanderers, such as you find in your miscellaneous congregation of 'saints and sinners.' If your friendship depends on my family's attendance at your church, we do not wish your friendship and you may govern yourself according-

I recognize the usefulness and good work of the orthodox churches among those who have not advanced beyond and above them. I do not recognize as useful to the world or good at heart, the man or woman who expegood at heart, the man or woman who experiencing the perfection of knowledge of spiritual things fears to reveal it and continues an avowed believer in a religion based on faith in a mythical impossibility.

It a man's belief is any evidence of his mental state, are not those who believe "on faith" many of the doctrines expounded from corthoday pulpits, pager the condition ascribes.

orthodox pulpits, nearer the condition ascribed to believers in "things seen and heard" by Dr. Mathew M. Field of New York? At a recent meeting of the Medico-Legal Society in that city he read a paper upon the question, "Is Belief in Spiritualism Ever Evidence of

Insanity per se?"

The doctor divided the believers in Spiritualism into three classes: First, those who make it a business to mystify, viz., the so-called mediums; second, those who attend scances, who wonder at the strange things they see, and believe they are brought about by supernatural means, and third, those who, without the intervention of others, believe that they see the dead or those at a distance face to face. Those of the last class, the doctor said, were all insane.

"The abstract beltef in Spiritualism is no evidence of insanity," he went on. "A man can perfectly well believe that God has spoken to others, but it is when he tells you that God has spoken to him that you have evi-dence of his insanity. Balaam's ass may have spoken in days of old, but when a man tells you that an ass has spoken to him, you

"In that middle class which believes in the manifestations produced by others, while it is mainly formed of weak-minded people, with some brilliant exceptions, it can not be said that the belief indicates insanity,

though such a belief in a person of mature years and of acknowledged good judgment may well be taken as a sign of mental deterioration. In this class there is delusion but no hallucination, because there is an ac-tual external object produced."

In the discussion which followed Dr. Field said that he placed Luther R. Marsh in the second class, namely, those whose belief in Spiritualism does not necessarily prove in-

My private opinion is that an ass spoke when Dr. Field read the paper of which the above is an extract, and if the medico-legal gent concludes I am insane because of this opinion he will only follow the trend of his asinine theory.

Detroit, Mich.

CASSADAGA CAMP PICNIC. To the Editor of the Religio-Philosophical Journal:

Beautiful days have greeted us and afforded enjoyment to the hundreds of people who came to Cassadaga picnic. Out door meet-ings can only be enjoyed when the weather is propitious, salubrious natural advantages present, and on the part of the management snavity of manner and a wise anticipation of the wants of a crowd; all these were pres-

ent on the 8th, 9th and 10th of June. Cassadaga is located about 14 miles from Cassagga is located about 24 inness from Lake Erie, and in the extreme western part of the State of New York. The country around is diversified by hill and dale; every variety of scenery meets the eye of the traveler. The valleys are devoted to agriculture, comfortable homesteads line the rail. ture; comfortable homesteads line the rail-roads, and on all sides are the sure marks of prosperity, virtue, education and independence. The camp ground consists of forty acres on the shore of Cassadaga Lake, as beautiful a sheet of water as eye needs to see. Fish are said to abound in it. Plenty of good boats ply upon its uncontaminated waters. The camp is a lovely place. The world is shut out. It is a world in itself. It has its ociety, its favorites and rulers.

New and handsome cottages are in the course of erection. There is magnificent The hotel is well built, commodious, and the tariff is low—for about expenses on-ly. There are calm retreats among venerable trees for those who want to meditate upon the sublime and beautiful, or launch in speculations on the wonderful conundrums of psychology. The cottages are roomy and convenient, with spacious verandas. As the stranger passes them/he can hear the ladies and gentlemen earnestly discussing the difficult merits of materialization, and the noble problems of the after-life. Every shade of opinion can be heard, and every crank can have a hearing. This is about as it should

Socrates in the market place, and Plato in the groves, did not get more intent listeners than these visitors to Cassadaga. Will not, in coming ages, the cottage stoop be as venerable and famous as the antique porti-cos of Athens, or the cloisters of the medi-eval monastery? Some great men's immortal thoughts may be uttered here and stored away for their richness and beauty. Cassadaga is a place for summer resort and

spiritual education. It was here that Mr. Richmond got the evidence that convinced him that spirits exist in nature, and that the soul continues to exist after the death of the body. The place is admirably managedorder, safety, and agreeable associa-

The picnic was well attended. In the pa-The picnic was well attended. In the pavilion a congregation of men and women collected as intelligent and good looking as ever I saw. Mrs. Watson is superb, eloquent and graceful. The people were delighted with her two lectures. Of the lectures I need say no more. Those who do not know what the company when the same transfer in the same transfer. what to do or where to go in the month of August, let me call to their minds the charming retreat of the Spiritualist camp meeting at Cassadaga Lake. Those who want rest and change, or want phenomena that speak of a possible after life, or who desire more light on the spiritual philosophy, should go to Cassadaga. Without any doubt they will

get all they go for there.

Newfield, N. J.

J. CLEGG WRIGHT.

To the Editor of the Religio-Philosophical Journal The season of '88 has been opened at this beautiful camp ground and summer resort by the enterprising managers selected by the First Associations, viz.: Mr. H. Bronson, Mr. B. P. Benner and Robert Thompson. Mr. Charles Dawbarn has lectured during June. He gave general satisfaction with his masterly handling of subjects replete with in-

structive facts. Several eminent soloists, vocal and instrumental, have delighted large audiences: Mr. Hewes and other cornetists; Messrs. Fray and Smith vocalists, and Mr. Thaler, planist. On the rostrum have been several good test me-diums: Mrs. Cutler, Mrs. Anthony, Mrs. Brown, Mr. Wallace. Very many convincing tests were given.

The regular camp opens July 1st, the speaker being J. C. Wright, to be followed by Miss Jennie B. Hagan, Dr. H. P. Fairfield, J. Frank Baxter, C. Fannie Allyn, Mrs. Paul, Mrs. Lake and others whose names will be hereafter announced. Already there are over 25 amilies camping on the beautiful grounds; before August there will be nearly one hun-

Many attractive cottages are being built. Great improvements have been made on the grounds and buildings by the managers.
Visitors can depend on having comfort and
pleasure. Rooms in the pavilion are being
furnished for transient visitors.
The West Philadelphia Band, Frankenfield,

is engaged for Sunday music. Dancing every weekday evening in the large pavilion. Spiritual journals on sale on the grounds. Mr. Thompson is superintendent, and Mr. Benner manager of dancing assemblies. All A TENTER.

July Magazines Received Early,

The Atlantic Monthly. (Boston.) The rather weird story entitled, Miser Farrell's Bequeet now reaches its closing chapter. In a Changing Order Mise Preston goes far to prove that a woman can write upon a large historical topic in a manner throughly to be admired. One of the bright short articles is entitled A Browning Courtship; A practical theme is treated by H. C. Merwin in his review of The Telephone Cases; William H. Downes begins a series of papers on Boston Painters and Paintings; Bradford Torrey describes A Green Mountain Corn-Field; Studies of Factory Life, are most excellent reading, and Yone Santo retains all the charm with which this unique narrative began. narrative began.

The Woman's World. (New York.) The opening paper for July is on Woman and Democracy; An illustrated paper follows, showing what women have done in the way of benefactions for Oxford; Dorothy Nevill gives some recollections of Cobden; An account of Marie Bashkirtseff, a young Russian painter is given; Women and Club Life is discussed by Amy Levy, who proves that the woman journalist, and the woman artist, has as much need of a club as the man who follows the same pursuit. The fashions, as usual are given much space and they are the latest and most practical. The Popular Science Monthly. (New York.) In the article entitled Safety in House-Drainage, W. E. Hoyt controverts the theory that plumbing in houses is an inevitable source of danger, and points out methods for making it perfectly safe; the third and concluding paper of the series of Darwinism and the Christian Faith, is given; in The Teaching of Psychology, M. Paul Janet considers the bearings of the new psychology on the systems of materialism and spiritism; George M. Dawson's Customs and Arts of the Kwakiool relates to a tribe in the northern part of Vancouver Island, and the purpose and importance of Manual or Industrial Training are discussed. There are many more good articles, notes, and miscellany. and miscellany.

The Forum. (New York.) The table of contents for July is a valuable one. Senator George F. Edmunds contributes an article on the Political Situamunds contributes an article on the Political Situa-tion; Edward Atkinson asks how can wages be in-creased? and Our Southern Masters by Senator Wm. E. Chandler follows. English and American Man-ners; The Stuff that Dreams are made of; Moral Principle in Public Affairs and Romanism and the Republic, are suggestive and timely. Geo. Pellew occupies the space allotted him with the New Battle of the Books. What Shall the Public Schools Teach? and the Bugbear of Trusts closes a desirable num-

The Eclectic Magazine. (New York.) Hon: W. E. Gladstone's review of Robert Elsmere opens this month's installment, and sketches of Heinrich Heine, Prince Bismarck and Matthew Arnold, with such reading as in the Studio of Carolus Duran, The English Gentry, Gentlemen Emigrants, The Power behind the Pops, in the Dark Continent, fol-

Journal of the American Akademe. (Orange, N. .) The usual amount of philosophic reasoning makes'up this month's reading.

The Horticultural Art Journal. (Rochester, N. Y.) The June number is attractive and contains many instructive hints and suggestions.

New Books Received.

A Pure Souled Liar. Chicago: Chas. H. Kerr & 60., 16 mo. paper, 191 pp. Price, 50 cents. The Philosophy of a Strike. By N. A. Dunning. Chicago: Chas. H. Kerr & Co. Price, 5 cents. No. 19 State Street. By David Graham Adle. Sun-shine Series. New York: Cassell & Co.; Chicago: S. A. Maxwell & Co. Price, 50 cents.

Works Treating Upon the Spiritual Philosophy and the Spirit World.

Book on Mediums: or Guide for Mediums and Invocators: 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 Morell 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 scien-tific exposition of a stupendous subject and should be read by all Spiritualists and investigators. Price,

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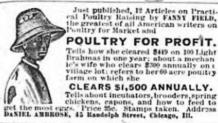
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CHICAGO, ILL., Saturday, July 7, 1888.

Prejudice and Politics.

The majority of people are controlled more by their prejudices and feelings than by reason. It is difficult for them to divest themselves of bias sufficiently to consider a question in the light of all obtainable knowl edge. They do not know what it is to rise above pre-conception, passion and interest, and to decide according to the merits of the case, regardless of their own wishes and predilections. Nor is this intellectual and moral infirmity confined to the unedu-

What popularly passes for education involves so little necessity for the exercise of the judicial faculties, or for the practice of introspection, restraint and discipline, that it is no safeguard whatever against unreasoning prejudice and partisan blindness. That portion of a true education needed to make men discriminating thinkers has been almost entirely disregarded. Indeed, by teaching dogmatically or authoritatively, by confining youthful thought to old channels, by attaching moral criminality to doubt and discouraging inquiry as to what is established our schools of learning have fostered the narrowness, onesidedness and prejudice which it is the work of true education to overcome.

We, therefore, have to-day at the head of educational institutions and among the religious and political leaders of the country. men not deficient in scholarship who are as much the victims, and at the same time the promoters, of bias and prejudice as are the less educated masses to whom they appeal. If a new theory is advanced, it matters not how impregnable is its basis, it has to encounter not only the scorn and contempt of the people, but the equally undiscriminating, and supercilious opposition of the college, the pulpit and the press. What encouragement did Darwin and Wallace get, except from an individual here and there, when they first announced the principle of natural selection as a factor in evolution? The established science, even, taught in the universities was as hostile to the newly discovered truth as was the theology of the day, for the very good reason that science was dominated by the theological method and spirit. Now the names of Darwin and Wallace are honored throughout the world, and their teachings have revolutionized zoology, and not only zoology, but theology as well.

The inxperienced reformer who goes out among men as an advocate of unpopular views, soon learns that the mere presentation of the truth with sound argument, is appreciated by but comparatively few. He discovers the walls of prejudice between the people and the bearer of new ideas, and fortunate is it for him and his cause if he does not be come discouraged and disheartened in the work of removing this wall-a work for which curses and reproaches are his usual reward. If the popular mind were not filled with prepossessions, with a superstitious tear of teachings that are new or not before heard, there would be need only of an appeal to the reason and understanding to obtain a judgment on any teaching upon its own merits. Any such popular judgment today is impossible.

The country is now at the beginning of a political campaign which will engage the at- | rather than solve the questions raised by the tention and consume much of the time of the people during the next four months. Partisan feeling will be aroused to its utmost and the war of words, of pyrotechnic displays of eloquence, of banners and brass bands, of detraction and abuse, will rage with unabat-

campaigns, which come with such frequency and are prolonged through so many months as to interfere with the industrial and business interests of the country, that they serve as vents for the dissatisfaction, politcal disappointments, partisan bitterness and revolutionary disposition engendered since the preceding campaign.

In all popular political contests there are three classes upon whom influences are brought to bear corresponding with their mental condition:

First. The most ignorant and unthinking -those with whom thought is tiresome, with whom argument is of no avail, who live in the senses, and to whom all appeals must be made to eye and ear. For them the band, the sensational inscriptions on flaunting

banners, the long processions and the noise.

Second. The se who have some idea of the issues,-enough to make them interested in the discussion and who will listen to addresses provided the addresses favor their prejudices, are thoroughly partisan and therefore unqualified in extolling one side and denouncing the other, A discriminating speech, one which acknowledges a modicum of truth in the position of an opponent is thrown away upon this class.

Third. The more enlightened, those of a more judicial cast of mind, who can not be deceived by rhetorical phrases nor taken off their feet by any oratorial displays, who think calmly, and reason carefully, and judge a speaker by the truth, the relevancy and the impartiality of his utterances. Speakers for this class are needed less and less every year, for their opinions are formed from information obtained from the best sources and from the discussions conducted in the papers and periodicals.

