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

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Readers of the JOURNAL are especially requested to gena 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 organzation of new Societies or the condition of old ones movements of lecturers and mediums, interesting incldents of spirit communion, and well authenticated acsounts of spirit phenomena are always in place and will oe published as soon as possible.

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For the Religio-Philosophical Journal.

HEAVEN REVISED.

AND A VOICE SAID UNTO ME, "WRITE."

'It Shall be Given You in That Same Hour What Ye Shall Speak."

MRS. E. B. DUFFEY.

CHAPTER III.

THE DAY OF JUDGMENT AND THE HOUSE NOT MADE WITH HANDS.

I cannot tell you all the experiences which crowded upon me in these first hours and days of my changed condition. Everything was so new, so strange, so different from what I had anticipated. Scarcely a moment that did not bring me fresh knowledge or new experiences. And I was so eager to learn, that I sometimes pressed forward faster than my capacity for reception or execu-tion justified; and then I met checks and disappointments. Disappointing and even painful was the conviction, which gradually forced itself upon me, that the spirit has its limitations as well as the body—that in be-ing freed from the fetters of flesh which so long seemed to shackle it and hold it down to the weak potentialities of earth. I had not passed at once into a state where infinite wisdom or infinite power was possible to me True progress is always slow. But I could not content myself to progress slowly. So with an impetuosity which often defeated its own object, I sought to grasp that which could only come as the reward of long and patient endéavor.

were these outward conditions the only things which took me by surprise. I myself seemed changed—radically changed. Yet when I came to reflect, I realized that it was only in seeming. I had passed while on earth for a cold, almost a hard, unsympathetic woman, unswayed by passion, and with a nature incapable of either great joy or great pain. None, not even those who thought they knew me best, dreamed of the storms of passion which sometimes swept through my soul, swaying it hither and thither as a reed is shaken by the blast. No matter what my grief, my friends seldom saw me in tears; and they knew not how I choked them back with almost death-gasps, because I scorned to seem weak. I could feel a dagger at my heart with an unmoved countenance; and even smile, and utter light, idle words, or hum the fragment of some familiar song, while it was being turned and twisted to do greater execution. And few ever noticed the convulsive clasping of my hands in which the nails set deep into the flesh -the only outward sign I gave in the presence of others of the agony within. But when I was alone, than all restraints removed, I could wall, and moan, and wring my hands, and give myself up to a perfect abandon of misery. Of joy I might probably have known as great an extreme had the opportunity come to me; but I dared not. Joy seemed so uncertain, so illusive, I dared not grasp it, lest it vanish from me. And so gradually had seemed to die out of my heart the capacity for more than a tranquil, negative happiness; and even this, as the years wore on, had become narrower and narrower. Not that I had grown morbid or discontented; but

the pain of my life had seemed to numb me te all sensations but those of suffering. But here! Who was 1? What was 1? Only my old, true self, after all, but deprived of the screen of the earthly body behind which

I had come to regard it as the true semblance of myself—by the means of which I could present an unperturbed exterior while I was being shaken and torn by inward tempests. The words of the familiar song came back to

"We shall know each other there."

Truly yes, without disguises or conceal-ments; and we shall learn to know ourselves This self-knowledge is not acquired I realize that it is only beginning with me; for when I have come to a thorough knowledge of self. I shall have acquired a knowledge of all things-even of God.

How patient my friends were with me! How they taught me and helped me or checked me and bade me restrain my impetuosity. as the case demanded." The bonds and barsot earth life being removed, I was like a child to whom is given unwonted liberty, I knew not what to do with it or with myself. I wanted to realize all the possibilities of my new existence, before I was fully prepared for any of them; and as a consequence of this rashness, the lessons which the future had in store for me sometimes came with a suddenness and a harshness for which I was little prepared.

"Does not each spirit find its own appro-priate sphere?" I asked, urged to the ques-tion quite as much by curiosity as by a gen-nine desire for knowledge. "I seem to be nine desire for knowledge. "I seem to be hovering on the border land of many spheres, with no place assigned me. Where am I to find my home and my work?"

"The sphere you are to occupy will be of your own choosing. An ordeal is before you. I wish that it might have been delayed," Margaret replied with a troubled counte-nance. "But here in the Spirit-world desires are answered. To many the ordeal is so tempered and softened by time and circum stance that they scarcely realize they have passed through it until the end is reached. But none can escape. It comes to all in some one form or another. Your impatient nature, which cannot wait until the future develops itself but must snatch at impending events and draw them untimely to you, brings you face to face with some-thing which will require all your courage and fortitude to meet."

My impetuous nature! And I had come to believe myself the most patient of women. But when I began to reflect, I realized that my much-prized patience was but a thin, outward crust by which I had deceived the world and even my own self, while the genuine impatience of my nature had boiled and surged within, unchecked and unquell-

I turned to reply, but found myself alone. A sense of injury came over me. I was to meet an ordeal, and yet all had left me to meet it alone. Surely this was not kind. But while this feeling was still fresh in my mind, it was quickly obliterated, or at least lost sight of by that which I next experienced.

And now how can I describe to you that which has no parallel on earth? I can give you only an imperfect idea of what now occurred, though it came to me with a force hitherto unparalleled in either my earthly or my spiritual existence. The air seeme filled with a strange murmur, and clouds descended and shut from my view all outward objects. The murmur increased until to my astonished and dismayed ears it seemed a roar; and the clouds rolled one upon another. until they took a definite shape, and this was what I saw and heard: The story of my life was being told in tones that seemed to me must reach to the farthest heavens, and its events were pictured before me by the tossing clouds. I use the words heard and saw, and yet I am not sure that I did either; but the impression made upon my mind was that as if all senses had united in one grand effort to place my past life in its true phases before me. I sat appalled and dismayed; and then as the record of weaknesses and failures went on, I covered my face with my hands, and sank in agony and shame to the

ground. Truly there is record kept of every event in our lives. With my belief in Spiritualism I thought I had realized that. I knew with a sort of superficial knowledge that not only our personality but our past is written upon all with which we come in familiar contact. so that a sensitive may from even a handker-chief or glove which we have borne about us worn, read the story of our lives. But the belief had conveyed no special meaning to me I had regarded it as one of the phases of Spiritualism more curious than actually valspiritualism more curious than actually vatuable. And now I was being made to read my own record. Now I understood why my friends had withdrawn. It was out of kindness, not from want of consideration. Was ever sense of humiliation more complete than mine? I thought that even in the earth life I had formed a tolerably correct estimate of my own character and resultant acts. But in these dreadful cloud-pictures, how in those deeds on which I most prided myself as having been actuated by the purest and most unselfish motives, did there too often rest the dark blot of unconscious egotism or self-righteousness. Was I then incapable of pure motives?

I could not shut my eyes or ears to that which was passing around me. So after a time I summoned all my courage, and since I must sit in judgment on myself, I resolved to do so bravely and thoroughly. How many sombre pictures there were! How many half light, half shade. But now and then there was a bright one in which some uncon-scious unselfishness, some little deed I had done and forgotten, without any thought of

only been good in its results, but which had sprung from a fountain of genuine good within my heart, shone out like a jewel from the dark clouds which surrounded it. Truly our unconscious acts, be they good or bad, best attest to our true natures. I was too humiliated for either vanity or self congrat-ulation when these gem pictures appeared but a feeling of deep yet humble thankfulness stole into my heart, that there were any gleams of brightness amid so many shadows; and even as this feeling crept upon me, clouds seemed to lighten, and the sombre pictures took on a tint of compara tive brightness from some unknown source and the rushing, roaring wind died away into a murmur. The story of my life was told, and I had sat in judgment upon myself, and by my own heart was partially con-demned, partially absolved. Then I felt conscious of some one near me, and Mar-garet's arm stole around me, and my face was drawn to her breast and hidden there. "Has it been more than you could bear?" she asked.

"No; for I have borne it." I replied.

"See, it is not all ended!"
"Must I see more?" I exclaimed with a nudder. "Surely the limit of my endurance reached." hudder.

But she only raised my head from her breast, and pointed to the clouds which still seemed to envelop us.

Hesitatingly my eyes followed the direction of her hands, and behold a strange thing was transpiring. The pictures had disappeared, and the clouds were again in violent agitation. Again they took form, and I saw slowly emerge from their misty outlines, and gradually shape itself, a struc-ture, my ideal house, which I had so often beheld in my waking dreams, and sometimes but vainly wished to realize in the earth-

"Let us enter," said Margaret.
We did so, and again I encountered a strange experience. Its walls were covered with pictures—the pictures I had just beheld with such perturbation of spirit. Nothing was hidden - everything stood revealed. But a fate, or shall I say providence? had placed the gem pictures where they could best catch the light, and should be a perpetual reminder and incentive to purer and nobler endeavor; while the shadow-pictures were put in obscure places, and those which had no touch of brightness in them, but were all dark, were almost hidden from view. view. It was enough for me to know that they were there, without the agony of being, them. There was another peculiarity about this house, not only the house itself, but every article of furnishing it possessed. seemed somehow to remind me of something in my earth-life, as though it were actually woven or manufactured out of the actions or impressions of that life.

"This is your home," again spoke Marga ret. "You should be satisfied with it, for it

is what you yourself have made it."

A house not made with hands! How that phrase came back to me, not made with hands, but built with purposes and endeav-ors and achievements. How strange that while I was still surrounded by the material forms of earth, doing, or perhaps neglecting my daily duties. I was building myself a house eternal in the heavens!

How kind, how good, how sympathetic Margaret and all my friends were to me! came to realize after a time that that which had seemed such a terrible revelation to the Spirit-world had been only a revelation to myself; that my inmost motives were al-ready known; the good of my nature appreciated, and its evil deplored by those who had, by the laws of spirit-life, been permitted to approach within the circle of personality which surrounded me, as it surrounds us all. How tenderly they encouraged me; how lightly they touched upon my faults and failings, and that only to show me how I might remedy them, and grow in spiritual grace as well as knowledge

"But," I asked after a time, "must these dreadful pictures always remain a terrible. an unendurable reminder of my weaknesses and my sins?

"Those pictures which our own deeds have painted can never be effaced nor entirely hidden," was the reply. "But the time will come, my dear friend, strange as the idea "But the time will may now seem to you, when they will be the most valued pictures of all—when you would sooner part with the brightest gems which adorn your walls than these. You wonder why? Well, I will tell you. In the work which we all must do towards helping strug-gling humanity, we all need to perpetually remember the bonds which connect us with that humanity, so that we shall be patient and charitable, with a patience and charity which knew neither weariness nor cessation, and these pictures are the visible tokens of these invisible bonds. They call us back to the past and to our own weak, erring selves. As we have needed charity, so do we become more ready to bestow it. As we have been lifted up, do we have strength and conrage to uplift others. In brief, we must fully realize that we have been human, before we can hope to take the first step towards the development of that divinity within us. As a kite can only soar aloft while the cord holds it fast to the earth, so our spirits will float with a steadler, surer motion for this visible bond which connects us with our earth life."

It was all so new, so strange, that I could the screen of the earthly body behind which I could conceal my emotions;—without the mask—which I had worn so long that even secret self-glorification, and which had not comprehend it at once. I am not sure that /I do so fully even yet, but I think I secret self-glorification, and which had not catch glimpses of the truth. I have found

myself more than once regarding some of the darkest and most forbidding of my life pictures with a new and strange interest which is not all pain. As it was necessary for the ideal man God to descend to the earth and drink to the dregs the bitter cup of suf-fering before he could enter with sympathy into the sufferings of humanity; so perhaps it is necessary that we should all know from personal experience what failure and sin are, in order to fully qualify us to help other weaklings and sinners.

[TO BE CONTINUED.]

For the Religio Philosophical Journal SCIENTIFIC METHODS

Of the Study of Man, and Results.

HUDSON TUTTLE.

Scientists have various ways of studying man, and when they reach the end of their peculiar investigation they discard all other methods and claim their own infallibility. The evolutionist first develops the form. He says that life began in protoplasm in the unrecorded ages of a past infinitude and step by step through mollusk, fish, saurian and mammal, has arisen by the "struggle for existence," and "survival of the fittest," until the mammal by strangely fortuitous chances became a human being. As the human body is a modified animal form the intellect is a modified and developed instinct, the highest and most spiritual conscientiousness being only the result of accumulated experiences of what is for the best. The highest of an imals is man, with no barrier between him and them, and subject to the same fate. There is no indication of a guiding intelligence, and if he be allowed an immortal spirit, then has the mollusk and the fleck of protoplasm.

The chemist has his peculiar method, that of analysis. He takes the vital tissues and resolves them into their elementary parts. He tells us glibly that there is so much hydrogen, carbon and nitrogen in the muscles; so much lime and phosphorus in the bones; so much phosphorus in the nerves, and iron in the blood. He separates these elements in retort or crucible, and weighs them with nicety so that he knows to a thousandth of a grain their relative proportions. He says: "Put these together and you have man." He has made the ultimate analysis and these are all he can discover. Life is the result of their union; mind the burning of phosphorus in the brain, and as for spirit, nomenon. The chemist has triumphantly finished his work, and in a great museum has placed the residuary results of the analysis of a human body. That body perhaps weigh-ed one hundred and fifty pounds. In a large glass jar is the water it contained-clea crystal water, such as flashes in the sunlight of a rainbow-arching shower, or a dewdrop sparkling on the petals of a lily. There are about eight or ten gallons of it, for the body is three-fourths water. There is a small far of white powder which represents the lime; another, still smaller, the silex; another the phosphorus. There are homeopathic visis containing a trace of sulphur, of iron, magnesia, the potash, the soda, the salts and so on until the vials, great and small, contain more or less of almost every element. Here we have a man, a human being, or what once was. We have every thing that went to make a human being except one, which lacking, these elements are lifeless, and of no more value than water from the brook and earth from its banks: the vital, or psychic principle. Place the contents of all the lesser jars in the greater water jar; shake, dissolve, and manipulate, dead and inert they remain, and will remain so long as thus treated. The chemist in his analysis has made no count of the subtile principle which made these elementary atoms an expression of its purpose. The living form has its origin in the'remote past, and its atoms were arranged and brought into union by a vital process which thus began; which must begin in this manner and traverse the same path. Phosphorus may be essential to give activity to the brain, and a given amount of thought corresponds to a fixed amount of phosphorus burned in nerve tissue. What of that? know that in one of these vials is all the phosphorus that existed in one human being; we may burn it all, and it will give flame and not intelligence. If intelligence comes from its burning, the process must take place in nerve cells organized for the purpose, and that structure must have been planned by superior thought.

To call the ingredients of these bottles a human being, would be like calling a pile of brick, mortar and lumber a house, except the comparison fails in the house being built by outside forces, while the living being must be organized from within. No mixing of the contents of these bottle and jars can evolve life, or even the smallest fleck of pro-

The third scheme is that of the anatomist, who with keen-edged scalpel bends over the body after life has gone out of it, and traces the course of arteries and veins, the form and location of nerves, the attachment of muscular fibres, and in connection with the physi-ologist defines the functions of each separate organ. An exquisitely fashioned machine it is, wonderfully and fearfully made, growing up from an invisible germ. After anatomist and physiologist have finished, and on their dissecting table a mass of rubbish remains, they triumphantly point to it and exclaim: "See! We have settled the question of spirit! There can be nothing be-

yond this organism. We have determined how every cell and fibre of it is put together, and the functions they perform. No where is there an indication of any thing superior or transcending this material form. Here is where the food is digested; here it is assimilated; here this secretion is made; here excretion of poisonous matter takes place; here in the brain, in these gray cells thought arises. Ah! it is a wonderful complex machine."

Indeed it is, and what has become of the power which moved it? You have a strange machine, unlike all others, for it is, according to your ideas, an engine to make steam, into your ideas, an engine to make steam, instead of to be moved by it; a mill to make a waterfall, instead of to be run by falling water. What is the difference between a dead man and a living one? Incomprehensibly great, and yet the dead man to the chemist, the anatomist, the biologist, is identically the same as the living. That unknown element, life, escapes the crucible, the retort, the scalpel, the microscope, and the conclusions of those who take it not into consideration are the vague conjecturing of children, who have gained but a half knowledge of the subjects that excite their atten-

Yet science arrogantly claims the knowledge of all things possible to know. It has searched into the foundations of the earth and ascended the starry dome of infinitude; it grasps the inconceivably small and the inconceivably great; it delves in the hard stra-tum of facts, and sports in the most sublime theories. It gives the laws of the dancing motes, and those which guide the movements of stellar worlds; the sullen forces of the elements and the subtile agencies which

what, O Science, is there beyond the grave which shuts down with adamantine wall between this life and the future?

The answer comes with a sneer: Beyond? There is nothing. Do not dream, but know the reality. What becomes of its music after the reality. What becomes of its music after the instrument is destroyed? Where is the hum of the bee after the insect has passed on its busy wings? Where is the light in the lamp after the oil is burned? Where is the heat of the grate after the coal has burned? Given the conditions and you have music, heat and light. When these conditions perish you have nothing. As the impinging of oxygen against carbon in the flame produces light and heat, so the combination of elelight and heat, so the combination of elements in the nerves and brain, produces the phenomena of life and intelligence. As the liver secretes bile, so the brain secretes thought. Destroy the brain and mind disappears, as the music when the instrument is broken.

Look you and see the strife for existence. see you the myriads of human beings who have perished. The world is one vast charnel house, its material being worked over and over again in endless cycle. Tooth and claw to rend and tear; arrow, club. spear, sword, and gun to kill; the weak to fail, the strong and brutal to triumph, to multiply, and advance by the slaughter of its own weaker members. The atom you cannot see with unaided eye devours and is devoured, and ascending to man, he is by turns the slayer and the slayed.

There's not an atom of the earth's thick crust, Of earth or rock, or metals hardened rust, But has a myriad times been charged with life, And mingled in the vortex of its strife; And mingled in the vortex of its strife;
And every grain has been a battle field.
Where murder boldly rushed with sword and shield.
Turn back the rocky pages of earth's lore,
And every page is written o'er and o'er
With wanton waste. The weak are for the strong
And Might is victor, whether right or wrong.
Enameled armor and tesselated scale,
With conic tooth that broke the flinty mail;
The shell protecting and the iaw which ground The shell protecting and the jaw which ground The shell to dust, there side by side are found; The fin that sped the weak from danger's path, The stronger fin that sped the captor's wrath; A charnel house where locked in endless strife Cycle the balanced forces, Death and Life.

If you seek for a meaning or a purpose you will find none. What you call design is only the harmony of fluctuating chances produced by countless failures.

Invoke philosophy with her robes of snow, pretending to a knowledge of the world and its infinite destiny. It will tell you, of the cycle of being; the succession of generations; that life and death complement each other, and that all you may hope for is change. Unwho grasps to hold will find but shadow in his grasp.

Religion may teach us a pessimistic view of the world, and to bow like cringing slaves unquestioningly to the rod. We may accept that all is for the best whether we understand or not, as the unalterable decree of fate, yet as rational beings we recoil from this bondage, and the questions are ever present, of the purpose of this life, and the evidences of that future, of which the most doubting dream.

Religion, resting as it does on the immortality of the spirit, should answer us so plainly and absolutely that there could be no doubt. That there is weeping and broken, hearts shows that it does not, or else that it makes that existence so terrible that the dread of it s more than of annihilation. The fear of hell, which has driven the world to madness, is now cast into the lumber room with other errors, outgrown, and in the free atmosphere one cannot understand the terrors it once awakened. The arbitrary heaven is also passing away, and a more natural concep-tion of the future life is gaining precedent. Yet the words of teachers of religion are cold and soulless, and even the poets, touched by the finger of a decaying faith, (Centinged on Eighth Page.)

For the Religio Philosophical Journal. Atheism, in "From Here to Heaven by Telegraph."

WM. B. HART.

It is refreshing to find a theological polemic rising above the vain devices of the sophist in his willingness to come to close quarters in the discussion of the fundamental tenets of his faith. But however gratifying this may be unfortunately one seldom meets with a genuine exhibition of this virtue in these religious controversies. The discussion indicated in the above heading, furnishes toler ably fair examples of the best and worst forms of disputation when religious ideas come up for a rehandling. The subject opens up in this wise:

G.—...... I desire next to present the atheistic argumen drawn from the fact of moral evil. It is stated in syllogistic form in logic. Dr. Schuylar states it with his cepty in these words:

drawn from the fact of moral ent. It reveals all speaks form in logic. Br. Schuylar states it with his reply in these words:

"If God had been both willing and able to prevent sin, it would not have occurred."

But sin has occurred.

"God is either able and not willing to prevent it, which is inconsistent with his holiness; or willing and not able, which is inconsistent with his ounipotence; or neither willing nor able, which is inconsistent with his ounipotence; or neither willing nor able, which is inconsistent buth with his holiness and his omnipotence. Bug either of these consequences is destructive of the idea of a fod.

There is no God.

Dr. Wells - I would merely quote a passage that I may have used before in asswer to such reasoning. Ohi man, drop back into this self and be a foo!" How illogical that is! In the true sense it is proving a possitive by a double negative, algebraic fashion. It reminds me of the man who claimed that he could prove a cat had ten tails. Said he.