It is fortunate that there is an important issue in the present contest, the discussion of which is sure to educate the American people. Before Nov. 4th the arguments for and against a high protective tariff will have been presented in every city and village in the land and the result cannot but be good. As the questions involved appeal directly to the industrial classes, they are likely to feel an interest in the discussions and to make efforts to inform themselves on the subject. All readers of the JOURNAL will rejoice that this is to be more than recent political campaigns in this country have been, one in which principles and practical questions are to have precedence over personalities.

The Connection Between Catholicism and Crime.

A Protestant clergyman of New York, Rev. Dr. Mac Arthur, recently called attention to the nationality and religion of the majority of the prisoners who daily crowd the dock of the Jefferson Market Police Court in that city. On one occasion mentioned, of the number of cases on trial there were three or four Italians, a few Germans charged with violating the excise law, one English woman, and the rest were of "one other nationality."

Dr. Mac Arthur asks, "Why this is so?" 'No ill will," he says, "leads to this question in this connection. It is a fair question; it suggests itself to every student of religious life and social conditions. Is it because that nationality is more numerous than any other in this city? After making allowance for all that may be said along that line, the question still recurs. The same question forces itself upon the visitor in our prisons, poor houses and asylums of every description. One might think while in this court, he was in a court in a foreign land." Dr. Mac Arthur raises the questions whether the explanation is to be sought "in the social or political conditions that obtain on the other side of the. Atlantic." and whether there is any relation between the social conditions and probable religous connections of these persons. Rev. Thomas J. Ducey of St. Leo's Church, who preaches to one of the most fashionable Catholic congregations of New York city, has been trying to answer the question. Admitting that the "Irish element undoubtedly predominates in the police courts, he finds the reason in the mercurial temperament and vivacious and eager disposition of the Irish people, and in the change of social conditions involved by their coming to this country. At home the Irish peasant's life was a simple one. Here he is compelled to herd with the dishonest and dissolute, has to engage in the struggle for existence, and he is tried as never before. "His condition at home was virtuous and negative. Here his surroundings are positive and vicious. Nature has gifted him for good or for evil with a large share of natural energy. Temptation and necessity combine to defeat

his virtuous tendencies." One unacquainted with the facts would infer from Rev. Ducey's statement that the Irish are the only mercurial, vivacious, and energetic people that come in large numbers to this country; that it is only in the large cities that the proportion of Irish violators of law and order is great. It is, however, a fact that in the smaller and simpler communities and in the country districts the Catholic Irish element in this country is generally the most lawless and troublesome element. Rev. Ducey's statements present some aspects of the case, but very incompletely, and taken as a a whole they evade Protestant clergymen.

The important fact which the Catholic apologist and special pleader fails to consider is this: The Catholic Irish at home are kept under constant restraint; the direction and supervision of the priest are observable

This may be said in favor of these party | is maintained, it is done in a way that makes the Irish peasant unfit for self-control, and therefore in constant need of the discipline to which he has been from youth accustomed. When he comes to New York or Chicago his life is less subject to the influence of the personal presence and direction of the priest, and naturally the freer conditions of life impose upon him new responsibilities and test his character as it could not be tested when external agencies took the place of selfcontrol and self-direction, when the discipline and penalties of the church and the personal influence of the priest supplied the motives and regulated the conduct of life.

The Catholic Church claims great credit for its restraining power over its subjects, and this is, in fac:, so great that the word of a priest has often been sufficient to disperse a mob, when for the time being the officers of the law were powerless to enforce their authority. A criminal so violent and desperate that he has to be kept in chains to prevent his acting upon his murderous impulses, has been brought to his knees by a look from a priest. The Catholic points to such influence as evidence of the divinely established character of the priestly office, of the great moral power of the church. They fail to'see that what the church and clergy succeed in producing is not moral worth, is not self-control and self respect, but fear of priestly authority, and restraint so long as that authority can be constantly imposed upon the victims of their absurd teachings.

The whole tendency of this ecclesiastical domination is to weaken the moral as well as intellectual character and to make men, when priestly authority is relaxed, deficient in the power of rising superior to the lower impulses and resisting the temptations and tendencies to violence and crime. Dr. Mac Arthur's questions are very pertinent, are indeed, very practical questions, and their thorough discussion can only result in diffusing more correct ideas than now generally prevail as to the moral influence of the Roman Catholic Church, which undoubtedly exercises a restraining power, but keeps its devotees in a condition, in which the moment this restraint is relaxed, the tendency is to vice and crime. This shows that it does not develop high average character. If it did that, there would be no need of this expensive system, which wants to be credited with all the good results of ages of intellectual and moral growth which it now in the more enlightened communities retards rather than advances.

Another Break in Commercial Spiritualism Stock.

At the Boston Theatre, on the evening of the 24th ult., one C. H. Bridge, a pseudo medium-whose genuineness has frequently been the theme of John Wetherbee's lucubrations. was exposed by Harry Kellar, the prestidigitateur. Mr. A. E. Carpenter, the widely known mesmerist and Spiritualist who was drawn into the affair, sends the Journal the Globe's account of the exposé and says it is substantially correct. It will be found on another page. The JOURNAL for October 29th, 1887, contained a full exposure of Bridge and his tricks. That issue was freely circulated in Boston and vicinity and the fellow's duplicity was well known to the Banner of Light. Although Mr. J. W. Cadwell, who'detected the tricks of Bridge last year and prepared the account for publication, has long been a frequent contributor to the columns of the Banner, he was obliged to look to the JOURNAL for space to give his experiences in this instance. Mr. Cadwell, like Mr. Carpenter, is an old Spiritualist and a mesmerist. It may be said for Mr. Carpenter that being on a lecturing tour at the time, he never saw the exposure of Bridge as published in the JOURNAL and hence was led to give a quasiendorsement to the fellow by taking part in the proceedings which ended in another defeat for the Boston brand of commercial

Spiritualism. It is some times asked, "Why pay any attention to such people as Bridge?" The trouble is that such fakirs are ever on the alert, and, being recognized by the Banner, and certain other alleged Spiritualist papers. and columns of space devoted to puffing their medial powers by men of the Wetherbee class. these vulgar and usually clumsy prestidigitateurs would never be at a loss for a rich field to work, and would vitiate the good results accruing from the services of honest genuine mediums, did not the Journal persist in putting them on record. Even then, as in the present instance, the trickster frequently plucks his game; but his chances are rapidly diminishing and the Journal will have less of such work to do as time

The moral condition of the people of Japan offers a contrast to our Christian civilization, which, in some respects, gives us reason to feel shame rather than pride. The Japanese are temperate. To a visitor tea, not alcoholic liquor, is offered. There are no standing bars in Japan and no public drinking of intoxicating liquors. Drunkenness is rare: The Japanese are proverbially polite; their honesty is attested by the fact that the shop is often left by the proprietor with nobody in. while he goes to a distant part of the city, there are no bolts and bars in public or private houses; the drinking cups at public fountains are never chained, as they are in this country; money is left by travellers as well houses during days of absence. The Japanese, too, are very humane. Horses are rarely in all the affairs of life. Where social order | awnings fastened over them to keep off the | fluence of all political rings.

heat; cattle driven to slaughter are carefully led and never maltreated by boys while en route. Gunning for sport is a cruelty unknown to the Japanese. At school the children of the nobles are dressed very plainly, so as not to injure the feelings of those who are poorer than they. The people generally are poor but unselfish. It is a popular maxim though he is a stranger. The people are remarkably hospitable and courteous. These facts testified to by men like Dr. Samuel Kneeland and Prof. E. D. Morse, who have lived in Japan, raises the question: What has orthodox Christianity to give such a people? Our western civilization with its industrial enterprises and scientific spirit has much to give, but this has been achieved in spite rather than by the aid of the teachings which missionaries are so zealous to carry to the " heathen."

The men who were in sympathy with the advanced religious thought of Theodore Parker, in his day, were not Unitarians. Even James Freeman Clarke, who some two or three years ago edited a volume of Parker's writings, published by the executive board of the American Unitarian Association from funds given "to promote the cause of pure Christianity," wrote, less than a year before Parker's death, that he could find "not the smallest glimpse of Christian piety" in his work. "We do not understand him now." Mr. Clarke said, "as calling himself a Christian nor claiming to be a disciple of Christ. He places Christ and Christianity with the other great historic religions of the world as good for a time, but a hindrance finally. He considers himself to have passed beyond Christianity into Absolute Religion. The question, therefore, whether he should be treated as a Christian or no, he has settled himself, by declining to be so considered.' It was the Spiritualists and "infidel" in this country who applauded Parker's radical utterances when he was alive; now the Unitarians are glad to name him among their representatives, which is a gratifying indication that their condition has not been stationary.

Frederick Douglass was the most picturesque, and at the same time the most historic figure seen upon the platform of the late Republican National Convention. Born a slave and reared in slavery, he became one of the most powerful opponents of slavery that ever appeared before an American audience. As an adviser of Lincoln his influence was felt in the proclamation of emancipation, and in the call for the negro to 'reach forth with iron arm and clutch with fingers of steel the faltering banner of the Union." The bare facts of Fred. Douglass's life are full of poetry and romance of the most thrilling, inspiring character; and his presence at the Convention, with that of Fremont, the first though defeated Republican candidate for the Presidency, served to link the era of slavery with the era of freedom and to remind American citizens of the vast political progress that has been made, of the vaster possibilities of the future, if, indeed, native and imported ingorance, superstition and fraud do not make abortive the efforts to maintain a government of the people by the people and for the people.

The telegraph announces that the Rev. Giles Moss, an old negro preacher living upon a plantation near Rochester, Ky., about twenty five miles from Evansville, Ind., is creating considerable excitement among the negroes of that section by his claims to supernatural power and a revelation. He claims to be a licensed apostle of God. He declares that he daily converses with the angel Gabriel, and that he has been delegated to lead all of his people back to their native land in the wilds of Africa, where they in turn are to evangelize all of the savages of the Dark Continent. He says that the hour for departure is near at hand, but the time has not been designated by the angel. The negroes are greatly excited, and though many are dubious as to these divine dispensations, they keep their doubts to themselves, as Moss has always maintained a strong influence over them and his word has been law. What causes many to believe this modern Mahomet is the prophecy, remembered by the older negroes, that he made concerning emancipation. The fulfillment of that prophecy has been the secret of his long influence over them, and the additional fact that he is said to have prophesied the earthquakes .last year, and the premonition of wonderful changes to be made in his race in the near future. Many of the negroes are getting themselves in readiness for the proposed hegira under the leadership of their prophet. Moss is a negro of large experience and considerable intelligence.

If the seventh biennial report of the State Board of Charities of Illinois is to be believed, the pauper insane in different counties of the State are treated more like brutes than like human beings. According to Secretary Wines ("American Psychological Journal" vol. 1, p. 324) they are sometimes "chained to the benches and to the floors; penned up in pens without any doors, but only having holes in the wall through which to pass food and water; kept locked up in solitary rooms for years without going out or setting foot on the ground. The keepers intimidate them by force. Pistols are sometimes fired over their heads." The Cook County insane have been treated shamefully under the control of medical politicians of the "boodler" type. as by natives in unlocked rooms of public The people of Illinois should see that the pauper insane of their State are treated by competent and honorable members of the beaten by them; oxen drawing loads have medical profession who are above the in-

Mayor · Roche has appointed Mrs. Ellen Mitchell upon the School Board of Chicago. A great pressure has been brought to bear by many of the leading citizens and a numerously signed petition presented, asking that two women should be appointed, as there were five vacancies to fill; - but the Mayor does not seem to possess the courage that a man in distress must be helped, even to make so bold and brave a move. Unfortunately he seems to be held firmly by the 'Machine," and his course is not a little disappointing to many of his friends, who believe if he could follow his own judgment, he would make many reforms which he is powerless to do so long as he is controlled by the famous Cook County Ring. The Cook County School Board elected Mrs. T. B. Carse, the well known Temperence worker, to fill a vacancy in that body, but it was left for Gov. Oglesby to do a braver act and appoint Mrs. Ella F. Young of Chicago and Mrs. Mary F. Feitschans of Springfield, to fill vacancies upon the Illinois State Board of Education. These are the first women ever appointed upon the State Board. Gov. Oglesby never does things by halves; he felt that if one would be useful, two would be better. State Superintendent Edwards, in speaking of the appointments, said: "I hardly expected it. Illinois takes two steps forward in one day." Mrs. Young is one of the best known teachers in Chicago. She was for several years Principal of the Skinner school, when she was appointed Assistant Superintendant of City schools, where she has done admirable service. Mrs. Feitschans is well known in Springfield.

GI NERAZITEMS.

Geo. H. Brooks's meetings have been well attended at Fort Dodge, Iowa. July 1st he held a grove meeting at Danbury, Iowa.

Several visitors at the JOURNAL office of late have spoken in enthusiastic terms of the their success in sitting with Mrs. Blade, medium for independent slate writing, at 397 West Harrison St.

William Mansfield the independent slate writing medium, is in Jackson, Mich., where he will remain for a few weeks. Fred. H. Pierce, clairvoyant and test medium, is also there for a short time.

New York Herald: Nothing can make 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 Debar has her deserts as an impostor, but the truth is mighty and will prevail.

Arbuckle, the cornetist, marshals the singing in Mr. Talmage's church with his silver lined trumpet. Evening service closes at nine o'clock, when the cornetist jumps into a carriage that is in waiting, and drives posthaste to Gilmore's Garden, where he discourses from the same instrument to the inspired beer drinkers. Thus he is able to serve both God and the devil impartially; but it is said he draws the larger income from the latter. -Kunkel's Musical Review.

There is to be a camp meeting of Spiritualists on Lookout Mountain, near Chattanooga, Tenn., during the entire month of July, 1888. There will be daily sessions, consisting of lectures and tests by several of the most noted mediums and speakers now advocating the cause of Spiritualism, among whom may be mentioned: Geo. A. Fuller, Esq., Dr. H. F. Merrill, Mrs. Adaline M. Glading, Mrs. S. A. H. Talbot, Dr. Samuel Watson, and a number of others who will give private scances and personal sittings in various phenomenal pha-

During a thunderstorm at Wilkesbarre, Pa., June 24th, lightning struck the Puritan Congregational Church while service was being held, and many of the audience were prostrated by the shock. Over a dozen women fainted from fright. A panic ensued but was allayed by the pastor calling out: " Fear not, you are in God's house." The sacramental wine was used as a restorative. The church tower is badly damaged. If in God's house, as asserted by the clergyman, why was this disaster allowed?

Mrs. Lazzie Pliffer, while riding with others in a car on the Brooklyn electric railway, experienced a queer feeling, and, it is claimed, almost immediately the electric lights (by which the cars are illuminated) went out. Shortly a similar feeling again came over her, and she lapsed into unconsciousness. Since, part of her left side, including her left arm, has been paralyzed. Her doctor stoutly affirms that the woman was shocked by an erratic electric current, and he refers to the burns on her body to bear out his conclusion. The owner of the electric plant is said to maintain that Mrs. Pliffer had hysterical paralysis.

For some time Mormon missionaries have been doing a thriving business in Westmoreland county, Pa. They have gathered in about fifty converts, some of whom have already left for Salt'Lake City. Some of these people are respectable and well off in a temporal sense. Citizens of a settlement near Greensburg, a few weeks ago, held a meeting and ordered the missionaries to leave. The order was disobeyed, and on the evening of the 17th of June, they went to the house where one of them was stopping, took him out of bed, carried him to the woods and whipped him most unmercifully. They then told him to get, which he is supposed to have done. His name is George Stevens. The other missionaries say they will go in a few days. If they don't the citizens say they will treat them to the same medicine that they gave Stevens.

A Parochial School Tract.

The JOURNAL reprints this week a document which was found in the possession of a pupil of a parochial school in an eastern city. To what extent this particular fabrication is in circulation we cannot state; but it is similar to spurious letters and barefaced falsehoods which are in general circulation, and the genuineness of which is unquestioned, among the peasants of countries where last. Roman Catholicism rules. Documents not one whit less absurd can be seen in Catholic book stores.

It is probable that this "Letter of Jesus Christ" is one of those pious frauds invented for the express purpose of perpetuating priestly control over the young and the ignorant of the Catholic Church. If it is not, its, resemblance to them is so great that it cannot be distinguished from them. Of course the ecclesiastical writers of the Romish Church do not in controversy attempt to defend these documents, but they are kept in circulation by the Catholic clergy, while no word of condemnation is heard, and they doubtless serve the purpose intended.

It may be here remarked that the practice of using forgeries and fabrications to advance their faith has been common with Catholic prelates. Innumerable decretals, canons, letters, interdicts and other documents have been forged and altered in the interests of papal claims and for the enrichment of the church. One of these is the decretal letter to Pope Sylvester attributed to Constantine the Great, which reads: "We attribute to the Chair of St. Peter all imperial dignity and power and glory We give to the Holy Pontiff, as a free gift the city of Rome and all the cities of Western Italy, as well as all the cities of other countries. To make room for him, we abdicate our authority over these provinces, transferring the seat of our empire to Byzantium, since it is not just that a temporal emperor shall re tain any power where God has set the head of His church." The reason assigned for the bestowal of this magnificent gift was Constantine's gratitude for having been cured of leprosy through baptism administered by Pope Sylvester. For many centuries this palpably spurious letter was used to sustain papal pretensions.

The letter of Jesus Christ to Abgarus is a forgery beyond any doubt. Yet it may be seen printed and framed and hanging on the walls of the homes of the peasants in Catholic countries. Pope Stephen forged a letter and attributed its authorship to the spirit of St. Peter. In this document, according to Gibbon, "The Apostle assures his adopted sons, the king, the clergy and the nobles of France, that dead in the flesh, he is still active in the sp rit; that they now hear and must obey the voice of the founder and guardian of the Roman Church; that the virgins, the saints, and all the hosts of heaven unanimously urge the request, and will confess the obligation; that riches, victory and paradise will crown their plous enterprises, and that eternal damnation will be the penalty if they suffer his tomb, his temple, and his people to fall into the hands, of the perfidious Saracens."

The evidence of similar frauds are numerous. All the decretals of Clementine are fabrications. Volumes after volumes have been written by Roman ecclesiastics, and falsely attributed to distinguished authors, and the Church has made effective use of the claim. The sacred page of history has not escaped corruption by interpolations, omissions and alterations designed to confirm the authority and perpetuate the power of the ambitious and unscrupulous hierarchy of Rome.

Transition of Mr. John Bullene.

Thousands of the older Spiritualists will recall with enthusiasm the memory of Emma Jay Bullene's work. One of the very earliest, if not the earliest, trance speakers to make a reputation, Emma Jay was a revelation and a delight to all who listened to her, and especially to those so fortunate as to know her socially and in private life. Handsome, brilliant in conversation and a profound and logical public speaker, a splendid career seemed in store for her. Mr. John Bullene, a young man of unusual promise and superior personal attractions won the heart of Emma Jay and she became Mrs. Bullene, by which name alone she is known to all but the very earliest adherents of Spiritualism. John Bullene possessed remarkable gifts as a business man; he quickly won the good will of all with whom he associated and occupied confidential and responsible positions in such houses as H. B. Claffin & Co. and L. M. Bates & Co., of New York City. As a salesman he was in his day unequalled, and being also a lawyer and familiar with the laws for the collection of debts in the several States, he became an invaluable auxilliary, commanding almost any terms he could ask. With his genial nature, nervous temperament and ambition to excel, the strain was great; this together with his love of good fellowship made of him a moderate drinker; and to such a highly keyed organization this means terrible danger. The danger drew nearer but was not realized by the victim until too late. With broken health and powers of resistance weakened, the man made heroic but spasmodic efforts to save himself. His noble wife. high-spirited, refined, courageous, gentle and enduring clung to him with a devotion never excelled by woman. Against the advice of friends, friends slow to give such advice, too, she followed what she felt her line of duty and refused to leave him to his own of duty and refused to leave him to his own destruction. With the heroism of a martyr, the devotion of a loving wife who never for mesmerist, who delivered a brief address on

got the noble character of the man whom intemperance had ruined, and with all the steadfastness to duty that can come to one to whom the gates of heaven open and upon whom the illumination of the spirit spheres descends, this wife stood by and supported the husband of her youth, never speaking unkindly of him, always dwelling upon his virtues which were many, and ministering to him with tender heart and gentle hand to the

On the 20th uit., at Central City, Colorado, the devoted wife closed the mortal eyes of him she had vowed to cling to in prosperity and adversity, in joy and in sorrow; and the spirit of John Bullene, was freed from the diseased body which had held it so long imprisoned. The funeral service was held on the 24th ult., at the First Presbyteriau Church in Central City and the remains temporarily interred pending removal to the family cemetery in Wisconsin. Mrs. Bullene, the JOURNAL learns, is suffering from nervous prostration consequent upon her long and arduous nursing and care and was unable to attend the funeral. As soon as sufficiently recuperated she will go to her relativés in Minnesota, where it is thought the climate may be better for her.

John P. Allison, president, J. M. Cleland, general manager, and Joseph V. Mahoney, secretary, announce that the Sioux City Corn Palace, Iowa, (second annual festival) will be formally opened on the 24th of September and close Oct. 6th. It is said that President Cleveland made his sole departure from his route as pre-arranged in the fall of 1887, in deference to the entreaties of Mrs. Cleveland, that they might feast their eyes on the wonders of that year's Corn Palace, and at the same time witness the marvelous progress of Sionx City, "The only Corn Palace City of the World." President Cleveland, in an outburst of admiration, said: "This Corn Palace is the first really new thing that has been shown me." Hon. Chauncey M. Depew, standing with Cornelius K. Vanderbilt and other gentlemen, referring to the Corn Palace, said: I have been all over the world, and have seen the principal natural and unnatural curiositles, but I have never before seen a Corn Palace." Encouraged by the compliments of these great men, and by the popular enthusiasm and admiration that made the Corn Palace of '87 such an unparalleled success, the business men of Sioux City have formed a stock company for the purpose of repeating it on an immensely grander scale, intent, upon making it one of the solid and enduring institutions of the country, and an attractive feature of Sioux City. Excursion rates will be made from all parts of the United States, Canada and the South American republies, giving the people of this continent an opportunity to view the Corn Palace, and to see for themselves the future great city of the northwest, with its wonderful achievements and boundless possibilities.

Mrs. Pirnie, of Cleveland, whose excellent success as a healing medium during a year's residence in Chicago several years ago will be remembered by hundre is who visited her, has returned and is now located at 11 Fairfield Avenue, west side, where, no doubt, she will be pleased to see her old friends. Mrs. Pirnie is an estimable lady as well as a good medium and healer.

"Heaven Revised," an interesting narrative. by Mrs. E. B. Duffey, will be commenced in next week's JOURNAL.

KELLAR VS. BRIDGE.

Sleight of Hand and Alleged Mediumship.

The Wily Necromancer Exposes an Ingenious Trick.

NOVEL AND INSTRUCTIVE PERFORMANCE AT THE BOSTON THEATRE.

There was a very entertaining and instructive performance at the Boston Thea-tre last night. Spectacular Spiritualism, in the person of Charles B. Bridge, was knocked out in one round by skillful sleight-of-hand in the person of Professor Kellar. About 2,000 persons were present, and more intelligent and impartial spectators and auditors could not have been desired by either performer. It was an ideal audience, respectful, quiet, and willing to let the best man win.

Mr. Bridge threw down the gauntlet last week to Professor Kellar, offering to forfeit \$100 if the latter could expose any trickery in the "phenomena" of the medium. Of course the great necromancer could not ig-nore such a challenge, and so he was present last evening.

If the programme last night had been fully carried out it would have included six mu-sical numbers. Owing to circumstances over which the ex-medium had no control, only three were given, a harp solo by Gerard Russo, a concert solo by C. E. Lindall and a violin solo by Willie Kraft. There were, however, besides, during the performance proper, various musical sounds proceeding from the cabinet behind the medium, and

several pretty airs played on a piano by a pretty young lady.

The cabinet stood in the centre of the stage, about ten feet back from the footlights. It was an ordinary affair, on the inside of which were a chair, two drums, a banjo, and a tambourine. In front of the cabinet was a wooden bench which was destined to play the most important part in the evento play the most important part in the even-

ing's entertainment.

After the harp solo had been rendered and encored, Mr. Bridge came on the stage. He looked to be stoop-shouldered, and was careful not show his back to the audience. In a quiet tone he assured the audience that he

PROMISE THEM NOTHING,

as certain "conditions" were always necessary for spiritual manifestations. He said it was absolutely necessary that perfect quiet and decorum should be observed if the audiSpiritualism. The professor said in sub-

If a man has a soul it is capable of demonstration. There are facts somewhere to prove it. The world has grown skeptical, and it is the mission of Spiritualism to prove that there, are all around us invisible intelligences, the spirits of our departed friends, who can communicate with us. There is a vast amount of mediumistic phenomena whose genuineness is undoubted. I have seen much of it in my own family. I do not see how these phenomena can possibly be accounted for unless they are produced by the spirits of deceased persons. I am but slightly acquainted with Mr. Bridge, and do not know the nature of the manifestations that are seen in his presence. I bespeak for

him your respectful attention.

At the conclusion of Professor Carpenter's remarks, which were heartly applauded, Mr. Bridge, who had been standing against the piano, listening attentively, came forward with a rope and said he was ready to be tied. He wanted it understood that there was no collusion between him and Professor Kellar. and if that gentleman was present he desired him to come on the stage. There were loud cries of "Kellar, Kellar!" and as the wizard rose from his seat in the audience and came forward the applause was loud and long. His gray eyes twinkled merrily and his habitual smile was as engaging as ever as he said, in his blandest tones:

"I shall treat Mr. Bridge fairly, and if he succeeds in doing anything that I cannot explain I will acknowledge my defeat. I have everything at stake here to night, for I have been openly challenged, and should forfeit my reputation if I were baffled. I believe that all spiritualistic phenomena can be accoented for by

PURELY NATURAL AGENCIES:

but I would not scoff at Spiritualism or at any one's religious belief. That is a sacred matter. Some years ago I offered to put up \$1,000 that I could duplicate or expose any physical manifestations of any Spiritualist medium. Mind you, I say physical, for I do not attempt to reproduce mental phenomena. I would willingly give \$10,000 if Mr. Bridge or any one else can convert me to Spiritualism.

A huge basket of roses had been handed over the footlights while Professor Kellar was speaking. When he had concluded he went to it and looking at the card on the handle said: "I see this is addressed to me. But honor to whom honor is due. These flowers shall go to the conqueror this even-

Professor Kellar then called on several gentlemen to come forward to assist in tying Mr. Bridge. Five came forward, including Messrs. Braman, Colcher and two of the professor's assistants. They fastened the medi-um to the bench directly in front of the cabi-net by tying his hands to iron bolts in the loose black screen was stretched across in front of him, leaving only his face exposed. A young lady took her seat at the plane and struck up a lively tune, the medium rolled his eyes, the tambourine in the cabinet began to rattle, and a portion of the audience, applauded. The racket in the cabinet increased in volume, then ceased, and a snare drum accompaniment to the piano was heard. Professor Kellar moved around the cabinet, chatting pleasantly with Pro-fessor Carpenter and the other gentlemen. He did not appear to be greatly impressed. Hands were seen for an instant above the curtain, one on each side of the medium's head, bunches of roses were handed out, enough almost to fill a bushel basket if loosely thrown in. Professor Kellar took one of the "spirit" roses and stuck it in his but-tonhole. The "manifestations" lasted about 15 minutes and then ceased. The curtain was taken down from in front of the medium, the gentlemen examined the knots and found Mr. Bridge to be securely tied. He was freed and moved toward the right wings of

Professor Kellar kept his eye on the bench, nd as soon as Mr. Bridge had left it he pulled it to the front of the stage. "Ladies and gentlemen," he said, "Mr. Bridge was firmly lied, there is no doubt about that. But I never attend a spiritualistic séance without taking a few little implements, I have brought a key with me to-night."