"No cat has one more tail than no cat.

"Any cat has the more tail than no cat.

"Any cat has the more tail than no cat.

"This is technically known as "Ambiguous Middle;" the middle term, "no cat," being used in a different sense in the middle term, "no cat," being used in a different sense in the middle term, is a negative term, (no cat) and is used with double meaning, (ambiguously.)]

This verbal trifling on the part of the spir-

This verbal trifling on the part of the spir doctor, it seems was thought by Prof. H D. G. to be sufficiently weighty to be eluci-dated by himself in a separate paragraph, as just cited. Trifling as it is, it evidently is as high as the understanding of this spirit can rise in the comprehension of an argument, conceived and couched in terms the most precise and comprehensive it is possible for the logical mind to formulate.

Oh! man, drop into thyself and be a fool.' But, my dear spirit friend, this rebuke is premature. First, as a logician, you should have analyzed this syllogism you denounce by taking it apart and subjecting it, premise by premise, to logical tests; or at least by exposing the precise point where in your judgment its weakness lies; then this righteous indignation of yours would have been in order. You talk much like a man still in the flesh, and pretty deep in it too. You en dorse Dr. Schuyler's reasoning, and supple ment it with an argument ostensibly your own, but in so doing you are forced to call in question one of the most fundamental convictions of the human mind.

Who knows what is evil? Who can tell? I answer, we all know what evil is as we conventionally use the term. And I assume the unanimous verdict of civilized man is in consonance with the facts in the case. If you contest this verdict, the onus probandi lies with you. You must prove it false, not with, "who knows, who can tell?" but with a satisfactory showing that it is false. With respect to the outcome of evil, the final balancing of accounts, you know no more, so far as is apparent from your words, than we do. Hence your tacit assumption that God's dealings with man will in the end be vindicated is a sheer gratuity. Very likely it may be vindicated, but not, I imagine, on your infin-ite Divinity hypothesis.

"It looks to you so, but can you scan God and God's works so minutely that you can criticise His actions, and even presume to Oh! vain man, lay thy mouth in the dust, and bow and bare thy head before In-

Friend Wells, these emotional outbreaks may relieve your feelings, and attest your devotion, and possibly pass for argument "over there," but on this side, some of us at least, have other methods of carrying on a discussion and inducing conviction. How ever, we realize the fact, that being on differ-ent planes of cognition and sensibility, we can not be expected to see things alike. Besides it may be you have not been correctly reported; and it may be the atmospheric conditions to which you were subjected at were may be you failed in getting fully en rapport with the medium. And then, there is this other annoyance,—premature mediumistic exhaustion just where power is most needed and above all, the enormous disparity in intellectual endowments sometimes subsisting

between the medium and the spirit control.

"Can you scan God's works so minutely,

that you can criticise His actions?" I humbly answer, we can, and contend it is our privilege so to do. Speaking for myself, I venture to think the great Architect is better pleased with a discriminating apprecla-tion of his work than with blind adulation, Be charitable, my friend, we do not all see alike. Yonder goes a man whose intellect preponderates on the side of the emotions. In the beautiful simplicity of his confiding soul he gazes on the bright side of nature, and admires, alas! becomes intoxicated, im-becile, it may be, in his conceptions of a lov-ing Father. He looks no where else. He has no aspiration but to admire and adore. Let him enjoy himself, but let him not presume to prescribe limits for his neighbor who can and will look not only on the bright but on the shady side of God's handy work, and who while his heart overflows with emotion, and his brain reals and thrills as in the presence of an awful mystery, yet is not so hopelessly unmanned that he can not distinguish be tween the good and the evil which meets his vision. If in one's hunger after perfection one sees or thinks he sees incongruity in this or that in nature, and gives verbal expression to his thoughts, he blasphemes! No, no. He must be as blind as an oyster, and as stupid as a snail, if he would win the favor of his

Friend Wells, I suspect you are in a tight place, whether you know it or not, and this going back on the concurrent sentiment of the race to which you claim alliance, because argument pinches, is not to your credit as a man, how much soever it may further your claims as a spirit.

"It looks to you so." Ah, yes! no doubt it does, and per contra: It looks to you, Doctor, that God is "Infinitely good, All-Wise, All-Powerful, Omniscient, but more Omaipresent than omniscent. But who knows? Who can tell? That which seems Infinite, good, etc., to-day, is finite and evil to morrow, perhaps." How does this logic-chopping of yours look when transpos-Evidently logic is not your fort. You

do better at denunciation. Good-by.

One wonders what object a learned Professor of logic and metaphysics could have had in submitting to a mere remnant of humanity a problem which is supposed to require for its successful solution an entire human personality. But as it was submitted it seems, civility requires a passing notice of it in this review.

Where our spirit friend, baffled and impot-

his burden, his enterprising amanuensis takes it up, but apparently with no better success. Evidently the Professor is not satisfled with Dr. Schuyler's reasoning, yet he feels its force, and to avoid an unconditional surrender proposes a new shuffle-and cut, by which the very idea of sin, may be eliminated from the discussion and "ignorance" be installed in its place. I opine the Reverend gentleman will not see things in this light. He will say: Either admit the validity of my reasoning or squarely repudiate it. There is no middle course open to the infidel, or the schismatic. And in this I ge with the theo-logians. We gain nothing in argument by confounding ideas essentially unlike. Sin is not ignorance, though ignorance may in a sense be sin, as where a man wilfully, blindly transgresses the moral law. The idea that sin and ignorance stand related, as remote or proximate causes, the one to the other, does not help the contention. Neither do the following assumptions:

"But I can insist on this: that the concept sin is a relative term,-never absolute. The savage who lives up to the best light he has is guiltless."

But suppose he don't? By what term do you designate his failure so to do?

"I have said that sin is a relative term. So is evil. Well, sir, it is my impression you have said this once too often, if thereby you meant to respond to the question at issue, as we shall presently see.
"There is no such thing as absolute evil.

That which we call evil is but undeveloped good.

And what good is there, pray tell, in having your throat cut by an assassin? True, there would be one unit less on the earth. But then the earth was made for just such as you and that excellent gentlemen who helped you out of it. And is the evil any the less "absolute" in your case, because retributive justice makes it unsafe for others to follow his example? Or is assassination, in the providence of God, necessarily the means of 'developing good"

"The worst evil we can conceive of has some good in it, and enough, too, to leaven the whole lump.

What is this but justifying every villainy under heaven? He who does the most of this "leavening" business does the most good! Well, I am getting used to this new philosophy. It is wonderfully exhilarating when one comes to understand it. But suppose we drop these "glittering generalites" for pertinent specification.

First then: The assertion, "There is no such thing as absolute evil," is a gratuity, simply an attempt to forestall a verdict before the evidence is all in; and that other,—"That which we call evil is but undeveloped good, is in the same category—a simple begging the question, with nothing subsequently offered to give it respectability. Of course it is granted that in a world constituted as is ours, so-called evil is sometimes conducive of ultimate good, and that we reach wisdom if ever, through tribulation and sorrow. But this does not meet the exigencies of the case, nor touch at all the problem the infidel has sprung upon us. The question is, Could not an infinite Being, in creating and ordering world, have avoided this preliminary depravation? In other words: Granting a world n which moral evil abounds,-moral evil as the term is ordinarily understood,—does it furnish evidence that the Creator thereof is infinitely good and infinitely powerful, or does it not? With this proposition as our thesis, the whole of the Professor's line of comment is irrelevant or gratuitously assumptive.

Again: "What we call evil eventually serves a good purpose, else Divine wisdom would not permit it."

But God does permit evil, and that he will eventually overrule it for good, is one of those assumptions ever insidiously insinuating themselves into these theological dis-

putes.
"Else Divine wisdom and omnipotence would not permit it!" What is this but sheer fatuity? God has permitted moral evil for at least six thousand years, and physical evil for 600,000 years, taking the geological record as our data, and if this does not disclose his settled at on earth will? If for six thous and years, why not forever? Is the Infinite source of all power, purity and goodness ap-proaching bankruptcy, in which the past is to be repudiated, and an attempt made at reformation? A tree is known by its fruit,—is a maxim you used to quote with approbation. How do you like it when applied to your present contention? I say to the Professor, this inference of yours is premature. So far as this discussion has progressed these "infinite attributes" of Deity are assumed, properly enough, I admit; but the question is, how are the facts in nature to be recon ciled with them? The facts we know, and the incongruity presented is not to be dis-posed of by an interence which itself begs the question. You have produced nothing thus far to justify this inference. For aught you know or can know evil is eternal, unless, indeed, you can grasp the entire plan of the universe, and clearly perceive the ultimate outcome thereof. It is just here where your contention fails, utterly fails, for want of evidence. And hence, in logical consisteny, you must either surrender these "infinite attributes" you ascribe to Deity, and take a humbler view, or the infidel has you. You know absolutely nothing as to what God will or will not "permit," but as you get your information from the manifestation of him in nature. If God permits evil in one world, why may he not in another? And if God has failed hitherto to accomplish a perfect work upon what ground are we to expect perfec tion hereafter? I say, upon what ground do you base your hopes? Our thesis demands an answer right at this point. Please don't slur this difficulty over with a spurious inference. If you insist on the legitimacy of this your conclusion then demonstrate these this your conclusion, then demonstrate these infinite attributes, as your warranty. True, infinite attributes, as your warranty. True, in this discussion your opponent grants you an infinite God, which you claim, but he holds you to the logical implications. His position when fully stated is, that omnipotence and holiness are incompatible with moral and physical evil as it, exists in the world. You admit the evil, hence the whole burden of your contention must be to reconcile this fact with a strictly impraculate and infinite fact with a strictly immaculate and infinite Creator.

The attitude of the parties to this controversy in estimating evidence, is as unlike as the conclusions to which they respectively come. The Christian theist, judging from the way he handles his case, insists that only a moiety of the testimony shall be allowed earing; whereas the infidel accepts all. To his opponent he says: If you see benevolence in the sunshine and the refreshing shower, so do I, but not in the earthquake and the cyclone. If you feel like thanking the good Father because the earth was made for man, whom or what do you thank that it is peopled with beasts of prey, the rattlesnake, the everpresent pestilential bacilus, bacteria, and parasites innumerable eating out his vitals

ent in view of infidel reasoning, lays down and fattening on his blood? If the earth was made for man, by parity of reasoning man was made for them. If you recognize a be-nevolent ordination in the prattling babe, so do I, but not in its incestuous parents. you are overwhelmed with gratitude to the Giver of all good when in health you selfishly sip your own dish of pottage, how do you feel in view of the millions dying of pestilence and famine in India and elsewhere? In short. if you assume to judge at all, be fair, be just! Take the facts as they are, and infer as you logically must, that if one set counts beneficence, the other counts—well, for what does it count?

J. S. Loveland, in Present Age, as guoted by Prof. H. D. G., it seems in view of these difficulties, finds comfort in Evolution. I see none whatever. Evolution runs in cycles. Eventual degradation as well as present ex-altation is the law of nature. The nadir and the zenith lie over against each other in the path humanity revolves. Civilizations rise culminate, and fall. We are travelling the old road, Egypt, Persia, Greece and Rome successively travelled before us. Just now our direction is upward; but in certain notable features, we pale before the majesty of Greece and Rome. In pure intellect or genius, the human race by common consent culminated two thousand years ago. In sculpture, Phidias is without a peer. In poetry, Homer stands alone. In oratory, Demosthenes and Cicero are without rivals. And the mighty potency of Aristotle and Plato, in moulding the thoughts of man down to the present day is felt and acknowledged by all scholars; while as exhibiting humanity in its noblest aspect, Secrates towers in unique moral gran-deur among the wisest and the best. This is the lesson of the past. It is possi-

ble notwithstanding our Fourth of July style of boasting, that the present order of things in this world is already on the down grade, preparatory for that turn in the cycle of geological transmutations destined to rid the earth of its present inhabitants, to be re-placed as in the past, with new continents nd a new genesis of sentient beings, still higher than the present, it may be, but destin-ed in the end, if not to be overwhelmed in the final cataclysm attending a dying world, to be subjected to slow deterioration and degradation consequent on the diminution of the solar ray, and the dissolution of the sun him-

It seems inevitable in all these religious discussions to have to deal with unproved, if not unprovable, premises at every step. he Christian theist, that is, he who postulates an infinite divinity, is beset with difficulties from which the less pretentious deist exempt. It is not pleasant to see a really able man like our Prof. H. D. G., floundering in the slough of a heary superstition which has come down to him as an heir-loom floating on the tide of popular opinion, with noth ing to recommend it but its incomprehensibility, or to justify him but the accident of congenital bias and the glamour of popular assent. One would naturally expect when ostensibly giving to the public spirit revelations, a learned gentleman who goes out of his way to promulgate his personal opinions upon controverted subjects, more especially a notable rationalistic argument, he will at least conform to logical methods.

In that villainous syllogism, the audacious infidel has thrown down his glove. In the love of fair play and honorable controversy say to this gentleman, as I would to Dr Schuyler himself-If you accept the challenge, move on your forces. There is no use skirmishing for position or firing at long range. Unless your heart fail you, bear down upon your fee right royally, like the "charge of the seven hundred," and receive your fate or wear the laurel crown! State in terms which premise, if any, you accept, which you contest, and your reason why.

The conditions of this discussion obligate the theist to assume not the being of God simply, but (1) a God of infinite attributesperfect in every aspect in which he can be conceived; and (2) to reconcile an infinite or perfect Being with the moral imperfection which exists in the creatures he has made. We have seen what success has been reached by laymen in the defense of the popular yiew; it now remains to see how one trained to handle this matter with authority succeeds,

I am happy to be able to say that the Reverend Dr. Schuyler's handling of his theme is manly, dignified and fair so far as he has correctly stated his opponent's position; with no attempt at evasion or other disingenuous device by which the ordinary sophist seeks to disguise his weakness or gain an undue advantage in the discussion. But in saying this, I must be permitted to express my dis-sent in toto to the legitimacy of the conclu-sion arrived at: The fatal flaw in his argument, as I shall presently show, lies in his unproved assumptions; and it is in this particular, in almost every case coming under my observation, that the theological argument in general breaks down.

In order to readily perceive the force of the reasoning pro and con, it may be advisable to restate the infidel's argument as it stands t the beginning of this review, to wit: "If God had been both willing and able to

revent sin, it would not have occurred.

But sin has occurred. "God is either able and not willing to pre vent it, which is inconsistent with his holiness; or willing and not able, which is inconsistent with his omnipotence; or neither willing nor able, which is inconsistent both with his holiness and omnipotence. But either of these consequences is destructive of the idea of a God."

This is the challenge. Let the reader mark its several specifications, for in this syllogism is represented the logic of a masculine mind.
"If God had been both willing and able to prevent sin, it would not have occurred."

On the face of it, this affirmation looks like mathematical axiom-a mere truism, which has only to be intellectually apprehended to command immediate assent. If Jeff. Davis had been both willing and able to prevent secession, it would not have occurred. How simple the reasoning! Either deny the arch rebel's willingness or ability in the case, or accept the conclusion. This is imperative, and any one with a competent faculty of reason must see it. In fact, in the case of God inability is conceded. In the reverend gentleman's contention, the Infinite is not Omnipotent, but is constrained by a continency to which even omnipotence succumbs And this assumption is sought to be justifled on the plea of necessity. An infinitely good, all-wise, omniscient, and all-powerful Creator, could not create a world in which there should enter no moral evil. Why? Because so doing involves an inherent impossibility, a contradiction, in fact-a sufficient reason, I grant, if the contradiction can be shown to exist. But let the reverend doctor speak for himself:

"God, if he had seen fit, might have created a universe in which all moral evil might have been excluded forever. But from such a universe, though displaying infinite per-fection in its mechanism, all moral excellence would also be excluded, for since

necessitated action possesses no moral charcter, moral excellence implies liberty, and

liberty involves the possibility of moral evil."

That "necessitated action possesses no moral character" is granted. But does it' follow that because "liberty involves the pos-sibility of moral evil," that, therefore, evil will exist? May not a universe be conceived with liberty to sin, and yet with adequate disposition to resist incentives thereto? Schuyler, after tacitly assuming the infinity of God, as was his right in this discussion, forthwith proceeds to circumscribe or limit Infinity. In his estimation, God cannot create a world having any moral excellence, and at the same time bar the way to the ingress of sin. I waive the abstract question of free agency here, as I wish to meet the Doctor's argument on the ground where the objection is set up, without perplexing side issues. For the sake of the argument, I grant man is free. Continuing this line of thought,

the Doctor subjoins: "Hence to the mind of God, three alternatives were presented: No universe at all, or a mechanical universe in which all disorder and all moral excellence should be excluded. or a moral universe in which both mogal evil and moral excellence should be possible. Who can affirm that the latter alternation was not preferable? Because the Omniscient God choose to create a moral universe, shall shortsighted human reason deny His holiness or His omnipotence?"

The validity of this reasoning is vitiated in the fact that no such "alternation" as here predicated, could be presented to an Infinite Creator. The whole difficulty is man-

ufactured and fictitious. "A universe in which both moral evil and

moral excellence should be possible!" does it follow because of the bare possibility of an irruption of sin into God's moral uni verse, that, therefor , sin de facto is inevita-ble? Is the assumption forced upon us that the resources of omnipotence were inadequate to adjust the balance of incentives, good and evil—the tempation to do wrong and the disposition to resist it-so that sin would not occur? Preposterous as this assumption may seem, it is the Doctor's position tacitly put forth. It is here, where the above mentioned "flaw," in this gentleman's argument comes in. Surely it falls within the function of omnipotence to create sentient creatures with liberty to do wrong and yet so constitute them that they will have no disposition that way. Even in this our world, bad as it is, millions upon millions of human beings pass from the cradle to the grave without a thought of committing murder, or burglariz-ing a neighbor's house. Why may not all have been thus constituted? We are at liberty to chew tobacco, or drink rum, but all do not take to these habits. Undoubtedly God could have made our world worse than No good Christian will deny this. Could be not have made it better? How about the angel-world? Is all moral excellence excluded from it? And will this gentleman insist that the denizens of that world are automatons, without freedom to act? How is all this going to be in heaven? Will the abode of the blessed be a mechanical world, and the elect slaves? We see the theologian's refu-tation of the above syllogism collapses like a soap bubble the moment it is touched.

But this gentleman has not stated his ponent's argument as strongly as the infide himself states it. Physical no less than moral evil, of right belongs to the major premise but the ecclesiastic with commendable dis cretion omitted to insert it, hence was a liberty to concentrate his force on a single idea—"liberty" or moral freedom—which characterizes his argument, but which is nugatory as justifying the creation of a world in which nature slaughters without mercy the babe with its mother, the innocent with the guilty, on a scale which puts the doings

of puny man to shame. That this our world was created on purel benevolent principles and is sustained in consonance therewith, as a philosophical theory, is wholly untenable as we have seen. But the thesis we have here reviewed is fic titious to the extent that it assumes the sylogism in question is atheistical. When clearly defined and apprehended, it is simply the protest of the enlightened understanding against the assumptions of Christian Theism. as opposed to Deism and Agnosticism-the ssumption that the universe in which physical and moral evil obtains, is the work of a supremely benign and all-powerful Creator. who not only foreknew the evil he was preparing, but predetermined it so to be. And that other conceit—that all this will be rectified in some future world, is the crowning assumption in which the intellect, stultified and bewildered, seeks to extricate itself from the embrace of superstition and fatalism.

Greenwood, III.

For the Religio-Philosophical Journal Spiritualism and the Doctrine of Enlarge ment.

JOHN E. PURDON, M. D.

As one who has studied Spiritualism scientifically for the last sixteen years, and as one who knew Florence Cook and her mediumship better than anybody in America, I venture to offer a few remarks in answer to the invitation contained in the open letter of F. H. S. in the JOURNAL of June 23d.

The questions asked in the first six paragraphs of that letter cannot be answered by any man with truth. Inasmuch as all the answers to these questions which have ever appeared, are mere speculations, more or less colored by the ideas and wishes of the questioner and the answerer, nothing ever can attach to any such answer but a lower or higher degree of probability depending upon the common sonse of the individuals engaged in the inquiry.

The unverifiable statements of the spirits themselves go for absolutely nothing; almost all of them are contradictory and absurd and display the grossest ignorance or the wildest extravagance. Let any one who wishes to traverse this statement produce a single instance of new truth given through a medium apart from his own possibilities as a rational thinker and worker. The new facts he ex-hibits may furnish the data for true or false judgments; but all the facts so produced are related to this life and the judgments passe upon them are essentially those of mortals. It is enough for us if the spirits actually do give us new facts; it is even enough for us if the new facts, however produced, are such as to compel us to believe that the conception of spiritual activity is essential to their apprehension. Those who attempt to make "the other world" like this one in every conceivable respect are at least consistent, for they present a conscious realization of a something higher and better than this, but not essentially different from it. As long as they avoid mathematics and do not enter into particulars they are all right, but then their other world or future state is only that world of future possibilities which one and all of us expect to enjoy under the name of

The fact is, the condition of human en-

largement to which men look forward under the name of the future state, is a changed relation between man and the universe that cannot be condensed into conscionsness, which, as the psychic correlative of definite motions of our brain molecules, is the only condition under which we mortals can picture ourselves to ourselves as personally identical spirits. It is quite possible; that is to say, I know of nothing to the contrary, that my spirit may make an excursion dur-ing the life of the body and realize itself as an enlarged being in appropriate psychical language; but that is not the language of words, depending on the movements of muscles directed by a brain, which are the sinc qua non for conscious thought.