It is reported that as soon as Mr. Bridge heard the word "key" he took his departure. having a carriage in waiting at the rear entrance of the theatre. At least he was not

Professor Kellar went on in his inimitably bland way to explain the "key of the situato which the ropes were tied were not rivet-ed, as they appeared to be, but that they could be easily removed by pressing with a thin key against a spring concealed under the seat. He suited the action to the word and removed the bolts one by one. The au-dience went wild with delight, although there were a few crestfallen faces here and there. Professor Kellar called attention to the fact that the medium's hands had been free only his wrists being tied. He had been able to reach into his pocket for the key, press it against the bolt, and free his arm. When the "phenomena" were over he put his hands back and the bolts were fastened by a spring lock.
"It is one of the neatest contrivances I ever

said Professor Kellar. "I never had one that was better."

The audience roared. There were loud and

repeated calls for Bridge, but he never came Professor Carpenter took the stage and said: "We have had an experience which ought to teach us all a lesson. We ought to thank Professor Kellar for what he has done, and

hope that Mr. Bridge's fate may be that of

all deceivers. Professor Carpenter won the sympathy and respect of the audience, and they showed no signs of disapproval when he said that his faith in genuine Spiritualism was as firm as ever .- Boston Globe, June 25th.

General News.

Bellew, the well-known artist and writer, is dead at New York.—Henry Lenier jumped from a traimat Peoria and was instantly illed .- The coal ring of New York has post ed notice of an advance in rates to take effect July i.—Joseph Orr is under arrest at Bement, Ill., on a charge of criminal assault preferred by Mrs. Hollis. Orr is married.—C. Kickman walked off a train while asleep near Clinton, Iowa. He fell on a soft spot of earth and was not seriously injured.—The Rankins, Implement company, at Sionx City. Rankins Implement company, at Sioux City, Iowa, has assigned, and W. A. Rankins, head of the concern, has disappeared.—Failures for the first half of 1888 numbered 5,189, with liabilities aggregating \$68,114,159, as against 4,912 and \$55,138,092 for the first half of 1887.—Bancroft, the California historian, has a library worth \$200,000.—Judge Thurman, is 74, Mr. Morton 64, General Harrison 55 and Mr. Cleveland 51.—Nearly 3,000 excited peo-pl blockaded a New York street to see the spooks said to be frightening the children in

a public school.—President Cleveland will attend the Ohio Centennial at Columbus in September.—Japan has 250 newspapers, 1,000 miles of railway, and 2,000 or 3,000 miles of telegraph line. A Japanese reporter collects news, but does not in every case write it. He tells what he knows to news writers .- Mrs. Sidney Smith Swann, the wealthlest woman in Maryland, with the exception of Miss Garrett, has sued her husband, Donald Swann, for divorce on the ground of unfaithfulness.

Mrs. Swann inherited \$20,000,000.
Professor Huxley's second son is a student at St. Bartholomew's Hospital, London.— Lord Woiseley has presided over a meeting to consider military cycling, and pronounced the bicycle a military instrument of great promise.-The Queen of Italy, who is a clever artist, has designed what is considered to be the most beautiful lamp at the Italian Exhibition in London.-Miss Mary A. Rice, who has just been graduated from the department of pharmacy of the Kansas State University, is the first lady in the state to receive a license permitting her to put up prescriptions.
Uncle Elias Harper, of Blakely, Ga., is ninety four pears old, but still quite hale and active. He is a veteran of the war of 1812.—The youngest justice on the Supreme bench of Tennessee is Judge Snodgrass, of Chattanoo ga. He is thirty-seven years of age .- Miss Beatrice Clugston, who was one of the most prominent and active philanthropists in Scotland, died suddenly last week. Profes-sor Angelo Motta died recently at Turin. He had been for years at work upon a process by which with the aid of electricity, he hoped to be able to convert a human body into solid metal. He had succeeded with the arm of an infant.

The Voices.

The twelfth edition of The Voices by Warren Summer Barlow is just from the press. This book of poems has had a wonderful sale and the demand or poems has had a wonderful sale and the demand is now greater than ever before. The price has been reduced to \$1, and is cheap at that. A new edition also of Orthodox Hash has been issued, and with this popular author's well known poem, If Then and When is being called for by all readers that have not now got a copy. These pamphiets are 10 cents each and well worth the time spent in perusal. For sale at this office. sal. For sale at this office.

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Joices from the People. INFORMATION ON VARIOUS SUBJECTS

> For the Religio-Philosophical Journal. Death.

HERMAN SNOW.

It seems well to recall and preserve the many proofs of advanced spiritual thought to be found even among the dark overshadowings of the long-ago past, showing that there has ever been an influx of the higher spirit-wisdom blending with the workings of a false theology. The extent of these bright rifts through an overhanging darkness, still but too rifts through an overbanging darkness, still but too thick and impenetrable, has never been over estimated, and were some of our well qualified Spiritualist writers to undertake the task, a volume of exceeding interest and value might be the result. This remark might be applied with especial force to the advanced views concerning death often met with among the poetic writers of the past, an instance of which I now send for the columns of the JOURNAL, which seems to portray with Temarkable vividness the process of transition as often described through our mediums. I know not of the authorship or historic date of the lines which follow, but they have been date of the lines which follow, but they have been brought vividly to my mind smid the intuitions of the night, as I used to bear them sung as an anthem of the old-time singing schools sixty years ago, and

Vital spark of heavenly flame, Quit, O quit this mortal frame, Trembling, hoping, lingering, flying, O the pain, the bilss of dying! Cease, fond nature, cease thy strife, And let me languish into life!

Hark! they whisper! Angels say, Sister spirit, come away! What is this absorbs me quite, Steals my senses, sbuts my sight, Drowns my spirit, draws my breath? Tell me, my soul, can this be Death?

The world recedes; it disappears; Heaven opens to mine eyes, mine ears.
With sounds seraptic ring!
Lend, lend your wingst I mount! I fly!
O grave, where is thy victory!
O death, where is thy sting?

Actuated by a Good Spirit.

Under the Old Roof.

"Hello, Jim! Where have you been lately?" shouted a broker the other evening to a portly, finely dressed man in the corridor of the Sf. James. The gentleman stopped, shook hands with his friend, and replied: "I've been home to see my old father and mother, the first time in sixteen years, and I tell you, old may, I wouldn't have missed that visit for all my fortune."

"Kinder good to visit your beyond home, eh?"

"Kinder good to visit your boyhood home, eh?" "You bet. Sit down. I was just thinking about the old folks, and felt talkative. If you have a few moments to spare, sit down, light a cigar, and listen to the story of a rich man, who had almost forgotten his father and mother."

They sat down and the man told his story.

"How I came to visit my home happened in a curious way. Six weeks ago I went down to Fire Island fishing. I had a lunch put up at Crook & Mash's, and you can imagine my astonishment when I opened the hamper to find a package of crackers wrapped up in a piece of newspaper. That newspaper was a little patent inside country weekly published at my home in Wisconsin. I read every word of it, advertisements and all. There was George Kellogg, who was a schoolmate of mine, advertising hams and salt pork, and another boy was postmas-ter. By Georg-! it made me homesick, and I deter-mined then and there to go home, and go home I

"In the first place I must tell you how I came to New York. I had a tiff with my father, and left home. I finally turned up in New York with a dol-lar in my pocket. I got a job running a freight elevator in the very house in which I am now a partner. My baste to get rich drove the thoughts of elevator in the very house in which I am now a partner. My haste to get rich drove the thoughts of my parents from me, and when I did think of them the hard words that my father last spoke to me rankled in fay bosom. Well, I went home. I didn't see much change in Chicago, but the magnificent new depot in Milwaukee I thought was an improvement on the old shed that they used to have. It was only thirty miles from Milwaukee to my home, and I tell you, John, that train seemed to creep. I was actually worse than a school boy going home for vacation. At last we neared the town. Familiar sights met my eyes, and, darn it all, they filled with tears. There was Billy Lyman's old barn just the same; but, Great scott! what were all of the other houses? We rode nearly a mile before coming to the depot through houses but only occasionally I saw one that was familiar. The town had grown to ten times its size when I knew it. The train stopped and I jumped off. Not a face in sight that I knew, and I started down the platform to go home. In the office door stood the station agent. I walked up to him and said: 'How-dy, Mr. Collins?' "He stared at me and replied: 'You've got the best of ma sir.'

best of me, sir.'
"I told him who I was and what I had been doing
in New York, and he didn't make any bones in talk-

He stared at me and replied:

ing to me. Said he: 'It's about time you came home. You in New York rich, and your father scratching gravel to get a living.'
"I tell you, John, it knocked me all in a heap. I thought my father had enough to live upon comfortably. Then a notion struck me. Before going thought my father had enough the control of the con from the front yard, and the fence was gone. All the old locust trees had been cut down and young

the old locust trees had been cut down and young maple trees were planted. The house looked smaller somehow, too. But I went to the front door and rang the bell. Mother came to the door and sald: 'We don't wish to buy anything to-day, sir.'

"It didn't take me a minute to survey her from head to foot. Neatly dressed, John, but a patch and a darn here and there, her hair streaked with grey, her face thin, drawn and wrinkled. Yet over her eye-glasses shone those good, honest, benevolent eyes. I stood staring at her, and then she began to stare at me. I saw the blood rush to her face, and with a great sob she threw herself upon me and with a great sob she threw herself upon me and nervously clasped me about the neck, hysterically

rying, it's Jimmy, it's Jimmy!

"Then I cried, too, John. I just broke down and cried like a baby. She got me into the house, hugging and kissing me, and then she went back to the door and shouted, 'George.'

"Father came in in a moment, and from the kitchen asked, 'What do you want, Car'line?" "Then he came in. He knew me in a moment. He struck out his hand and grasped mine, and said sternly: 'Well, young man, do you propose to behave yourself now?"

sternly: 'Well, young man, do you propose to behave yourself now?'

"He tried to put on a brave front, but he broke down. There we three sat like whipped school children, all whimpering. At last supper time came, and mother went out to prepare it. I went into the kitchen with her.

"Where do you live, Jimmy?' she asked.
"In New York," I replied.

"What are you workin' at now, Jimmy?"

"I'm workin' in a dry-goods store."

"Then I suppose you don't live very high, for I hear tell o' them city clerks what don't get enough money to keep body and soul together. So I'll just tell you, Jimmy, we've got nothin' but roast spareribs for supper. We ain't got any money now, Jimmy. We're poorer nor Job's turkey.'

"I told her I would be delighted with the spareribs, and to tell the truth, John, I' haven't eaten a meal in New York that tasted as well as those crisp roasted spareribs did. I spent the evening playing

roasted spareribs did. I spent the evening playing checkers with father, while mother sat by telling me all about their misfortunes from old white Mooley getting drowned in the pond to father's signing note for a friend and having to mortgage the place to pay it. The morigage was due inside of a week and not a cent to meet it with—just \$800. She supposed they would be turned out of house and home, but in my mind I supposed they wouldn't. At last 9 o'clock came and father said: Jim, go to the barn and see if Kit is all right. Bring in an armful

bedded down the horse, broke up an armful of shingles, pumped up a pail of water, filled the wood-box, and then we all went to bed. "Father called me at 4:30 in the morning, and while he was getting a cup of coffee I skipped over to the depot cross lots and got my best brass rod. Father took nothing but a trolling line and spoon hook. He rowed the boat with the trolling line in bis mouth, while I stood in the stern with a silver shiner rigger on. Now, John, I never saw a man catch fish like he did. To make a long story short, he caught four bass and five pickerel, and I never

got a bite. "At noon we went sshore and father-went home while I went to the postoffice. I got a letter from Chicago with a check for \$1,000 in it. With some trouble I got it cashed, getting paid in \$5 and \$10 bills, making quite a roll. I then got a roast/joint of beef and a lot of delicacies and had them sent home. After that I went vissing among my old schoolmates for two hours and went home. The joint was in the oven. Mother had put on her only silk dress and father had donned his Sunday-go-to-meeting clothes, none too good, either. This is silk dress and father had donned his Sunday-go-to-meeting clothes, none too good, either. This is where I played a joke on the old folks. Mother was in the kitchen watching the roast. Father was out to the barn, and I had a clear coast. I dumped the sugar out of the old blue bowl, put the thousand dollars in it and placed the cover on again. At last supper was ready. Father asked a blessing over it, and he actually trembled when he stuck his knife in the roast.

"We haven't had a piece of meat like this in five years, Jim," he said; and mother put in with, "And we haven't had any coffee in'a year, only when we

"Then she poured out the coffee and lifted the cover off the sugar-bowl, asking as she did so, 'How many spoons, Jimmy?"

many spoons, Jimmy?"

"Then she struck something that wasn't sugar. She picked up the bowl and peered into it. 'Ah, Master Jimmy, playin' your old tricks on your mammy, eh? Well, boys will be boys.'

"Then she gasped for breath. She saw it was money. She looked at me, then at father, and then with trembling fingers drew the great roll of bills out.

"Ha! ha! ha! I can see father now as he stood "Ha! ha! I can see tather now as he should there on tiptoe, with his knife in one hand, fork in the other, and his eyes fairly bulging out of his head. But it was too much for mother. She raised her eyes to heaven and said slowly, 'Put your trust

e Lord, for He will provide." "Then she fainted away. Well, John, there's not much more to tell. We threw water in her face and brought her to, and then we demolished that dinner, mother all the time saying, 'My boy Jimmy! My boy

"I stayed home a month. I fixed up the place, paid off all the debts, had a good time, and came back again to New York. I am going to send \$50 home every week. I tell you, John, its mighty nice

John was looking steadily at the head of his cane, When he spoke he took Jim by the hand and said:
"Jim, old friend, what you have told me has affected me greatly. I haven't heard from my home way up in Maine for ten years, and I'm going home tomorrow."—Boston Traveller.

Emersonian Telepathy.

PROF. JAMES D. BUTLER.

"Telepathy is a connatural force, Powerful at greatest distance to unite, With secret amity things of like kind, By secretest conveyance.

Raiph Waldo Emerson's grandfather was a revolutionary chaplain. In 1776 he was among the Massachusetts troops who then garrisoned Ticonderoga. His lealth failing he started for his home in Boston, but died on the way at Rutland, Vermont. A son of Raiph Waldo is now preparing for a Massachusetts antiquarian society a military memoir of his ancestor. (In quest of materials he memoir of his ancestor. In quest of materials he addressed a letter to one of the Rutland librarians. Nothing, however, on the subject was to be found in the Butland library, or was known to its oldest inhabitant. Rutland was my native town, yet since my leaving the place a generation has risen un-known to me, and to whom I am unknown. One man, however, remembering me, advised

forwarding Mr. Emerson's letter to me,-and his advice was followed. It is strange that I was thought of. It is ten times stranger that I could supply

what Mr. Emerson desiderates.

More than fifty years ago, while still in Rutland, I
wrote out a volume of Rutlandia—which I have wrote out a volume of Rutlandia—which I have preserved to this day—though no Rutlander has ever heard of it. Furning to my manuscript, I found, on page 84, the following details, derived in part from church and town records, but largely set down in the words of my father, who had settled in Rutland more than a century ago: Chaplain Wm, Emerson graduated at Harvard in 1761, and at the opening of the revolution was paster in Concord. One of the first settlers in Rutland, Harry Gould, used to say that, though almost a boy, he was among the Concord militia on the day of the first fight. When he heard the British drums and the head of

When he heard the British drums and the head of their column came in sight, he was panic-struck, and could scarcely stand. Just then Pastor Emerson, passing along behind the line, clapped him on the shoulder and said: "Be of good cheer, Harry. God is on our side. He will protect you!" Gould said that he trembled no more.

In 1776, August 16, Mr. Emerson parted with his people and set out for Ticonderoga. On September 18 he was discharged as sick. On October 20 he died in Rutland. His disease was bilious fever. In 1791 his son, Rev. William Emerson, a Boston minister, came to Rutland in search of his father's burial place. Though no tombstone had been set up, he ascertained the spot by inquiring of Mrs. Boots, the widow of the minister at whose house the chaplain had died. He dug down to the remains, which had lain there fifteen years, and found his father's bair to have grown very much after his interment. Many years after, other Emersons, interment. Many years after, other Emersons,— among them, as was thought, Ralph Waldo—came to Rutland, but were unable to identify the resting place of their ancestor, whose ashes they wished to remove to the sepulchre of his family and fathers. Thus much is, however, certain that the chaplain, buried with the honors of war,—was not laid in the earth near either one of the principal Rutland vil-lages, but half way between them and a little north of the Falls of the Oiter.

It may be that but for my youthful chronicle these details regarding a noble ancestor of a noble lineage might now be beyond discovery, and that but for the Emersonian question having been sent where it was not at all likely to be answered, these particu-lars might never have been read, save in my note-

Not So Fast, it You Please.

Dr. Field told the members of the Medico-Legal ociety, in a paper on Spiritualism, that if a person elleves he has seen the dead face to face it is evibelieves dence of insanity.

Now, we haven't any interest in so-called Spirit-

uniism except as a v-ry curious phase of modern belief, but a broad assertion of that kind is simply an illustration of scientific bigotry. It is a good deal like setting up your own personal opinions as a universal standard and declaring that if anybody dares to see what you haven't seen he is therefore crazy. This is a pretty big world, and there is a lot of queer people in it, but the queerest of all queer men is the man who honestly asserts that if you know any more than he does you ought to be sent to a lunatic asylum.

to be sent to a lunatic asylum.

According to this reasoning the characters of the Old and New Testaments were nearly all/stark, staring and. St. Pauls when he heard the threatening voice from hearen, was in a fit of hysteria, and St. John on the Teand of Patmos, when that marvelous vision was presented the details of which are in the book of Revention, was cray. Besides, the records of the Roman Church in every century are full of just such things, and there is hardly a saint in the calendar who hasn't had experiences of this phenomenal kind. of this phenomenal kind.

It is neither safe nor fair nor wise to question a man's sanity because he differs with you in opinion. It is a dangerous principle to advocate, for if you carry it to its extreme limits, why, the Baptist might pronounce the Methodist and the Democrat might declare the Republican cray. There are more things in heaven and earth than are dreamed of in your philosophy, Doctor, and the true scientist very seldom uses the word "impossible."

But humbug and charlatanry, obvious and plain? That is another matter,—New York Herald.

of old shingles that are just inside the mill and fill up the water pail. Then we'll go off to bed and get up early and go fishing.'

"I didn't say a word, but I went out to the barn, graver of America.

"Miss E. T. Wragg of Charleston, S. C., is gaining an enviable reputation as the leading woman en

Farming for Women.

Louise Seymour Houghton, in "Lend a Hand," argues as follows in favor of farming as an employ-ment for women:

Among the new industries for women, farming is steadily growing in favor. In the four States, Iowa, Kansas, Minnesota and Nebraska, there were, ac-cording to the census of 1880, 2,379 farms owned and cultivated by women, and the number has very largely increased since that time. In Dakota, a young woman physician, in the leisure of a slowly growing practice, has homesteaded and is carrying on a farm, and two young women of sixteen, in the same State, are very successfully engaged in stock-farming, while in California and Florida a very considerable number of women are profitably engaged in the culture of oranges and other fruits. The rever-sal, by the Secretary, of the Interior, in 1886, of the decision of the Commissioner of the General Land Of-fice, declaring that women who had made homestead entries forfeited, or by marriage, their rightito com-plete the same, has doubties tended to increase the number of women farmers, and by drafting off women to the new States and Territories, may indi-rectly tend to relieve the Eastern States of their surplus female population, and of some of the perplex

pigs female population, and of some of the perpiex-ing problems incident thereto.

This is altogether a move in the right direction.

Farming is entirely a suitable, dignified, and profita-ble occupation for women. The prejudice against their employment in agricultural labor, which prose from the brutish and degraded condition of the peasant women of some European countries, and of the women of barbarous tribes, has been gradually dying out. It has come to be understood that the degradation of these women is the result of other conditions than the mere fact of out-of-door work, and it has come to be recognized that not only the superintendence of the labors of a farm and its financial management are duties eminently suited to woman's best powers, but that the details of its to woman's best powers, but that the details of its work are by no means beyond her physical powers. The use of machines in large farming makes much possible to women which might otherwise be beyond their strength, but even the more arduous labors of ploneer farming, the felling of trees and feucing of land and breaking of sod, have recently been performed with entire success by young women of no less education and refinement than strength and courage.

Horticulture and individuals are especially adapted to women, and market gardening is a truly ideal

ted to women, and market gardening is a truly ideal occupation for women whose education in practical finance is sufficiently thorough to make them equal to the management of a business which requires a large capital and involves many risks, but the labors of which are admirably fitted for women, and the profits of which, under intelligent management, are

enormous and seldom failing.

One circumstance that renders farming preeminently desirable as an industry for women, is that its demands are in no manner incompatible with their duties as wives or as mothers. Nearly every occupation of equal dignity and profit has its fixed days and hours, and any irregularity in meeting its demands is disastrous; but the exigencies of farming permit of such flexibility of plans and arrange-ments, as leaves ample room both for the ordinary and extraordinary demands for home and domestic life. Especially is this true of tree planting and for-est culture, an industry which has yet to be devel-oped in this country, and which is especially a wo-man's business, since women rather than men have

man's business, since women rather than men have a genius for minute care and for patient waiting, and find it more easy to live sparingly and self-denyingly while waiting for future returns.

Too much emphasis can not be laid upon the gracious influences of the contact with nature, the free out-door life, the active exercise of farming. No more wholesome correction of the narrowing tendencies of women's lives the minute economics, the dencies of women's lives, the minute economics, the petty carefulasses, the anxious consideration of minor laws and traditions inevitable in most of them, can possibly be found. A marked improvement, not only in the health but in the moral tone of Ameri-can women, would be sure to follow upon their adoption, on any considerable scale, of this industry

in its various branches. In its various branches.

Up to the present time, women farmers are round almost exclusively in the West or extreme South. Why should not New England Women take up farming, and take it up right here, in their homes and on the farms which their brothers are abandoning for more remunerative work elsewhere? The problems of the industry of New England women is only more perplexing than that other problem of the rapid deterioration and abandonment of New England farms and homesteads. Granting that there is land farms and homesteads. Granting that there is "not money enough" in a worn-out New England farm for an active and ambitious young man, there may still be enough for a woman to whom a home in a settled country among refined associations, with the privileges of a cultured society, churches, schools, and libraries, is worth more than a chance of future riches. All over New England, especially in Maine and New Hampshire, are houses, large, roomy, luxurious even, in comparison with the district or force falls, standing desert. with the city quarters of poor folk, standing deserted in the midst of worn-out farms, which, turned into timber lands, or even cultivated as farms, would give a home and health and happiness to the hard-worked, almost starving, widowed mothers of unruly city boys, who are growing up to be the peet and the problem of their time, but who transplanted to such country homes, would be redeemed to usefulness and manhood.

ETHICS OF SPIRITUALISM.

Mrs. Clara A. Field Appeals for Purity of Heart and Life.

Mrs. Clara A. Field, who has recently returned from the South, lectured last evening at Eagle Hall on the interrogatory subject, "Has Spiritualism an Ethical Side?" Mrs. Field is a so-called inspirational speaker, but her inspirations seem to come from her own active, original mind and her warm heart. She is of the Baptist persuasion, her spiritu-alistic affiliations never having led to the dropping of her church membership. Her strong voice, her flashing eyes, her intense earnestness, brightened by the scintillations of wit, the ceaseless torrent of her words, every one laden with meaning, make her a fascinating speaker. She hits straight from the shoulder. Her line of thought last evening was approximately as follows:

proximately as follows:

If Spiritualism taught us nothing more than the mere fact of man's existence after the dissolution of the body, its mission has been in vain, because it was not necessary for Christians to have proofs of this. Jesus taught it 2,000 years ago. All human progress, all advance in knowledge, in the arts and sciences, finds its root in selfishness. So with Spiritualism. It appeals at first to the mourners, the be-reaved, who bad lost their dear ones, and brought them consolation. It aroused the interest of the idle and curious. For years it contented itself with idle and curious. For years it contented itself with weak and worthless phenomena. Charlatans and tricksters saw their opportunity to profit by the credulity of mankind. Spiritualism was honeycombed with fraud and could scarcely be disassociated from it in the mind of the public. A crisis has come. The world will class all Spiritualists as knaves or fools, unless they stand for something higher and nobler and purer, for something that will bear the strong light of moral investigation. Mediums must see to it that their lives are blameless, that their bodies are fit temples for the indwelling that their bodies are fit temples for the indwelling of the holy spirit. Spiritualists must be clean in body, pure and unselfish in mind, make right con-ditions for the working of mind, make right conbody, pure and unselfish in mind, make right con-ditions for the working of spiritual forces, and we shall wake up some fine morning to find that the vast majority of upright, thinking men and women are Spiritualists. Mrs. Field closed with an impas-sioned appeal for uprightness in heart and life.— Boston Daily Globe.

The Japanese Sunday.

While the shops never close and Japanese streets wear the same look all the seven days of the week wear the same look all the seven days of the week, the recognition of Sunday as a regulation day of rest by the Government has gradually marked the day as the special holiday of the week. With Government offices and establishments closed, Sunday becomes the successor of the old-holidays for the lower classes. Last Sunday the masses plenicked under the grand old cherry trees of Uyeno, and yesterday, the Mukojima blossoms being at their perfect stage, the plebelans' festival was held on the river bank. Although Uyeno is a public park of the city custom's ugh Uyeno is a public park of the city, custom's unwritten law keeps its charming groves and avenues for the merrymaking of classes of citizens higher than the cotton-clad coolles of which the Mukojima's crowd is chiefly composed. A Japanese swell utterly scorns any acquaintance with the Mukojima, although many go to see the spectacle of the lower classes pleasuring.—Tokio Letter.

Scientific Misstatements.

To the Editor of the Religio-Philosophical Journal

I do not know that your approval, or that of your readers, is always extended to me for venturing to correct the scientific misstatements which some-times gain place in the JOURNAL, though letters of commendation from subscribers are not infrequently received. This remark is made as an expression of some hesitancy in regard to the use of correcting the very palpable mistakes contained in that prett, "Letter from New York by Mrs. L. M. Child," dated "Letter from New York by state of the 9th. There is so great an abundance of both real and symbolical beauty in the facts of Nature, as revealed by science, that it is unnecessary to hunt up false theo-ries whereon to build fanciful ideas of harmony. Let us ever erect our beautiful city of refuge upor the basic rock of truth and not upon any false mirage, or slippery quicksand of imagination. The passage objected to in said letter is here extracted:

"There is an astronomical theory that this earth by a succession of spiral movements, is changing its position, until its poles will be brought into har-monious relation with the poles of the heavens: then sunshine will equally overspread the globe and spring become perpetual. I know not whether this theory be correct; but I think it is—for reasons not at all allied with astronomical knowledge. If the millennium, so long prophesied, ever comes, if the lion and the lamb ever lie down together within the souls of men, the out-ward world must likewise come into divine order and the poles of the earth will harmonize with the poles of the heavens; then shall universal spring reign without the emblem and offspring of universal peace within."

Permit me to assure the youthful students who

read the JOURNAL (and we trust their name is legion) that the earth has no such "spiral movement," and that the poles of the earth are now in perfect and harmonious accord with the poles of the heavens; that they have always been so and will thus ever continue, that the axis of the earth which marks the north and south polar points on the earth's surface, extends onward and outward in

the earth's surface, extends onward and outward in both directions until it intersects (so to speak) the stellar vault and thereupon necessarily indicates the corresponding poles of the heavens. Thus'are the celestial poles ever in the same straight line with, dependent upon and in accord, most perfectly, with the earthly poles.