We want something more comprehensive than mere consciousness for the understanding of the other world. Spiritualists have hitherto made the survival of the conscious ego equivalent to the continuance of the de-velopment of the individualized spirit after death. This is a great mistake, and it is here alone that rational Spiritualism finds itself vulnerable to the attacks of a critical psy chology. The psychologist knows that with the destruction of the brain, consciousness must cease, and he argues that because there is no universal brain, there is, therefore, no universal mind. The Spiritualist and the psychologist are at loggerheads because they both confound consciousness which is a state, with mind which is substance. Neither up to the present has pointed out this error to the other in language sufficiently explicit or even recognized it for himself. It is in the theory of human enlargement that they will find their reconciliation.

The writer of the open letter inquires if Mr. Crookes yet holds that no fraud could have been practiced on him and that Katie King was a veritable personal entity?

I hold in my possession a photograph of Mr. Crookes taken with the so-called Katie King on his arm. This photograph is genuine, having been placed by Mr. Crookes himself on one of his own cards? When a scientific man goes so far as to commit himself to a position of that kind it is not likely that he ever can change his opinions. As a matter of fact I believe that Mr. Crookes does hold the opinion that no imposition was practiced upon him, for the simple reason that every precaution was taken by him to secure gen-uine results. The readers of the JOURNAL have very little idea of the nature of the precautions against the possibility of error taken by the English scientific men who studied the case of Florence-Cook. I once asked Mr. Varley, the electrician if a certain instru-ment used by him to secure the person of that medium during materialization was like the instrument he used in testing the Atlantic cable. He answered me that it was the very instrument itself, and yet the fig-ure passed in and out of the cabinet without violation of his electrical tests. The facts of her manifestations were indubitable; the in-terpretations put upon those facts were quite another thing.

I have also in my possession a photograph of the same Katie King taken at the house of the parents of Florence Cook, which entirely corresponds with Mr. Crookes's photograph, so that that which professed to be Katie King preserved a certain uniformity of appearance. That "Katie King was a veritable personal entity," to use the word of the querist, I can have no doubt whatever, but that hers was "a veritable personal entity," different from that of Florence Cook is. a matter that cannot be settled by a mere yesor no on my part, that of Mr. Crookes, or even of the medium herself, as I very well know from many a conversation with her on that

subject. Let me explain: suppose Florence Cook. spoke through the first telephone ever invented, to Mr. Crookes, who then saw her instrument for the first time; he would not have much difficulty with his great abilities in accepting the fact and discovering its cause; that a certain physical adjunct ena-bled her to make herself heard from a great

distance

But if Florence Cook, stated that she was between two telephones, one of which was in connection with her ear and the other with her tongue, and that she did no more than transmit accurately the sounds she received, their significance being more or less foreign to her, the subject would be no longer one of matter of fact capable of experimental investigation but of opinions. Mr. Crookes's special training as a physicist would serve him in the first instance but not in the second. The first case corresponds to that modification in the medium's organism which permitted her individuality to express itself in a new and so far abnormal manner. The sec-ond case corresponds to the use of an organism so modified for the transmission of the physical impulses received from a foreign source. The absence of such modification would leave the foreign intelligence without a medium of communication, but its presence would permit the medium to act the part of an automatic unconscious translator, just as in the case of interposition between the two telephones, the medium herself would be a voluntary and conscious translator.

From this mode of regarding the subject of spirit communion we must suppose that the change whereby an ordinary indi-vidual becomes a medium implies the presence of something in substantial relation to that medium, analogous to the agent whereby a spirit expresses its mental activity. The medium and the spirit must possess, for the time being at any rate, bodies of a like kind, and this likeness implies that possibility of physical continuity whereby a mortal can become the mouthpiece of a spirit. That which is true of speech is ceteris paribus, true of any other motion directed from a higher source.

Under ordinary circumstances there is a breach of continuity between living men and the inhabitants of the other state, supposing them to be actual merr and women like ourselves. There is no mental commu-nity because the conditions of physical relationship are not such as to permit of intercourse. In the case of a medium being present the physical conditions are supplied and the mental continuity follows as a matter of course. We cannot form the concept of such continuity except in physical terms, and we must always supply to mental action a basis of continuity. Hence for the realization of thought, we are always oblig-ed to postulate a physical basis of mental activity, whether the continuity demanded be that of duration for the communion of a spirit with itself or of extension for that of its communion with another like itself.

This reasoning, though perfectly sound, does not necessarily imply an extra-mun-dane origin of any intelligence acting through a medium. It covers the theory of any communication that may ever exist between this world and the other planets of the system; it is in fact no more than a generalized formula for the explanation of any future improvement in the modes of communication of individual minds according to the analogies of experience. We must rationalize the other world and bring it within the terms of this if we wish to under-

stand it. The laws of mechanics must hold with regard to that state as well as this. We make no difficulty in acknowledging that two and two are four in all states of human activity, John Stuart Mill to the contrary notwithstanding, and we must extend the same generality to the quantitative principles of mechanics which, as laws of the human un-derstanding, are founded upon intuitions just as paramount as those implied in the symbolic identities of numbered things.

The Spiritualist must be content to lay aside a notion touching the nature of the influence of a spirit upon the body of a medium which has been a fruitful source of ambiguity and contradiction. The spirit does not enter into the body of the medium displacing that of the proper owner for the time being any more than my spirit enters the body of the person with whom I converse because the mechanical impulse of my words causes a modification in the thoughts of the individu-

al affected by them.

The spirit moves the body of the medium to produce a desired result, and this he does by the impulse of his modified, invisible supersensuous matter upon the matter of the medium's body, more or less modified as the case may be. Thus there is a rational physicase may be. Thus there is a rational physical continuity from the inception of the thought by the spirit until its perception by the unmodified mundane intelligence to whom the medium conveys it; and the motions of something capable of transmit-ting pressure or impulse is the basis of the

possibility of such continuity.

With regard to any essential difference between the individuals, Florence Cook and Katie King, I think I am justified in saying that the question is not capable of scientific discussion. That things were done which compelled the observers to postulate the presence of an active superior intelligence is a matter of certainty; but I was never able to say, this is not Florence Cook. To me she was always Florence Cook in a state of transfiguration during her most wonderful manifestations; she was a marvel and a mystery to all her friends, her own mother included.

I have freely used this young lady's name, as from the nature of the question asked concerning her, my answer is to be read as a justification of one who in former days afforded me great pleasure and brofit from a study of the physiological as well as psychological features she presented. For many years I have been satisfied that a full understanding of her case would afford more real insight into the truth and mystery of Spiritnalism than any other I have seen recorded.

My object in writing this letter is to show that upon the groundwork of the modern psychology the fact of mediumship bridges over a difficulty otherwise insuperable. Matter and spirit are substantially one; under the psychical form of consciousness matter holds correlative physical forms which, however, not being absolute, in rising into higher forms carry along with them the higher psychical forms which exclude from their content the merely conscious mortal. It is evidept that this process of enlargement is irreversible so long as there is a breach of con-tinuity in the flow of directed energy from one state of matter to the other. The medium supplies the bridge and as far as he does so prevents the dissipation of energy flowing down from the higher to the lower level. Motion is nevertheless still the cryptogram of heaven and earth. Valley Head, Ala.

SEANCES IN PRIVATE.

Voices From Spirit Land Heard in Rochester Homes.

Although the subject of Spiritualism has been done "to death" in the press, exposed time and again by experts tabooed by alleged scholars, smashed by pedants, and consigned to the limbs of social ridicule by the great majority of people, I venture to trespass upon your space to recount a little spirit experience of my own which occurred this week. I must ask you to permit an ac-quaintance, and frequent professional inter-course with you extending over many years to act as a sort of voucher for the truthfulness and honesty of my statement in this communication.

was requested by the lady who had invited me to be present to examine the house from top to bottom so that I might be fa-miliar with all the surroundings. Having satisfied myself that there were no false doors, cupboards, secret recesses, etc., we entered a small room up stairs which was entirely devoid of furniture save a table and six chairs. The walls and ceiling were plastered and kalsomined and the floor was car-peted. There was not a break in any part of either, in fact, there was no possible chance of co-operation from the outside. ex-cept by way of the door which led out into a well lighted hall or passage. When this a well lighted hall or passage. When this door was closed, the room was perfectly dark. When opened, a flood of light entered the room. I was given my choice of seats at the table, and I sat next to the lady of the house and held her hand on the left, while my wife's friend took a seat next to me on the right placing her hand on mine. My skeptical wife sat next to the gentleman of the house and joined one hand with him while the physician held her other hand and that of my wife's friend. The lady who and that of my wife's friend. The lady who had, invited me, sat between the host and hostess. It will be seen that neither the hostess. It will be seen that neither the host, hostess nor the physician could make a move or a sound of any kind without the knowledge of either myself, my wife or my wife's friend. To make sure of the lady who had invited us, it was agreed that whenever any manifestation occurred that all the six pair of hands should meet in the center of the table so that each might know that no hands were absent playing "Tricks" that no hands were absent playing "Tricks that are vain." After sitting for about twenty minutes engaged in conversation with joined hands, the lady who had invited us—who for convenience I will call Mrs. Dash—said, "Do not be in the least alarmed at any thing that will occur." Presently

the voice of one long dead and well known to me, said in faltering and gasping tones.

"I am—glad—to—be—present—with—you—but—it—is—difficult—to—come—because—the circle—is—weak. Dear ones—do—not—thele—the—is—a trifling matter—the —the circle—is—weak. Dear ones—do—not—think—this—is—a trifling matter—this—coming—back—to—earth. It—is—serions—very—serious both for you—and—us. There—are—many—spirits present—here—to-day.—but—I—fear—they can not—manifest themselves clearly. Come again—come with earnest—hearts and those—dear to—you—will—try and speak to you—." The voice coased and silence continued for some min. ceased and silence continued for some minutes when Mrs. Dash asked a certain spirit to manifest itself. A small light, like a star now, appeared upon the center of the table about the size of a pin head. It grew larger and rose upward with a gyratory motion, sailed towards the ceiling and vanished. Then another and others followed. Some of them were larger than others and I was struck with their resemblance to the human

were in no degree luminous beyond themselves, and I was particularly struck by their dissimilarity to any light I had ever seen be ore. It would have been the height of folly to accuse any one present of having produced them. Besides, we all joined hands and still the beautiful lambent lights floated to and fro. Mrs. Dash now requested all to join in singing "Sweet Bye and Bye." We complied, and during this the bell which stood on the floor began to ring softly. We all brought-our hands together again while it rang. Presently it ceased and fell upon the floor as if thrown there. We commenced singing gain and many more lights floated about Mrs. Dash then exclaimed "Can you not speak to.us? Will you answer some questions if we ask them?"

If a fifty pound weight wrapped in blankets had dropped from the ceiling on to the table it could not have made a greater noise than that which occurred in answer to this. I was very much startled, and my wife cried out in alarm. "Do not be afraid," said. Mrs. Dash, and then she asked if a certain spirit was present and said, "You need not knock quite so loud." In answer to this there came three distinct raps. "Are there many of our spirit friends present?' inquired Mrs. Dash. At this an innumer able number of raps were heard, some loud, others faint, which seemed to come from all

Mrs. Dash said we had better keep on singing, so we commenced again, but had not proceeded long before a terrific and sonorous voice filled the room and made my hair stand straight up. This is what the voice said in broken English, "It is hard work to come to you. The circle is weak There are many spirits here who would gladly speak to you but they can not!" The voice ceased and Mrs. Dash said, You always come and I am glad you are here to-day. I must introduce these strangers to you." She then mentioned the names of myself and wife, the young lady friend and the doctor. Then the voice again burst forth, loud as a trombone, having a metallic harshness to it that was very disagreeable to me, "I welcome you all. You are on the right road. Keep in it, investigate the mysteries by which you are surrounded. Keep your bodies pure and your minds free from sensual things, live hon-estly and temperately, be just and upright and you will be in condition to receive many benefits from those in the Spirit-world who love and watch over you. Do not grieve the spirits which keep constant guard over by evil deeds. / Always remember that spirits can only come back to truth and purity, and they must turn away when you are engaged in base and sensual things. What you call angels are good influences from spirit land. They keep guard over those at-tached to them by the ties of relation-ship. Ask any questions and I will answer them

Mrs. Dash asked me to put some ques-tions. My first was: "Is there any very marked changes in the condition of the soul tions. after leaving the body?" The answer was a very emphatic "No!" There was a pause of some minutes, then the voice continued: You can not understand, neither can I impart to you, the conditions of spirit life. It is all natural, beautiful, progressive. There are no surprises—nothing to distress. I

can not stay longer now. Good-by."
Scarcely had the voice ceased when another and entirely different one was heard, and with it there came a cold draught of air in my face which made me shudder. The voice was that of a hoarse whisper, as though the speaker was afflicted with consumption. It began: "I am glad to be with you to-day, and that an opportunity is offered for me to welcome the strangers assembled here.'

Mrs. Dash then said, "That is the voice of r. — who died of consumption in —." Dr. — who died of consumption in —...
"Yes," continued the voice, "that is true and always endeavor to be with you when possible.'

Then a number of questions were asked and replied to by the voice, which in conclu-sion said: "Fear not the change called death. Rather look upon it as the sweetest of all experiences, for you arrive at a more perfect state, and among those whom nature has bound you to for all time by the ties of consanguinity. In the reunion of loved ones is the perfection of all joys and is the most be-neficent boon which flows from the harmo-nious operations of the universe. Light is coming to mankind. Hitherto matter has been all important to the race. Things that are visible to mortal sight have been supreme. All the riches of the universe, all the blessings, all that is imperishable are found only in the realms of mind. This realm is as yet unexplored by man save on the thresholds or ante-chambers! Blessed are they who shall help to open the portals of mind to the human race on earth, and enable man to enjoy the possibilities of his being. There are noble souls striving to guide human thought to this realm of beauty, harmony and truth. They are among the despised of earth now. The time is not far off when they will provail. The worders and each love. they will prevail. The wonders and achieve-ments in matters now existing on earth will speed the day. In the meantime keep your hearts pure. Take for your motto Nothing in extremes.' Be virtuous and honest in all your conduct through life, and above all contribute the garden of your mind, so that four greeting in the Spirit-world with your loved ones may be made the more joyful. I cannot remain longer to-day. Farewell."

When the voice ceased we all expressed a desire to bring the scance to a close on acdesire to bring the scance to a close on account of the great strain upon our hands from being held so long in one position. Mrs. Dash opened the door and the light from the hall was very welcome. I again very carefully examined the room and its approaches, but found no way by which a voice could be introduced into the apartment. I would say that the room was only just large enough to hold our party without crowding. I could touch the wall behind and at the side of me from where I sat and so could the rest. Had from where I sat and so could the rest. Had any one opened the door the light would have betrayed the intruder. But the voices I will add could not by any mechanical or other contrivance have been feigned. Though human in articulation there was a certain tone to them that seemed to penetrate to the very marrow of our bones, and utterly dispelled all doubt as to their origin.

"Are you convinced now that the spirits of those we love and who have passed away from our sight, can come back to us?" asked Mrs. Dash as we prepared to depart. And when I looked into her calm, honest face, and that also of our gentle hostess who stood by, I was compelled to admit that there were

"Things 'twixt heaven and earth Not dreamed of in our philosophy."

Many manifestations occurred during this unprofessional scance which cannot be described in a newspaper correspondence, among which, I may mention strains of music which continued after we finished singing from time to time, and which it would be tongue when at their largest. These lights | quite impossible to produce by trickery. All

this phenomenon was produced I am told by the mediumship of Mrs. Dash who is a lady of the highest character, of a mild, retiring disposition, very lady-like and modest in her demeanor and who is the pride and joy of one of Rochester's most estimable families. Since witnessing the strange thing I have related my mind has become reconciled to a good many things, among which are included many curious "ghost stories" handed down to us in ancient manuscripts, and to the sweet reasonableness of many things that seemed ridiculous. I also no longer wonder that men like Abraham Lincoln and hosts of wise and eminent men, though silent on the sub-ject, had, deep down in theirhearts a loving corner for Spiritualism and its sublime teachings and possibilities .- Rochester Her-

BOOK REVIEWS.

[All books noticed under this head, are for sale at, or can be ordered through, the office of the RELIGIO-PHIL-OSOPHOICAL JURSAL.

HOME; HIS LIFE AND MISSION. Mme. Dunglas Home. London: Trubner & Co.; Chicago: Religio Philosophical Publishing House. Large 8 vo. pp. 428. Price, \$2.00. Of the many remarkable mediums developed since

Of the many remarkable mediums developed since the advent of modern Spiritualism, Daniel Dunglas Home in some respects leads all others. None who really knew the finan could help respecting hith, and he sustained most intimate social as well as professional relations with very many noted people whose names are familiar the world over. After several years of great physical suffering he passed to spirit-life on June 21st, 1886, from Paris, France. Readers of the JUNEAU will recall the delivery no. spirit-life on June 21st, 1886, from Paris, France. Readers of the Journari will recall the obituary notices of him written by the Countess of Caithness and by his widow. The editor of the Journal never saw Home, but knew him well through a correspondence of the most frank and candid nature, extending over a period of some years. No one can read these private letters written by Home without realizing that they were penned by a man of the grandest aspirations and nobility of purpose. Every line breathes his devotion to truth, his undying interest in the advancement of his fellows and ing interest in the advancement of his fellows and

ing interest in the advancement of his fellows and an altruistic spirit unsurpassed.

His last book, "Lights and Shadows of Spiritual-ism," published in 1877, written with the purest and most unselfish motives, and in which he aimed to tell the truth fearlessly but without malice, brought down upon his devoted head the maledictions of the traffickers in commercial Spiritualism/ re-enforced by the adverse criticisms of many deluded and prejudiced followers of these fakirs and ignorant dablers in psychical matters. His effort, how-ever, was cordially welcomed and appreciated by a larger, if less demonstrative, class. He won the gratitude of every intelligent, honest medium and of every rational, well-informed Spiritualist. Not because his book was faultiess, for it was not; not be-cause he was infallible in his opinions—he did not claim to be, but because it was a heroic, courageous effort in the best interests of pure Spiritualism as he understood them. Time has demonstrated that while his "lights" were truthfully depicted, his "shadows" were painted none too dark, and that had his warnings then been heeded it had been vasily better for the Spiritualist Movement; for though truth cannot be injured, it can be simulated and its proper presentations of the spiritualist movements and account to the spiritualist movement. sentation, comprehension and acceptance greatly

Time, the cruel sufferings of the last eighteen months of his earth-life and his transition, have softened the animosity of well meaning but prejudiced critics, while his stupendous work in demonstrating the continuity of life and the ability of spirits to manifest their existence beyond all reasonable doubt to many of the prominent men and sonable doubt to many of the prominent men and women of the world, including emperors, kings, statesmen and scientists as well as to thousands of lesser note, gives all that relates to him a special and lasting interest to Spiritualists, and to his life a value that will be more fully realized the better and

more widely it is known.