Doubtless Mrs. L. M. C. had misunderstood and confounded the poles of the heavens (around which all heavenly bodies apparently perform a diurnal revolution, and which are, withal, real objective points to us) with the poles of the ccliptic, which are mere imaginary points of reference for astronomers, and around which the poles of the heavens describe circles (not spirals) on the stellar vault describe circles (not spirals) on the stellar vault once in about 25,000 years. But this long periodic circuit of the celestial poles around the poles of the ecliptic in no way affects the wonted distribution of sunlight upon earth. Eurthermore, science indi-cates no possible position in which our revolving earth can be placed that will permit sunshine to "equally overspread the globe and spring become perpetual," as her letter stated.

Hockessin, Del.

J. G. Jackson.

A Curious Incident.

as Editor of the Religio-Philosophical Journal:

In 1884 I formed the acquaintance of Mr. and Mrs. Elseu, Spiritualists, the latter partly developed as a trance medium. I and my wife were skeptics, I being very much opposed to the "fraud," as I was wont to call it; but thanks to Mr. and Mrs. Elsen's great patience and perseverance, they induced me to investigate, and formed a private circle, which turn-ed out to my greatest satisfaction, convincing me that I was mistaken in condemning what I knew nothing of; and that I had lost a good many years of valuable time in not undertaking an investigation before. A curious incident happened about three months after we began the investigation, which to months after we began the investigation, which to this day I can not account for. Mrs. Eisen's sister, a devout Catholic, celebrated her wedding in the Eisens' home, and being short of crockery and glassware, they borrowed a basketful of my wife. Among the dishes were eight small glass fruit dishes; and when Mr. Eisen returned the loan, he emptied his basket and placed everything on the table. When he had completed the task, he remarked that his wife had not sent all the small glass dishes, there being only six returned, being two short of the loan. He went home to get the missing ones, but came back and said they were not at his house, and must be among the other ware. Upon looking through them thoroughly they could not be found, much to his displeasure, as he was a poor man, but very prompt and honest in all his dealings. Well, they were counted over and over again by both Mr. E. and my wife, but they could not make out more than six dishes. In the evening when I came home from work my wife requested me to count the disher resix dishes. In the evening when I came home from work, my wife requested me to count the dishes, re-marking that she had counted them over and over so much that she was tired out. Well, I counted, and met with the same success. The two missing dishes and another article which was broken, caused a rupture in our friendship, my wife laying it to carelessness on their part, and so our circle wa broken up and the Eisens remained away after offer-ing to pay for the articles lost and broken more than their value a dozen times over; but my wife

would not have it so, and that settled it.

A long time after this occurrence, about two mouths, I had occasion to look into the side-board where we kept our glass ware, and what should I see at the first glance but eight glass fruit dishes, being in two piles, four in each. As no one had ac-cess to this room, and the Eisens had not been in the house since the dispute, nor any one acquainted with them, the puzzler is, how were those dishes restored after being missed so long? I am confident they were not in the Eisens' possession, as they would have returned them without a faintest doubt.

Frank W. Diehl.

Remarkable Disappearance of the Corpse of a Young Man in Zenia, Ohio.

On the morning of the 14th day of August, 1872, Charles J. Reid, a young man of twenty-five years living at Xenia, O., fell dead while walking across the dining-room in his father's house. The family

consisted of his father, mother, two sisters, and a cousin, a boy of fifteen.

All were present at the breakfast table when Charles entered the room, says A. G. B. in the San Francisco Examiner, but instead of taking his accuspracises Examiner, out instead of taking his accura-tomed seat near the door by which he had entered, passed it and went obliquely toward one of the win-dows—with what purpose no one knows.

He had passed the table but a few steps when he fell heavily to the floor and never again breathed.

The body was carried into a bed-room, and, after vain afforts at respectation by the stricken family.

the body was carried into a bed-room, and, after vain efforts at resuscitation by the stricken family, left lying on the bed with composed limbs and cov-ered face. In the meantime the boy had been has-tily dispatched for a physician who arrived some twenty minutes after the death. He afterward remembered as an uncommon circumstance that when he arrived the weeping relations—father, mother, and two sisters—were all in the room out of which the bedroom door opened, and that door was closed There was no other door to the bedroom.

This door was at once opened by the father of the deceased, and as the physician passed through it he observed the rigid outlines of the body under the sheet that had been thrown over it; and the profile was plainly discernible under the face, clear-cut and sharp, as profiles of the dead seem always to be.

He approached and lifted the cloth. There was nothing there. He pulled away the sheet.

Nothing.

The family had followed him into the room. At

this astonishing discovery—if so it may be called— they looked at one another, at the physician, at the bed in speechless amazement, forgetting to weep.

A moment later the three ladies required the phy-sician's care; all had fainted and fallen to the floor The father's condition was but little better; he stood in a stupor, muttering inarticulately and staring like an idiot.

Having restored the ladies to consciousness the physician went to the window, the only one the room had, opening upon a garden. It was locked on the inside with the usual fastening attached to the bottom bar of the upper sash and engaging with the lower.

No inquest was held--there was nothing to hold it on; but the physician and many others who were curious as to this remarkable occurrence made the most searching investigation into all the circumstances, but without result. Charles J. Reid was dead and "gone," and that is all that is known to this day.

Notes and Extracts on Miscellaneous Subjects.

Mott Haven, N. Y., has a female horse shoer.

A beautiful basket of fruit serves two purposes. It is both a decoration and a delicacy.

Truth is eclipsed often and acts for night but never is it turned aside from its eternal path.

Anxiety is the poison of buman life. It is the parent of many sins and of more miseries.—Blair. It is declared by expert electricians that there are 11,000 miles of "dead" wires in New York City.

A nation's departure from right and justice is the neasure of the spiritual blindness of its citizens. Content not thyself that thou art good in the general, for one link being wanting, the chain is de-

Extraordinary rainfalls are reported all over Mex-They are causing much trouble for the rail roads.

The pin factories of England. France, Holland and Germany are said to turn out 77,000,000 pins daily.

The one story frame cabin in which Andrew Johnson served his apprenticeship as a tailor is still standing in Columbia, Tenn.

To rejoice in another's prosperity is to give con-ent to your own lot; to mitigate another's grief is a alleviate or dispel your own. OUR COUNTRY!-In her intercourse with foreign

nations may she always be right; but our country forever-right or wrong!—Commodore Stephen De-Within a week three attempts have been made to

chloroform and kidoap Miss Barnett, of Canton, Ohio. A rejected lover is supposed to be at the bottom of it.

It has been discovered that a little band of Apaches who have been committing depredations in Sonora, Mexico, are led by two Americans named Red Murphy and West. The population of Canada is less than that of the State of New York; and yet while New York has a debt of only about \$7,000,000, Canada has a debt of nearly \$240,000,000.

Miss Minnesinger, of Beaver, Pa., wants \$10,000 from the estate of an invalid cousin, whom she nursed for eight years, and the wonder is that any-

body should oppose her claim.

William Dandy, free man of color down in Geor-gia, rests his hope of fame upon the fact that he can kill, pick and clean a chicken in the nicest possible way inside of thirty-three segonds. The trustees of Cornell University have decided to build one of the largest and finest library buildings in the country. It will cost nearly \$250,000, and is to accompodate 400,000 volumes.

Spend your time in nothing which you know must be repented of; spend it in nothing which you might not safely and properly be found doing, if death should surprise you in the act.—Advocate.

Let it be borne in mind that the cords of love. which bind hearts so closely together that neither life nor death nor time nor eternity can sever them. are woven of threads no bigger than a spider's web, Small amounts of the old postal currency continue to be offered for redemption at the New York Sub-Treasury. The amount still unredeemed is \$15,000,-000, but the most of it is doubtless worn out or destroyed.

There was exhibited in the window of a store in Charlotte, N. C., the other day the skull of a noted Seminole Indian chief of the early days. A collec-tor of the firm had become possessed of it while traveling in Florida.

How fast we learn in a day of sorrow! Scripture shines out in a new effulgence, every verse seems to contain a sunbeam, every promise stands out in illuminated splendor; things hard to be understood become in a moment plain.-H. Bonar.

We should remember the truth is many-sided; that all truth comes from one source. There is only one sun in the heavens, yet, as you know, there are many beautiful colors, all of which come from the

The lumber from which the gallows was con-

structed on which John Brown was executed is owned by a resident of Harper's Ferry, who is wait-ing for some relic hunter to come and take it off his hands. The modest sum of \$1,500 is asked for it. One hundred bottles of beer were delivered by mistake at the house of Mrs. Travers, a prominent member of the Women's Christian Temperance Un-

ion in Detroit, recently. Mrs. Travers promptly smashed the bottles in the gutter, and a suit at law is the result.

Isalah V. Williamson, of Philadelphia, is reported to be the wealthlest bachelor in the United States. He has a fortune of \$20,000,000 and gives away a large portion of it annually in charities. He is a plainly dressed old gentleman, very modest and retiring in his ways. True individuality is careful to keep within its own orbit. It does not reach out to adjust, dictate to, or

control another being. Its aim is to find and know itself—i. e., when the real living has begun, which is seeking to know what life is and what the personality is responsible to do with life. Berlin has supplanted Switzerland in the carved wood industry. Six hundred artists in wood carving, the same number of turners and 700 carpenters.

are engaged in manufacturing such articles as cigar cases, newspaper and picture frames, napkin rings, Mrs. John Drew, who appeared at the Arch Street Theatre in Philadelphia a short time ago as Lady Teazle, has been on the boards for sixty-one years. Her stage career has been longer than that of any other actor or actress in America, with the possible exception of John Gilbert.

Rev. Nathan Smith, of Ackworth, Ga., has preached the gospel for more than fifty years. He is a
well-preserved old gentleman of seventy-five. He
has a unique cure for dyspepaia. After suffering
from that complaint for a number of years be cured
himself by swallowing a mouthful of bran after

In one apartment of Windsor Castle, called the Gold Room, there is stored away gold plate to the value of \$12,000,000. One piece alone, a salver of gold, is worth \$60,000, and there is a gold candelabrum in the room valued at fully as much. It is so heavy as to require the combined strength of two

Charles Primeau, the aged interpreter at the Standing Bock Agency in Dakota, was an early In-dian trader among the Sioux in the Northwest. He had many perilous and exciting adventures, some-times barely escaping with his life, and once had \$100,000 of property destroyed in a twinkling by the savages

Seabrin Storke, an eccentric old cobbler in Jefferson, Ga., who still keeps at his trade, although eighty-nine years old, is a veteran of three wars. He beat a drum in Jackson's army at the battle of New Orleans, fought in the Mexican war and served with credit through the rebellion. Despite his adranced age he makes as good a shoe as any shoemaker in the State.

The Italian Government has devised what may be useful plan for diminishing the number of duels. Dueling in Italy is allowed under certain conditions, and it is supposed that many duels are due to the fear of those challenged that if they do not fight they will be treated as cowards. In future any Ital-ian who calls a countryman a coward because the latter will not fight will be made to pay an extreme-

There is a black lily at Chico, Cal., which catches flies. It is shaped something like a calla, but much larger, being sixteen inches across the top by ten inches in breadth. The pistil emanates from a pouch about ten inches in depth, and is itself fifteen bouch about ten inches in depth, and is used litteen inches long by nearly an average width, and is perfectly black. The flower has an offensive odor like that of decaying flesh. Flies swarm about the flower. Attracted by the odor they find their way into the pouch from which the pistil comes, and once down in there they never get out.

A big spider was placed on a rock in the center of an aquarium in a recent experiment, and a larva of a water beetle put near. The beetle seized the spider and pulled it into the water, but after a sharp struggle the spider broke away and escaped. The beetle soon afterward renewed the attack, and fastened itself on the spider by its pincers. The spider also got a good hold, and the duel resulted in the death of both. It is said that if two of the larva are placed in the same aquarium they will fight until one or the other is dead, and the victor will decapitate the dead one.

The Boy at the Gate.

I bet they ain't a man in the shop, 'At works as hard as what I do;
But the moment the whistle blows I stop,
An' the way I get out of the mill ain't slow,
Fur soon as six strikes, as sure as fate,
My blue-eyed baby runs down to the gate.

Look, than he is, he don't see me yet—
You can't har'ly see him under that hat;
He's a boy, every inch now, you just bet;
Purty? Pd smile, from his ma' takes that;
He'll be two next month, the fifth's the date,
Wan'!—that's the latest, climbing up the gate!

I made him that cart, an' painted it red--My wife, she says he draws it all day, n' every hight he lugs it to bed; Talk? Waal, I guess, and's chock full of play. not a kiss for pop? now u-u-p he goes! Hullo! been tumblin' on your nose?

Thank God, I'm away from the noise uv my loom, I b'lieve it will drive me out uv my head; It seems to be sayin' all day in the gloom, This terrible world-dead-dead-dead-dead. No use to hurry now, no one uil wait An' watch for my comin' beside the gate.

Than's my wife—0, to-night, what word shall I say To her, when I go in without the boy? I'll walk through the field, it's the longest way, But the birds an' flowers there may give me joy, Here's a mildewed shoe on this rubbish heap 'At baby wore when he used to creep.

Offi a river of tears, hope an' stronger-faith

Rave sailed this hour into my dark life,

An' new without pain I think uv his death,

An' I can go home to comfort my wife!

Fur I feel, when life's work is over, he'll wait.

An' watch for our comin' beside Heaven's gate

—Mary M. McCarthy.

For the Religio-Philosophical Journal. A Curious Vision.

About one year ago I was spending an afternoon with a friend. As I went her home, I met the lady's father, and spoke to him. As she and I were sitting by the window talking, she busily sewing and with her back to the window, I happened to look out and saw her father coming home, he being a few feet from his own gate, and about the same distance from the road leading by the house. He had a bundle under his arm done up in brown paper. He didn't come into the house as he naturally He didn't come into the house as he naturally would, and I wondered where he was, but did not speak of having seen him to his daughter, as I con-cluded he had sat down in the doorway to rest. In about half an hour or so, I happened to glance out of the window again and saw him in just the same place as I saw him before, and with just such a bundle under shis arm. This time he came. I said to him: "I thought I saw you coming home sometime ago."

"No," he replied.
"Why," I said, "didn't you come almost home a lit-tle while ago, and go back,"

Then I began to wonder what it meant, and not being able to explain it to myself, I did not tell-bis being able to explain it to myself. I did not tell-his daughter, thinking the circumstance might trouble her. As I went home at night I called on another friend and related the circumstance to her; she laughed at me, and said I had mistaken him for some one else; but I knew better. The man was very large and of a peculiar form, and could not very well be taken for any one else. I was only sorry that I had not watched him as he approached the door; but I had no doubt of his identity, and at the moment, my attention was called to some remark of my friend. mark of my friend.

I am not a medium, and that was the first time I ever saw anything of the kind that I could not account for. I do believe in the truths of Spiritualism, and it rejoices my heart when fraudulent me-diums are exposed, and they receive their just treat-ment from your hands. I hope you may be pros-pered in your good work and that in time Spiritual-ism may stand on a solid and thoroughly proved

I would add that the man whom I saw under such peculiar circumstances was eighty-six years of age. He ded only a few weeks ago. A. S. S.

- Spiritual Baptism,

To the Editor of the Religio-Philosophical Journal

The infant son of Mr. and Mrs. Thomas Kershaw, The infant son of Mr. and Mrs. Thomas Kershaw, members of the Second Association of Spiritualists of Philadelphia, received his name and a spiritual baptism on Sunday, June 10th, at their church. It was the first event of the kind in the Association, and was conducted by the spirits throughou. The child received the name of his father (Fhomas Kershaw) and was confided to the kindly care of guardian spirits who, we trust, will enable him to live a better, purer and higher life than he otherwise would have done. The ceremonies were different from the church regulations, no water being used. from the church regulations, no water being used, but was a purely spiritual baptism and dedication to the spiritual cause. The Association welcomed its youngest member, and congratulated the parents for the consistent and fearless course they pursued in dedicating their child to the cause they them-selves espouse. The Association will close its church during the months of July and August, resuming again in September. Philadelphia, Pa. L. I. ARBOTT.

Capital Punishment.

To the Editor of the Religio-Philosophical Journal,

I agree with your remarks upon capital punishment as far as they go; but I would beg leave to amend by adding: Take away the pardoning power from both Governor and President, except upon evidence-which, if produced before a court, will con-vince a jury that the subject of imprisonment is in-nocent of the crime for which he has been incar-cerated; in which case, let the State make, so far as possible, restitution to him for the error committed. possible, restitution to him for the error committed. Now when it turns out that an error has been committed, no matter how long a term may have been served, the victim is simply kicked out of prison and told to go and earn his living, and no sort of reparation for the wrong done is offered him. Truly, the "law is the last of the institutions of society to make a step of progress. In fact, it clings more tenaciously to the barbarisms of the past than any other thing which the spirit of the present age is striving to reform.

Murphysboro, Ill. Murphysboro, Ill.

Negroes Changing.

The negro is changing in appearance and losing some of the birthmarks peculiar to the African race. The new generation is showing the effects of a higher culture. Especially is this noticeable in the towns where contact with the whites shows its effect. The flat-nosed, kinky-headed negro is passing away and becoming an unknown race. All the colored children, no matter how dueky in hue, show the charge. Among the famales long hair of that colored children, no matter how dusky in hue, show the change. Among the females long hair of that peculiar woolly appearance hangs in long braids of curls down their backs. Aquilize poses and smaller mouths with thinner lips are the rule. For years, and in fact ever since their freedom, the negresses have endeavored to do away with the short and kinky hair bestowed upon them by their ancestors. Much of their spare change is invested in various Sair tonics and invigorators, and the long attention and care bestowed upon it is shown in their descendants. The South Georgia negro is an evidence of evolution, the survival of the fittest.—Atlanta

As giares the tiger on his foes, Hemmed in by hunters, spears and bows, And, ere he bounds upon the ring, Selects the object of his spring."

So disease, in myriad forms, fastens its fangs upon the human race. Ladies who suffer from distressing allments peculiar to their sex, should use Dr. Pierce's Favorite Prescription. It is a positive cure for the most complicated and obstinate cases of leucorrhea, most complicated and obstinate cases of leucorrhea, excessive flowing, painful menstruation, unnatural suppressions, prolapsus, or falling of the womb, weak back, "female weakness," anteversion, retroversion, bearing-down sensations, chronic congestion, inflammation and ulceration of the womb, inflammation, pain and tenderness in ovaries, accoundanced with "internal heat."

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ular, being in great-

er demand than all .

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"I am safe in saying that my sales of Ayer's Sarsaparilla far excel those of any other, and it gives thorough satisfac-tion."—L. H. Bush, De Moines, Iowa. "Ayer's Sarsaparilla and Ayer's Pills

are the best selling medicines in my store. I can recommend them conscien-tiously."—C. Bickhaus, Pharmacist, Roseland, Ill.

"We have sold Ayer's Sarsaparilla here for over thirty years and always recommend it when asked to name the best blood-purifier."—W. T. McLean, Druggist, Augusta, Ohio.

"I have sold your medicines for the "I have sold your medicines for the last seventeen years, aftel always keep them in stock, as they are staples. 'There is nothing so good for the youth-ful blood' as Ayer's Sarsaparilla."— It. L. Parker, Fox Lake, Wis.

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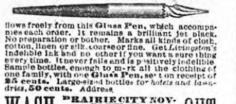
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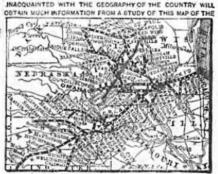
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(Continued from First Page.)

is hypercritical, but I,do not care for names. I do not knew how telepathy, or mesmerism, or any other 'ism, will explain anything in this connection. I know nothing but Spiritualism that will.

Another question which I have is: "Can you give one instance in your own experience of intelligence communicated at a scance totally unknown to the sitters?"

I can give fifty; and as I have placed my-self in evidence a long long time ago, and have now no time to search my records for other cases, I will tell you what absolutely convinced me of the existence of unembodied or disembodied intelligence. When I first began to investigate Spiritualism I went to a scance conducted by a lady who, I believe, is present in this room, Miss Lottie Fowler. I got from her an evidence of external intelligence which seems to me, as I look back over that vista of fitteen years, just as good now as it seemed then I was once living in the Isle of Man, and there I made the acquaintance of a gentleman who was one of the ablest men that I ever came across; a man who did more to influence me in his way than any man had known at that time. He was a man of extreme ability, keen logical power, perfectly fearless thought, and altogether a very brilliant example of a thinking man. He was perfectly blind and his life was, I am afraid, a sad one; it was life that was deprived of all the blessings and pleasures that sight means; it was a life, that was not enriched by any luxuries that go to smooth sickness and af-fliction, and in the end his pecuniary troubles and his sorrows drove him to that desperate refuge of the distressed, suicide. He took his life by drowning himself. Worn out with the endless conflict, he walked one night to the sea shore and disposed of the burden of life in the friendly ocean. That was some time before what I am going to tell you. When I first began to look into these things. I tried to find out what scances, there were going on, and I was told that on a given evening a scance was to be held by Miss Lottia Fowler, to which I could obtain admission. I went there. The controlling spirit, of whom I desire to speak with all respect, was not giving us any particular information, so thought in my then ignorance. I fancied that when I came into relations with a spir-it, all secrets would be thrown open to me. It a common mistake with young beginners. said, after some time fruitlessly spent, "You are wasting our time and not giving us in-

formation that seems to me to be of value. Go away; we want somebody who can tell us something more to the point." Instead of snubbing me as I deserved—oh! the infinite patience of these beings!-the spirit said to me, "You have nothing to do with me. I won't go." I said, "Yes, you will. You'll go and send somebody else who can instruct us better than yourself." After more colloquy the medium shivered convulsively, as she stood in the middle of the horse-shoe circle, rooted to the spot, and crouching down as if in dread of some approaching influence Presently the voice came again, and it was utterly changed; the voice, this time, of a man, very calm and unimpassioned instead of the child's voice which was speaking be-

"You want me?"

What is your name?" "I'd rather not tell you. You can ask me

any questions."
"No. Tell me what you see, or describe any one whom you see near me. I will answer yes or no; no more."

The voice came again—"I see a man, very old, tall, with a long white beard and long Yes."

"The beard is very white indeed."
"No; go on."

"He has a very high broad forehead, and his eyes are drawn down. Why, he's blind!"

"And his face is black and blue," (And here the medium shuddered violently,) Oh! what's that in his mouth? It's like slime ... and mud...and...oh! blood." (The words came in broken utterances.)

"And....it's dark. I can't see." "Go on. How is he dressed?"

"He has on a long blue coat. No, not exactly a coat.... something long. I can't see s feet." (He wore a long dressing gown.)
"Where does he stand?"

"Right opposite; close by you."
"Can you see his name?"

"No. He seems in trouble. I think it's money. He looks so horrible. Let me go Why do you keep me here?" 'Go then. Do you know me?"

"No." (This very emphatically.) I shall not attempt to describe the scene during the time that this conversation was being held. I have quoted from a full and careful record written at the time, and the whole scene is photographed indelibly on my mind. Every one seemed petrified and aston ished. They would have been more so had they known with what photographic accura cy a scene in my own private experience was being re-enacted before my eyes. It was, l am sure, absolutely unknown to any human being in the room. That convinced me of some external power or force. Some people tell me sometimes that evidence for these facts is not good. I think that you will be of opinion that an experience such as this re-quires explanation from any one who regards

it as of no value.

The case of Abraham Florentine is no bet ter and no worse than several others within my knowledge, but it happens to be a com-pact, excellent case for citation. If you will allow me I will give you the real points in that case. It dates back to the year 1874, and on December 11th in that year I addressed a letter to the Spiritualist newspaper, which, in view of things which came to my knowledge after that, I reproduced with some additions on March 19th, 1885. In the month of August, 1874, I was staying with my friend, Dr. Speer, at Shanklin, Isle of Wight. We were in the midst of a number of long, continuous sittings, during which phenome na of a most remarkable nature were of ordi nary and daily occurrence. At one of the scances there came a spirit who moved the table—and a very heavy one it was—in a very aggressive manner. Supposing he wished to rap at the letter L (we would begin to call the alphabet A, B, C, etc.), the table, some time before we reached the letter, used to get up in the air, and begin to fidget, and when we came to L it would come down with a thump which, if your toe happened to be underneath the leg of the table—well, you would have known it. The whole communi-cation was rapped out in this manner, and it was done without contact of our hands. This spirit gave the name of Abraham Florentine. He said that he had been concerned in the war of 1812, and that he had lately entered spirit-life at Brooklyn, U. S. A., on August 5th, at the age of eighty-three years, one mouth, and seventeen days. We had some difficulty at first in making out whether the month and the days referred to the age or to the length of his illness, but he returned on

the following evening and cleared up the into a new and strange land in which, if he difficulty. The manner in which the communication was made was the most singular and impressive. At the conclusion of the sittings i wrote a letter to the Spiritualist detailing the case and asking the American papers to copy. There was in Brooklyn at that time one Dr. Eugene Crowell, a friend of mine, with whom I had had a long correspondence. He had published a book on Spiritualism, which I had introduced to the English public. He went to Mr. Epes Sargent, another valuable friend of mine, and be tween them they inserted for me a paragraph in a well-known Spiritualist journal in the States, the Banner of Light of December 12th, 1881, embodying the same inquiry which I had made in the Spiritualist. The paragraph in the Banner of Light is this:

"At a scance in England lately a spirit com munication was received by means of the tilting of a heavy table. The whole table seemed alive, and as though it were being disintegrated in the very fibres of the wood. The gist of the communication was that the spirit was one Abraham Florentine, who died at Brooklyn, N. Y., on August 5th, 1874. He said he was in the war of 1812, and then, after an interval, added, 'a month and seventeen days.' Can any of our Brooklyn friends inform us whether they ever heard of Abraham Florentine?"

No sooner had that issue of the paper found its way to the public than we received by due course of mail the following reply, which

speaks for itself:-"In the Banner of Light to-day received here, is a paragraph concerning a spirit who manifested through the medium of a diningtable at some place in England, and gave the name of Abraham Florentine, a soldier in the war of 1812. You make inquiry whether any-one ever heard of Abraham Florentine. I cannot specifically answer that question, but having been engaged some fourteen years since in auditing the claims of the soldiers of 1812 in the State of New York, I am yet in possession of the records of all such who made claims for service in that war. In those records appears the name of Abraham Florentine, of Brooklyn, N. Y., and a full record of his services can be obtained in the office of the Adjutant-General of the State of New York, in claim No. 11.518, war of 1812. I think, however, that he there claimed for a longer term of service than he gave in Eng-land, his allowance being for fifty-eight dol-

You will agree with me that that is pretty specific. My friend then went to what there corresponds to our War Office, and he received from the Adjutant General the following certificate:-

"In reply to your communication, dated January 22nd, I have to furnish you the following information from the records of this office:-Abraham Florentine, private in Captain Nicole's company. 1st Regiment New York Militia, Colonel Dodge, volunteered at New York on or about September the 2nd, 1814, served three months, and was honorably discharged. He received Land Warrant No. 63,365 for forty acres. The above is taken from the soldier's sworn statement, and not from official records.—Very respectfully, "Franklin Townsend, Adj. Gen."

I had ventured to say in detailing this case that from the way in which Abraham Florentine's spirit had conducted himself, I thought he was probably a fighting man, not nice to meet. My friend, Dr. Crowell, found out the house of the widow of Abraham Florentine, and went to interview her. He knocked at the door, and an elderly, well-dressed woman came forward. He said, "I am inquiring about Abraham Florentine."