The world is greatly indebted to Mrs. Home for the preparation and publication of the "Life and Mission" of her husband. The book is most admi-rably written, no fulsome eulogy of her husband is indulged in by Mrs. Home; she contents herself by telling the story of his life in a smooth and charming style. The bulk of it is made up of the history of the experiments made with the aid of his medial powers. The completeness of these experiments and the marv-llous phenomena recorded, make of the book a fascinating and valuable acquisition to the store of Spiritualist literature. We cannot do better than to give our readers the prologue with which Mrs. Home introduces the book:

"In the realm of spirit as well as in the exact sciences, our age demands facts that can be verified. I reproduce, in all its authenticity, as much as possible of the testimony that has been borne to the phenomena investigated in presence of D. D. Home. A crowd of theories, more or less ingenious, but none satisfactory, have been created to explain away the facts, without explaining them in the least. The perverted understanding which takes that which is not for the reality, and the reality for a chimera, can alone lead men into this singular denial of the possibility of a truth that, by their own avowal, it would give them the greatest happiness to recognize. Undoubtedly the most hideous cancer of our age is its materialism, that, eating constantly deeper, leads men more and more into the denial of their immortality. Spiritualism was not regarded by Home as a fantastic or poetic reverle. He.suffered cruelly for his mission, without having any other object in view than to give an irresistible impulse to the consoling belief in a future life. A multitude of irrefutable facts were demonstrated in his presence which science tested and admitted. By sacrificing himself to every description of realone lead men into this singular denial of the By sacrificing himself to every description of re-search, he enabled scientific investigators to estab-lish the existence of forces that until his day had remained unknown; and he founded belief in a spirit-world on those remarkable evidences of iden-

spirit-world on those remarkable evidences of identity that will remain the basis of the true modern Spiritualism. No sophistry can avail to show that the well-established and well-attested facts contained in this work have had no existence. It will be seen how great a number of well-known personages have investigated the subject, and have been convinced. The fact that many of these names are now for the first time published, will prove to what degree Home carried his consideration for others, suppressing their names in order to spare them from ignorant abuse, and tranquilly encountering the host of calumnies that were directed against him in consequence. Where is there another man, who, with the means in his possession of proving how false were the assertions made concerning him, would have thought of others, rather than of himself? There are very few celebrated men whose real character has been so strangely misunderstood, and concerning whom false reports have derstood, and concerning whom false reports have more persistently been spread abroad. The extensive correspondence he has left—even the small portion of it I have found space to print—proves how blameless his life must have been, how irreproacha ble his bonor, and how elevated his sentiments. No one was ever more happy in doing good, or was more beloved. In every country persons who were not Spiritualists pronounced his name with respect; and the social position he occupied in the world is the best proof of the estimation in which he was

"Spiritualism, as demonstrated by Home, gives a serenity of mind that death cannot destroy. The edifying proofs of identity contained in the communications received through him tend to change our life and modify our actions, by giving fresh strength to love and charity. The Spiritualism which is indepable of being investigated under scientific, or at least, trustworthy conditions, and confers no moral benefit, is not Spiritualism. If tokens of spiritidentity and phenomena established under such conditions as are described in this volume can rarely be met with, and the truth is, in consequence, derided as a fiction, this only illustrates a fact established by the history of humanity in every age—that the possessors of such a diversity of gifts as were bestowed on Rome are makers of epochs. Home never had the ambition to create a sect, although nothing would have been easier to him. For him who understood the teaching of the Savivor, there could be no question of honor and prominence; and the acts of his life show that he was a Christian in the full acceptation of Savitualism sections. prominence; and the acts of his life show that he was a Christian in the full acceptation of the word. His aim was the propagation of Spiritualism, especially among those who have lost the innate perception of spiritual things, that inner light whose revelations all Nature confirms. He sought to save us from the emptiness of a selfish life, and to give us in this world less of suffering and more of joy.

"D. D. Home did not teach; he proved." The account follows Home from his native Scot-land, which he left when a mere lad, to America: recounts the evidences of his mediumship as a child and carries forward his "Life and Mission" in America, England, Italy. France, Russis, Switzer-land and finally back to Paris where the end finally came. It gives most interesting incidents of the experiences occurring under the supervision of Viscount Adare, Emperor Alexander II, Madame de Balzac, Prof. Crookes, Prof. Von Boutlerow, Mrs. Browning, William Cullen Bryant, Bulwer Lytton, Prof. Bush, Countess of Caithness, Robert Chambers, Prof. Countess of Caithness, Robert Chambers, Robert Chambers, Robert Chambers, Robert Chambers, Robert Chambers, Robert Ch Prof. De Morgau, Emperor William, Napoleon III., and hundreds of other noted people on both sides of the Atlantic. The book is finely printed from new type on extra calendered paper. In England it is sold at over three dollars in U. S. currency, but the American publisher, using the English sheets, and binding in a much more durable manner, fixes the price at \$2.00, at which figure the edition should be exhausted within a month

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The above work gives illustrations of all kinds of artificial appliances for the deformed and those whose limbs have been amputated, and in that respect is very valuable. The work concludes with a very interesting article on "Psychology or Inferences and Inductive Teachings from those who have lost their Limbs and Senses." The author is evidently a Spiritualist, and his views will be read with interest.

Cora Eldridge, an 18-year-old Poughkeepsie girl, has been sentenced to five years in the House of Refuge for the larceny of a cauary bird worth \$2. Justice, so-called, plays some queer pranks in New York

Dowager Empress Victoria, widow of Frederick III., has an annual income of \$200,000, \$40,000 of which is derived from England. She will be obliged to make Germany her nominal residence, and to visit Berlin every year.

The Australian market gardeners are being ruiped by Chinese cheap labor.

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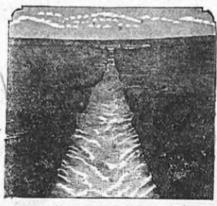
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(BICAGC, 11 1. Saturday, July 21.1888.

"Four Religious Certainties," and Modern Fallacies.

The Homiletic Review is an able magazine, under the auspices of evangelical clergymen, and filled with their contributions on theological topics and practical matters, with an occasional contribution from some conservative Unitarian. It is plain that these watchmen on the towers of Ziow note the march of modern thought, and sound the alarm when danger draws near. In this they are consistent and are but doing their duty, as they see it. In the July issue Bishop Cyrus D. Foss (Methodist) of Minneapolis, tells of the certainties in religion, of which he gives four as sure and certain. The first is "God-a personal God;" the second, "God in Christ reconciling the world;" the third, "Salvation by Christ;" the fourth, "Immortality."

Doubtless there are great certainties of spiritual truth, and in our agnostic age it is well to look to them, as we look above the shifting clouds to the solid mountain peak, but old dogmas cannot cure modern doubts. To dream that they can is the mistake of the orthodox clergy, who think that calling men back to their old views is the only way to stop the growth of a skepticism which alarms them, and that only by allegiance to Bible authority and orthodox creeds can materialism be met and checked. Bishop Foss starts with the assumption that the Bible is divine and infallible, the atonement true, the old scheme of salvation sure. Not the testimony of the soul but words of a book are his basis for the certainties he seeks. On the sand and not on the rock does he build, and therefore his house will fall. His God is an outside creator, not soul of things: his Christ is the anomalous and atoning savior, not "the man Christ Jesus," our loving human brother; his salvation is through Christ as Paul saw him, not the working out of our own salvation by wise and pure living; his immortality is not the instinct within us, the soul's word "Thou shalt never die,"-that instinct he "would not imply a sufficient proof," but Christ brought immortality to light and that makes it true. The plain historic fact is that Jesus helped, by his good words, to confirm a truth which had been taught ages before on the banks of the

The world will never go back to the old views from which it is now turning away. In thought, as in the life of nations, it is true that "revolutions never go backward." When Bible authority and infallibility are gone; when the bloody atonement is a relie of barbarism; when Christ is a blessed human helper and not a miraculous Savior from the wrath of God; when intuition and reason and conscience are free and are wisely and fearlessly obeyed; when immortality is but a natural continuation of the life that now is, in higher conditions and with the gates ajar between us and our arisen friends, the certainty of spiritual truth will increase, while the dogmas of the past fade away. Spiritualism will meet materialism, and above all things truth beareth away the victory.

Much of the argument of this article is well and fairly stated, from the writer's standpoint, and gleams of light shine through his words, but the closing sentences show a shameful descent into the mean abuse of the bigot. He says: "

If any so-called Spiritualist here to-day thinks to get anything from what I am about to say, he will find little comfort. I believe the so-called modern Spiritualism to be about nine-tenths self-deception and one-tenth devil. But I speak of those incidents that most of us recall when God seems to let the the Herald copies.

gates of heaven sjar just a little, and the glory streams out. When a young pastor in Brooklyn, I called often on the widow of Nicholas Sneedon as called often on the widow of Nicholas Sneedon as she lay dying. One day she sent for me, and said she was troubled because she couldn't pray any more. And I said I would pray for her, and I got down on my knees. But I couldn't pray long. The widow shouted, "Hallelujah!" the daughter repeated, "Hallelujah!" and I said, "Hallelujah!" There was no more praying to be done there. For four days she lay there, and often she would say, "Don't you hear anything?" "No, do you?" "Yes, I hear the angels singing." "Don't you see anything?" "Why. I see them coming after me.? All-imagination? Well, a whole Sanhedrin of philoso-phere cannot prove that it was not a glorious vision phers cannot prove that it was not a glorious vision of the eternal dawn. Such evidences are numerous.

Yes, "such evidences are numerous," and are held by Spiritualists as beautiful and natural experiences, not as lawless miracles. It is strange that an orthodox minister when he gives us spiritual facts, feels bound to make a mean fling at Spiritualism. Can Bishop Foss reach toward the certain truths he professes to seek by walking in the blind path that bigots have followed for centuries?

Following this article is one by Thomas Hill, D. D., late President of Harvard College, a Unitarian, cn "Five Fallacies of Modern Thought," which he gives as follows: "No theory or truth has been absolutely established; no truth is attainable; truth is simply the opinion of qualified judges; creeds are of no consequence; character is all; no fundamental positions of morality are established." All these statements of agnostic thinkers are looked at clearly. After giving some established truths he says:

These settled facts are wholly independent of the judgments of men. No vote of a scientific associa-tion can change the ratio of the circumference of T circle to its diameter, approximately 355:113. It is the same as it was in the days of Archimedes, though mathematicians have carried the result to four

hundred places of decimals.

So in philosophy, ethics and theology. The mind So in philosophy, ethics and theology. The mind can see truth in all directions. We know. We know that we know. It is the definition of personality. Cogito, ergo sum. No quibbling jokes of Mill, no scritts of non sequiters of Spencer can refute these primitive facts. We may say, in passing, that truth could be defined as that view which, so far as it goes, agrees with God's yiew... Morals are not independent of opinion. Opiniors have a vital relation to right and wrong action. We are responrelation to right and wrong action. We are responsible for opinions. We are under a compound obligation to use right methods and to exhibit a right temper. Error is sometimes held in a good spirit and truth is held in a bad temper. Creed is of no consequence, as we are told, character is all. The religious spirit and morality itself are independent of theological opinions. This is as absurd as is the opposite extreme—that one's salvation depends of the intellectual acceptance of a creed. The simple truth is this, that the intellectual, emotional and execulive functions of man, his head, heart and hand, are in co-ordinate action all the time in every form of conscious activity. Morality and religion require action, conduct, worship. Intelligent action necessarily implies knowledge, belief and opinion....Our Unitarian idea of the innocence of error has been pushed to an extreme.

Dr. Hill goes back to the soul, and holds its range as far wider than that of the senses. 'We know that we know." He has in mind, too, that misty diffuseness and incertitude of a sort of Unitarianism, somewhat prevalent in the West, which affirms nothing that it may take in everything, makes immortality a hope, but not an old and enduring truth of the soul verified by the senses, and fails to map out the distinct and divergent paths that lead to the clod and to the sky as the end or the opening upward path of man.

As to creeds, the man, of the company of men, in church or State, who will not say, "I believe," has no positive power. Every one must stand somewhere and for something, or be a useless piece of driftwood. Only let all be free to say: "Here I stand to-day. I hope to stand higher, and see farther to morrow, and the creed, so held, and spoken will not be a fetter, but a positive help. Under character is thought and opinion. Shall we not say what we think?

The leading views of Dr. Hill are in accord with those of sundry representative Spiritualists. This, indeed, is true of those of the best advanced thinkers of the transcendental school. Our Unitarian friends are fitly celebrating this fiftieth anniversary of the famed address of R. W. Emerson before the Divinity students in Harvard College, July 15th, 1838, which opened a new era in their thinking. The views of Emerson were substantially those of the early writers on Spiritualism, neither knowing much of the others. His philosophy is in accord with ours to-day. He is never agnostic or materialistic, but ever affirms interior truths. He was never satisfled with manifestations, sometimes ridiculed them, but not in his riper years. Thoughtful Spiritualists prize his golden words, for he and his like never_chill us with doubt or suggest the dust as the end. Their affirmation is: "Man is a spirit served by a bodily organization."

Spiritualism.

[New York Herald, July 8th.]

About the only organ of Spiritualism in this country that has any brains is the RELIGIO-PHILOSOPHICAL JOURNAL-what a horrible mouthful the name is-of Chicago. it believes in trances, clairyoyance, table tippings and the other varieties of communication with the unseen universe, because, as it says, it has ample and well verified facts to prove its case. But it is discriminating as to what it swallows, and refuses to make a meal of the Diss De Barr viands, or of any food of a similar kind. It says with strong,

honest, common sense:

The JOURNAL knows that with the central claim of Sphittualism everybody is in sympathy. To know that life is continuous and the next world ye of orderly progr ss is something all men seek. If 15.50c to be wondered at that the marvellous revelations of Sphitfinalism should daze some minds, that fools, trauds and fanatics infest the inevenentable it may be asserted with safety that Spiritualism has lewer downright fools and fanatics than any other body, with a religious coloric g. If it be said this scarcity is balanced by a superabundance of frauds the JOURNAL will not deny it, but calls attention to the fimplication this casts upon the public, without whose simancial encouragement they would starve, for it is a notorious fact-that these fraue's are wary of Spiritualists and usually seek their prey among outsiders.

We admit the pages of the contract of the co

We admit the name is a rather large mouthful, but it is most expressive, and clearly exhibits the purpose of the paper. The Herald's comments on the Journal, and endorsement of the extract it quotes, are in keeping with the attitude of many other leading secular papers. Thus are corroborated our assertions in the editorial from which

The Androgynous Pilgrim.

Not that he has yet attained the androgyn-

ous state, which as he defines it "is the state devoid of any element of physical love," and which may be better defined as bisexualmale and female-but with wild eyes and fervid speech he is striding toward it. He began as a Methodist exhorter; many a time has he converted the innocent maiden and caused her to declare her salvation secured. Then, having exhausted all of his vital force that could be worked into Methodism he turned to Unitarianism; but his stock of Unitarian atoms somehow failed to interlock with those of success; whereupon he hitched on to Col. Ingersoll's wagon. Ingersoll found him a useful man-of-all-work and kept him busy varnishing the tailboard and greasing the wheels, but when he sought to sit on the front seat alongside the doughty Colonel he found himself sprawling in the mud with no one to pick him up. Pulling himself together as best he could he dragged his remains into a Spiritualist campmeeting, where he was seized by a gray-haired sorceress who opened his vision to a Spiritworld specially suited to her tastes and made to her order. Chainey-that is his name, George Chainey, at once began to have angelic visions. A spirit came and with cool fingers touched his fevered brow; the effect outdid hasheesh or chloral, it even surpassed Omaha whiskey. He swept together the relics of affection left over from a domestic cataclysm, and dubbing the aged adventuress 'Mother-of-my-soul," hied him to California with her, where it is alleged they went through some sort of a marriage ceremony. He had found time between trances, it seems, to become initiated as a theosophist and to exhaust the lore and mysteries of that cult. He and Anna Kimball, who now called herself Chainey, set up in San Francisco as expounders of Occultism and numerous other isms. Finally the Theosophical Society of America unceremoniously ejected him. But he and his wife-mother were not to be thus squelched; they embarked for Australia, where untoward fortune still pursued. At last by hook and by crook sufficient funds were secured to pay their passage back to America, and San. Francisco was once more enlivened by the experienced and voluble By this time Chainey was rich-in experi-

ly, in much the same state, physically and mentally, that a man is who after devoting himself unremittingly and assiduously to imbibing diluted alcohol and indulging in the usual accompanying debauchery wakes up some morning, after fighting snakes all night, with a splitting headache, nausea, trembling nerves and a rebellious conscience. In this condition he again left the Golden Gate behind him, and the "mother-of-hissoul" wife too. He took her not with him, but left her to garner the harvest at Oakland as best she could, alone. Rumor says that Chainey's wife-the wife of his youth and mother of his children-was not divorced from him as popularly supposed, and that his conjugal connection with the Kimball was only a make-believe affair, a sort of Chainey-Kimball Company limited, as it were, but the JOURNAL vouches not for the truth of this. In an humble and unostentations manner, seeking not to be seen and heard of men, the ex Methodist-Unitarian-Materialist-Histrion-Spiritualisf-Theosophist crossed the continent; whether he worked his pas-"tramped it" on a freight, or was drawn in a "palace vestibule train" does not matter. It is enough to know that he reached Cleveland in time to tell an audience there on Sunday night, the 8th inst., how his hair pulled and nausea did his stomach trouble, metaphorically speaking. Having sucked gall where he looked for honey, he, changing the tense only, used the words of his old friend Shakespere and cried aloud to his Cleveland audience, "I was an ass, I was a woman's man and besides myself." The JOURNAL does not mean to be understood as affirming that this old-young-man-of-experience used those identical words, or expressed himself thus tersely and perspicuously but, boiled down and skimmed off, that was the essence of his lecture.

ences, such as they were. He was, seeming-

The Cleveland Plain Dealer of the 9th inst., reports the lecture very fully, under the following head:

"Love and Marriage: Their Esoteric Sig-"nificance and True History. Professor "Chainey Discourses on a Curious Theory of "the Origin of Sex and the Unhallowed Na-"ture of Sexual Love-The Primal Man a "Being in Whom Both Sexes Were United-"The Esoteric Meaning of the Fall-of Man-The Order of the Sacred Heart."

After explaining that "the first inhabitants of the world were androgynous, male and female, each perfect in himself, and all nature plastic and obedient to man's will and thoughts," Chainey is reported as continuing

All esoteric teaching shows that this golden age of the world came to an end because the world was invaded by a foreign and envious order of life. Up to this time the relations of human beings had been

INTERIOR RAPPORT

and a consciousness of the inner divine self, which in pleasurableness far transcended that of mere physical or animal love between individuals of op-posite sex. The influences that invaded the earth were those of gross brutality teaching animal pas-sion of the opposite sexes. These influences are sion of the opposite sexes, symbolized under the form of

THE SERPENT.

These influences brought about in course of time, a separation of the androgynous individual into two sexes and the development of carnal passion, the gratification of which by Adam and Eve is the

EATING OF THE FORBIDDEN FRUIT of which so much account is taken in the theologies in the so-called "fall of man" and the loss of para-dise to the human race. This is the truth that the story of Genesis presents allegorically. Hence all the history of the human race has been one of con-

flict, the baser elements of man with his highest powers, and through it all a process of purification and elevation so that we may expect a time when man will regain his lost nature, the divisions of the

sexes will disappear, animal passion will give place to pure love, and thus will paradise be regained. That the fall of man was his descent into physical generation is evidenced in many ways. Is it not admitted that the sex evil is the greatest evil in the world, from the cradle to the grave of every human being. Is it not the source of pain to the mother, of more woe and wretchedness and crime than anything else in the world. Has not this passion been at the bottom of more misery in the ages of the world than anything else. Is not

THE SOCIAL EVIL,

based as it is on this criminal passion, the most bideous evil that modern civil zation has to deal with? Does it not kill the purer love, the love of soul for soul? What a horrible fate are these who are wedded with no laud but passion, and without love. There is no night so dark, no bed so thorny, love. There is no night so dark, no bed so thorn; no home so desolate, no prison bars so high, no du geon so deep, no life so drear, no cup so little as the fate of those people held in the grasp of wedlock without love. When all the horrors and crimes and miseries and wretchedness that come from lustful passion and the sexual instinct are considered, it will not be doubted that the descent of the human race from its early happy and sinless condition was

The JOURNAL was not in existence during the "Golden Age," leastwise it has no recollection thereof; and moreover is not an authority in prehistoric matters; hence it does not venture to deny the lecturer's statements. But the JOURNAL is somewhat familiar with the aforesaid lecturer's career, and may therefore be pardoned for thinking that "out of the fullness of the heart the mouth speak-

After continuing in the same vein at considerable length, portraying the terrible evils of the present fallen unisexual state of the human race, Prof. Chainey discloses what he is driving at:

This is the way to truth. To so live as to regain this spiritual nature and banish earthly base born passion is the perfect way that Christ taught and said that few could find. This redemption from physical passion is the true redemption and there is no other. It is met by many objections, as I know, but it is the truth. Only as we crush out these beastial desires and develop the divine in us do we rise to-ward the higher life. Christ taught that in that higher life there is no marriage, but all are as the angels. There is nothing to be said against the sanctity of the marriage tie. That we must have, and it is holy when the bond is love of the divine sort, not lust. That is of hell, and hellish results spring from it. The redemption of humanity will As in the beginning so it will be in the end.

As in the beginning so it will be in the end.

Man will regain his paradise. It is to help on with
this work of regeneration that cur order exists,
composed of those who are unwilling to give themselves to the end which some have already given
their allegiance. It is known as the Order of the Sacred Heart. cred Heart.

What this invalid utters in the above paragraph the JOURNAL does not wish to criticise; but before handing him over to its readers, would mildly remark: One with his record had best get out of the hospital, fumigate his psychical habiliments to the end that all the deadly bacilli may be killed, get in good form-and then meekly and humbly strive to practice rather than preach, until such a time as through the continued purity and holiness of his own life he shall become fit to be a leader and teacher of men, so recognized and called from his retreat. Then, though not yet androgynous, two in-one, male and female, he may venture the rostrum or the pulpit with propriety and profit.