"Sir," she said, "he is dead."
"Are you his widow?"
"Yes, I am. Will you step.in?"

Accordingly he went in and sat down, and gradually inquired about this Abraham Florentine. He told her what he knew and she was astonished and said, "Where did you get your information from?" He told her, and further said, "What was your husband like?"

"He had a temper of his own," she said. Dr. Crowell told her that these communications had been made in London. The good woman had never heard of Spiritualism, and was considerably astounded. Now I take it d case, though I have neces sarily abridged the evidence in my narrative. These are my reasons, not to labor the evidence further, for saying that I do believe in the action of unembodied or disembodied spirit, and I do not believe in any explanation derived from telepathy or mesmerism. Not that I do not believe in telepathy; I do. 1 believe we are accustomed to put down to the action of spirit unembodied much that may possibly be explained by the action of spirit embodied. I think that is possible enough. I do not enlarge on that point. I know there are so many admirable men whose lives are devoted to the task of proving telepathy and disproving the action of spirit, that I do not enter into competition with them. I devote myself as much as I can to prove the action of spirit, and leave telepathy to ake care of itself. I will pass from that subject now; having given you two instances of intelligence communicated at scances totally unknown to the sitters.

I turn now to the best way of developing mediumship. These are the queries:— Can anyone become a medium if he or she cultivates the powers? Can you tell us of a man or a woman who can develop the occult

powers of nature so as to become a medium? Can a bad man or woman be a good medium?" I take it that the powers we call psychical the powers of mediumship—are the common property of the human race; but as certain gifts and graces are more developed in some men than in others, so the sensitive-ness which we call mediumship (every sensitive person is not a medium, though every medium is sensitive) is more highly developed in some persons than in others. To take a common instance, automatic writing is often common instance, automatic writing is often developed by sitting regularly at a certain time and seeking to get that particular manifestation. That is a plain case of the development of a latent faculty. Whether it is desirable and wise in any particular case to develop mediumship is another point. I do not think it would be reasonable to say that it is wise and well for everyone to become acquainted with mediumship in his own proper person. It would not be honest in me to disguise the fact that he who meddles with this subject does so at his own peril. with this subject does so at his own peril. I do not say that that peril is anything that should always be avoided. In some cases it is not, but I do say that the development of mediumship is sometimes a very question-able benefit, as in others it is a very decided blessing. In developing mediumship one has to consider a question involving three serious points. Can you get into relation with a spirit who is wise enough and strong enough to protect, and good enough for you to trust? If you do not, you are exposed to that recurrent danger which the old occultists used to describe as the struggle with the dweller on the threshold. It is true that everybody who crosses the threshold of this occult knowledge does unquestionably come

has no guide, he is apt to lose his way. That is the saving clause which I am disposed to insist on. With regard to manifestations through a medium that is good or bad, by which, I presume, I must understand one sincere or the reverse in heart, and honest or not in intent, such as Tennyson describes in his "In Memoriam"-

"How pure at heart and sound in head, With what divine affections bold Should be the man whose thoughts would hold An hour's communion with the dead"—

I will consider that in connection with another of the queries, "Do the lower spirits ever try to draw down to their level those who are wishing and trying to live a higher life? If I am to answer that question in briefest

form, I must say "Yes." If I answer the ques tion above mentioned, whether a good spirit ever manifests through a medium who is a bad man-by "bad" I must again read as intended a person who is not leading a pure and honest and sincere life—I should say, "Yes," but not necessarily. Mediumship per se has nothing to do with good or evil. It is merely a quality appertaining to the person who exercises these gifts, and it must be within the experience of investigators that the most convincing evidences of the action of spirit power are obtained through persons who would not be held up as models in their lives of that which is honorable and of good repute. That is matter of common knowledge. I hold that psychical or mediumistic power is a physical peculiarity which has no connection whatever with moral qualities-And I believe that a spirit can and does man. ifest through a medium whose gifts he finds himself able to use, without reference at all to the moral character of that individual But I also believe that like usually attracts like, and that the higher spirits are not likely to enter into the atmosphere of one whose moral being is degraded by vice, or even de-praved by self-indulgence. Rather will they seek the association of the pure and healthy both in mind and body. And this applies, be it distinctly borne in mind, in equal measure to sitters and medium. The real point to be considered is the kind of manifestations the querist has in view. If only objective evidence of spirit power, then the medium matters little: if teaching of a philosophical order, then he matters much. For those who come from the high places of knowledge and experience to our lower world breathe its moral atmosphere with difficulty, and are likely to select their instruments with care.

Then I am asked, "In the case of spirits who communicate with earth, can they tell us of the state in which they live and of the

work in which they are engaged?"
Yes, they can, so far as our language lends itself to the translation of their ideas. We are told sometimes that we learn nothing from spirits. if we do not it is our own fauit. We are told that spirits cannot tell us of the state in which they are. I think that is in a measure true. The conditions of life are so absolutely different in the new state, that they cannot be translated in terms of our language. I believe if we could all in this room be endowed with a sixth sense we should find that our conditions of life would be so totally different that we should not be able to explain to an ordinary five-sense man how we are conditioned in that new state. I be we are conditioned in that new state. I believe it is fair to say that we get quite as
much knowledge from spirits as we can
reasonably expect to get. I believe also that
we shall get more knowledge as we get more
fitted for it, and perhaps as we seek for it
more diligently. Hitherto we have been
largely occupied in exercising the faculty of
wonder. We have been agape.

Another question is:

Another question is: "Is it likely that as we develop more, we shall learn more of the future life?" It is not only likely, but it is certain; or else progress is a myth. I believe in eternal

progress upward and onward to perfection. Then there is a group of questions which I have not touched. They are concerned with re incarnation. If I may venture to make a perfectly candid confession to you, I will say that I know nothing about it. I am not aware that re-incarnation, as taught by the school of Allan Kardec, and re-embodiment, as taught, for instance, by Mrs. Cora Tappan a series of lectures of great lucidity and beauty which have recently come under my notice), are the same thing. The only inquiry I have made from reliable spiritual sources of information was addressed to an old Egyptian spirit with whom I was long in communication. I asked him whether he had ever been re-incarnated, and he said, "I have left your earth 4,000 years and I have never been re-incarnated; and I never expect to be." That is the most direct piece of information I have on the subject. fancy that questioners and answerers on this subject are often at cross purposes. It is at least remarkable that spirits should not know clearly whether or not re-incarnation on this earth is a fact or not.

I have three questions from Mr. Everitt dealing with dreams on which I am afraid I can not throw any very strong light. The questions are these: (1) "If, as some contend, the action of the mind as well as the activity of the body is suspended during sleep, what is the explanation of the commencement of dreams, or the sudden entering of ideas into the mind?" (2) "Again, if man never loses consciousness, is he, when his body is in the state called sleep, actively engaged in the spiritual world?" (3) "Have you been permitted to remember a conscious active existence in the spiritual world dur-ing the state called sleep? or, do you know of anyone who has been so permitted—I do not mean by that what is commonly called

dreaming?" With regard to this subject physiologists tell us that what we call dreaming is an imperfect recollection, a flash of consciousness which comes usually immediately before waking. There have been cases of persons hearing a knock at the door when asleep, and it has sent them through an apparently long series of experiences, whereas the time that passed was so brief that the sensation could not have lasted more than a few seconds. My differentiations between a "vision of the night" and a dream is this: A dream is usually grotesque, and the dreamer is quite unaware of the grotesqueness until he thinks it over after waking. A "vision of the night" for there are also waking visions which are not "day-dreams"—is always coherent, and has no elements of absurdity in it. What I prefer to call a vision is a well remembered experience of the liberated soul in the world of spirit. A-dream, for example, may be attributable to a disordered digestion, or to any of the varied causes that engender a disturbed brain action.

I do not feel able to say, except in a case with which I should be perfectly acquainted, how certain ideas, e.g., in prophetic dreams, are put into the mind. Is it not probable that they are waking reminiscences of the soul's clear sight, or partake of the nature of that direct suggestion from spirit, a phase of

which we call inspiration! I may say that I have myself had rare cases

of very distinct remembrance of my doings during the sleep of the body. These usually fade gradually after waking. I know at least two other persons who have similar experi-

The last question is by Mrs. Boole:
"How much is known about the practical
use of the Pentagram in training the hand to act independently of the volition of a free agent for inspired art needlework?"

I am not an authority on needlework, and I am not an authority on the pentagram. I am afraid I can not answer the question. If there is anybody present who can answer the question, it would be interesting to hear it.

The usual complimentary vote, proposed by Mr. Newton Crossland, and acknowledged by the President, closed the formal proceedings on the platform. The meeting, which had been remarkable for the interest displayed and the close attention shown, then be came social and conversational. Some music of exceptional excellence was very highly appreciated. The warm thanks of all pres-ent are due to Miss Withall and the friends who generously and ably assisted her.— "M. A. (Oxon.)" in *Light*, London.

The California State Camp Meeting.

to the Editor of the Religio-Philosophical Journal The fourth annual camp meeting of the California Spiritualists has been in continuous session in Oakland since Sunday, June 3d, and taken altogether it has been the most successful gathering of the four. The brilliant array of eloquent speakers, the number of leading test mediums occupying the plat-form, and the uniformly large audiences that have flocked thither, have served to render this camp meeting truly a great success. Despite the very heavy expense incident to securing the attendance from the far east of lecturers and mediums, and to the increased musical attractions that have been provided for the meetings, the directors are assured that financial success will crown their labors.

Mrs. R. S. Lillie and Edgar W. Emerson have each become universal favorites, the one for her refined and eloquent oratory, the other for his remarkable and startling tests.

The excellent singing of Mr. J. T. Lillie is
the subject of general commendation. J. J.
Morse's continued popularity is evidenced by the overflowing audiences greeting his var-ious lectures, and by the large attendance upon his tri weekly developing circles. Mr. Morse is also especially well-placed when acting as chairman of the camp meeting, to which position he is at times called by the regular chairman, President I. C. Steele. W. J. Colville also draws very large and well pleased audiences, and his spiritual science classes are numerously attended.

Besides Mr. Emerson, such noted test-

mediums as Dr. J. V. Mansfield, John Slater, and Ada Foye have occupied the platform from time to time at the camp; so that phenomenally this session has been exceptionally favored. Up to this time the following local talent, in the matter of lecturing, has been ntilized at the camp: President, I. C. Steele, W. W. McKaig, and J. J. Owen have delivered excellent addresses, and Wm. Emmette Coleman has spoken upon "Spiritualism and Science."

The San Francisco Cornet Band, brass and string, furnishes choice music inside and outside the grand pavilion, while the piano is presided over most efficiently by the accomplished musician and cantatrice, Mrs. Eugenia Wheeler Clark. This lady also sings one or more charming selections at most of the daily sessions of the camp. Each Friday evening is devoted to a literary and musical entertainment, and dance; in the former of which the cream of the Oakland and San Francisco talent in our ranks participates, including the general favorites, Dr. Thos. L. Hill, J. J. Morse, Miss Valerie Hickethier, Miss Florence Morse, and Mrs. Eugenia W. Clark. Brether Morse presides over the literary and musical departments at these socials, while W. E. Coleman engineers the dancing exercises.

On Sunday afternoon the 17th inst. special memorial services were held in the pavilion in honor of the spiritual laborers who had de-parted for the higher life during the past year. An immense crowd was present, and eloquent addresses were delivered by J. Morse (the chairman) J. J. Owen, Mrs. Ad. L. Ballou, Mrs. R. S. Lillie, and W. J. Colville. An original inspirational poem was read by Mrs. Julia Schlesinger. Next Fri-day, the 22d, will be Children's Day, when the entire day will be devoted to the children, with the usual social and dance in the evening. Over \$60 was generously donated by the audiences last Sunday to provide candies, ice-cream, cake and other nice things for the children next Friday.
Some fifty odd tents are occupied at the

camp grounds this year, and a large number of mediums are present, most of whom, I learn, are doing well in their several scances.

With commendable enterprise, the publishers of the Carrier Dove are issuing a daily Dove, of four pages, during the camp meeting. The President, I. C. Steele, the indefatigable secretary, Geo. H. Hawes, and the other directors and officers have been and are working most assiduously to carry on the camp smoothly, pleasantly, and successfully; and our thanks are due them for the very efficient manner in which their work has

J. J. Morse has concluded to remain in San Francisco a few months longer, and he will begin a series of Sunday evening lectures in Washington Hall on July 10th.

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> 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. Richmond, Chicago, Ill. July 28, 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, Saturday: Lyman C. Howe, Fredonia, N. Y., and Miss Jennie B. Hagen.

July 29, Sunday: Mrs. Cora L V. Richmond and A. B French, Clyde, Ohlo July 30, Monday: Conference.

July 31, Tuesday> Walter Howell. Aug. 1, Wednesday: Chas, Dawbarn, New York City.

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

Aug. 4, Saturday: Walter Howell and Mrs. Cora Richmond. Aug. 5, Sunday: Chas. Dawbarn and Mrs. Co.by Luther

Crown Point, Ind. Aug. 6, Monday: Conference.

Aug. 7, Tuesday: Mrs. Colby Luther. Aug. S. Wednesday: J. Frank Baxter, 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. Colby Luther. Aug. 12, Sunday: Mrs. H. S. Lake and J. Frank Baxter.

Aug. 13, Monday: Conference,

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

Aug. 15, Wednesday: Mrs. H. S. Lake. Aug. 16, Thursday: Rev. Samuel Watson, Memphis, Tenn.

Aug. 17, Friday: Mrs. H. S. Laka. Aug. 18, Saturday: Rev. Samuel Watson and Mrs. Clara

Watson, Jamestown, N. Y. Aug. 19, Sunday: 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. Lillie.

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 ia Rallway, and Western Division of the New York, Lake Erie and Western Railway, schange cars at Dunkirk, N. Y., and take the Dunkirk, Allegheny Valley and Pittsburgh Raliway to Lily Dale Station,

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