It was a red letter day for one Philbrook when he stranded in Chicago, rich only in pretensions to close intimacy with God and direct psychophone connection with B. Franklin, A. Lincoln, S. A. Douglas and the galaxy of statesmen who at different times have helped to mold the destinies of the nation. He is a "bigger man than Grant" now, manufactures a more powerful kind of spiritnalistic gas than even that of Cyrus Romulus Teed, who is his only dangerous rival in Chicago. Both hall from New York. Teed owes his success to tickling a few old women with the idea that by becoming his disciples they would never experience the pangs of death, but become so spiritualized that finally they would enter the next life /without traveling the usual road. He has been content to inspire these amiable women to the task of washing dishes and waiting on table, at a restaurant where he beguiles the hungry with cheap and savory dishes and thus gets them within earshot of his rostrum; where while they eat he lectures. But Philbrook was a lawyer-a third cousin, it is said, of "Marks the law, cr." He didn't come here to cajole old women, not he; he just went to work like any other lawyer, of his sort, and psychologized a man with money. Now, over on Dearborn street, that man sits and foots the bills, and Philbrook furnishes fun for the daily press with his pseudo-science and alleged spirit connec-

Prof. G. Von Taube in the July number of the Popular Science Monthly remarks: "General smartness, and what we call general literary information, have had their day; they do not protect us now from a very unhygienic and unsavory fare." Prof. Von Taube insists on the importance of industrial training, which the JOURNAL believes he does not overstate. Those who come to a great city like Chicago in quest of employment, with nothing to recommend them (in addition to good character; save general "smartness" and general information, soon learn how little these qualities are now valued in industrial life. To be able to obtain remunerative employment in these times, men must be capable of doing some kind of work and of doing it well. The division of labor has been carried so far that excellence in any particular department can be attained only by special training and experience in that department. A good book-keeper, a good salesman, a good machinist, a good blacksmith or barber need not look long for work, but if a man have no profession, trade or art in which he can do skillful work, even though he be uncommonly bright and is educated and accomplished, he stands but a poor chance in a great city unless he has some

A Chicago Man to Boom Jerusalem.

Dr. Arthur Merton, otherwise known to the reading public by the pseudonym of Sivartha and who has for some years made Chicago his home, sailed for Europe on Saturday last. His final destination is Jerusalem, where he intends to make his home hereafter. A New York dispatch to last Sunday's Chicago Globe calls him Rev. Dr. Sivertha and says he is the "originator of the movement for the redemption of Palestine." "Dr. Sivertha," says the Globe, "has worked out careful plans for the rebuilding of Jerusalem, with its temples, public buildings, gates, and walls, in harmony with prophetic description of the Bible. The Jews proper will only form about one sixth of the new population, the rest being English and American, and as soon as a sufficient number of people are there to form the nucleus of the new nation Dr. Sivertha expects that the powers of Europe will unite in declaring Palestine independent and national." The Doctor will no doubt in form the JOURNAL'S readers as soon as he has arranged matters so they can speculate in Jerusalem real estate, and another year may see a boom in that ancient city. In the meantime those who would like to know something of the topography of Jerusalem's suburbs, and how the city looked some eighteen or nineteen hundred years ago, and how it will look in a year or two after Dr. Merton takes hold. should visit the panorama of the crucifixion on Wabash Avenue.

The two-fold character of God (Father and Mother) was held by the Therapeuts and Gnostic sects, and it was not until the suppression of the latter that Christendom may be said to have lost its God, and adopted the God of the Jewish Phapisees and Sadducees; the cruel, implacable, vindictive unjust male monster, which exoteric Judaism created after its own image, and which was the hideous legacy they left to the civilized world on their own extinction as a nation. If the ignorance, bigotry and cruelty of Christendom, have made the Jew a martyr for well-nigh two thousand years, amply has he revenged himself upon it by presenting it with his God, as material out of which to invent a Trinity .- Laurence Oliphant in "Scientific Religion."

GENERAL ITEMS.

The telegraphic medium, Mr. Rowley, and Dr. Whitney will leave Cleveland about the 24th of July, for Onset Bay camp meeting.

For all sums of less than \$1.00, our customers can remit in two-cent postage stamps, if more convenient than in other ways.

Mr. John Lamont, of Liverpool, was in town the first of this week. He left on Wednesday for a trip around the lakes. The JOURNAL is indebted to him for much valuable information concerning Spiritualism in England.

La Fraternidad, of Buenos Ayres, has the following: "Mr. Piran, who sails for Europe on the 8th of May, takes over a sum of money contributed by several Spiritualists, for the purpose of paying the traveling expenses of the great medium Eglinton to this country. We understand 'that he has consented to

The Young People's Progressive Society will give a basket picnic at Jackson Park next Saturday, all day and evening. Amusements for all. The large pavilion, newly built at the park has been s society's orchestra will furnish music for dancing during the evening. All are cordially welcomed, and are requested to bring their little baskets."

The Industrial News, Toledo, Ohio, has a department devoted to the advancement of the interests of The Sociologic Society of America. This Society announces its object to be: "To teach the science of social relations; diffuse the principles of co-operation: and to bring co-operators into communication with each other." Mrs. Imogene C. Fales is President and Mrs. Lita Barney Sayles, General Secretary.

Profit sharing, everything considered, has been successful, sufficiently so to justify the expectation that the method will, in the future, be adopted by many firms in various kinds of business. It has been a decided success with the Boston Herald. A few days ago Mr. John Wanamaker, the Philadelphia merchant, presented two hundred and seventy-two employes each with a check, as a part of the past year's profits of the concern. The entire amount given was \$40,281,002 or an average of nearly \$150 to each.

A. S. Gilson writes to this office, complaining that those who furnish information tothe JOURNAL about camp meetings, don't always give their exact location-a very important matter. He alludes to the Parkland camp meeting, which is located near Philadelphia, Pa. Camp meetings are business enterprises and should be run on business principles. Spiritualist papers should not be expected to furnish free advertising space for them, and such camps should be liberally advertised, if general patronage is expected.

Prof. Thurston says in an article in the Forum, that the world is awaiting the appearance of three inventors greater than any who have gone before. The first is he who will show us how, by the combustion of fuel, directly to produce the electric current; the second is the man who will teach us to reproduce the beautiful light of the glow-worm and the firefly, and light without heat, the production of which means the utilization of energy without a waste still more serious than the thermo-dynamic waste; while the third is the inventor who is to give us the first practically successful-air-ship.

Transition of Judge A. V. Krekel.

On Saturday last at his home, in Kansas City, Mo., Judge Krekel closed his mortal eyes upon the world in which he had so long and manfully borne his part. Judge Arnold V. Krekel was born in Prussia in 1814. He came to this country in 1826, and became an apprentice to a shoemaker. He worked at his trade a number of years, at the same time studying law. In 1854 he went to Missouri and settled at St. Charles in Bates county. Judge Krekel applied himself diligently to his profession, and first appeared in politics as a delegate at the State Democratic Convention held in Bates county in 1857. Before the war Judge Krekel acquired a great reputation as a Free Soil Democrat. He went from point to point in the State declaring this doctrine. At the breaking out of the war Judge Krekel raised a company of soldlers in St. Charles and Warren counties, and was appointed Lieutenant Colonel by the Governor. He was in many of the severe engagements in Missouri and on the border. He was appointed by President Lincoln Judge of the United States District Court Marsh 6, 1865, and was among the last appointments Lincoln made. Judge Krekel was a free-thinker and took a deep interest in the movement for the complete secularization of the State. Some years ago he married, for his second wife, Mrs. Mattie Hulett Parry, well known in the West as a brilliant lecturer upon Spiritualism and general reform.

Demise of Mr. Edmund Gurney.

Mr. Edmund Gurney, known on both sides of the Atlantic to those interested in psychical research, has solved the mystery for himself but not for the English Psychical Society. It appears from Light that Mr. Gurney was a sufferer from insomnia and occasional neuralgia. "He was, however," says Light,"in the full tide both of work and of social engagements, and went on the Friday of last week to Brighton on some business connected with Psychical Research. As he did not appear on Saturday morning, the door of his hotel bedroom was forced open, and it was found that an incautious use of chloroform had proved fatal. The body was identified by the help of an unposted letter found in the coat pocket, addressed to a colleague, and requesting him to come to Brighton and join in the inquiry."

Mr. Gurney was the principal author of "Phantasms of the Living," and widely known as the untiring and zealous secretary of the Society for Psychical Research. The JOURN-AL regrets his seemingly untimely departure, for while in his researches and conclusions he was sometimes led into quagmires, and his judgment warped by preconceived notions or the influence of prejudiced friends yet of the sincerity of the man and purity of his motives no fair-minded Spiritualists can doubt.

" - Hiram Sibley.

Hiram Sibley, famous in connection with the founding of the Western Union Telegraph Company and a many millionaire passed away from the scenes of his long and busy life, last week, at his home in Rochester, New York. Some eight or nine years ago Mr. Sibley investigated spirit phenomena through the mediumship of C. E. Watkins, and, together with Judge Shuart of Rochester, obtained independent slate writing under conditions which satisfied him that the work was done by some intelligently directed force independent of the medium.

Hearing of this, Mr. Epes Sargent wrote Mr. Sibley, requesting particulars. Mr. Sibley replied: "I offered Mr. Watkins a large sum of money (\$50,000 it is said), which I proposed to settle on his wife and children, if he would disclose the trick, if trick it were, by which the manifestation was produced; and further more, I offered to give bonds, if he desired it, that I would not divulge his secret. I am ready to repeat the offer now to any person that can expose or explain the trick, if trick it be." This offer Mr. Sibley never withdrew, but all attempts to duplicate the phenomenon under similar conditions on the part of would-be exposers were dismal failures.

A curious instance of the wonderful influence of the superstitious imagination is illustrated by an account which comes from New York. It appears from the statement given, that St. Peter's Roman Catholic church, of which the venerable Father Fransioli is pastor, is located on the corner of Hicks and Walnut streets, New York. On the north side of a grass plat stands an old willow tree. On the 5th of June, water, such as would come from a small spring, began to deluge the grass between the tree and the railing. The sexton noticed the water, and came to the conclusion that it emanated from a spring. Scores of people flocked to it daily, carrying with them tin pails, in which they carried away the miraculous water. Old ladies suffering from rheumatism and neuralgia found great relief, and many sties were removed from sore eyes after-bathing them with the water. The knowledge of these cures came to one of the parishioners, Mrs. Mulvane, whose husband had squandered his earnings in drink for more than a year, and had finally become a habitual drankard. She thought that probably the water might cure him, and obtaining a quart can of it, induced her husband to drink it, telling himat the time what it was. After drinking the water from the holy well; Mulvane suddenly stopped his habits of intoxication and went to work, bringing all of his wages every Saturday night home to his wife and family. No great- office.

er proof of the holy nature of the water could be established, and the people in the neighborhood of the church broke down the iron railing in their eagerness to get the wonderful fluid. Even Father Fransioli departed from his skepticism in a measure and said: 'It may be it is the will of Almighty God who has sent me this well as a fountain of gold to pay off the debt of the church." Sexton Stanton dug some shovels full of earth from the place where the water was, and, building a mound around it, gave it the appearance of a bubbling stream. He was about to have a box built, in which those taking the holy water could deposit contributions, and predicted the church debt of over \$100,000 would be paid off in two months-it was discovered shortly after that the "holy water" came from a ten-inch break in a city water main. Who can doubt hereafter the wonderful potency of the imagination?

The Catholics and Lutherans are the two sects in this country the most opposed to our public schools.. They want separate schools in which their religion can be taught as a part of the regular order of exercises. The majority of their members born in this country receive more or less education in their denominational schools, and those who have come as immigrants from Europe have received religious instruction according to their faith. But are, the Catholics and Lutherans any better people morally, than the members of other sects or of no sect. Not very long ago the Inspector of the Milwaukee-House of Correction published a report, on the suggestive figures contained in which the Milwaukee Sentinel commented as follows: "In the statistics of the report, the religious antecedents of the prisoner's committed during the past year are given. From these, it appears that 1,415 out of the total of 1,616 prisoners had been instructed in some form of Christian faith, while 202 had no religion. Of those who had received religious training, there were 87,7 Catholics, 347 Lutherans and 191 of all other creeds. It is safe to assume that most of the Catholics and Lutherans, if they ever attended schools, attended those in which their religion was taught. Of the prisoners, 1,224 were of Catholic or Lutheran antecedents and 191 of Protestant antecedents. There-is no such disparity in numbers between the aggregate Catholic and Lutheran population of the city and that of the other denominations. The figures, therefore, do not sustain the indictment brought against our 'godless schools.' The principles of morality and the sentiments of religion are best taught at home. If they are not implanted there, Bible readings and drill fn catechisms will have small influence in moulding the character of the young." These facts are worth bearing in mind at this time when the Catholic church is withdrawing its children from our public schools and establishing wherever it can, parochial schools for the alleged reason that the public schools are "godless" and, therefore, lacking in what is essential to the education of south.

Temple Heights Spiritual camp meeting. Northport, Me., will hold its sixth annual camp meeting at Temple Heights, Northport, Me., commencing Saturday, Aug. 11th, 1888, and closing Sunday, August 19th. This grove is situated on the west side of Penobscot Bay, six miles below Belfast, and about midway between Wesleyan Grove and Saturday Cove. It is most delightfully located for camp meeting purposes, combining the delights of forest life and the attractions of the sea shore, A fine county road has been lately built through the grounds, near the shore, affording delightful drives, giving an extensive view of the bay and its numerous islands, with the ever passing steamers and sailing vessels: a fine beach extends along the whole front of the grounds (one hundred rods) and gives a good chance for bathing and boating. with no dangerous undertow. A wharf, at which large steamers may land, has been added to the other improvements of the grounds. The speakers are as follows: Dr. H. B. Storer, Geo. A. Fuller, M. D., Mrs. Juliette Yeaw, Mrs. Abbie Morse, Mrs. J. Wentworth, Mrs. A. P. Brown and Mr. Oscar A. Edgerly. Mr. Oscar A. Edgerly of Onset, Mass., the test medium, will be present during the entire meeting.

In proportion as a Church loses the infinitely tender element of the divine maternity, and substitutes for it the character of an unjust judge, does it become harsh, self-righteous, and arrogant. We see evidence of this in what are called the evangelical sects of the West, whose hatred of Popery has led them to repudiate the feminine element in it. If we accept the idea of a Deity at all, as a great First Cause, or creative principle, it is surely rather a self-evident proposition than a mystery, that the two-fold principle of life must emanate from Him. and that if He is our infinite Father He must also be our infinite Mother, though the idea is so foreign to us, that we have no pronoun in our language to attach to a bisexual being.—Laurence Oliphant in "Scientific Religion."

The Report of the Seybert Commission should be read by all fair minded thinkers, price, \$1; and this should be followed by A. B. Richmond's able Reply to the Seybert Commissioners, showing how unfair and narrow the experiments were carried on of which this is a report. Price, \$1.25. For sale at this office.

The Esoteric for July is at hand and has a good table of contents. This monthly has rapidly come into favor with the reading public, and is early called for each month. Price, 15 cents a number. For sale at this

General News.

David Anderson was shot and killed by some one in ambush near Mt. Sterling, Ky.— Ella Beckwith of Berlin, Wis., committed suicide by taking morphine.—The Riverside Mining Company was organized at Republic, Wich to operate the page St. Claim. Mich., to operate the new St. Claire mine.— Frank Tascott and John Carlson, two miners were killed by the premature fall of ore at Wakefield, Mich.—At Marietta, O., John Mer-riam was killed by the premature discharge of a cannon which he was loading.—H. & F. Boehme of Newport, Ky., contractors, have made an assignment for the benefit of their creditors.—Emma Bayley, who after a week of married life deserted her husband at Cin-cinnati, taking \$1,000 with her, was arrested at Fort Wayne, Ind .- R. A. McDonald, a Cincinnati broker, was indicted by the grand jury for perjury in the C. H. & D. case. Stayner and Woodruff are also indicted .- At Atlanta, Ga., the other day, two Salvation Army women entered a saloon and began speak ing. The proprietor called a policeman and ing. The proprietor call had the women arrested.

had the women arrested.

Total lunar eclipse July 22.—Cardinal Gibbons has gone for a two-weeks' vacation in North Carolina.—The Omaha Republican is urging Omaha people to get up a "Palace of Products" as an autumn attraction.—As the beginning of its new city hall New York has just awasded \$6,000 in prizes to architects submitting comparative designs.—Claus Spreckels has let the first big contract for material for his Philadelphia sugar refinery. The contract calls for about \$100,000 worth (2,300 tons) of iron.—Mr. Dana informs a reporter for the New York *Tribune* that the Sun can be bought for \$5,000,000. Hiram Sibley was a man of imposing presence. He was about six feet in height and of portly figure. His face was always cleanly shaven and his white hair was brushed back from his forehead. His features were large and pronounced, and well indicated the indomitble will of the man. Mr. Sibley had a vig-orous constitution and wonderful vitality.—

Professor Alphonse Loisette, who lately taught many Chicagoans the art of improving their memory, is the plaintiff in the New York courts, seeking to prevent the circulation by George J. Fellows of the latter's book, "Loisette Exposed."—Governor More-house declares that he will not again interfere in the Maxwell case.—A. J. Streeter, the union labor party's candidate for president, has written a letter accepting the homination .- A chemist named Fr. C. Newell swallowed a dose of poison at his laboratory, 156 Washington street, but will recover.—In the shooting affray at Seney, Michigan, Thomas Hays shot George Everett fatally and wound-ed a man named McCleary.—Zachar, the ex-faster of Racine, is now the hungriest man in all Wisconsin, and the amount of food he eats is something enormous.—Two brothers named Reedy made fun of a sickly young man named Williams in Lexington county. South Carolina, and Williams shot and killed them both.—At Springfield, Ohio, Mrs. George Haley, who recently eloped from Marysville, in that state, with Charles Howard taking \$700 of her husband's money, was arrested by detectives and taken back.

Inspired Art Needlework.

May I ask whether any lady readers of "Light" would be inclined to help me in an investigation? The case is this:—I found out (as most natural mediums do find out) that, precisely at those crises when art needlework ought to be an invaluable resource, it is practically valueless, because the act of following with a needle lines traced with a pen, is, during such crises, injurious and distracting. It occurred to me to try whether the method of Gratry and Boole for organizing intellectual material could for organizing intellectual material could be so applied as to evolve an art of needlework independent of drawings or tracings. I soon found that I had invented an agreea ble and healthful recreation, suited both to those whose nerves are overstrung and to those whose eyesight needs care. Experts in art and needlework said that my work (though, of course, very inferior in skill) had some of the characters which distinguish real old Indian from all modern imitations, (I had not been trying to imitate anything.) It next occurred to me to try applying m method within small spaces. I now found I was re-creating certain Japanese patterns. As Boole's Equation is only an algebraic proof of the correctness of certain ancient rules for procuring healthy inspiration, it is not wonderful that it has led us on to the track of a few old secrets.

Some friends have taken the matter.up, and for more than a year have been doing "inspired" art needlework. We have agreed not to publish our methods for at least another year, as we wish to keep the parasite of quackery from fastening on our work till it is strong enough to defend itself. But discovery is pouring in on us faster than we can work it out. We want a few additional hands, who would learn what we know; and then work in their own way at their own homes; and meet us occasionally to compare results.

It is not a matter of payment eithes way each lady buys her own material where she pleases, and does what she likes with her own work. (Beautiful inspired effects can be produced with very inexpensive material. We should also like to meet one or two persons who would try to apply our method to decorative painting .- Mary Boole, in Light,

Letter From Walter Howell.

To the Editor of the Religio-Philosophical Journal:
It may possibly interest some of your readers to know of my safe return to this country after a hurried trip through Europe, I will not encroach upon your space to give you any details of my tour, but content myself with saying that it was very enjoyable. I commence my work at Cassadaga Lake on Saturday, July 21st, and shall remain there during the entire camp season. My time is fully engaged up to the end of 1888, but I am open to make engagements for the early new year. Letters may be addressed to me at 248 North Division St., Buffalo, N. Y. During September I shall speak in several places in Western New York and Northwest Penrsyl-vapia; the month of October I occupy the rostrum in Buffalo and in November and De-cember 1 speak for the Society of Union Spiritualists in Cincinnati. W. H.

Buchanan's Journal of Man is now ready for the July readers. To say that Dr. J. Rodes Buchanan is the editor is sufficient to insure a large sale. His writings are always popular and widely circulated. We are prepared to furnish any number of copies. Price,

The June number of Lucifer, published in London, Eng., is received. It is an attractive number, and has a good table of contents. Price, 35 cents a copy. For sale at

Excellent Books for Sale at this Office.

The Art of Forgetting. By Prentice Mulford. This pamphlet was issued in the White Cross Library series and has been widely circulated. 'It is full of suggestions and hints for those who feel depressed and heart sick. It is comforting and just what they ought to read. Price, 15 cents.

Psychography. By M. A. (Oxon.) A treatise on one of the objective forms of psychic or spiritual phenomena. The author's object has been to present a record of facts bearing on one form only of psychical phenomena. Price, paper cover, 50 cents. Home circles, how to investigate Spiritualism, with suggestions and rules; together with information for investigators, Spiritualists and skeptics. 10 cents a copy. A good pamphlet to use for missionary purposes.

Four Essays Concerning Spiritism. By Heinrich Tiedemann, M. D. The subjects embodying the four eesays are, What is Spirit? What is Man? Organization of the Spirit-Body; Matter, Space, Time. Price, 30 cents,

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The following works are by Giles B. Stebbins: Chapters from the Bible of the Ages. These chapters are selected with great care from the Hindu, Vedas, Buddha, Confucius, Zoroaster, Talmuds, Bible, Plato, Luther, Milton, Max Muller, Lucretia Mott, T. Starr King, Parker, Emerson, Denton, Tuttle, and many other authentic cources, It is a most valuable collection and is a work that her very most valuable collection and is a work that has re-ceived enconiums from high authority. Cloth bound, price reduced from \$1.50 to \$1.00 postpaid.

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

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

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should send for the Summer Tourist Folder of the Michigan Central, "The Niagara Falls Route," and a copy of "In Summer Days," descriptive of the favorite Northern and Eastern resorts and the way to reach them, profusely illustrated, enclosing two stamps for postage. The tourist routes presented to the attention of the public by the Michigan Central are unrivalled in variety and interest, and should are unrivalled in variety and interest, and should be carefully examined before deciding upon one's summer trip.
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The Voices.

The twelfth edition of The Voices by Warren Sumner Barlow is just from the press. This book of 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 pamphlets are 10 cents each and well worth the time spent in perusal. For sale at this office. sal. For sale at this office.

Lassed to Spirit-Life.

Died of paralysis, at Madison, Wis., May 23d, past, Mrs. Lydia C. Draper, wife of Lyman C. Draper, aged 77 years, Mrs. Draper had for many years taken much interest in the phenomena of Spiritualism, and in the Spiritual philosopy.

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every reader. The testimony therein setforth can not be
impeached, weakened or ignored; and the host of names eminent in state-craft, science, society which are introduced
strengthen the interest of the recital.

The phenomena witnessed through the mediumship of
Home were trule remarkable both for their nature and
variety and above and beyor dail because of their certitude.
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will be suggested by any candid reader. A concise history
is given of the results of experiments made with Home by
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reference 1: made to the eighty seances held by Viscount
Adare, lociuding the medium's transit through the air at a
height of seventy feet from the ground, a phenomenon witnessed and vouched for by Lord Lindsay, Lord Adare and
Capt Wynne.

The confirmation of Crookes's experiments by Prof. Yea.

height of secenty feet from the ground, a pnenomenon winnessed and vouched for by Lord Lindsay, Lord Adare and
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The confirmation of Crookes's experiments by Prof. You
Boutlerow is given. A witness testifies that Home refused
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sell his gifts, money was no temptation. Seances with Empress Eugenie, Napoleon III., Alexander II., Emperor of
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William Howitt and a host of others are concisely given.
Home's acquaintance wit. Alexander Dumas and other histeric characters, his expulsion from Rome; the early friendship and continued confidence of Bishop Clark of Rhode
I-land—extracts from whose letters to Home are given—of
Mr. Frank L. Burr of the Hartford Times whose testimony
to astounding phenon ena is repeated, together with a kaleldoscopic view of his struggles, success marriage's, freedom
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alized.

The work is a large 8vo of 428 pages, printed from large type on fine heavy, super calendered paper and strongly-bound in cloth. The price put on it is less than value, but Mrs. Home is desirous that this work should have an extended reading in America hence the book will be sold at a low

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feedings of dislike or particular for the subject of. Magnetism,
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be substantially true, without any reference to the opinions of
the world. Having no guile himself, he seems to be unwilling
to believe that any one cise can be induced by USI motives.
Fully aware of the ridicule to which the devotees of Mesmersm have been subjected, he shows no disposition so shun the
riticism of those who have endeavored, from the very begining, to overthrow the labors of those who are telling in these
leid of Philosophy."

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Voices from the People. INFORMATION ON VARIOUS SUBJECTS

For the Religio-Philosophical Journal. What Do the Angels Call My Child?

MARGARET L. WOOD. What do the angels call my child? What is her angel name? Oh! is there in all that world-of-light A name that is fit for a soul so white As the beautiul child who was swept from me When a storm came down on the still home sea, And I drifted alone in a starless night, On a wild mad sea with no ray of light?

What do the angels call my child? What is her angel name? I tried to give her a name when here; The to give her a bank when held is to give her a bank when held is to give her a bank with a gorlous year. The Angel of Peace returned to the land. "But all names are poor, "cried my childish band "There is not one of all you have tried."

That fits our baby, our darling, and pride."

What do the angels call my child? What do the angels call my child?
What is her angel name?
What name could the angels give our dove
When we found none to express our love.
And the swestest words our lips could frame
Unworthy seemed for the baby's name?
Ah! her name they knew, and she heard their call
Where the brook's light waves in the river fall.

And, oh! if beautiful deeds of love Ase garneted by angels and wrought above Into names and homes that await us there,— Into names and nomes that awart us there,—
If all kind words, and the bread we share,
And the loving tones, and the hope and cheer
We've given earth's suffering children here
Are merged in the names they give to us there
Lovely and sweet is the name she must bear.

Ancient Babylon and Nineveh.

to the Editor of the Religio-Philosophical Journals Rev. Dr. S. McCollester, a promiuent Universalist clergyman, who has been-traveling around the world, has contributed some interesting letters to the Christian Leader of Boston. His letters from Babylon and Nivereh have been particularly so. The account of the life and religion of the people of those cities, 4,000 years before the days of Christ, as leavned from the conniform inscriptions on the learned from the cun-iform inscriptions on the bricks and elsewhere, shows a high state of civiliza-tion and religion there, and according to his statements of the religion of those ancient people, it would seem that very little advance has been made; but the ceremonles are substantially the same now

as they were 6,000 years ago. Saturday was their sacred day or Sabbath, and Saturday was their sacred day or Saddath, and the Jews evidently came to observe it from the Babylonians. *The Reverend Doctor says: "These discoveries are making plain many things in the Old Testament that have been obscure or inexplicable. In their worship they made use of texts, hymns, prayers and penitential psalms. Many of these are beautiful in sentiment and truly poetical in expression. As we read some of them we half feel as though Moses or Daniel or Isalah was speaking."

ing."
"These stone-writings emphasize the fact that the ancient Levites were wont to study the heavenly bodies, and applied to them some of the names of planets and constellations which are in use at the

present day."

In fact, barring the telegraph, steamslips, rail-In fact, barriog the telegraph, steamsnips, railroads and printing presses, we should judge from these brief letters, that the people of Babylon and Nineveh were nearly as enlightened as the most advanced people of the present day. What a pity that the most advanced nations of the present day could not make a joint effort to explore those ancient places.

E. J. Huling.

Saratoga Springs, N. Y.

A Wonderful Solvent.

Twenty or thirty years ago a sensational story was started to the effect that a Western explorer was quickly turned into stone as a consequence of was quickly turned into stone as a consequence of drinking a quantity of fluid found in a rock cavity, and which he supposed to be pure water. It was, however, heavily charged with silicon in solution, and the poor man became petrified as the poison coursed through his veins with as fatal results as did the "juice of cursed hebanon" which caused the death of Hamlet senior. At this late day the scientific dream appears to be verified. Fluor spar is a "rock" in the geological sense of the word, and finorine is obtained by treating the spar with sulphuric acid. The extreme facility with which fluorine combines with many other substances has long been known, and obtained for it a rather extensive application in the arts, particularly in the tensive application in the arts particularly in the etching of glass. The English chemists now say that they have discovered it to be a universal solvent. combines with all the metals, and the fervor of as embrace is such that in uniting with sodium, potassium, calcium, magnesium and aluminium they are raised to a red heat. Manganese and iron fil-ings, if slightly warmed before being exposed to it, burst out into brilliant scintillations, and even gold yields to it at moderate temperatures, though the latter metal refuses to combine with oxygen when melted. Water brought into contact with this gas gives up its hydrogen to form the glass dissolving hydrofluoric acid, and the oxygen of the water is liberated in the shape of the much talked of ozone. Those who have read something of the researches of the old time alchemists find it difficult to believe that a few of those philosophers had not discovered the secret of a powerful solvent, if not a universal one. May they not have accidentally stumbled upon fluorine, and observed it working some of the above named wonders without being able to account for it .- Chicago Tribune.

Was It a Dream?

the Editor of the Religio-Philosophical Journit

Last year as I was coming from camp meeting at Orion, I stopped to visit an old friend who was a Baptist deacon. We talked of old times, and religion came up for discussion. He trusted in Christ for all his hope. I talked of the spiritual philosophy as I understood it. As he was about seventy-five years old I said to him: "You and I will soon know the future life. Now I want you to make me this promise: if you go before I do, will you come and let me know as soon as possible?" He said, "I will," and I had the impression that I should never see him in the body again. About ten days ago I was awakened out of a sleep with a terrible feeling of suffocation and distress. I sprang out of bed and took some ammonia, rubbed it on my throat, and I asked my guides, "What is this, am I going to die?" Last year as I was coming from camp meeting at took some ammonia, rubbed it on my throat, and I asked my guides, "What is this, am I going to die?". The answer came, "No! Go to bed; you are all right." I obeyed. Then I went into a sleep or trance—I don't know which—and saw my friend, Horace Johns, stand by my bed. I was startled, but he spoke and said, "Don't be afraid; I will not hurt you. You remember what we talked about the last time we met. Well, I have lost all physical desires." As I looked at him he seemed to be draped in a cloudy substance, but he referred me to the past, some things that we had talked of years ago. When I came to myself it was after 6.0'clock, age. When I came to myself it was after 6-o'clock, and at eleven came a telegram from his son, saying, "Father died this morning." His father had beat the telegram several hours. These are facts.
Grand Rapids, Mich.
SARAH GRAVES.

That "Human Hand."

We have received several newspaper clippings from different parties, giving accounts of an alleged strange appearance of an immense human hand in the cty at Findlay, Ohio, on the evening of May 22d. We referred to this report, in our news columns, in the Review of June 5. We might say further, that while we believe that strange and supernatural sights will ere long be seen in the heavens, in Jul-fillment of prophecies which relate to the last days. it is always necessary to be very cautious in giving credence to newspaper reports. We took the pains to write to the postmaster at Findlay in regard to this alleged occurrence, who replied to our note by saying, "It is a lie from beginning to end."—Sabbath Herald.

J. F. Pope writes: We are much pleased with the views of the JOURNAL and its poble work in exposing frauds, who cover themselves with the garb of Spiritualism for the purpose of practicing their deceit upon the credulous. The religion of the JOURNAL is good enough for me.

Enveloped in a Cloud.

to the Editor of the Religio-Philosophical J.

I see that reference was made to Mrs. Britten, I think, as being seen as if enveloped in a white as being seen as if enveloped in a white Now, I am neither a medium nor clairvoycloud. ant, and hardly a Spiritualist, yet upon two or more occasions clairvoyants have described a similar appearance surrounding myself. One described it by saying: "Your soul is so much (measuring six or eight inches) larger than your body, describing it as eight inches) larger than your body, describing it as a white light or nurora enveloping the upper part of my person; at the same time a most exquisite perfume surrounded us, which remained with me for some hours. It was my first and only experience of that kind, and I could not believe but some one present had been using some rare perfumery until I had examined handkerchiefs and feceived resulting assurance that force had any about them.

one present had been using some rare perfumery until I had examined handkerchiefs and received positive assurance that none had any about them.

At another time, sitting with three other ladies, one a Mrs. Logue, of Denver (a medium and clair-voyant), she described streams of white light issuing from the ends of my fingers, extending out several inches, and my head and shoulders as enveloped in a white mist, "like a cloud of white gauze." I think no one else perceived it, except these ladies who were clairvoyants.

gauze." I think no one else perceived it, except these ladies who were clairvoyants.

But the most remarkable incident to me, as it appealed more directly to my own consciousness, occurred the 22d, of last month. Sitting with the same ladies, Mrs. Logue asked me if I had a son who was very iff or badly hurt? I replied, "Not that I know of?" She went on: "I see a lady writing to you in great haste and distress. I also see a man lying on a bed or couch, who is very sick or badly hurt. There are many around him and in great commotion."

said, "There is no one hurt or sick that I know "I think you will be called East, for it is some one connected with you," she answered. The next morning I received a short and hasty

letter from my daughter that her husband, Rev. Geo. T. Keller, of this place, was very ill, and the next morning a telegram announcing his sudden death; and before night I was on my way Eastward. In a little work on "Psychic Studies," by Franklin Johnson, D. D., he attempts to explain this phenomena of clairvoyance, by the theory that mind may act upon mind to the extent of producing illusion or vision,—a sort of telepathy; but in my own case there was no knowledge on my own part; no ac-quaintance between the sufferer and the clairvoyant; no possible influence that could suggest vision by any one present. I give you these facts; they may be very commonplace to you and worth-less comparatively, but the reference to Mrs. Britten, coupled with my own experience to an experience, suggested the possibility that the phenomenon alluded to is more common than usually known.

Another medium, a gentleman, told me when he first saw me, that I had a "wenderful power of allude to the saw me, and the saw me, that I had a "wenderful power of allude to the saw me, that I had a "wenderful power of allude to the saw me, that I had a "wenderful power of allude to the saw me, that I had a "wenderful power of allude to the saw me, that I had a "wenderful power of allude to the saw me, that I had a "wenderful power of allude to the saw me, that I had a "wenderful power of allude to the saw me, that I had a "wenderful power of allude to the saw me, that I had a "wenderful power of allude to the saw me, that I had a "wenderful power of allude to the saw me, that I had a "wenderful power of allude to the saw me, that I had a "wenderful power of allude to the saw me, that I had a "wenderful power of allude to the saw me, that I had a "wenderful power of allude to the saw me, that I had a "wenderful power of allude to the saw me, that I had a "wenderful power of allude to the saw me, that I had a "wenderful power of allude to the saw me, that I had a "wenderful power of allude to the saw me, the saw me,

tracting and holding my spirit friends near me." I do not know how he discovered it, if it is a fact; but I would like to know how I can be assured of such fact. I am sixty years of age, and for me the problem of life and death must soon be solved; but if I am possessed of any God-given power that can be used by the sorrowing ones of earth to lift a little of their burdens, by bringing proof of a brighter future for all, than is promised by our socalled orthodox understanding of the beyond, how gladly would I devote the remainder of my life to that purpose. that purpose. South Bend, Ind.

A Spirit Appears at a Window.

To the Editor of the Religio-Philosophical Journal I will relate to you the very remarkable occur-I will relate to you the very remarkable occurrence which happened to me one night in February last. It was about 11 o'clock; the moon shone brightly; a few flakes of snow covered the ground, and it was rather cold out doors. Mr.—— and Miss—— were seated on one side of the stove, about two feet from the window which looks to-ward the west, talking, etc., while I was sitting on the opposite side gazing intently out of the other window, which is six feet from the first mentioned, when suddenly the form of a young lady appeared and walked with a steady step, as straight appeared and walked with a steady step, as straight appeared and walked with a steady step, as straight as an arrow, directly towards the window at which I was seated. Judging from her form, which was very graceful, I would not think her to be more than seventeen years of age. Her clothing fitted her very tightly. She wore no hat, and if I mistake not, no shawl, gloves, etc. She looked very earnestly into my. face, and did not seem to mind the gaze I relaying for without the least intention of storping. returned, for without the least intention of stopping or returning she neared the window at which I was seated, and rapped three times on the pane and then suddenly vanished. The raps were very loud.

Mr. — and Miss— were greatly surprised on hearing the raps, and gazed out of the window at which they were seated, but could see nothing. We then went out doors, but all was tranquil and

not a human soul in sight.

Now, Mr. Editor, if this had happered in a town or city, I would forgive the man who would say "arick," but since it happened in the country three miles from the nearest town, one-half mile from the pearest house, three-fourths of a mile from the bighway, in a country where all the people have common sense enough not to venture to rap on a window guarded by three watch dogs and a shot gun, I cannot but look upon him as a fit subject for an insane asylum who may say that this was any thing but a spirit. Irving, Ill. OSCAR FUNK.

An Attentive Reader of the Journal.

to the Editor of the Religio-Philosophical Journal

I have been an attentive reader of the JOURNAL ever since its commencement, and have read copies of nearly every paper published in the interest of Spiritualism in the United States, and I honestly believe that it has been instrumental in conveying to its readers more valuable information than any other paper sent forth in that interest, not excepting that venerable Banner of Light which I amused myself with for several years. As veneration seems to have become a very important factor of late in Spiritualism, it looks to me at least, very much like Spiritualism, it looks to me at least, very much like a new departure, carrying out the colored preachers idea when he said, "De wattah am free, but dey

idea when he said, "De wattah am free, but dey ought to pay for de hydrant."

Now suppose we borrow the negro preacher's figure, which is certainly an appropriate one in his case, and say there could be no harm in venerating or revering be water which always has, and always will be a useful and indispensable element for the propagation and preservation of all physical life, but who in his sober senses would ever think of revering the hydrant. No true American citizen has any desire to be revered. It is only the truths uttered that have any claim upon our veneration or uttered that have any claim upon our veneration or reverence, the channels through which they are obtained being only human. Every man and woman is the same, and we degrade ourselves if we vene-rate one another; we may respect and esteem one another, but never venerate our fellow men; it is unmanly and unamerican, and is never expected by either men or women who have one spark of genuine dignity in their composition. I believe that it is unadulterated idolatry to generate the Pope of Rome.

W. M. W. the Pope of Rome. Salina, Cal.

"The Dying Christian to His Soul."

To the Editor of the Religio-Philosophical Journ To the Editor of the Religio-Philosophical Journal:

The author of that grand old hymn, entitled in most of the editions of the author's work, "The Dying Christian to His Soul," is Alexander Pope. Herman Snow, in quoting it in a late number of the Journal, very trily says, it is a "rift through the overhanging darkness still too thick and impenetrable" of our old theology. Well do I remember the old anthem, and the voices of my dear father, brother and sisters as we joined in singing it, and as its mythical words to me then fell on my ear, in the home circle or at the solemn funerals of the times, I was always awed by the sentiment, and to my orthodox mind, to reach the climax of the last stanza, thodox mind, to reach the climax of the last stanza, was a consummation devoutly wished for, but O how small the chance seemed to my Calvanistic

Was I "elected from before the foundation of the world," and as such an elected individual for whom Christ died, and should I ever be able to sing,

O Grave, where is thy victory? O Death, where is thy sting?

Thanks to the angels who have rent the veil and opened wide the doors of the world beyond, so that we can chant a refrain and sing, "There is no death; what seems so is transition" through a portal we call death, but which is only the birth into life eter-CORNELIA GARDNER.

Rochester, N. Y.

GOOD TIMES COMING.

The Millennium Dawns. Call For a Conference of Representatives From All the Religious Organizations of the World.

The members and friends of the World's Arbitration League, knowing the great value of a friendly conference to aid in the reconciliation of differences among individuals who honestly fail to agree regarding the smaller things of life, are satisfied that the constantly recurring controversy in many por-tions of the earth over non-essential religious differences which sometimes, even now, requires the presence of a standing army to prevent a serious conflict, is chiefly owing to the lack of a common understanding among them and the want of knowledge of each other and the true aims of life. Thereedge of each other and the true aims of life. Therefore we suggest, in the interest of true and practical religion, and to promote in a much higher degree the interest of all classes, that great advantages
for progress would follow by the assembling together of delegates from all of these organizations for
the purpose of deliberating as to the meaning of
their great common platform, which requires sersize to God by saving humpily to the greatest extheir great common platform, which requires service to God by serving humanity to the greatest extent possible. The World's Arbitration League, therefore, have determined to invite representatives from these organizations to meet at Washington, September 1st, 1889, for the purpose of formulating measures leading to the establishment of all needed reforms that will hasten universal peace and harmony. This conference is preliminary and preparatory to the approaching culmination of the aims and efforts of the World's Arbitration League and Peace Societies, by the true means of educating every nation to the self-evident fact that an engrmous hence tion to the self-evident fact that an enormous bene-fit to mankind would ensue by the beginning of a common and gradual disarmament in 1892, when a great convocation of the world's philanthropists shall assemble at Washington on the anniversary of the discovery of America, and thus not only aid in the establishment of arbitration to settle differences between men and nations, but, it is believed, will eventually result in bringing to every nation all other great measures necessary to inaugurate the reign of universal justice and finally of universal brother of universal justice and finally of universal brother-hood. On this encouraging prospect we most earn-estly invoke the aid and blessings of God and co-operation of angels and men. Leland Stanford, president; James F. Wilson, vice-president; Lee Crandall, second vice-president; D. S. Curtiss, third vice-president; 'Robert McMundy, corresponding secretary; L. J. DuPre, assistant corresponding secretary; M.s. J. P. Newman, recording secretary; E. T. Charles, assistant recording secretary; S. M. Baldwin, general secretary; J. P. Newman, treasurer. Here follow the names of vice-presidents, from every

The conference call is awalting the signatures of Senators and Members of Congress, which will be

published as soon as completed.

The League adopted the following resolution:
The World's Arbitration League, in order to accomplish their far-reaching purposes, hereby suggest to those who may desire to lay up for themselves substantial niches for this and the eternal world that stantial riches for this and the eternal world that they can enjoy this signal opportunity and aid im-mensely the work of human progress by furnishing the means to send a delegation to the different re-ligious organizations for the purpose of inspiring them with an interest in this conference. It is be-lieved that many will desire this unending satisfac-tion. Address the treasurer of the League, J. P.

N. B. Bishop Newman has been selected to lead the above delegation, with authority to choose as many associates as may be deemed necessary.--Na-tional View, Washington, D. C.

A Mysterious Disappearance.

To the Editor of the Religio-Philosophical Journa If every one would faithfully report the experi-ences of his life, what a vast collection of incidents startling and otherwise, would be recorded, from which the patient analyzer might make large addi-

which the patient analyzer might make large additions to the evidence pertaining to many departments of inquiry that now so largely engage the attention of inquirers into the secrets of nature, I had an experience about 1868, that perplexed me not a little for a short time.

In the month of April in that year I was engaged in developing a mechanical idea, and to do this it became necessary to obtain some brass castings, for which I made, the patterns. While engaged on these one day in a shop, of which and the tools I had obtained the use, I was making a pattern about one inch long, three-fourths of an inch wide, and about three-eighths deep. I had nearly completed it, when having occasion to go to another part of the shop, I left the beuch for, perhaps, fifteen seconds. On my return I expected to take the piece to complete the finishing process, when lo! it was to complete the finishing process, when lol it was gone. The bench had been kept clear of shavings, bits of wood, etc., where I knew I laid the pattern, so there was nothing to screen it from view. I looked for it carefully on the bench, among the few chisels, and some other tools lying about, removing each one separately, to be sure it was not among them. I then looked the few shavings on the floo over by removing them with my fingers one by one, until fully satisfied it was not on the floor. I carefully examined the bench again, but could not find it, and concluded I must make another pattern. I it, and concluded I must make another pattern. I went about ten feet to get another piece of wood, and when I returned to the bench again, there was the piece in the same place I laid it down. The question is, where was that piece while this search was going on, and how did it get back? For where I found it, it was impossible it could had been there all that time. There was no one in the shop except myself.

S. F. DEANE, M. D. except myself. Carleton, Neb.

Saved by an Impression.

To the Editor of the Religio-Philosophical Journal:

The reading of the article by Hudson Tuttle in the issue of June 30th, on "Force Beyond the Individuality of the Actor," has inclined me to relate a personal experience. In August, 1887, I was in Washington. Being ready to depart for home I went to the Pennsylvania railroad office for a ticket, and these learned that two trains left at sevent the went to the Pennsylvania railroad office for a ticket, and there learned that two trains left at about the same time; one was an ordinary passenger train, fare eleven dollars; the other a faster and better equipped train as far as Pittsburgn—fare fourteen dollars. As by either train I would arrive home (Cleveland, O.) at the same time, I thought three dollars worth saving, and was about to purchase the eleven dollar ticket, when I was impressed to wait. I then went to the back of the room and wait. I then went to the back of the room and took a seat. I heard no voice, but I was so strongly impressed to take the fast train that I did, and paid fourteen dollars for the ticket. I left Washingto and arrived in Pitteburgh on time. I had a good sup per, took the night train and arrived home all right early the next morning. At breakfast I read in the morning papers "A terrible accident at the Horse Shoe Bend, on the Pennsylvania railroad, a large number injured, several fatally." The train that met number injured, several fatally." The train that met with the accident was the slow train I intended to take, but did not because of the impressions I received at the depot. I offer no explanation, but merely state a fact. When reading the account of the accident, a shudder approximating a convulsion ran over my body, from thinking how I have escaped possible injury or death.

Cleveland, O.

The RELIGIO-PHILOSOPHICAL JOURNAL, of Chicago, although generally considered as a special or-gan of Spiritualism, rauges over the whole field of moral and political philosophy. It is tull of in-structive reading, and its argument for Spiritualism is made with dignity and candor. Its editorial arti-cles: have a flavor of sincerity about them which is onligaretreeping to a man who has taken a is quites refreshing to a man who has taken a week's course of Chicago daily editorial reading. The editorial writing in THE RELIGIO-PHILOSOPHI-CAL JOURNAL is far superior to the average editorial writing found in the daily press, both in literary merit and in conscientions treatment of the subject matter. Much of the writing on the daily press leaves the reader under the disagreeable impression that neither the writer, nor the editor, nor the pub-lisher believe one word of it. The criticism of the RELIGIO-PHILOSOPHICAL JOURNAL is vigorous and generally fair. Its review in the issue for May 26th, of the Rev. Mr. Talmage's sermon on modern Spirittialism is an excellent piece of work. It is severe but it might have been more so without exceeding the provocation given by the arrogant and dogma-tizing preacher.—Health and Home.

Dr. A. Pratt writes: I am a Rochester knockings Spiritualist, and believe in the truth which the JOURNAL only advocates. I agree with you that it is high time that all spiritual frauds were put Believe me an old, reliable Spiritualist.

Grove Meeting.

To the Editor of the Religio-Philosophical Journal

Some four weeks ago I received a letter from Mr. J. B. Allen, of the Devil's Lake Hotel, Mich., asking my co-operation in holding a grove meeting at his grove. Arrangements were accordingly made for a three days' meeting to be held June 29th and 30th and July 1st. Having so short a time in which to make arrangements, and being unable to secure excursion rates, it was rather uphill work, but it was carried through successfully. On account of bad weather only one meeting was held on Friday, at the hotel in the evening. On Saturday we held two meetings at the grove, and one at the hotel in at the hotel in the evening. On Saturday we held two meetings at the grove, and one at the hotel in the evening, with fair attendance. On Sunday we held two meetings at the grove, about 600 in attend-ance, which considering the fact that there were no trains running to the Lake, was good for the first meeting. Some of the friends drove twenty miles or more to attend, and stayed during Saturday and Sunday.

more to attend, and stayed during Saturday and Sunday.

We had as speakers, Mrs. L. A. Pearsail, of Disco, and Mrs. Palmer, of Deerfield, Mich., assisted by the following mediums: Mrs. A. D. Carroll, clairvoyant and platform tests; Mrs. M. E. Jamesou. M. D., clairvoyant and psychometric readings; Mrs. Nettie M. Ketcham, clairvoyant and tests, answering mental questions from the platform with marked success; and Mrs. F. F. Blakely, trance and tests. Mrs. Blakely sang finely in the Spanish language, being, it is claimed, controlled by Madame Zorocco, a Spanish opera singer. These mediums were all. being, it is claimed, controlled by Madame Zorocco, a Spanish opera singer. These mediums were all from Toledo. Mrs. Margaret Owen, from Lake Pleusant, Mass., was present. We were also favored on Saturday and Sunday with short but good speeches by Mr. W. F. Trimm, of Adrian, Mich., and Mrs. B. J. Hoig, of Morenci, Mich. Never in my experience in attending meetings at Lake Pleasant, Haslett Park, Battle Creek and elewhere, have I seen such enthusiasm meniforted as west. have I seen such enthusiasm manifested as was shown at this meeting—such a hunger for Spiritual-ism, both philosophical and phenomenal, is seldom

At the close of the afternoon meeting on Sunday At the close of the afternoon meeting on Sunday a call was made for those interested in affecting a permanent organization, for the purpose of holding a yearly meeting at this grove. Mrs. W. F. Trimm, of Adrian, was chosen chairman and called the meeting to order, when they proceeded to organize as follows: President, Mr. R. J. Hoig, Morenci, Mich.; Vice-President, Mrs. M. J. Marlatt, Ousted, Mich., Secretary, Mr. J. B. Allen, Devil's Lake, Mich; Treasurer, Mr. A. D. Rice, of Clayton, Mich.

After the election of officers, Mr. Allen was asked on what terms the association could secure the grove for their meetings, when he replied, "As long as I live and own the grove, you will be welcome to the use of it, free of charge." He pledged himself to do everything possible to make the movement a

I would say in closing, that the manner in which we were entertained by mine host, Allen and wife, also his kindness in placing the steamer Tecumseb Chief at our disposal, going to and returning from the grove, free of charge, will not soon be forgotten by our party. Also to Mr. Welch, the partner of Mr. Allen, and the gentlemanly clerk, Mr. Chase, would return the gentlemanly clerk, Mr. Chase, would return thanks for their endeavors to make our stay with them a pleasant one, and which we hope will have many repetitions.
Toledo, O., July 3.

W. M. SMITH.

Sommabulism.

Rev. Dr. Buckley in the July Century contributes an article under the title of "Dreams, Nightmare, and Somnambulism," from which we quote the fol-

Somnambulism, in its simplest form, is seen when persons talk in their sleep. They are plainly asleep and dreaming; yet the connection, ordinarily brok-en, between the physical organs and the images passing through the mind is retained or resumed, in whole or in part. It is very common for children to talk more or less in their sleep; also many per-sons who do not usually do so are liable to mutter if they have overeaten, or are feverish or otherwise ill. Slight movements are very frequent. Many who do not fancy that they have ever exhibited the germs of somnambulism groan, cry out, whisper, move the hand, or foot, or head, plainly in connection with ideas passing through the mind. From these incipient manifestations of no importance somnambu lism reaches frightful intensity and almost incon-

ceivable complications.

Somnambulists in this country have recently perpetrated murders, have even killed their own children; they have carried furniture out of houses, wound up clocks, ignited conflagrations. A carpenter not long since arose in the night, went into his shop, and began to file a saw; but the noise of the operation awoke him. The extraordinary feats of somnambulists in ascending to the roofs of houses, threading dangerous places, and doing many other things which they could not have done while awake have often been described and in many cases made the have often been described, and in many cases made the subject of close investigation. Formerly it was be-lieved by many that if they were not awakened they would in process of time return to their beds, and that there would not be any danger of serious acci-dent happening to them. This has long been proved false. Many have fallen out of windows and been killed; and though some have skirted the brink of danger safely, the number of accidents to sleeping

danger sater, the human persons is great.

Essays have been written by somnambulists. A young lady, troubled and anxious about a prize for which she was to compete, involving the writing of which she was to compete in sleep and wrote a paan essay, arose from her bed in sleep and wrote a pa-per upon a subject upon which she had not intend-ed to write when awake; and this essay secured for ber the prize. The same person, later in life, while asleep selected an obnoxious paper from among several documents, put it in a cup, and set fire to it. She was entirely unaware of the transaction in the

morning.

Intellectual work has sometimes been done in or-Intellectual work has sometimes been done in or-dinary dreams not attended by somnambulism. The composition of the "Kubia Khan" by Coleridge while asleep and of the "Devil's Sonata," by Tarti-ni, are paralleled in a small way frequently. Public speakers often dream out discourses; and there is a clergyman now residing in the western part of New York State who, many years, ago, dreamed that he York State who, many years ago, dreamed that he preached a powerful sermon upon a certain topic, and delivered that identical discourse the following Sunday with great effect. But such compositions are not somnambulisticunless accompanied by some outward action at the time.

Ladies' Aid of Philadelphia.

During the ministration of Mrs. H. S. Lake, in this city last September, she accomplished, besides other most valuable work, the reorganization of this efficient aid to its parent society—the First Associa-tion of Spiritualists. The membership has in-creased during the few months of its present exist-

To the Editor of the Religio Phliceopnical Journal:

creased during the few months of its present existence, from its small beginning of sixteen, to seventy members; and through the late long cold winter, it helped many suffering poor, made a handsome donation to the First Society, and still retains a snug sum in bank as the nucleus of a building fund to erect a suitable place in which to hold spiritual meetings in the city of Brotherly Love.

Mrs. C. Fannie Allyn, who followed Mrs. Lake, gave her valuable aid to the framing of the Constitution of the little society which aspires to being the means of securing a permanent place for First

the means of securing a permanent place for First Society meetings and entertainments. That this is a most necessary and worthy project no Spiritualist will deny who desires to see his sacred cause take the rank and dignity it should hold in the home of the Independence Bell. JULIA R. GALLOWAY, Secretary of Ladies' Aid.

The experiment of talking to the severed head of a victim of the guillotine immediately after the knife has fallen has been tried over again at Bone, France. The Doctor selzed the head as it fell from the guillo tine and spoke a few words to it. He alleges that from the movement of the man's eyes and mouth he is certain that the head understood and tried to

A battle ax of great size that was once the property of some prehistoric chieftain was recently dug up near Bradford, Ohio, in a neighborhood that is rich in Indian relics. The ax is made of a gigantic elk's horn, and, singularly enough, there is engraved upon it the date 1402, ninety years before the discovery of America by Columbus. The ax is elaborately and beautifully carved, and furnishes an interesting puzzle to the local antiquaries.

Notes and Extracts on Miscellaneous Subjects.

Atlanta rivals Chicago in the number of its divorce

A drunken man arrested at Reading had \$1,722 in his pockets.

The British army authorities are pushing experiments in military 'cycling.

Twenty inches is said to be the narrowest gauge of railroad doing regular business in the United States.

leans were under water for two hours from the heavy fall.

The town of Liberty, Tex., proudly claims that 16 inches of rain fell there lately in the course of 36

David Ashley, of Plattville, Neb., has just died of hydrophobia from the bite of a rabid dog received welve years ago. An enterprising physician in Australia advertises: "I will pay half the funeral expenses in cases where

am not successful."

A judge in Harrisburg, Pa., has sent a young fel-low to jail for kissing his afflanced wife on the street against the lady's will.

A huge shark, weighing 400 pounds, of the man-eating species, was caught in a wire off Countport, Mass., the other afternoon.

Burlington, N. J., is the champion town for wid-ows. There is one block that gives shelter to thirty-one of these attractive but dangerous creatures.

At Berwyn, Pa., lightning lifted John Higgins and the lawn mower he was using two feet in the air, and then dropped them without injury to either. Sir Isaac Newton's autograph in the shape of a letter brought \$315 at a recent sale in England. It was bought for Trinity College, Cambridge.

Near Chambersburg, Pa., a five-weeks-old baby was attacked by a rat and so severely bitten on the mouth and gums that it is feared the child will

The number of immigran te who arrived at Castle Garden in May of this year was 73,770. The num-ber for the first five months this year is 187,139 against 166,030 in the same time last year.

A Georgia man has a mule that is driven to school of week days and to church on Sundays, and is so intelligent that if given the reips he will go straight to his destination according to the day.

At Elm Station, on the Pennsylvania Railroad, John Condon, the Chestour street tailor, as an ama-teur horticulturist, has succeeded in raising some stupendous strawberries that run forty to a box.

Three statues of Roman art were discovered at Athens on May 29, one of the Emperor Hadrian, another of Antonius, and the third a small Bacchus. All three were well preserved and of excellent work-

When the Queen Regent of Spain was passing through Valencia the other day the students of the university presented her with a petition requesting the suppression of the German language in the Stanish collector. Spanish colleges.

Recently, at a Moscow sunset, the rays of the sun were intercepted by a cloud, and through some pe-culiar property in the atmosphere the city was colored a vivid purple hue. The strange effect lasted for eight minutes.

There have been twenty-six suicides from the Clifton Bridge in England in the twenty-four years since it was built. The jump is 250 feet, and death presumably easy, which accounts for the popularity of the route.

The other day, while the great Michigan storm was at its height, the town of Norway was so badly on fire that the engines were powerless to control it, and the downpour heavy enough to extinguish it seemed to the inhabitants a veritable godsend. A farmer near Walpole, N. H., recently plowed up

what is declared to be the skelcton of an Indian who was killed in the famous "Kilburn fight" in 1755. It was at this fight that two men, two women, and two boys defended themselves for six hours against 400 Indians. Frank Deshorn, while at Lake Minnetonka looking for frogs for balt, caught one which a scientist, who happened to see it, paid \$1 for. The peculiarity of the frog was that it had no left eye nor a

place for one, and the man who bought it will have it stuffed and exhibit it as a curiosity. The big Nova Scotia timber raft, whose owners are not alarmed at the fate of the Leary raft, will soon be launched and started on its way for New York City. It is made of 30,000 sticks bound together, making a raft 700 feet long, with spars from 25 to 175 feet in length. It will be towed, but will also

be manned and rigged to sail. On exhibition at the Italian show in London is a amp designed by the Queen of Italy. It is of ruby glass, with figures of gold olive leaves and blosome laid upon it, and gold doves perching on the globe. There is also a candelabra, partly designed by the same Queen, which has small winged angels climbing up the suspended chains.

Several years ago a valuable calf belonging to E. Bancroft, of Warehouse Point, sucked a diamond or, Bancroit, of Warehouse Point, sucked a diamond ring from his finger as he was teaching it to drink milk. The calf grew and became a valuable cow, and the other day died mysteriously. A post-mortem examination showed that the ring had recently become detached from a muscle, where it had hitherto remained harmless, and had been the cause of death.

John Carswell, a deacon of the Scotch National Church at Bloomsbury, England, was recently fined \$5 in a police court for assaulting the wife of John-son, a village painter, in the church. The evidence was that he struck her with the pedestal of the of-fertory box and pushed her so that she became ill and had to leave the church. The assault was a part of the row between the church officials and the pastor, Rev. J. Mackie.

The popular idea that a razor needs rest occasion-The popular idea that a razor needs rest occasionally has a scientific foundation in the case of fine razors. The grain of the best Swedish razors runs in a diagonal direction from the upper end of the outer point toward the handle. Constant stropping will twist the steel until the grain sets up and down and steady use draws the grain still farther over. When it gets into this condition it cannot be kept sharp, but if laid away and left alone for awhile the grain will resume its first position and the razor be as good as new again.

When the bark D. H. Watjon was about 250 miles east of Sandy Hook on its trip from Amsterdam to New York, two carrier pigeons flew on board. There was a gale blowing east, with a heavy sea, and rain falling. The birds had cards tied around their necks, from which it was found that they had been released early the same morning from White Street terms Advisit which same morning from White Star steamer Adriatic when 300 miles east of Sandy Hook. They were dispatched from the ship by John M. Grinnell, of Newark, N. J., a passenger on board.

Francois, a dwarf at the Paris Winter Circus Francois, a dwarf at the Paris Winter Circus, has fallen head over heels in love with Virama, a pigmy Cingalesses who acts in the pantomime at the same place. Unfortunately she is married to Appoo, another dwarf nearly double her age. Nevertheless she wears the ring of Francois upon her big toe, the only appendage she has large enough to fill it, and has put so much life into the love passages between herself and Francois in the pantomime that Appoo is dreadfully jealous, and the circus authorities have to keep Francois constantly under guard for fear of a duel.

As is well known, many Maine people live to a As is well known, many Maine people live to a good old age, and an old age that is worth the living, too. Mrs. Ann Doyle, who died at West Pittston last week, was one of these. On the 10th day of last April she observed her ninetieth birthday, and she never was sick abed a day in her life until the Friday before she died. A year ago last fall she spun 120 skeins of warp, and last fall spun five fleeces of wool, and had since kuit most of the yarp. This is not the old are of weakness. effecting yarn. This is not the old age of weakness, suffering and lack of interest in passing events that people used to associate with the thought of ninety years.

The other day a party of tourists in California ask-The other day a party of tourists in California asked a tall, thin man, who was digging in Joaquin Miller's garden, near Fruit Vale, to show them over the poet's little ranch. The man dropped his spade and did as they desired, showing them the crematory, the wolf den, the water works and other sights. But they were much disappointed at not seeing the poet. "Look here," my man, said one, "what sort of a looking fellow is Joaquin Miller anyway?" "He looks a good deal like me" said the gray "Like "He looks a good deal like me" said the gray "Like sort of a looking fellow is Joaquin Miller anyway?"
"He looks a good deal like me," said the man, "Like
you? Looks like you?" "Yes! I am Joaquin Miller."

White Lies.

With languorous grace she sits within · The window's wide embrasure A dainty maid with tawny hair And eyes of purest azure.

She holds a volume in her hand And idly turns the pages, Uncaring, though the book contains The wisdom of the sages.

Unmoved she hears the fire bells ring With wild discordant jangle, And 'neath the window where she sits The newsboys shout and wrangle.

Hundreds have passed, gone up and down, And though ber fellow-creatures, No flush of interest or surprise Disturbs the pale, calm features.

Not one of all that moving throng Can stir her heart's pulsation One tiny throb, or light her eyes With ray of animation.

She throws the musty book aside With gesture of refusal, As though its precious contents are

Unworthy her perusal, Then lifts her eyes with careless glance, When through the long, curved lashes, Like tiny spark from smitten flint, A conscious gleam quick flashes

And through her velus the eager blood A crimson torrent rushes, Staining her cheeks and forehead fair With waves of burning blushes

What is it that has thus disturbed My lady'e calm composure? ('T's weil there are no eyes to see Her heart's complete disclosure.)

Full two squares off she spies a form,
Tail, straight, and well appointed
(it's strange how very quick to see
Are eyes with love anointed).

Soon, with all doubts and fears removed, Amilist the crowd, vast, surging, She sees him coming straight to her With steps which need no urging. And now the inconsistent maid

Ignores her sweet confession, And sinks upon her cushioned chair With perfect self-possession. Picks up the old, discarded book, And slowly turns the pages, And reads, with thoughtful, carnest eyes, The wisdom of the sages.

"Ab! is it you! raising at last Those eyes of purest azure, In which he mads a mild surprise Instead of eager pleasure.

"I'm glad you've come," she says to him, In accents soft and lazy, "I've poured over this wise old book Until my mind's grown hazy.

"I hoped that something would occur To rouse me from inaction,

I'm sure I welcome anything
In the way of a distraction."

-Helen Mar Bean in Boston Transcript.

The Moral Influence of Climate,

Since the revival of naturalism, however, the tensince the revival of naturalism, however, the tendencies of educational reform make it probable that the progress of moral philosophy will become identified with the development of a new science, thus far only outlined in a few incidental treatises on the interaction of body and mind. The possibilities of that science are suggestively indicated by the results interaction of body and mind. The possibilities of that science are suggestively indicated by the results of the statistical studies devoted to one of its branches—the moral influence of climate. Modern French scientists are nothing if not methodical, and have repeatedly called attention to the curious regularity in the geographical distribution of cartain vices and virtues; intemperance, for instance, north of the forty-eighth parallel; sexual aberrations south of the forty-fifth; financial extravagance in large scaport towns; thrift in pastoral highland regions. It is, indeed, a remarkable circumstance that in the home of the best wineigrapes, in Greece and southern Spain, drunkenness is far less prevalent than in Scotland, or in Russian Poland, where Bacchus can tempt his votaries only with nauseous volka. The idea that a low temperature begets an instinctive craving for alcoholic tonics seems disproved by the teetotalism of the Patagonian savages, who horsewhip/every Spanish stimulant-monger without benefit of clergy. The Leeghlan mountaineers, too, observe the interdict, of the Koran in the icy-summit-regions of the Caucasus; but there is no doubt that the bracing influence of a cold climate affords a certain degree of immenity from the debtilitating effect of the alcoholic vice. of a cold climate affords a certain degree of immu-nity from the debilitating effect of the alcoholic-vice, nity from the debilitating effect of the alcoholic des-and that a Scandinavian peasant can for years sur-vive the effects of a daily dose of alcohol that would kill an Egyptian fellah in a single month — Felix L. Osicald, M. D., in Popular Science Monthly.

"Drus" occupies two columns of the Cornubian (Redruth) with a defence of Spiritualism, against a pulpit attack of Rev. J. Stons, who regarded Spiritualism as a lingering superstition, and its phenomena as the result of imposture or witchcraft; that it forces the barriers between the Jiving and the dead; the Bible and Liturgy satisfy man's natural excitor, for spirit communion; while the subthe dead; the Bible and Liturgy satisfy man's natural craving for spirit communion; while the sublimest secrets given through mediums are no higher than those revealed by fortune-tellers. "Drus" points out that there are two kinds of Spiritualism, and that the Bible sets no limit to the continuance of spiritual manifestations. The longing of the bereaved he shows are not satisfied with Christian teaching. Then he points out that spirits come spontaneously, quoting the verses of Wordsworth. Tennyson, Longfellow and others, as illustrative, We may add that Spiritualists are the worst enemies of the cause, when they limit their inquiry so persistently to fortune-telling "tests." We hope our enemies will let them have it hot, as there is nothing so corrective as trenchant criticism.—Medium and Daybreak.

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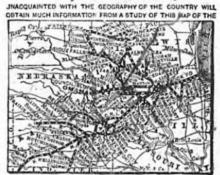
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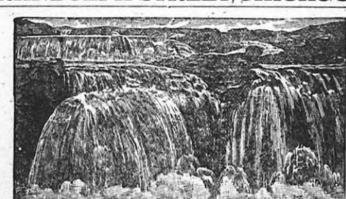
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REV. J. H. HARTER, OF AUBURN,

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Obituary. He Fell-In His Cellar and With One and the

Same Fall Into the Spirit Land-What He Saw, Heard and Did While There -His Faneral Sermon as Prepared by Dolphus Skinner, D. D .- How Mr. Harter is Resurrected and Has No Use for It.

A curious incident this:—Rev. J. H. Harter died at his residence in Evens street, on Saturday, June 9. This is the first public announcement of the reverend gentleman's dissolution, and those who met him in the slesh no later than yesterday and conversed with him will probably exclaim: "What are you driving at?" Marvelous accounts have appeared in the new-papers from time to time, telling of the resurrection of people from death. The Telegram has Mr. Harter's own words for it that he believed he had been in the unseen world, and he was in dead carnest when he told it. The Telegram reporter caught on to the incident in a roundsbout way, and he interviewed Mr. Harter and this is what he said:

I have been unwell for nearly two months past. I have done but little work in that time. I have, however, done what I could in our garden. On Saturday, June 9, in the forencon of that day, I was doing some work in the cellar, under our house, the "Bower of Rest." While thus engaged I lost my balance and fell to the ground, where I lay in an unconscious state for some time. I seemed to be in spirit life. My surroundings were pleasant and my condition happy. After a while I returned again to consciousness in this life. I informed my family of my strange experience. Soon after noon of the same day, Mrs. S. A. Walters, of this city, came to our house in an excited state of mind to "see what was the matter." "She was surprised to see me alive," as a spirit had told her that I had "left the body and was in spirit life, and that she must write an address for the funeral occasion, which she did, as the spirit dictated." She brought the address which she read to us, and left it with me. Mrs. Walters claims that it was the spirit of the Rev. Dolphus Skinner, for-merly of Utica, N. Y., but now in spirit life. I will state to you that Mr. Skinner was a friend of mine, and on the 31st of August, 1848, when I was ordained and set apart by the Universalist denomination in the R formed Dutch church in Herkimer, N. Y. (my native town), he preached the sermon from the text, "Go preach the gospel to every creature." As far as able I have done se. Mr. Skinner has not forgotten me, as he has appeared to me in vision and given me advice since his entrance into spirit life. I do not know to what extent he may have influenced Mrs. Walters in the preparation of the address, but I give it to you as it came

This is the sermon alleged to have repared by the spirit of Dolphus Skinner, D.

D. to be delivered at Mr. Harter's funeral:

Friends, we have met here this afternoon to mingle our feelings of sympathy with the loved companion and family of our brother whose lifeless form is yet before us. To re-call, also, some of the noble qualities that he possessed, and to not only pay tribute to his memory, after so recent a departure, but to take a retrospective view of his life in earth's surroundings, as we, as neighbors, have found him, now that nature has fulfilled her Durbose in a material sense.

We stand on the border of the two worldsthe one in which our brother once lived and the one to which he has been removed. How well we all remember his deep sense of duty to those whom he loved, and to those who loved him. In stature he did not stand above his fellow man, but in soul we feel that he soared far beyond the undue censure which he was often known to meet. His hand was never known to be withheld, neither was his voice, where his quick impulse for right inspired. He has been found to keep the golden rule, doing to others as he would have them do unto him. His bread has never been withheld. 'Such as I have, give I unto thee.' has been his living motto, as many of us now present fully know. His voice has always been raised up in behalf of the downtrodden and oppressed.

The victim of that fell destroyer, rum, has had his ready counsel and helping hand re-gardless of standing or race. He has showered his blessings on unfortunates that came to his home, or found themselves overcome on the streets. The criticisms that have grated upon the finer sensibilities of his soul that could not be measured by the confines of his body, have often made him sad. This we know through personal knowledge. No regret of ours can remove these sad days through which his spirit has been called to

His lack of worldly goods was a great annoyance to him, not for a lack of his own personal enjoyment, but more especially for those who looked to him for protection in worldly wants. No member of the legal profession will be called to read the long docu-ments of the inheritance left to his heirs; their minds and memory alone can scan that scroll. It is sacred from contamination with material things. We leave them alone with their possessions of which the world

cannot rob them. We seem to stand in spirit, with the one which has been redeased, and we see his being thrill with emotions of joy at his possessions in that home to which he has gone. Eyer at variance in this world of dollars and cents, now he finds himself heir to millions in spiritual riches. The volume in which it is written is being perused by him and by those who wisely and lovingly cared for his frail barque while in earth life.

The living fountains, in broken hearts, which his words of cheer have caused to flow,—the hidden springs that gush from the hillside of life, for many sore hearts, which he in kindness healed and sent on their way rejoicing, are living monuments, testifying to his philanthropy, sympathy and love in behalf of the sorrowing and the unfortu-

Friends, our words are of little moment to him. He has gone-gone the way of all human kind.

We have met this beautiful afternoon to exchange our sympathies. We may hever thus meet again. Our next greeting may perchance be in that other abode to which our friend and brother has been removed by the grand unlinking of nature. Let us profit by our retrospective lesson this after-noon. Let us partake of the same spirit. Let us be baptized afresh, that out of the fulness of our nature may spring some buds that may bloom—some that may yield good fruit—some that may do for the winter of earth-life—some that may do for the spring of that eternalife to which he of whom we

speak has departed.

May this link, which seems apparently broken, help us to commune more perfectly with God and our own souls. May the transition of our brother not only bring him into possession of his good works, which have already gone out in the name of God and humanity, but may they help us to run the good race with a better grace for the good of all. Let us, like him, be true and courageous.

There is no retreat.

The balconies of the universe are filled with smiling faces of those who have lived a good life, and "fought the good fight." Our co-worker and brother has joined that innu-

merable throng. Now may you work, though ofttimes weary, though ofttimes misunderstood, yet you shall join that numberless multitude, scattering blessings on other aching hearts, working out the great problem of life in their earth-

To those who must see the empty chair we commend his teachings for their comfort and consolation in their lonely hours, and although his material body can no more be seated in the family circle, yet we trust that they will give it a spiritual recognition.

Adleu, cold clay.

The epirit found a better way;
Out of its night Has come a bright and golden day.
DOLPHUS SKINNER.

AUBURN, N. Y., June 9, 1888. Probably Mr. Harter is the first person in Auburn that has had the "pleasure" of seeing his own obituary, but the reading of it did not appear to obstruct his equanimity in the least. He rather enjoyed the idea that he had deceived the spirit of his old friend Dolphus Skinner. The strangest feature of the whole affair was Mrs. Walter's knowledge of the scene-in the cellar when Mr. Harter fully believed that he was dead for a time. Mrs: Walters tives on the corner of Genesee and Williams, a mile from Mr. Harter's resi-dence. She is a spiritual medium of local celebrity. Her educational advantages have been limited, and those who know her believe her unable to compose a sermon like the above without aid from some one. "Yes," said Mr. Harter, "I was dead and six feet under the ground (in my cellar) and resur-rected."—Auburn, N. Y., correspondence of the Elmira Telegram.

WAS SHERIDAN DEAD?

Dr. O'Reillys's Desperate and Finally Successful Efforts to Reanimate the Seeming

The country never has known how very near at one moment Gen. Sheridan was to death. From the account given we learn that there was a space of five minutes on the afternoon of Thursday, June 7, when science itself could not have told that Gen. Sheridan was not dead. No test of death known to medical science was absent, save only that life did, in fact, come back to the sufferer. The official bulletins and press dispatches of the day gave only hints of what really happened. The improvement in the General's condition during the forty-eight hours before 1 o'clock on that Thursday morning had been most en-

couraging. After 6 o'clock on Thursday morning it became apparent that the General had not passed a comfortable night. The windows of the sick-room had been closed during the night and heavily draped with curtains. The patient body of reporters outside learned that the most serious complications had occurred. It was only given out to them that all efforts to ward off the threatened attack of heart failure had been unsuccessful, and that for two hours the pulsations were hardly perceptible to a hand iaid upon the region of the heart. A fresh retort of oxygen had been procured and freely administered. Brandy was also given in small quantities at short intervals. Dry mustard was rubbed upon the body and strychnia in an increased dose was given. The sick man's face was flushed a dark red, flecked with white patches, and his limbs were swollen and feverish. It was learned that at one time he had become entirely unconscious, and for more than an

entirely unconscious, and for more than an hour afterward lay tossing about his bed, frequently crying aloud as if in great pain. Much else had happened in that interval which the physicians did not think best to communicate to the public; but now that there is such a hopeful prospect of Gen. Sheridan's recovery the facts may be stated with propriety. During that afternoon there had been another of the alarming hemorrhages of the stomach, and this was followed by a hemorrhage of the bowels, which seexby a hemorrhage of the bowels, which so exhausted the patient that he passed into unconsciousness. During this period was the supreme moment, when physicians, wife, brother, and friends all believed the brave soldier's struggles were at last ended; that death had indeed come, as a perhaps happy release. There was absolutely no pulse nor respiration. The irm jaw had dropped, the eyes had opened and were glazed. The nose was pinched with that awful pressure which seemingly can only come from death's cold fingers. There was even that subtle odors which follows so fast upon the final passage of the spirit and tells that mortality has claimed its due of the body from which what is immortal in it has escaped.

Mrs. Sheridan had been holding his hand, by a hemorrhage of the bowels, which se ex-

Mrs. Sheridan had been holding his hand, which had grown colder and colder. Col. Sheridan now released it from her clasp. Father Chappelle had administered the last rites of the church. He stood by the bed-side, and his experienced eye, familiar with death in all its forms, noted the sure signs of dissolution. At last he turned away with the sign of the cross over the placid forehead, and went down to the ante-room, where Cols. Kellogg-and Blount and Gen. McFeely

near by. Meanwhile the watchers by the bedside were preparing to arrange the body in death, except that Dr. O'Reilly, hoping against hope, was still applying every device that science, and even desperate chance could suggest. He had opened the nightgown, and applying his ear to the heart, could detect no flutter of pulsation. He had noted all marks of death, but persevered. Mrs. Sheridan was kneeling in prayer for the departed soul, when the grave white-haired physician seized a galvanic battery. One electrode he placed at the base of the General's neck, the other upon the inner side of the left thigh. The current generated, he has since said, was sufficient to have instantly killed a man in stalwart health. There was yet no sign of life. The physicians then resorted to hypodermic injections of brandy. Minutes passed slowly, and five were counted. The watchful ear was again at the heart. There was a feeble beat, then a hardly perceptible inspi ration. Then the eyes opened and Mrs. Sheridan arose from her knees and bent over her husband. There was complete intelli gence in the look he gave her, and it seemed as if the miracle of, 1800 years before had been repeated and the dead had come back to life. Perhaps it had been. Science, still un certain of its capabilities and possibilities, does not yet venture to say whether it was or was not .- Chicago Globe.

For the Religio-Philosophical Journal Spiritual Evolution the Means to the End.

W. E. HUTCHINSON.

Beginning with our knowledge of the history of the conquests of the human mind over the matter of the world, we are present ed with a view of a steady acquisition of spir-itual power by men, that is all the more wonderful when closely observed. The process to a closely observing mind possessing the power of synthetical and analytical reas oning, appears to have been a marvellous one of spiritual materialization of occult forces going on each day of existence. The devel coment of a science, or a branch of a science through the wants of a people, and which is cultivated by the expanding wants of that peo ple, is in all strictness a materialization; and the disuse, or loss of such science through any cause, as has frequently been the case in the history of mankind, is a dematerialization purely. Thus the tempering of edged tools of copper; the working of glass for uses not now known; and the methods of construction and purposes of the pyramids, are lost arts, because not needed, and the medium, necessity, being wanting, the dematerialization has taken place in these instances. So have the disuse of various tools, vehicles and methods of so-ciety become dematerializations, as on the other hand the newer articles which have taken the places of those that are superseded, are newer materializations of matter through the power of spirit or mind, or matter in its finer essence, controlling itself in its rougher or more ponderable state.

At the introduction of every species of or ganic nature, from the very beginning of creation, there was, I shall assume, a real materialization; and I shall further assume, that because of a preceding materialization the succeeding one was not alone necessary but all the more powerful in every attribute because of its character as a successor to something gone before. The beginning, therefore, may be likened to a pattern upon which each pattern succeeding has improved.

A wind-brake of bark, grass or stone is a beginning in architecture; a roof to turn the falling elements is an evolution of mind manifesting itself in matter for satisfaction of a want. A partition in the structure comes afterwards, and suggests other ideas and uses. Thus is inaugurated the long and endless process of amplification and materialization, or the conquest of mind over mat-ter. At every stage of the process thus in-volved contingent and exegetical questions of relationship arise and add to or modify the main or leading principle. Briefly, from the bark hut of the savage to the useful and esthetical Saint Peter's, or the capitol at Washington, there are many materializations or evolutions, and quite as many dematerializations.

The arts of painting and sculpture lead up to the climax of what is called the "Old Masters." Productions of theirs was a com-mon and growing want; but in the shape of a production by an old master the object of want was not in reach of the multitude; yet there has been a supplement to this want in the shape of materialized facilities for the inexpensive productions of copies of the old masters. The wall paper, carpets and fres-coing attached to tens of thousands of homes, are so many materializations from old masters. We wanted very much a better supplement to the light of the sun to facilitate the ends of society, and we got the earthen lamp of the ancients; the tallow and wax candle, the kerosene oil lamp, and lastly the electric light. The rame has held good in the direction of all of the different wants of man.

It appears that want is a relative condi-tion, and the means of supplying the want. while apparently limitless, is only controlled by the power of those needing the materiali-zation in the direction of some great and necessary preceding step in human progress. A social messenger on foot wanted to make great speed, so he tamed and rode a horse baving greater power than himself; the same kind of messenger on horse-back wanted to expe dite messages and cover a greater distance, so he materialized signaling and post-routes with relays. He next makes use of boats propelled by hand and wind-power. Then comes land carriages and the application of steam as a motor by land and water, with the necessity for electricity as a rapid means of communication to facilitate the process of steam.

Wherever a human want in any direction has been manifested, it has been supplied by the bounteous hand of Nature in the degree that the want was common to a greater or lesser number of people. Spiritually speaking want is apparently a mediumistic con-dition through which its supply is capable of being materialized in the degree that it will lead up to higher conditions. It appears that such conditions are relative, and that the greater will neutralize or absorb the lesser. In this way methods, civilizations and nations have been partially or wholly dematerialized and rematerialized. Certain leading principles, however, appear to be endowed with stability, around which all others gather temporarily according to fitness for existence.

I take it that the foregoing dry and practi-cable argument, which is so well sustified by general knowledge, is amply capable of Spiritualistic construction to the extent indulged here; and that as an argument it is one of the best tangible proofs of the spiritual, individual and indestructible exis-Cols. Kellogg and Blount and Gen. McFeely were awaiting. Holding up his hand, he said "All is over."

A message was sent to Mrs. Michael Sheriand, at the house of the General's brother, bly wanted a change of means and environ-

ment on earth. We have seen the latter want supplied, and have a right to expect that the former had been given, too, to say the least.

The Sunday Labor Question in Europe.

The workingman's weekly holiday is becoming a matter of national interest in Europe. The French Chamber of Deputies has passed a factory bill which compels employers to give their laborers one day at least in each week to themselves. Sunday was not specified in the bill to avoid any criticism of clerical legislation which might be made, but it is obvious, if the bill becomes a law, that Sunday will be the day selected for the

workingman's holiday.

The first legislation in Germany bearing upon Sunday labor was contained in resolutions passed by the German Parliament in 1886, which provided, among other reforms, that from and after the 1st of April, 1890, it shall not be permitted to employ females Sundays or holidays or during the night from 8:30 P. M. to 5:30 A. M. This resolution seems to have been the entering wedge for further legislation. The Conservative party in the German Parliament at once began agitating to protect working people from labor Sundays, and with such success that the Government instituted official inquiry as to its practicability. Reports were received from 500,156 industrial establishments, employing 1,582,591 persons. A United States Consular report recently made to the Secre tary of State gives full details of the inquiry, and shows that in the establishments emand shows that in the establishments employing machinery Sunday work is common with 49.4 per cent. of them for 28.9 per cent. of their workmen. In the establishments where handwork is done it is usual with 47.1 per cent, of them for 41.8 per cent. of their workmen, while in trade and commerce 67.8 per cent of the houses work Sundays, keeping 57 per cent. of their employes busy. In round

numbers, over one balf of these establish-ments are open Sundays and fully one-half of their workmen are employed and have not a full holiday. Though many are kept open all day, a considerable number run only part of the day; but in the end the result is that a large number of the German people get no As the result of this inquiry a bill is now pending in the Reichstag which provides that manufacturers shall not compel their

laborers to work Sundays and holidays. applies to factories, workshops, and the building trades. In the case of shops the owners cannot work their employes longer than five hours these days. Where work does not admit of stoppage every workman must have every other Sunday from 6 A. M. to 6 P. M. for his own pleasure. In urgent cases also the local police authorities can allow Sunday and holiday labor. The basis assigned for this legislation is

the rapidly growing conviction that rest on Sunday from hard labor is essential to the preservation of the health of workingmen. and that, leaving out of the discussion the religious aspects of the question, the em ployer obtains better and more remunerative labor during the rest of the week from his employes when they have had a holiday. In our own country the religious argument is all-powerful, but the material advantage gained is none the less universally recognized, and to such an extent that the additional Saturday half-holiday during the hot months has been adopted quite generally in the cities. The actionstaken in France and Germany goes to show that the general im-pression heretofore existing of the holiday advantages enjoyed by foreign workingmen is incorrect, and that in this respect, as in every other, workingmen in this country are much better off than their foreign brethren. -Chicago Tribune.

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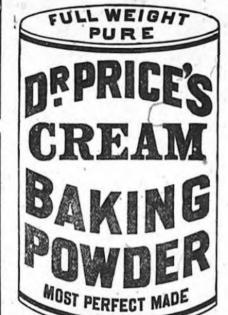
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